

C A N A D I A N

Mennonite

May 5, 2003
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Writers and the church

This was the title of a course offered last fall by Conrad Grebel University College and the Pastoral Leadership Training Commission of Mennonite Church Eastern Canada. The course brought together pastors and other students for a monthly seminar to explore the conversation between “Mennonite literature” and the church.

The course “texts” included three novels by Rudy Wiebe (*Peace Shall Destroy Many*, *The Blue Mountains of China*, *Sweeter Than All the World*) and one each by Patrick Friesen (*The Shunning*), Armin Wiebe (*The Salvation of Yasch Siemens*), Di Brandt (*questions i asked my mother*) and Sandra Birdsell (*The Russländer*).

I enrolled partly because of the intriguing course prospectus which noted that many Mennonites read the work of “Mennonite” writers, “but few of our churches pay this literary work any attention.”

I wanted the chance to explore that observation. Why is the church ignoring these writings? Why have some of the writers opted out of the church? What might be gained with a more lively writer-church exchange?

What was all the fuss about? I wondered when re-reading books like *Peace Shall Destroy Many*. I recall the explosiveness of that book from the early 1960s when Rudy Wiebe wrote—in English, at that—about the less than exemplary inner life of a German-speaking prairie Mennonite community that was trying to keep itself separate from the surrounding “English” and “Indians.”

Did this book really deserve the initial wave of censure which included Wiebe’s firing from his position as editor of a Mennonite magazine? He simply described the tension between what the community aspired to be—Christian, loving, redemptive—and the actual imprint it left on some of its members. On second thought, that’s still explosive stuff. At points I found myself objecting. Have the writers con-

structed a caricature of the church against which to rail? Have they frozen the church in a particular place and time for literary effect, or are they taking into account the new life that keeps emerging amidst the old they so decisively expose? At points the articulation of newness and hope broke through the publishing process which had accented the problematic—for example, when seminar leader Hildi Froese Tiessen noted that *Tomorrow Gives Rain* had been Patrick Friesen’s preferred title for the book we have come to know as *The Shunning*.

The church and the writers somehow connected to that church—novelists, poets, journalists, letter-writers—need to keep exploring the possibility of a two-way conversation.—

Ron Rempel, editor

New art director

In mid-April, Canadian Mennonite appointed Tammy Sawatzky of Waterloo, Ontario, as art director. In this position, she works with the editorial staff in selecting photos and other graphics, in designing and laying out each issue, and in updating the web site.

Tammy comes to the position with a longstanding interest in art and design. She graduated from Bethel College in Kansas with a major in art and history, and from Associated Mennonite Biblical Seminary with a Master of Arts in Theological Studies. Her work-related experience includes design projects for the church, for art galleries and for the seminary. Tammy replaces Rob Langlade, who served as art director for the past two years. Welcome, Tammy, to the Canadian Mennonite team. And thanks, Rob, for your good work during your time on staff.



Sawatzky

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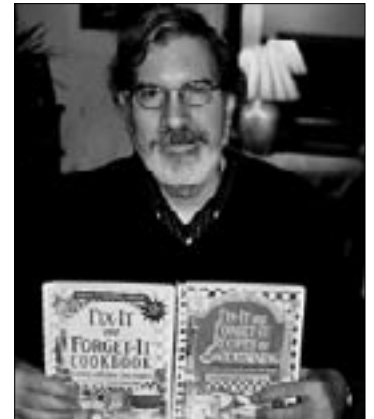
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Website preview

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 May 19 issue by May 15.

Cover: Joann Sommers with quilt tops she commissioned while working with MCC in Hanoi, Vietnam. See page 10. Photo by Paul Hunt.



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Akron, Pa.

Somali leader links peace and healthy environment

When Fatima Jibrell was a child in northern Somalia, she often woke at night to a lion's roar outside her tent. Her parents were nomadic herders, living in delicate balance with the grasslands and wildlife.

Jibrell is now a grandmother, and the lions are gone. So are the edible and medicinal plants she learned to recognize before she could read, and many of the acacia trees that provided shade and housing. Like the people of this country, nature is a victim of Somalia's long-running civil war.

Jibrell's mission is to help Somalis build peace—with their environment and each other. During a recent visit to Mennonite Central Committee (MCC) headquarters here, she noted Mennonites' history of friendship with her people.

Alluding to the poverty and desperation that can breed terrorism, she urged North Americans to view her country's future as important to their own.

"Your peace is dependent on the peace of the world," she said. "And when Somalia's resources are destroyed, the whole world is impoverished."

Jibrell heads the Horn of Africa Relief and Development Organization, working closely with MCC for the past eight years. She outlined how war and environmental disaster have gone hand in hand in Somalia.

In 1991, clan-based militia overthrew the government and then turned on each other, plunging the country into anarchy as it splintered into warlord-controlled fiefdoms. Fleeing the violence, people from large cities ended up in isolated villages with no way to make a living—and with none

of the nomads' respect for their fragile, drought-prone environment.

With no government to stop them, these displaced urbanites cut down trees to make charcoal to sell. The situation has been worsened by Saudi Arabia's ban on importing Somali livestock—allegedly because some animals carry disease—coupled with a high demand for charcoal.

The severe deforestation has led to erosion, loss of plant and animal life and more frequent droughts, Jibrell said.

In addition, Somalia's lack of a central government has drawn illegal fishing fleets to Somalia's rich coastal waters. Foreign ships are also dumping hazardous waste along the coast.

A Swiss company was accused in 1992 of negotiating a 20-year dumping rights contract with a warlord's aide claiming to be Somalia's Minister of Health. After a United Nations investigation, the company abandoned the

plan, but environmental organizations say that similar abuses are rampant. The ever-increasing scarcity of clean water, trees and other resources feeds the cycle of violence, Jibrell says, as warlords and ordinary people scramble for their share.

While Somalis have traditionally espoused a moderate form of Islam, the current state of lawlessness and poverty could become fertile ground for anti-Western sentiment, said Jibrell. In the face of these overwhelming problems, Jibrell and her organization work with those who live closest to the land and suffer the most from warlords' violence—camel- and cattle-herders, coastal people, the elderly, women and youth.

One of Horn Relief's successful programs teaches children how to build small rock dams to prevent water runoff and create moist soil.

"You can see the difference in the areas where we've worked," says Jibrell, who in 2002 received the San Francisco-based Goldman Environmental Prize, the largest award for grassroots environmentalists.

"The acacia forests are starting to come back."—From MCC release by

Rachel B. Miller Moreland



Photo by Benjamin Krause

Jibrell

Waterloo, Ont.

Grebel award to peace worker

Conrad Grebel University College presented Josie Winterfeld with its 2003 Distinguished Alumnus Service Award at the convocation ceremony on April 13. Winterfeld graduated in 1983.

Marcus Shantz, alumni representative on the Board of Governors, introduced Winterfeld. For almost 15 years, she and her family have lived in a community of Jubilee Partners in Georgia, United States. This community, an outgrowth of Koinonia Farms, has been on the cutting edge of peace and justice issues, while rooting itself firmly in a biblical vision of discipleship.

Members live and work together, sharing a common vision and economic resources. Since 1979, Jubilee has focused efforts on refugees and victims of war. Over 2,500 refugees from more than 20 countries have found a warm welcome at Jubilee.

As a student at Conrad Grebel, Josie (Winter) became committed to issues

Regina, Sask.

Driedgers recognized for international work

On February 8, Otto and Florence Driedger from Peace Mennonite Church here received a Global Citizens award from the Saskatchewan Council for International Cooperation. The pastor-couple-with-big-hearts were among six recipients awarded for involvement in “global cooperation, peace and justice.”

“We felt very good about it,” said Otto. “It was an acknowledgement of the work we’ve done on an international basis.”

The award comes after many busy years, but the Driedgers show no signs of slowing down. They have a list of responsibilities as long as your arm. As well as pastoring, teaching at the university and working on endless committees, they do an incredible amount of volunteer work overseas. They see a need in Ukraine that they have the skills to fill.

Since 1991, the Driedgers have travelled to Ukraine once or twice a year. They first began working in Odessa with mental health in 1989.

“We assisted them to develop in the areas of social work, education and community development,” said Otto. He works with agencies in Ukraine to develop extension education and in community life and agriculture after the disintegration of state farms.

In 1994, the University of Zaporoshye invited the Driedgers to help develop community based services. Florence has worked as a social development consultant to government staff planning trips to Ukraine and has hosted Ukrainian delegations in Saskatchewan. Overseas, she has taught social work students and worked on community development in the Ukrainian cities of Odessa, Kherson and Zaporizhzhye.



Otto and Florence Driedger receive a global citizens award from Senator Mobina Jaffer at the annual meeting of the Saskatchewan Council for International Cooperation.

Their passion for social work has taken Florence to Bolivia as well. For four years in the late 1980s, she researched social needs in Paraguay and twice a year travelled to the Chaco to guide communities creating programs and services. In October 2000, Florence helped arrange a palliative care conference in Ukraine.

Initially the Driedgers paid for all the travelling themselves, but later received some grant money from Mennonite Central Committee. The Canadian International Development Agency has helped to pay travel expenses to Ukraine.

The Driedgers, who obtained their Masters in Social Work degrees at McGill University, do a lot of work together. In the justice agenda of their Ukraine work, Otto takes the lead. In their Canadian efforts, Otto sees his strength as being in restorative justice while Florence works more with children and families.

At Peace Mennonite Church, where they pastor, Otto takes responsibility for teaching and Florence handles administration. Both enjoy working with refugees. Here again, Florence’s gift is in planning and advocacy but both carry the load in their home when hosting students and others.

Florence notes that hosting volunteers from various countries was modelled in both of their homes.

“It created an interest that has carried on in both of us.”—**Karin Fehderau**



Josie Winterfeld with the Distinguished Alumnus Service Award presented by Grebel president Henry Paetkau (left) and Marcus Shantz.

of peace and justice and to the ideal of living in community. She was also active in student leadership and served as a residence don in her second year. Responding to the award, Winterfeld recalled the inspiration she received from classes, the peace society and choir, and the community she experienced among students and professors. She was deeply challenged by fellow students to think about issues of faith and how to live “justly” in this world. To this day, she maintains friendships with many of these Grebelites.

Winterfeld’s work at Jubilee Partners includes community leadership, refugee advocacy and resettlement. Over the years she has coordinated volunteers, directed the English as a Second

Language program, organized visiting church and college groups, and coordinated a Central American exchange program.

She accepted the award on behalf of the Jubilee community. She applauded Grebel for not only encouraging service and accountability, but recognizing it as well.—From Grebel release

Whose ministry is this anyway?

“Gifted and called” was the theme of Mennonite Church Eastern Canada sessions in April. In two sermons on that theme, Maurice Martin reflected on ministry and leadership in changing times.

Whose ministry is this anyway? This question needs to be taken seriously as we discuss how we raise leaders for the missional church.

We can get pretty caught up in “Kingdom building” endeavours. Sometimes it is not clear whose kingdom this is, as we construct our own little “fiefdoms” all over the place! We use words such as “establishing” or “extending” God’s kingdom as though it is some kind of social project.

Wherever the New Testament describes the reign of God, it does not use the verbs “to build” or “to extend.” Rather, it speaks about “receiving” and “entering.” Jesus says in Luke 18:17: “Truly I tell you, whoever does not receive the kingdom of God as a child will never enter it.”

God’s gift to us, like God’s reign, precedes and supercedes all human constructs, offices and structures, even the structures which have come to define the church. This gift is a “new creation” that reconciles us to God (II Corinthians 5:16-20).

So whose ministry is this? The first answer is: It is God’s ministry to the world. The second answer: It is our ministry.... Each person who has received the gift of reconciliation is called to become a minister of reconciliation.

All who have been received into the reign of God are called to invite others to enter and receive. All who are called to be disciples are also called to make disciples. So we do what we have become—disciples making disciples. This is the life of the church in which we have all been invited to participate!

Note that Paul uses political language to describe our witness. When he says “we are Christ’s ambassadors,” is he not also saying that every congregation is an outpost, an “embassy” in the Kingdom of God? Whose ministry is this? It is God’s ministry, which

we are invited to join as Christians (ambassadors) and as congregations (embassies).

In I Corinthians 12, Paul describes the church as Christ’s body in which all parts function together for the common good. Let me illustrate. During World War II, a statue of Christ that stood in the centre of a French village was shattered in the fighting. Villagers saved the pieces until the war was over, then rebuilt the statue. Only the hands were missing. They weren’t sure what to do. Should they leave the incomplete statue standing or take it down? Then someone placed a sign at the base which read: “Christ has no hands but ours...”

Whose ministry is this? It is Christ’s ministry, and it is our ministry as we become his agents of healing and hope in a hurting world.

Reformation question

Whose ministry is this anyway? was a big question during the Reformation. The church began with an understanding of God’s gifts of grace. About that, there was no debate.

The debate was regarding how the gifts are given, and by whom. The traditional belief was that these gifts come to people only through the ordained clergy properly conducting the sacraments. In response, Luther proposed “the priesthood of all believers” by which he meant that each Christian can receive the gifts of grace without the priestly mediator.

We have often misunderstood Luther’s intentions. He never intended to do away with ordained leadership. For him, the church continued to be defined by the clergy in Word and Sacrament.

Anabaptists agreed with reformers who said that grace is received



not through physical elements but through proclaiming the Word, and that is something the laity can do as well as ordained clergy. They were drawn to I Corinthians 14:26 where Paul says: “When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation.”

Here is a strong “democratizing” of leadership in worship, which our forebears embraced. Often illiterate, they confounded the authorities with their grasp of scripture! Persecuted and on the run, they baptized others without waiting for an ordained minister to do it.

But the Anabaptists also believed in the “ordained ministry” of the church. As quickly as their pastors were decimated by persecution, they replaced them. “The sheep should not be without a shepherd” they said in the Schleithem Confession of 1527.

It is significant that all the Anabaptist confessions speak about leadership as an “office.” Dordrecht (1632) declares: “...the church cannot exist or prosper...without offices and regulations.” The Ris Confession of 1766 suggests that Christ himself “instituted various offices and conditions in his church.”

So, from the early church on, we move from gift, to function, to institution (or office). As we think of clergy and lay leadership in Mennonite history, it is more a “yes-and” than an “either-or.” We have had an emphasis on the offices of ministry (leadership roles), but we also had a levelling in the sense that ministers were not to be seen as part of a hierarchy separate from the rest of the congregation.

In its broadest sense, ministry is to be shared by everyone, for all are ministers and servants within the kingdom of Christ. In a second sense, however, ministry refers to the institutional forms which this service may take. So some are called to distinct roles within the congregation, including pastoral leadership.

From this emerged the three-fold ministry of bishop (Aeltester), preacher (shepherd) and deacon (care-giver), defined by the time of Dordrecht in 1632.

Let me give one more answer to the

question, Whose ministry is this anyway? Paul says to the young Timothy: “Let no one despise your youth.... Do not neglect the gift that is in you” (I Timothy 4:12). Timothy’s ordination did not come overnight, but rather at the end of an apprenticeship.

Paul and Barnabas developed an apprenticeship pattern in their missionary work, kind of a CILT (Counsellor in Leadership Training) program like our camps have. In Acts 13:5 we read that John Mark went with the apostles to Cyprus “to assist” them. For whatever reasons, he “dropped out.” That soured Paul on him, but Barnabas was ready to give him a second chance!

How many of us needed that second and third chance to prove ourselves in ministry? How many of us, like Barnabas, are prepared to be encouragers to young people as they ponder their call to ministry?

Acts 16:5 reports the results: “The churches were strengthened in the faith and increased in numbers daily.” That’s what happens when we take risks to call all kinds of people—men and women, young folks and older folks—into the ministry of the church, and equip them to do the work to which they are called.—**Maurice Martin**

Christian vocation: Church work and daily work

The heart of the issue for many today is the relationship of clergy and laity in the church. Our Mennonite polity states: “All members of the body of Christ are bestowed with ministering gifts, and the word ‘ministry’ can be rightfully used in reference to the service to which the gathered people of God (the church) is called. However, we also affirm some members are called to a variety of ministerial offices.”

One thing has become clear to me as I have worked in lay leadership development with Mennonite Church Canada this past year. We do not “raise” the mandate of the laity by “lowering” the role of pastors. Rather, it seems to me that the more creatively we work at engaging the laity in the work of the church, the more engaged our pastors need to be in carrying the vision of the church in a way that “builds the body of Christ” (Ephesians 4).

When talking about gift discernment we often refer to Romans 12 which talks about “one body with many members.” We tend to think of gifts to be used in “church work” which is separate from our “daily work.” We even separate people into “church workers” and “other workers.”

To offer a corrective, we must also read the first three



Maurice Martin

Continued on page 8

verses of Romans 12. In view of God's mercy (the gift of reconciliation), our first response is worship. We are called to "offer our bodies as a living sacrifice...." Here I think Paul speaks of living all of life in the presence of God (from Sunday worship to Monday work). Here we are called to our Christian vocation.

The list of spiritual gifts in Romans 12:4-8 (as well as I Corinthians 12 and Ephesians 4) has first to do with ordering the life and leadership of the church (our churchly work, not our daily work). These gifts are "to prepare God's people for works of service, so that the body of Christ may be built up" (Ephesians 4:12).

These "works of service" extend, I believe, to our daily ministry in the world. Thus Paul invites us to connect our churchly work (and leadership offices) and our daily work under the banner of Christian vocation.

We can see our daily work as a "job" or as the Christian vocation to which we have been called. We can see elected positions in the church as "jobs" to be done or as part of a greater work—God's work. As we recognize both the notion of being "sent" into the world in Christian witness, and being "gifted and called" for ministries in

the church, we recognize that life lived in God's presence does God's work wherever we are.

The story is told of a woman who considered the desk in her office as her altar. It was there she daily dedicated herself to God, that she confessed and was reconciled, that she celebrated life and delivered messages of God's love to others.

What people want is not better structures, more programs, better worship. What they are looking for is to be loved unconditionally, and for the church to be a "safe place" where their real questions of life and faith are addressed in an atmosphere of caring love.

Hubert Schwartzentruher, a former Ontario church leader, reflected on church structures in his memoirs: "I recall a story of our neighbour on the farm in Zurich. He had a silo no longer used to store silage. The silo had only small holes where one could enter to fork out the feed. This farmer put a little calf into the silo to feed it during the summer. Come fall the calf had grown so much he could no longer get it out through the small hole! We need to be careful we do not get ourselves locked into the silo of bureaucratic structures.... We can grow nice fat calves in the board rooms of institutions, but the real test comes when we try to get them out of the hole."

In the Leadership Project survey I conducted of MC Canada congregations last fall, I saw many creative models of ministry emerging "for times like these." I think it is healthy when congregations start thinking of their leadership structures not as "committees" but as "ministries." And instead of thinking only of pastors constituting the "ministry team," we could think of "mixed team" ministry—pastors and lay people working together to fulfill their Christian vocations.

For all of us who have received the gift of reconciliation are called to be ministers of reconciliation in the world, in our church work, and in our daily work.

—**Maurice Martin**

The writer has just completed an assignment as director of Congregational Leadership Development in MC Canada, with special attention to the role of the laity.

One thing has become clear to me as I have worked in lay leadership development with Mennonite Church Canada this past year. We do not 'raise' the mandate of the laity by 'lowering' the role of pastors.



Winnipeg, Man.

Drama has echoes in today's conflicts

He that troubleth his own house shall inherit the wind" (Proverbs 11:29). The Winnipeg Mennonite Theatre Company chose *Inherit the Wind* for three performances in March. The timing was apt. The crisis of faith represented in the play has echoes in today's war-threatened climate. Director Alfred Wiebe says that the play is primarily about tolerance, even in the face of seemingly irreconcilable opposites.

Inspired by the 1925 Stokes Monkey Trial, *Inherit the Wind* centres on the conflict between evolution and the Genesis account of creation. Bert Cates is being tried for teaching Darwinian evolution in school. He is ostracized and condemned by the whole town. Only Rachel, his sweetheart and daughter of the reverend, tries to understand him. The Darwin-creation conflict provides a backdrop for questions on many levels. The science/faith dichotomy is the most obvious one.

"It's a controversial topic. People still feel strongly about science," observed

Kay Klassen, former actor in the company and member of First Mennonite Church. The tension between reason and deep-rooted faith oozed from the play's lines, effectively brought to life by the actors.

Language—as communication and how it defines human relations—provided another layer. The script, with its jargon of science and faith, bulged with possibility for fulfilment and betrayal.

As in many conflict situations, arguments were made from uninformed perspectives. Brady, the prosecutor, had never even read Darwin. How can you "whoop up a holy war" about something you know nothing about? asked the defence.

Personal conflicts surfaced. Rachel,



Drummond (Henry Schroeder) confronts Brady (Gerhard Wiebe) in the production of "Inherit the Wind."

achingly played by Margaret Stanger, felt loyal to her father and her understanding of biblical truth. However, she felt Cates was unjustly condemned. For her, the intellectual language hopelessly tangled the issues.

Her father publicly condemned her for siding with Cates. Unexpectedly, Brady, quoting Proverbs 11:29, urged the reverend to forgive. In the end, he was unable to reconcile his own "truth" with that of others.

A third layer spoke to power relations and the role of the media in swaying popular opinion. The battle between evil and good was presented in language that resonated with today's rhetoric about the war on Iraq. The reverend called Drummond, the advocate for freedom of thought and speech, an "agent of darkness."

Ironically, demonstrators against evolution were exercising the same right to free speech that they abhorred in Cates. The presence of reporters and the fact that the trial was the first to be taped for a radio audience showed the influence of the media in the mix of perspectives.

The combination of a powerful drama saturated with meaningful text and acting provided a worthwhile evening.—From review by **Anita Ens**

Theatre company has rich history

Beginning in the 1930s, youth from the Schoenwiese Mennoniten Gemeinde, now First Mennonite Church in Winnipeg, came together to perform dramas. Many of these were in the German language. The minister, Johann H. Enns, received criticism from church members on what they considered insufficient Christian content. In the 1960s, the company took a break for about five years. Then, to spare the church from further criticism, founding members John Enns, Paul Neustaedter and Gerd Neuendorf incorporated the company in 1971.

The Winnipeg Mennonite Theatre Company is run by volunteers.

"It's really a labour of love," explains John Enns. The group rehearses in a downtown warehouse or at First Mennonite. Although auditions are announced, actors are chosen subjectively,

often by the director. The company welcomes new people.

Is there a relationship between the Mennonite faith and the productions? Originally most actors were Mennonite, but secular dramas have always prevailed. The experience is an opportunity for the youth to explore their abilities in this art form.

Cathleen Enns, a treasurer of the board, points out that current membership is diverse and the "Mennonite" in the name reflects more the cultural heritage than the faith.

The company's productions include comedy, contemporary and classic drama, operettas, and musicals. Enns gives examples of "tricky" pieces they have done, like Peter Schaffer plays and *Hamlet* with its "great big ideas." David Riesen has directed several ambitious operetta productions.—**Anita Ens**

Akron, Pa.

Quilt tops from Vietnam

Women in Ohio and Indiana are using quilt tops pieced in Vietnam in the quilts they are preparing for auction at Mennonite Central Committee Relief Sales later this year.

Joann Sommers of Hartville, Ohio, recently returned from five years in Vietnam where she served with MCC as a handicrafts designer and teacher. She asked women's groups she worked with to piece five quilt tops. The Vietnamese women incorporated fabrics and designs traditional to their ethnic groups—Hmong, Nung, Black Thai and Kinh (see cover).

Sommers first made a connection between Vietnamese sewing and Mennonite quilting when she noticed curtains pieced in a "flower garden" pattern identical to a familiar quilt design.

The Vietnamese women "were surprised that I took interest in it," Sommers says. "They said, 'It's just scraps.' To them, having to use scraps showed that they were poor."

One of the quilt tops features the flower garden pattern. A group of nuns in central Vietnam pieced it by hand. The background fabric is a pale lavender—a fabric often used to sew the traditional long tunic that Vietnamese women wear over loose pants. Sommers has also collected tiny, bowl-shaped hats for young children covered with intricate applique and embroidery.

Sommers will travel with the quilts this summer and speak with quilting groups who are finishing the quilts for relief sale auctions. She will share stories from her experiences, especially about women's lives in Vietnam.

In fall, Sommers plans to return to Vietnam to teach art at an international school. She hopes to compile a photo booklet that documents the quilts' travels—from their beginnings in Vietnam to quilting circles in the U.S. midwest to MCC auctions.—From MCC release by **Maria Linder-Hess**



Photo by Ray Dirks

Students gather outside a school near the offices of the Meserete Kristos (Mennonite) Church in Addis Ababa, Ethiopia. The school is in a former Mennonite church building which was confiscated by the communist government in 1982. Now the church again meets there on weekends. Ray Dirks of the Mennonite Heritage Centre Gallery in Winnipeg took the photo on his last trip to gather art for the global "Our Family" exhibit he is compiling for the Mennonite World Conference Assembly in August.

Arts notes

MennoFolk in Ontario

MennoFolk 2003 will take place at Hidden Acres Camp near New Hamburg, Ontario, on June 6-7. The event combines music performances on the outdoor stage, camping, outdoor activities and games. Performers this year include 300 Degrees, No Discernable Key, The Peach Pickers, Souls Journey and MennoValley Sound. Those who would like to perform or volunteer can contact Mark Diller Harder, phone (519) 650-3806, ext. 112, or e-mail: markdh@mcec.on.ca.

Christian Endeavour reborn

A youth ministry with a 120-year history is being reborn. Christian Endeavour is launching a Canadian chapter and an on-line youth ministry resource known as "TeamCE." Christian Endeavour began in 1881 when a Canadian-born pastor, Frances Clark, pondered how to follow up a revival in Portland, Maine. The organization promotes service and fellowship. The web site is at www.cecana.org.

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Intercourse, Pa.

Cookbook top bestseller in U.S.

The bestselling trade paperback in the United States in 2002 was a cookbook by a Mennonite publisher.

Fix-It and Forget-It Cookbook: Feasting with Your Slow Cooker, published by Good Books, sold over 1.8 million copies last year, double the sales of the second-place seller, Two Towers by J.R.R. Tolkien, which sold 967,000 copies. ("The Lord of the Rings" re-issued series ranked second through fifth in the bestseller list.)

A companion cookbook published by Good Books last October, Fix-It and Forget-It Recipes for Entertaining, placed 15th in the bestseller list, selling over 600,000 copies. (This book followed on the heels of Chicken Soup for the Mother's Soul II, and was just ahead of Desecration: Antichrist Takes the Throne by Jerry B. Jenkins and Tim LaHaye, from Tyndale.)

"We're overwhelmed," said Merle Good, publisher for Good Books. "We knew how phenomenal the sales of these two books have been, but we had no idea we were the #1 trade paperback in the nation.... We feel very fortunate that our marketing has been so successful." The Fix-It and Forget-It books are compiled by Dawn J. Ranck and Phyllis Pellman Good. Phyllis is senior editor at Good Books. To date, the original Fix-It book has sold 2.5 million copies, with the companion volume topping 800,000 copies.

"What makes me especially excited," said Merle, "is that the run-away success of these two books of ours has opened so many doors for the rest of our publishing list, including our other cookbooks...our Children's Bibles and related books, even books about Mennonite identity...."

Good estimates that about 50 percent of sales were through discount chains such as Costco and Wal-Mart. Another source of sales was Checker Distributors, which distributes Good Books' quilt pattern books.

The pressure of such success is enor-



Good Books photo

Merle Good with the two best-selling cookbooks of Good Books.

mous, said Merle.

"People assume we want to leverage this into a publishing empire of sorts, but Phyllis and I are determined to stay small, to keep choosing only 30 or so books we want to publish each year, and to not be wagged by the marketplace."

Good Books has published around 300 titles since its beginning in 1979.

"Our focus has always been the general marketplace," according to Phyllis. "Our largest account for years has been the Barnes & Noble chain. But we're happy we're also selling so many books to the religious trade these days, too. Having integrity in both the secular and the religious bookstores and libraries has been our goal."—From releases

Fitting tribute to Erland Waltner

June Alliman Yoder, ed. *The Work is Thine, O Christ*. In honor of Erland Waltner. Institute of Mennonite Studies, 2002, 148pp.

The first section of this book covers Erland Waltner's life from beginnings in South Dakota to his current life as an active senior in Elkhart, Indiana. Waltner's life includes a broad range of involvement: Bible teacher, pastor, president of Mennonite Biblical Seminary and of Mennonite World Conference, executive secretary of the Mennonite Medical Association, writer on 1 Peter, and spiritual director for many.

The second section presents 11 of his writings or addresses given over his lifetime of ministry. To read the address he gave at his inauguration as seminary president was inspiring. His article on "Aging as grace?" includes the challenge of "seeing a full lifespan as an expression of grace to be celebrated rather than a burden to bemoan."

His positive approach to the older years

is refreshing: "even when full of struggle, life as God gives it is good." For me, these two sections and the epilogue by Waltner would have made the book complete.

The third section of the book, "His Influence," did not have the same impact on me. It contains sermons in honour of Waltner as a former professor. The difficulty I have is that these sermons were not preached with Waltner's influence in mind. None makes any reference to him. As I read these sermons, I thought more of the writers (most of whom I know) than of Waltner.

Reading this little volume enables us to "remember one of our leaders" (Hebrews 13:7) with gratitude. It is well worth reading and a fitting tribute to a grace-filled leader in our midst.

—John H. Neufeld

The reviewer, from Winnipeg, is a retired pastor and former president of Canadian Mennonite Bible College.

Provocative analysis of Mennonite writing

Douglas Reimer, *Surplus At the Border: Mennonite Writing in Canada*. Turnstone Press, 2002, 206pp., \$22.95.

Reading this book could motivate us to re-read some Mennonite writing in Canada, and draw some first-timers into the reading circle as well.

It's been 40 years since the publication of Mennonite Canada's first novel, Rudy Wiebe's *Peace Shall Destroy Many*. Since then, numerous novelists and poets nurtured within a Mennonite environment (especially the Prairie provinces) have richly gifted the literary landscape.

Douglas Reimer introduces us to 14 of them, with particular attention to Rudy Wiebe, Armin Wiebe, Patrick Friesen, Di Brandt, and Sandra Birdsell. *Surplus at the Border* will be of interest to a variety of readers. Although this volume is not an "introduction to" in the usual sense, it can serve that purpose.

This is especially true for the chapters on Patrick Friesen ("Growing a Mennonite poet") and Di Brandt ("Father, Mother, and Mennonite Me"). Here Reimer provides a careful reading of texts, often scanning lines and identifying rich biblical and classical allusions. Such care with detail can awaken an appreciation for poetry. Another attraction is Reimer's carefully constructed thesis covering the entire body of writing that he's selected for analysis. That thesis offers several layers, covering style (language) and content (themes).

On a basic thematic level, the book compiles a portrait of Mennonite "territory," understood not as place but as a minority culture with recognizable codes of behaviour, texts and language. Central to that culture is a system of patriarchy. The writers expose self-deception and exclusion, which often grows out of a tension between what is affirmed doctrinally and what is lived, what of Earth is embraced and yet denied.

Protagonists and artist messengers are the easiest targets as the "territory" responds by retrenching and es-

caping into comfortable sentimentality or otherworldly language. For example, at the end of Armin Wiebe's *The Salvation of Jasch Siemens*, the "territory," at the expense of a "divine purpose," thereby denying itself the potential for integrating the "earthliness" of its daily existence.

Delbert Plett is able to "disturb and entertain" in part because he is oblivious to writing conventions expected of a novelist. Sarah Klassen is a lyricist apologist for the Mennonite territory, according to Reimer. Expanding on Sandra Birdsell's fictional space Reimer writes: "...deterritorialized subjects, Mennonite and Aboriginal... are left entirely alone...convinced of nothing but the hopelessness of their efforts to belong."

On a more complex level, Reimer places his discussion within the critical theory formulated by French philosopher Gilles Deleuze and psychoanalyst Felix Guattari. Simply stated, they propose that writers who write out of a minority culture can step outside of our notions of how literature should be fashioned, and to what purpose. The primary role of major literature is to entertain, while minor literature often breaks with literary conventions and introduces subject matter that has the potential to transform.

Reimer's analysis illustrates the tension evident in choices made by Mennonite writers along that major/minor continuum.

Reimer's writing itself is delightful to read, sometimes surpassing the authors he discusses. But it may prompt others to give up too early (one paragraph, for example, compresses over 200 words into three sentences). My advice is to keep reading. Reimer is a teacher in love with his subject and he treats all 14 writers with respect. Readers will disagree with some conclusions, but he will have accomplished what every good critique should do: encourage us back to the sources, stimulate debate, and occasion some helpful introspection for both territorialized and deterritorialized Mennonites.

For me, the major tension revealed within this ambitious work of criticism is succinctly expressed in Dori Previn's "Mythical Kings and Iguanas," a song of several decades ago: "I have flown to star-stained heights on bent and battered wings in search of mythical kings, sure that everything of worth is in the sky and not the earth, and I never learned to make my way down where the Iguanas play.... Isn't going home such a such a low and lonely ride?"

—**John A. Harder**

The reviewer is a retired English teacher and member of Stirling Avenue Mennonite Church in Kitchener, Ontario.

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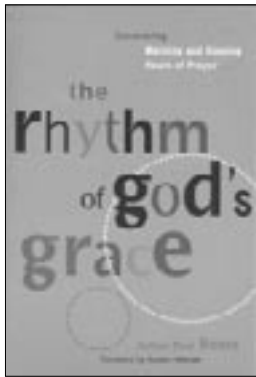
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Theology, Spirituality

Boers, Arthur Paul. *The Rhythm of God's Grace: Uncovering Morning and Evening Hours of Prayer*. Paraclete Press, 2003, 165pp.

A guide for fixed-hour prayer from a Mennonite pastor now teaching at Associated Mennonite Biblical Seminary. This easy-to-read little book



introduces Christians to the tradition of regular prayer time and gives suggestions for daily prayers.

Reimer, A. James. *The Dogmatic Imagination: The Dynamics of Christian Belief*. Herald Press, June 2003, 112pp., \$15.79.

An imaginative exploration of the fundamentals of Christian faith, based on the "Dynamics of belief" columns that appeared in the Mennonite Reporter from 1993-95. Included are also some previously unpublished writings. The author teaches theology at Conrad Grebel University College and the Toronto School of Theology.

Roop, Eugene F. Ruth, Jonah, Esther. *Believers Church Bible Commentary Series*, Herald Press, 2003, 304pp., \$38.99.

This commentary on three compelling "short stories" from the Bible focuses on their narrative characteristics and significance for us today. The author is president of Bethany Theological Seminary in Richmond, Indiana, a Church of the Brethren school.

SPRING LISTING OF

books & resources

Schipani, Daniel S. and Anton Wessels, eds. *The Promise of Hope: A Tribute to Dom Hélder*. Institute of Mennonite Studies, 2002, 148pp., \$10.00 US.

A tribute to the Latin American theologian of liberation and nonviolence written by scholars who have participated in the Dom Hélder Câmara Chair at the Free University in Amsterdam. The writings reflect the ecumenical and multi-disciplinary import of Dom Hélder's contributions. Schipani teaches at Associated Mennonite Biblical Seminary.

Yeatts, John R. *Revelation*. Believers Church Bible Commentary Series, Herald Press, 2003, 524pp., \$38.99.

The latest volume in the commentary series explores Revelation's themes of martyrdom, service, hope, the triumph of Christ and the role of the church in bearing witness to this Christ. The author, who teaches psychology and religion at Messiah College in Pennsylvania, has also been a pastor and educator in the Brethren in Christ church.

Yoder, John Howard. *The Jewish-Christian Schism Revisited*. Eerdmans, 2003, 280pp., \$30.00 US.

This volume brings together 10 essays written between 1971 and 1996 that have profound implications for Jewish-Christian relations. Mennonite theologian John Howard Yoder makes the case that Jesus did not reject Judaism and the schism did not have to occur. Editors Michael G. Cartwright and Peter Ochs situate Yoder's position in relation to his other writings and his dialogue with rabbi-philosopher Steven

Schwarzschild.

Yoder, June Alliman, ed. *the Work is Thine, O Christ: In Honor of Erland Waltner*. Institute of Mennonite Studies, 2002, 148pp., \$10.00 US.

This Festschrift for Erland Waltner includes a biographical sketch of his long-time career in the church, a sample of his writings and sermons by some of his students. Waltner has been a pastor, seminary teacher and president, and mentor to many.

History and Biography

Harder, John A., ed. and trans. *From Kleefeld With Love*. Pandora Press, 2003, \$21.96.

A collection of letters written by Mennonite women in the Soviet Union from 1925 to 1933. Most of the letters were written by Mariechen Harder to her relatives in Canada. They chronicle the story of persecution, loss and dislocation during the turbulent years of Soviet Russia when Mennonite colonies were disintegrating.

Klassen, Peter P. *The Mennonites in Paraguay, Vol. 2*. Translated and published by Gunther H. Schmitt, 2002, 403pp.

Peter P. Klassen, who came to Paraguay in 1931 as a 5-year-old, was a teacher in the Fernheim Colony and has published several historical works. The first volume in this history, which will be published in English later this year, emphasized the development of the faith community in the colony. This volume places the Mennonite story within the context of native peoples and Paraguayan history. The book is available from Mennonite Books, 57 Flett Ave., Winnipeg,

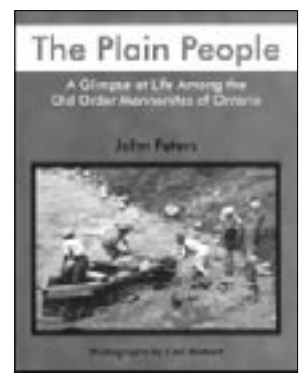
MB R2K 3N3.

Neufeldt, Leonard, ed. *Yarrow, British Columbia: Mennonite Promise*, 2 vols. Heritage Group of Victoria, B.C., 2002.

The Yarrow Research Committee, a collection of scholars, teachers and writers, compiled this cultural history of Yarrow during the years it was mostly Mennonite: 1928 to 1958. Volume 1, *Before We Were the Land's*, tells the story of settling in the area. Volume 2, *Village of Unsettled Yearnings*, consists of essays that provide a cultural mural of the community. To purchase, contact David Giesbrecht at (604) 853-0382, e-mail: dg@paralynx.com.

Peters, John. *The Plain People*. Pandora Press with Herald Press, 2003, 83pp., \$15.25.

A booklet exploring Old Order Mennonite life in Ontario, with photographs by Carl Hiebert. The author is a sociologist who has been intrigued with Old Order life for the past 20 years. Proceeds from book



sales will go to Mennonite Central Committee.

Rempel, David G. with Cornelia Rempel Carlson. *A Mennonite Family in Tsarist Russia and the Soviet Union, 1789-1923*. University of Toronto Press, 2003, 352pp., \$70.00.

This book by historian David Rempel of California combines his first-hand account of life in Russia (he was born there in 1899) with the story of six generations of his family, from

the founding of the Khortitsa settlement in 1789. The book was prepared for publication by his daughter.

Schwartzentruber, Hubert. Jesus in Back Alleys: The Story and Reflections of a Contemporary Prophet. Pandora Press U.S. (now Cascadia Publishing), 2002, 152pp., \$20.95.

This book spans the author's ministry from rural Ontario to the inner city to retirement in Pennsylvania. This seasoned pastor/prophet is not afraid to speak his mind, conveying his passion for justice both for the broken and those who break them.

Staples, John R. Cross-Cultural Encounters on the Ukrainian Steppe: Settling the Molochna Basin 1784-1861. University of Toronto Press, 2003, 256pp., \$50.00.

Using Ukrainian and Russian archives, this historian compares how Mennonites, Nogais, Russians, Ukrainians and other groups transformed their environments and adapted to life in the Molochna Valley. The author teaches at State University of New York, Fredonia.

Stoltzfus, Ruth Brunk with Eve B. MacMaster. A Way Was Opened. Herald Press, 2003, 376pp., \$38.99.

A memoir by a pioneer leader in the Virginia Conference of the Mennonite Church. Born in 1915 into a family of evangelists and educators, Ruth Brunk Stoltzfus began the "Heart to Heart" radio broadcasts in 1950. She was



the first woman ordained in the Virginia Conference (in 1989 when she was 74 years old).

Literature and Art

Christner, Dianne. Keeper of Hearts. Herald Press, 2003, 304pp., \$23.49.

An "Anabaptist romance" set in 1545 in the political turmoil of Europe. This is Book 3 in the Crossings of Promise Series. The author, of Mennonite background, is fascinated with church history and genealogy.

Wiebe, Armin. Tatsea. Turnstone Press, 2003, 256pp., \$18.95.

Set in Canada's Subarctic in the 1700s, this novel is an adventure story revolving around Tatsea, a young woman of the Dogrib tribe. It is also the story of the clashes that come with European culture and weapons. The Manitoba author, known for his comic novels, earlier taught and lived with the Dogrib people in the Northwest Territories.

Children's books

Vernon, Louise A. Doctor in Rags, The King's Book, Peter and the Pilgrims. Herald Press, 2003, \$12.49.

Another three reprints in the series on people and events from church history. The books retell events through the eyes of a young observer. Doctor in Rags is the story of famed physician Paracelsus who was a Hutterite in 16th century Moravia. The King's Book explores the mystery behind the printing of the King James Bible in 1611. Peter and the Pilgrims is set during the time of the Black Plague and follows young Peter as he makes his way to the Americas. There are 12 books in the series.

Other books

Derksen, Wilma. Confronting the Horror: The Aftermath of Violence. Kindred Productions, 2003, \$27.75.

This book seeks to help people deal with the shock and emotional pain of vio-

lent crime. It draws upon the author's experience of dealing with her daughter's murder 18 years ago. Wilma Derksen is director of Victims' Voice, a program of Mennonite Central Committee Canada that assists people affected by crime and homicide. Her earlier book, Who has Seen Candace?, is also available from Kindred Productions.

Dyck, Arthur J. Life's Worth: The Case against Assisted Suicide. Eerdmans, 2003, 120pp., \$20.00 US.

The author, an ethicist at the Harvard School of Public Health, explores the history of law and philosophy in making a Christian case against assisted suicide. In arguing his case, he represents opposing views with scrupulous accuracy.

Good, Merle and Phyllis Pellman Good, eds. What Mennonites Are Thinking 2002. Good Books, 2002, 318pp., \$11.95 US.

The fifth volume in an annual series. This volume collects a variety of essays, short fiction, poetry and articles by Mennonites from all over.

Govier, Trudy. Forgiveness and Revenge. Routledge, 2002, \$34.95 (paper).

A Canadian philosopher and popular speaker examines society's thinking about revenge and violence, both personal and political. She makes the case for forgiveness and reconciliation on philosophical and secular grounds. The author of 10 previous books, Trudy Govier is a founding member of the Project Ploughshares chapter in Calgary. She is co-editor of Dilemmas of Reconciliation (WLU Press, 2002) which presents case studies from history.

Jersak, Brad. Can You Hear Me? Trafford Press, 2003, 248pp., \$22.00.

This book chronicles a young man's search for meaningful prayer, drawing on his evangelical roots as well as the contemplative tradition.

The author is a former youth pastor at Bethel Mennonite Church in Aldergrove, B.C.

Penn, William. Some Fruits of Solitude. Herald Press, 2003, 168pp., \$14.29.

A book of "wise sayings on the conduct of human life" by the 17th century Quaker preacher and founder of Pennsylvania. Penn wrote these snippets of wisdom while hiding from authorities who had accused him of treason. His words have been translated into today's English by Eric K. Taylor.

Stackhouse, John G. Church: An Insiders Look At How We Do It. Baker Book House, 2003, 192pp.

This book takes a candid and witty look at many aspects of church life, from money to renewal. The author, a theology professor at Regent College in B.C. as well as a popular columnist and speaker, is not afraid to reveal the underside of the church, along with that which he loves.

Stiller, Brian C. Jesus and Caesar: Christians in the Public Square. Castle Quay Books, 2003, \$19.95.

This work, with a foreword by Preston Manning, distills the author's insights from his 20 years as a key public voice in Canada for people of faith. He offers a blueprint for how to bring the light of the gospel to the public square. The book is distributed by Augsburg Fortress Canada, phone 1-800-265-6397.

Publishing notes

From Anabaptist Seed, a booklet by C. Arnold Snyder, has been translated into German by Wolfgang Kraus as Täuferische Saat—Weltweites Wachstum. The booklet was commissioned by Mennonite World Conference and first released in 1999. It presents basic Anabaptist doctrines and principles of identity. It is also available in Spanish, French, Dutch, Korean and Indonesian, with upcoming translations

in Chinese, Japanese and an India dialect. The booklet is available from Pandora Press at (519) 578-2381; e-mail: panpress@golden.net. The German booklet is available from Agape Verlag, c/o Atempause, Engeland Esch 33, D-46325 Borken; phone 02862-4179626, e-mail: atempause@pioteam.de.

Children's Books that Nurture the Spirit explores the wide variety of children's literature that can supplement Christian education and spiritual development of children. Over 450 books are presented. Author Louise Margaret Granahan, a teacher with a PhD in multicultural children's literature, is currently studying at the Toronto School of Theology. The 256-page book is available for \$34.95 from Northstone Publishing, phone 1-800-663-2775.

Resources

Bread to Strengthen the Heart: A Study of Biblical Banquets by Heidi Regier Kreider is a new resource for small groups or Sunday school classes. Lessons include stories of present-day meals around the world, questions for discussion and table prayers. Women Together: Ideas for Groups, Vol. 2 features practical, creative ideas for women's groups, along with holiday programs. Writers include Ann Weber Becker, Bertha Landers and Lynette Wiebe. Both resources are published by Canadian Women in Mission and Mennonite Women USA. They can be ordered from the Mennonite Church Canada Resource Centre, phone 1-800-665-1954, e-mail: resources@mennonite-

church.ca.

A new Mennonite Central Committee video, "A Voice on the Hill," explores how advocacy for justice grows out of service. The 28-minute video chronicles how Mennonites have spoken to government over the years, and describes the founding of the MCC U.S. Washington Office. "Advocacy became a way for MCC to address the root causes of problems such as violence and poverty," explains J. Daryl Byler, director. "A Voice on the Hill" is available for borrowing or purchase from MCC offices.

Kids and Blessings: Living the Beatitudes is a new curriculum for Vacation Bible School or other settings written by Sandi Hannigan and Eleanor Snyder, Christian educators

in Ontario. The lessons, which invite children to follow Jesus' way in pursuit of happiness, are based on a Workshop Rotation model where children hear stories and respond in a variety of creative ways. The curriculum is available from The Bookshop at Pandora Press, phone (519) 745-1560, e-mail: bookshop@pandorapress.ca.

Aldergrove, B.C.

Eclectic theology comes together in 'listening prayer'

Ever thought of prayer as leaving a message on God's answering machine? "Hi there, it's me, sorry

I missed you.... just calling to let you know I'm here." For many people, prayer is just that—posting a message without expectation that God will answer in a tangible way.

This fatalistic attitude toward prayer prompted Brad Jersak to write *Can You Hear Me?* (Trafford Press, 2003). His focus is on transforming prayer into "a real conversation with a living friend," he says. "To get there,

one needs some encouragement and practice in being a good listener." Each chapter offers practical exercises to help the reader listen to God. The book deals with how to handle distractions, how to discern whether you are hearing the voice of God, how God speaks through dreams and memories. And there is an interesting chapter on the imagination. The book also has

chapters on inner healing and intercession, as well as praying with children and praying as a church.



Brad Jersak with his new book on prayer.

Jersak writes in a personal style, with stories from his own experience and from history. He says that the book is for disillusioned churchgoers and the spiritually hungry, as well as Christians. He describes his theology as "eclectic."

"I grew up with a solid evangelical foundation in scripture [in the Baptist church in Manitoba], then adopted some of the renewal flavour of the Vineyard and the social-justice of the Mennonites throughout the 90s," he says. (He was youth pastor at Bethel Mennonite Church in

Aldergrove for nearly 10 years.) "As I looked for deeper spiritual wells, I found that the contemplative tradition offered a stable and well-tested source for my spiritual journey. Teresa of Avila and John of the Cross (and others) became a wellspring for both my charismatic experience and my justice concerns. They became my mentors, bridging easily what

had initially looked like very different streams."

His father's family tree includes a stream that stretches back through the Czech Baptists, Moravian Brethren and Hussites. Czech reformer John Comenius (17th century) was a spiritual father to the family. Jersak tells of dreams he had after asking God to "unlock the blessings of [his] spiritual heritage." These dreams included labyrinths and an image of Comenius. He asked his father about them.

He discovered that when the family was exiled, the only books they could take along were the Bible and *The Labyrinth of the World and Paradise of the Heart*, a narrative of Comenius' spiritual journey.

"I was inheriting forgotten truths, re-digging ancient wells," Jersak noted. He hopes his book will inspire readers to grow in their own spiritual journeys as they practise the art of listening to God.

The book is available from the author: bradjersak@hotmail.com. Jersak is a pastor at an interdenominational church in Abbotsford.—From release by **Angelika Dawson**

FOCUS

Books & Resources

What's wrong with the church?

A whole lot of what's wrong with the church is wrong with me, said John Stackhouse in a recent lecture at Regent College. A professor of theology and culture at Regent, Stackhouse has just released a book called, *Church: An Insiders Look At How We Do It* (Baker Book House).

John Stott called us "to cultivate a holy discontent with the church," said Stackhouse, noting that Canadians do not complain enough and work for change. He endorsed multi-denominationalism, comparing it to multi-culturalism.

"People do not cease to be different when they enter the church; they are different...differences among churches should be expected and celebrated," he said. Stackhouse himself grew up in the Plymouth Brethren and now attends an Anglican church.

Denominations institutionalize differences. "When we say our way is the only way and the complete way, that's scandalous; the scandal is not that there are Catholics, Anglicans, and Baptists...." He encouraged churches to learn from each other. "Where is the occasion to ask the Mennonites about peace, to ask the Anglicans about how they use the Book of Common Prayer?"

What's wrong From page 16

Continued on page 17

Isn't it about time that you read *the UDK again?*



The Upside-Down Kingdom 25th Anniversary Edition

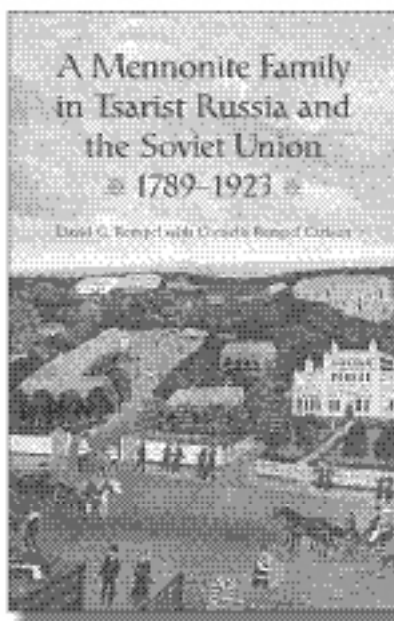
This revised and updated version of the classic *The Upside-Down Kingdom*, is an intriguing study of the kingdom of God in the Gospels. Donald B. Kraybill calls the church to become an Upside-Down Kingdom favoring the lost, outcast, and leprous—a kingdom ruled by Jesus, the King who triumphs by losing and serves by dying.

"A book as provocative as the disciples of Jesus."
—Tom Sine

Paper, 312 pages, \$26.79



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Born in 1899 in the Mennonite village of Nieder Khoritsa on the Dnieper River, David Rempel witnessed the upheaval of the landmark period 1900-1920, including the 1905 revolution, the quasi-stability wrought from the Stolypin reforms, the First World War and the threat of property expropriation and exile, and the 1917 revolution.

This vivid and engaging memoir also reaches further back with a rich portrait of six generations of the author's ancestral family from the foundation of the first colony—the Khoritsa settlement—in 1789. Published posthumously, this book offers a penetrating view of one of tsarist and early Soviet Russia's smallest, yet most dynamic, ethnoreligious minorities.

A Mennonite Family in Tsarist Russia and the Soviet Union, 1789-1923
David G. Rempel with Cornelia Rempel Carlson • 352 pages, 20 photos • Hardcover \$70.00

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he asked. "Let's foster multi-denominationalism."

Stackhouse sees two crises facing churches: leadership and finances. He encouraged pastors to speak less often and have shorter sermons. He stressed the need for prayer for leaders, noting that no one is spiritually safe.

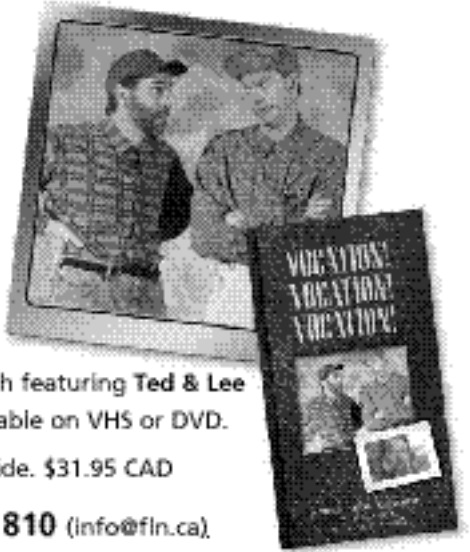
Stackhouse was critical of the "childish and consumerist" attitude of church people. He pointed out that the pastor is not the centre of the church, God is. Christian churches do not have clergy and laity; the gifts are all through the church.

"There are to be no martyrs and no slackers," he said. "The New Testament emphasizes that all members are important and expected to serve and edify the body." His reflections were provocative, his intentions to make the church a better and more inviting place.—From report by Henry Neufeld

What's my gift? Where do I find my passion?

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Are we responsible to protect other peoples?

Is there a place for military intervention if it is intended to stop genocide or ethnic cleansing?

This question was discussed at a recent roundtable sponsored by Project Ploughshares and the World Federal Movement in Ottawa which Bill Janzen and I attended on behalf of Mennonite Central Committee Canada. The two-day conference brought together about 25 representatives from non-government organizations (NGOs) to discuss the Report of the International Commission on Intervention and State Sovereignty called “The Responsibility to Protect.”

Lloyd Axworthy, former Canadian foreign minister, created this international commission in response to the challenge of the United Nations Secretary General to find ways to ensure that there would “never again” be genocides like Rwanda in 1994. The report argues that when states are unable or unwilling to protect their citizens, the international community through the United Nations has a responsibility to protect them.

The report sees intervention happening by prevention, reaction and reconstruction. The hope is that sufficient emphasis on prevention—development assistance, human rights monitoring and support for legal reforms and law enforcement—will make reaction unnecessary.

However, if a situation escalates, the document suggests implementing military embargoes, focused economic sanctions, and political restrictions. In a worst case scenario, the UN should authorize military intervention to protect vulnerable people.

How does an MCC worker respond to this report? I came away with many more questions than answers.

On the one hand, the “responsibility to protect” framework is committed to preventing fiascos of either non-intervention (Rwanda) or botched interventions (Srebrenica and Somalia). I was deeply moved by a Jew who begged

us to embrace the report as a way of ensuring that there would be no more holocausts.

At the same time, I wonder whether military intervention can protect vulnerable people without creating more hostility and resentment in the long run. There are few positive examples we can point to.

We have just witnessed the world’s only superpower waging war against a country decimated by years of sanctions. One of the reasons given was to “liberate” the Iraqi people from their brutal dictator—in other words, to “protect” them. Could the U.S. or other powers use the “responsibility to protect” paradigm to justify military escapades around the world?

The report has strong cautions against the idea of one country undertaking a “protection mission” by itself; could the concept be used as an excuse for a new form of imperialism?

What about non-military means of protection? Christian Peacemakers Teams offers a model whereby unarmed peacemakers intervene between belligerents to prevent or reduce violence. Can one imagine an international unarmed peace force offering protection to the vulnerable? Besides all these “rational” questions, there remains the question of faith. Can pacifist Christians accept the notion of military intervention to protect others? If we say yes, we may find ourselves on a slippery slope to other forms of militarism.

If we say no, what responsibility do we take upon ourselves to protect the vulnerable? Is it our task to make history come out “right”?

There is much within the “Responsibility to protect” document that one can support. The tasks of prevention and reconstruction are, in fact, the tasks that MCC engages in all the time. The question of intervention is a thorny one that will require more discernment.—**Esther Epp-Tiessen**

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.

Need to be church in time of crisis

The news of financial woes within Mennonite Church Canada has come in a series, reaching the climax, or perhaps nadir, with the cutting back of programs and positions (persons let go).

This is all deeply distressing; and it raises concerns which I want to put to my sisters and brothers in the church that I love.

Cutting programs rates high in my concerns. What are we saying to young people when we cut Voluntary Service? Consider how many have been challenged, enriched, and had the direction of their lives changed through VS. What will we do with that energy, with calls from God to serve?

The cutback in mission-related efforts deserve a similar litany of questions. In a world reeling under fear, mistrust, misinformation, renewed racism and now war, retreat does not feel like the will of God to me.

The effect on people who have lost their positions is painful in a different way. For some, it will create financial stress and the potential for unhappy effects on families. For some, it may bring a crisis of faith—perhaps not faith in God but in the church. This may affect the next generation.

We were short of funds in the early 1990s when I was on staff. I recall the heavy struggles we as executive staff had over where to cut. We all got a bit “territorial” and feelings got raw. Was it a coincidence that I had to have a pacemaker installed after that jour-

ney? That shortfall was not nearly in the order of the present crisis.

There is a danger of “we-they” dichotomizing in our present situation. We who do not work at 600 Shaftesbury can say: “Isn’t it awful! They should have known better.” But finger pointing has its limits.

This is not to say that all was well. There has to be accountability, and I believe that message has been received. The General Board and the Councils have tried to be responsible and showed it by drastic action. But we, the members and congregations of MC Canada, must also give an account of our stewardship.

Why have we cut back on our giving? If it is in protest, can we justify that Christianly? Does it not resemble sanctions?

How do you balance the budget against unbalancing 21 staff and their families? I fear the General Board and Councils acted too precipitously, or too drastically. I say that because \$2 million in a denomination our size is surely not that daunting.

The debt belongs to all of us, and for health to return we should all dig in. Are we not a conference held together, not only by a common faith, but by a covenant we have made with each other? Just imagine if we all sent in an extra half day’s wage or retirement benefit.

Let us also assume that our General Board and Councils are doing the necessary, not forgetting that they give their time gratis. We must give them and the staff our prayerful support and encouragement.

In other words, more than money is needed. We need to be the church.—

Bill Block, Winnipeg, Man.

Being human is good

I have noticed that in the Mennonite church and communities, and in the letters to the Canadian Mennonite, it is common to use the Bible, the church, the community, theology, etc. to keep us from doing wrong. It feels that what is being said is that if we are left to ourselves—to our feelings, perceptions, thoughts and impulses—we would inevitably become bad or

sinful.

It is implied that to be human is bad, and we need to become something other than what we are to protect us from our own evil nature. I say that without all the structures (church, Bible, etc.) human beings are good. My proof? Jesus was one of us...human.—

Glenn Schroeder, Winnipeg, Man.

Does church want cut to higher education?

In recent issues we have been reading about the budget cuts at Mennonite Church Canada. But little has been written about the cut to funding for higher education.

Canadian Mennonite University’s funding was not increased when MC Canada increased its budget to absorb binational programs, and it was not increased to reflect the projected revenue increase for 2002-03 that did not materialize. But now it is faced with a major cut of \$231,000 from \$581,000 projected at the Saskatoon assembly last summer.

This reduction is disproportionate to both the overall reductions at MC Canada and the decrease in donations. If funding for CMU were reduced simply to reflect the decrease in donations, it would be \$480,000 for 2003-04, not \$350,000 as announced.

This funding cut has implications not only for the MC Canada constituency, but for the broader Mennonite church. CMU is a partnership that is also supported by the Mennonite Brethren Church of Manitoba and the Friends of Menno Simons College.

There are different ways of understanding the funding cut. A hopeful way is that the cut is temporary, and meant only to address a short-term crisis. From this perspective, we could expect that funding will be restored when the crisis is over.

But what we fear is that a much lower level of funding for Christian higher education is being established. The extent of the cut to CMU funding represents a significant shift in program priorities, a shift that occurred in the context of budget woes, but without debate within our churches.

Do our congregations really want to reduce their support for Christian

higher education? Our churches need leaders. Our communities need young people who are enthused about serving in Christian ministries, and who are committed to peace and to building God’s kingdom in the world. Reducing support for Christian education is not the answer to those needs.

We sincerely hope that church members will talk with each other and with the leadership at MC Canada and CMU about these issues. There is an opportunity in the midst of crisis.

Let us seize it!—**Jake Harms, co-chair CMU board, Winnipeg, Man.**

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Letters

Must be hungry for the Holy Spirit

I appreciate the letter of March 10, "Why should we control 'far out' claims of the Holy Spirit?"

There appears to be a deep hunger among Mennonites, particularly the younger generation, for the Holy Spirit. Many Mennonites are migrating to Evangelical churches. This seems to be verified by the minimal growth in Mennonite Church Manitoba: 143 births, 167 baptisms (March 10, p.15).

Tomy Tenny, in *The God Chasers*, says that God is coming back to repossess the church. As far as I can tell, there is only one thing that stops him. He is not going to pour his spirit where he doesn't find hunger. Hunger means you are dissatisfied with the way it has been because you have been forced to live without God in his fullness. He only comes when you ready to turn it all over to him.

The Mennonite Church feels comfortable expounding on the fruit of the

Holy Spirit (Galatians 5:22-23). This appears to be a safe area with little room for dissension and contradictions.

However, 1 Corinthians 12:1-11 addresses the balance of the Trinity in the church. This is where the gifts of the Holy Spirit cause the church problems. Verse 4 states there are a variety of gifts but the same Spirit, and varieties of services but the same Lord, varieties of working but the same God.

"Mennonites tend to begin with Christ, who makes known the things of the Spirit," says Helmut Harder (Jan. 27). This is our way of controlling "far out" claims about the work of the Holy Spirit. Oh, we might let God speak prophetically to us a little, but we get nervous if he tries to break us out of our schedules. We can't let God out of the box too much because he can ruin everything.

As Mennonites, let us embrace the full Gospel, recognizing the importance of the Trinity: Father, Son and Holy Spirit. God the Father speaks, the Lord Jesus Christ finished the

plan of salvation on the cross, the Holy Spirit was sent to empower us and to manifest himself through us if we allow him.

"Blessed are those who hunger and thirst for righteousness for they will be filled" (Matthew 5:6).—**Abram Dyck, Winnipeg, Man.**

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Finding contentedness

In Philippians 4, Paul offers a spiritual nugget for family relationships when he declares that he has learned the secret of contentment in any circumstance. While Paul spoke of physical hardship and abundance, we may find parallels in the tribulations and rewards of families.

Our attempts to follow Jesus' dynamic compassion might be severely challenged on the home front. We can go to church on Sunday, volunteer at the thrift store, attend the peace vigil and even write columns on healthy family relationships, and still be swiftly and powerfully derailed by a parent's criticism, a sibling's jealousy, a spouse's irritation, or a child's sulk.

As one minister wryly opened a wedding sermon, "Marriage is learning to live with another miserable person just like yourself," a concept equally applicable to other relationships—with mothers, for example (given that Mother's Day is fast approaching). After all, weddings and Mother's Day are both subject to the sentimentality that smothers the grit and scrabble of

daily family relationships. In my relationship with my mother, I've experienced both truths—the one from the minister and the one from Paul.

Not that my mother is a miserable person. Nor do I think I am. But for many



decades, it was a relationship of strain and misunderstanding. Sometimes such puzzling tensions dog our best efforts.

Given our history, I marvel at the pleasant contentedness we've settled into in recent years. Time has benefitted us. I moved away from home and the distance helped my mother and me define the boundaries between us (though I know many who successfully negotiate boundaries while

living in the same community). I added a likable son-in-law and a grandchild to the clan, and that helped.

Certainly my heart was softened and warmed by my mother's love for those I love. Maybe, too, I became more secure in my first family as I added the roles of wife and mother to my identity. We drew closer together after my dad's death, a surprise to me. I physically yearned to be with her—my surviving parent—and found comfort as we decorated the grave, swapped stories and recalled memories.

Paul speaks of Christ-given strength as the source of his contentment. I would say the gift of God's grace that transformed my daughter-mother troubles is acceptance. Over time and with lots of struggle, I learned to accept her for who she was, giving up my insistence that she accept me first. When I let go of my expectation that she change, I relaxed. And then she changed. Imagine that.

In this Easter season, may you know contentment, Christ-given strength, acceptance and other forms of grace as you learn to live peacefully with another miserable person—just like yourself.

Abbotsford, B.C.

B.C. churches contribute to Iraq relief effort

As the war in Iraq winds down, Mennonite Central Committee aid is beginning to find its way into the country. Some aid has been distributed in Baghdad and other cities. Most recently a truckload of MCC blankets and canned meat arrived in Mosul in northern Iraq.

MCC had positioned relief materials in Iraq and neighbouring Jordan prior to the war. These materials include over 12,000 relief buckets, 33,000 blankets as well as tents, water bladders and food. MCC is requesting an additional 16,000 relief buckets.

Churches in British Columbia have been responding. Five Mennonite churches in Langley made their facilities available for several Sundays to receive materials for relief kits and cash gifts. Henry Krause, pastor of Langley Mennonite Fellowship, said the kits are a way the community can respond to something that feels out of their control.

“It’s a way for people to respond regardless of their political views or how they feel about the war,” he said. The MCC B.C. warehouse here has been busy with volunteers packing hygiene items and relief materials for Iraq.

Thanks to the local Cloverdale Paint Store and ICL Plastics, MCC has 500 new buckets, worth about \$2,000.

In a recent letter from Amman, Jordan, MCC representative Menno Wiebe said that Iraqis could sense that this aid comes “from real people who are aware of our situation and want to share out of solidarity and compassion.” Wiebe added that “the buckets are indestructible (falling off trucks; people standing on them; being thrown; etc.) and the object of much interest.”

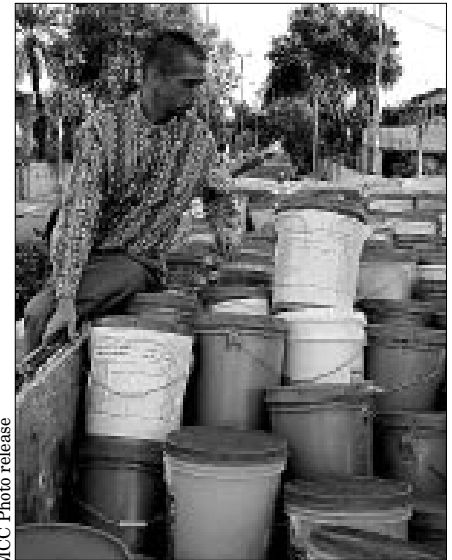
Aside from holding the relief items, buckets are also used to carry water or other items, and are often used to sit on in the absence of furniture in

refugee camps.

Fred Kaarsemaker, manager for the MCC B.C. warehouse, says the gift represents many things.

“Obviously the donations of these buckets represents a significant amount of money, but it also represents the way in which individuals can make contributions of all sizes,” he says. “Many of us are motivated to reach out in a practical way to make the lives of Iraqis—who have suffered for so many years—a little easier. As individuals we often feel powerless to do a great deal, but each individual contribution makes a difference.”

For information on relief kits and Iraq, check MCC’s web site at www.mcc.org.—From MCC B.C. releases



MCC Photo release

Menno Wiebe perches on the edge of a truck that had just arrived in Amara, southern Iraq with buckets and comforters for distribution by the Iraqi Red Crescent Society.

Kolkata, India

Indian Christians join first anti-war protest

Kolkata (Calcutta) is a politically active city and since the war in Iraq began, the streets have been clogged with demonstrators. But the demonstration on April 11 was unique because, for the first time, the minority Christian community was speaking out against the war.

Ed and I decided that Mennonite Central Committee should be there as a Christian witness for peace. Five Indian MCC staff also chose to participate. By 8:30 a.m., two truckloads of protesters had gathered. Police escorts arrived and excitement grew.

Women, children, clergy and many teenagers joined the throng of 200 people. A Sunday School choir sang a Bengali peace song, and church leaders welcomed the crowd with prayers. Ed and I were asked to say a few words as well before a marching band of children, wearing jaunty black hats with red feathers, signalled that it was time to start walking.

The singing group wore white with headbands decorated with peace doves.

peace doves on their headbands. Teenagers in blue jeans and T-shirts walked alongside middle-aged women in saris and men in traditional kurtas (long shirts). Spirits were high, even though temperatures soared. A few protesters held placards; many spoke to people along the way. Sometimes we broke out in song.

Walking through Muslim communities was especially meaningful for Ed and me. We were proud to be walking with Indians and to be identified as Americans who oppose the war. Organizers later delivered a letter to the U.S. Consulate asking the U.S. government to stop the war.

After about an hour of marching, we observed two minutes of silence, then concluded the event by singing “We shall overcome” and enthusiastically chanting peace phrases. We felt privileged to be part of a crowd that stopped the traffic in Kolkata and made a strong, visible statement for peace.—MCC release by

Twila Miller

Kitchener, Ont.

Eastern Canada delegates consider call to ministry

The theme, “Gifted and called,” echoed through the Mennonite Church Eastern Canada delegate sessions here April 11-12. On Friday, speaker Maurice Martin spoke on “Whose ministry is this anyway?!” On Saturday, his topic was “Creative disarray—leading the church through changing times.”

The Mission and Service Commission introduced new church plants, including the intercultural church of the Korean ministry at Toronto United Mennonite Church.

“I want to praise the Lord first, because he hired me, not MCEC!” said Bo Ki Kim, the pastor, adding that “church planting is hard work.”

The Community Mennonite Fellowship in Stouffville was received into full membership. The Toronto Chinese Mennonite Church has planted an English Chinese congregation in Toronto; a Cantonese work has begun in Markham, and now a Mandarin-speaking ministry is taking shape in Toronto, with assistance of \$20,000 from the Churches Planting Churches program (formerly City on a Hill). Two congregations closed in 2002: the Toronto Taiwanese Revival Mennonite Church and the Abundant Life Mennonite Fellowship in Waterloo. Another evidence of “gifted and called”



The Christian Education and Nurture Commission hoists a symbol of its task. Each program area took a symbol from the “gift box” on the stage as part of its report.

was the introduction of MC Eastern Canada program staff.

“They have a passion for people and the church, and often go beyond the call of duty,” noted David Brubacher, Minister to Conference.

There are a number of staff changes.

James Watson, administrative assistant, began a new position with Outreach Canada at the end of April. Andy Brubacher-Kaethler ends his assignment with Youth Ministries

in June and will be teaching in that area at Associated Mennonite Biblical Seminary (AMBS). Ilene Bergen completes her service as Minister of



Photo by Maurice Martin

The team that led worship at the assembly: Ed Janzen, Marilyn Rudy-Froese (back to camera) and Margaret Nally.

Christian Education as the end of August, and

Teaching circle’ offers new education program

A new Christian education program was unveiled at the Mennonite Church Eastern Canada sessions in April. The Teaching Circle, a group of five experienced teachers, is offering a program called SAFARI (Shaping Adult Faith: Action, Reflection, Integration). Although the group is independent, courses are offered in cooperation with MC Eastern Canada.

The Teaching Circle includes Eleanor Snyder (coordinator), Miriam Frey, Brice Balmer, Lydia Neufeld Harder and Maurice Martin.

The new program stands within the tradition of adult education in Eastern Canada, including efforts such as the Ontario Mennonite Bible School, Project Teach, ACT, Winter Bible Schools and Blenheim Bible courses. In addition, a multi-cultural leadership training program has been started, with Hmong, Laotian, Chinese and Korean participants.

The Spanish-speaking groups of First Mennonite (Kitchener) and the New Life Centre (Toronto) have begun a “School of Discipleship.” These two programs are

jointly sponsored by Mennonite Church Canada (Maurice Martin and Samson Lo), Pastoral Leadership Training Commission of MC Eastern Canada and Associated Mennonite Biblical Seminary. The SAFARI acronym evokes images of journey, risk and discovery. The program invites people to:

- deepen their personal faith
- reflect critically on faith and life issues in the church and community
- gain skills and confidence in their volunteer ministry within the church
- relate with authenticity to themselves, God and others.

Courses are designed to be mobile and flexible. They can be hosted by clusters of churches, congregations, or by the area conference as a series of four sessions, a weekend event, or a Sunday morning event.

Contact the Teaching Circle through Eleanor Snyder, phone (519) 570-7795; e-mail: Eleanor.snyder@sympatico.ca.—
From report

Mary Mae Schwartzenruber ends her work as Minister of Missions in September.

As each program commission reported, they drew an appropriate symbol out of a "gift box." Muriel Bechtel, Minister of Pastoral Services, moderated a presentation on initiatives in leadership development. She noted that "the shortage of pastors" is not a new phenomenon. Martin Luther, aware that parents were no longer sending their children to the monasteries, called people to raise children for God's service so that the pulpits of the Protestant churches might be filled. How do we respond to that call today?

Campbell Nisbett described how Mennonite camps train "ministers." Tom Yoder Neufeld described ministry training options through Conrad Grebel University College. Reynold Friesen introduced the CALD program (Church and Leadership Development) for youth. LeRoy Shantz described several initiatives of the Leadership Commission. This year there were four persons in the Ministry Inquiry Program and extra funds are making more opportunities available.

Shantz concluded with the question, "What are you doing in your circles to encourage people to enter ministry as a vocational choice?"

As Paul Penner presented the slate of officers, he noted the blanks that have yet to be filled. He wondered who among us might yet feel "gifted and called" to serve. Elected as moderator was Darrell Fast, pastor of the Leamington United Mennonite Church. Fast was pastor of the Toronto United Mennonite Church for many years before moving to Bethel College Mennonite Church in Kansas in 1986. He was moderator of the General Conference Mennonite Church from 1992-99.

Assistant moderator Barb Draper recognized the leadership of outgoing moderator Andrew Reesor-McDowell. "His quick wit helped to transform some tense moments!" she noted.

Money matters

Concern for money matters was also evident. The Listening Committee suggested that it may be time again to

engage in explicit stewardship talk in congregations.

Sam Steiner, secretary of Mennonite Church Canada General Board, outlined eight things that "went wrong" in MC Canada financial planning. Delegates appreciated the candor of his report.

Ester Neufeldt, MC Eastern Canada accountant, noted that the financial woes of MC Canada have an affect on planning but internal shifting of funds will allow MC Eastern Canada to proceed with a 3.5 percent increase. The budget for 2003-2004 is \$2,571,787, with \$1,834,953 being spent within MC Eastern Canada. MC Canada will receive 38.5 percent of the budget, and AMBS 3 percent.

The Season of Discernment on areas of disagreement continues, reported Matthew Isert Bender, chair of the Reference Group guiding the discussion. He outlined the core issues that influence differing views on homosexuality, such as how we read the Bible and how we use the Confession

of Faith. The Executive Board will announce its decision later this spring on the licencing of a homosexual pastor in Toronto.

David Brubacher reported on the Executive Board's visioning process this past year. The board is suggesting that youth and Christian education positions be limited to half time for an interim period, freeing half time for a person to lead a review and bring a new model on ministry and structure to next year's sessions.

A number of delegates spoke in favour of the plan but were concerned about cutting back youth ministry.

This year's "Peace Mug" was given to Lena Weber in honour of her husband, George, who died in a car accident in January while in Iraq with Christian Peacemaker Teams. He was on the Peace, Justice and Social Concerns Commission of MC Eastern Canada from 1994-98.—From a report by **Maurice Martin**

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MCC responding to fetal alcohol disorders

As the impact of fetal alcohol disorders becomes clearer, Mennonite Central Committee Canada is exploring ways to help. Approximately 3 in every 1,000 births in North America are affected by fetal alcohol syndrome (from mothers ingesting alcohol while pregnant), while 30 to 50 infants per 1,000 have fetal alcohol effects, according to experts at a workshop organized by MCC Manitoba in March.

“Alcohol is a solvent. It can literally dissolve brain tissue and that can mean inconsistent growth in the brain of the unborn fetus,” said Dorothy Schwab, a community liaison for alcohol and drug-exposed children at Health Sciences Centre.

“It affects everything from the ability to learn to knowing how to act appropriately in a social setting.... It is a permanent condition.”

Primary disabilities—like slower cognitive processes, memory problems and

the inability to understand consequences—are a direct result of damage to the brain by alcohol. Secondary disabilities—like poor self esteem, anxiety and aggression—result as individuals develop defensive behaviours to help them cope, says Schwab.

Children with a fetal alcohol disorders will always need someone to help them deal with daily life. There is no standard approach because of the wide range of symptoms.

MCC Canada has developed a pamphlet titled “Come Walk with Me—A Christian response to fetal alcohol-related disabilities” for church and community groups. MCC Manitoba is currently exploring program ideas related to fetal alcohol disorders.

Ike and Barb Brown (not their real names) have three adopted children. Given the struggles their family has dealt with, they suspect that two of their children have fetal alcohol effects. “We have sought and received a tre-

mendous amount of professional help but it wasn't what our kids needed,” says Barb. “The years have been very difficult.” Counsellors helped them establish consequences for their children's behaviour, but their children never “caught on.”

Following continued incidents of theft and violence, their son moved into a foster home. Eventually their daughter was suspended from school and moved out as well.

“Our son looked like an 18-year-old but he had the comprehension of someone much younger than that. Our daughter wanted independence but she was unable to keep a job,” says Barb.

Schwab says there is an increasing volume of material available as more parents share their stories. Intervention includes allowing the affected individual to be part of the process, adapting to individual needs, providing concrete concepts and creating structure.—MC Canada release

Strasbourg, France

Alternative assembly sites reserved

Mennonite World Conference officers, meeting in March, again agreed to Zimbabwe as the site for the assembly in August, but are holding alternative sites near Johannesburg, South Africa, because difficulties in Zimbabwe continue.

If it becomes clear after May 31 that no meetings can be held in Zimbabwe, MWC will cancel the assembly and switch the smaller meetings to South Africa. Assembly registrants could be observers at these meetings.

MTS Travel and MWC have determined that lodging and transportation could be arranged on short notice. Efforts would be made to arrange some visits to Zimbabwe.

MWC encourages people to plan for Zimbabwe, realizing the financial risks should a late change be required. The MWC website (www.mwc-cmm.org/mwc) will carry updates, and information will be mailed no later than June.—From MWC release

Myth #5

Giving means getting on to mailing lists

Although most charities like to follow up a gift with a thank-you and further information about other worthy projects, **Mennonite Foundation of Canada** can forward your gifts for you anonymously. MFC can serve as the buffer between you and the charities you may want to support intermittently.



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Waterloo, Ont./Scottsdale, Pa.

Snyder appointed director of resources

Eleanor Snyder of Kitchener, Ontario, has been appointed director of Faith & Life Resources, a division of the Mennonite Publishing Network. She will work from an office in Waterloo, Ontario, beginning May 15. According to Ron Rempel, recently selected as executive director, Snyder's appointment fills a position crucial to the vision guiding the transformed publishing ministry: "to provide materials that equip the church to experience and share the gospel from an Anabaptist perspective." Faith & Life Resources gives leadership in developing curriculum and other resources for the church.

A key part of the new vision is a plan to hold regular church-wide consultations. The first, slated for September 19-21 in Pittsburg, will focus on congregational resources.

Rempel noted that Snyder brings the experience and training needed for the position. He also noted her broad understanding of Christian formation, and her conviction about the need for a close working relationship between education and publishing.

Snyder will supervise a dispersed team including editors and a marketing person, and will take the lead in developing affordable new resources called for by the church.

From 1994-2002, Snyder directed Children's Education for the General Conference Mennonite Church. Prior to that, she served for six years as minister of Christian Education for Mennonite Church Eastern Canada. She has also done extensive curriculum writing.

Snyder has completed a Doctor of Ministry in Christian Education from Toronto School of Theology and a Master of Theological Studies degree from Waterloo Lutheran Seminary. She attends Erb St. Mennonite Church in Waterloo.

"Providing quality curricular resources for a relatively small denomination where 'one size does not fit all' requires creativity and collaboration," said Snyder. "I look forward to forming strong relationships with agencies and

church leaders in congregations and area conferences to identify priorities for curriculum that will undergird faith formation.

"My vision for the church includes developing an integrated, holistic approach to the educational tasks of the congregation," she added. "This means developing curriculum that helps children, youth, young adults and adults to



Snyder

grow as Christians through worship, community life, formal education and serving God in mission."

Snyder will take over from Levi Miller, who has directed Faith & Life Resources since last June alongside his work as director of Herald Press. Rose Stutzman directed Faith & Life Resources from 2000 to 2002.

Mennonite Publishing Network is a ministry of both Mennonite Church USA and Canada, with offices in Scottsdale, Pennsylvania, Newton, Kansas, Waterloo and Winnipeg.—Mennonite Publishing Network

Winnipeg, Man.

Manitoba churches focus on lay leadership

An unseasonable snow storm interfered with attendance but didn't stop the April 3 Leadership Seminar sponsored by Mennonite Church Manitoba at Charleswood Mennonite Church.

Maurice Martin, director of Congregation Leadership Development for Mennonite Church Canada, was a resource person for the seminar. He was also speaker the following weekend at the annual western cluster Lay Leadership Conference (formerly Ministers and Deacons Conference) in Winnipegosis.

"Numerous churches have talked to us about how to engage laity," said John Klassen, director of Leadership Ministries. "They are asking, How can we more effectively foster the gifts of the laity in the work of the church?"

Martin spoke on the theme, "Whose ministry is this anyway?" at both events. "He spoke of a very collaborative approach...of all working together at the same vision," said Klassen. "He emphasized that we need a bigger vision of what ministry is, a vision that goes beyond the walls of the church and does not just include worship or church activities."

The Nordheim Mennonite Church in Winnipegosis hosted the lay leadership conference. Nearly all the western cluster was represented. Esther Krahn, co-pastor at Nordheim with her husband

Abe, said the theme was pertinent to many churches in that cluster.

"Several are without pastors and some rely heavily on lay leadership." She appreciated the emphasis of the conference, "We are all called to be ministers. We all have a calling once we decide to be a disciple of Christ. We then have to disciple others."

Martin would like to see the line between church work and the vocational work of parishioners less distinct. He noted that some congregations have changed their committees to ministries. "It's a reminder that we are all engaged in the work of the church....The church needs to be shepherded by pastors whose role it is to draw out the gifts for the collaborative work of the church."

"People are aware that we are in changing times," said Martin. "There is despair, a shortage of people in church leadership. But the church can lead in new and creative ways. We need to keep looking at our structures to see that they are serving us well."

The conference helped refocus the issue. At Nordheim church, finding volunteers to work with the girls' club is often a challenge. Rather than looking for people to fill positions, they are asking where people's passions and gifts are, what people are really interested in and able to offer, said Krahn.—**Evelyn Rempel Petkau**

Winnipeg, Man.

Dirks family ends assignment in Botswana

After seven years of working with churches in Botswana, Rudy and Sharon Dirks and their three children (Nathan, Shawna and Stephanie) have returned to Canada. The work was challenging and rewarding as they walked with African Independent Churches (AICs) to figure out how to apply the Bible to life in Botswana. A big part of their work, supported by Mennonite Church Canada Witness/Africa Inter-Mennonite Mission, was to help communities deal with the physical and spiritual dimensions of the AIDS epidemic. Working in an AIDS ministry was difficult. Their first three years, Rudy and Sharon attended funeral after funeral. There was “a feeling of hopelessness,” says Rudy. Not everyone understood the causes of AIDS; some people believed it was spiritual judgment. Others politicized it as a Western issue, saying that AIDS stands for “American Invention to Discourage Sex.”

Not all church leaders supported their AIDS ministry. Some felt it was inappropriate for sexuality to be discussed in church. One female pastor had her ordination taken away for speaking to a youth group about sex. She was reinstated after church leaders came to realize the necessity of the church dealing with HIV/AIDS and sexuality. Mennonite involvement with the African Independent Churches began with Mennonite Central Committee work, prior to the country's independence in 1966. A leader of the largest AIC, the Spiritual Healing Church, said of MCC, “This is very good in terms of what you're doing in development work, but our churches also desperately need our leaders to be trained in studying the Bible.”

MCC invited Africa Inter-Mennonite Mission to get involved. The Dirkses, along with couples from Mennonite Brethren and Evangelical Mennonite churches, worked to help foster discipleship among Christians and inter-denominational cooperation. The AIDS counselling centre that the Dirkses helped to establish was an inter-church endeavour. Showing care

and respect for people and working together in the face of differences is having a great effect on their witness for Christ. AIC leaders appreciate that Mennonite workers are not out to establish Mennonite churches, but rather to walk alongside them in their spiritual journeys, say the Dirkses.

“Botswana tell us that over the years they have come to understand the Ba-Mennonite—‘Ba’ is the plural form in Setswana—as church workers who care for people, who demonstrate respect and non-judgmental attitudes toward African culture, and who have been willing to respect AICs as partners in the fellowship of the gospel. Mennonites continue to be the only church workers willing to work alongside the AICs in Botswana,” said Sharon.

“The irony is that even though Mennonites in Botswana never have planted Mennonite churches, the Mennonite name is just about universally




Sharon Dirks (right) says farewell to the staff of Tshepung Counselling Network, an AIDS counselling centre in Gaborone, Botswana. AIDS has infected 37 percent of adults in that country.

recognized across Botswana,” added Rudy. “It's interesting that that name is synonymous with people who are willing to work in a non-judgmental way with churches and yet not compromise on the centrality of Christ.” The Dirks are members of Bethany Mennonite Church in Niagara-on-the-Lake, Ontario.—From MC Canada release by **Allison Peters and Dan Dyck**


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Winnipeg, Man.

New workers to carry on Botswana ministry

God is calling us, and when God calls you got to answer." That's how one daughter explained why her family is going to Botswana. Her mother, Susan Allison-Jones, adds, "Through a series of events and conversations it became obvious that... God was opening a door for us as a family to serve in an international setting. Mainly we are eager to be where God wants us to be."

Susan and her husband, Glyn Jones, are pastors in Mennonite Church Eastern Canada, Susan most recently at Breslau Mennonite Church and Glyn at Wilmot church. They had international experience with Mennonite Central Committee in Egypt (1985-88). They believe their decision to go to Botswana is a direct response to the prayers of people at MC Canada International Ministries, Africa Inter-Mennonite Mission, and the recently returned Dirks family.

"In the late fall we brought together



Glyn Jones and Susan Allison-Jones with daughters Maeyken, 9, and Adriana, 6.

several friends and colleagues for a prayer discernment evening.... it became clear to us that God was

Glyn. "It was time for us to consider a change, and the question we had to ask was where should we now serve." The family will leave in mid-summer for a three-year term. For the first months they will live in a village setting while studying the Setswana language and in December they will move to Gaborone to work with the African Independent Churches.

"Our congregations are excited about this step of faith that we are taking and looking at concrete ways in which they can support us while we are serving with MC Canada," said Susan.— MC Canada release



"I marvel at the variety of ways God is at work among those who make up the seminary community. I am grateful for a caring community where students and professors are concerned not only with rigorous study but also are living out their faith."

— Paula Snyder, student from Kitchener, Ontario, in the Master of Divinity program

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Ten teams face off in Bible quizzing

Steinmann Mennonite Church was buzzing with excitement on March 29 as 10 Bible quiz teams from 8 churches met for a day of competition. The teams of youth came prepared to answer trivia and questions of interpretation from Genesis 1-30. Bible quizzing is an event planned by the Youth Ministries Commission of Mennonite Church Eastern Canada. The teenagers had an amazing knowledge of these chapters. Naming the sons of Noah was easy; it was more of a challenge to answer which son was the youngest (Ham). Everyone knew who was hairy and who had smooth skin (Esau and Jacob), but the nationality of Hagar was more difficult. Most of the teams had spent weeks, even months, learning the material. The interpretative questions were a real challenge both for the teams and for the judges who evaluated their answers. The questions forced the quizzers to apply the Bible stories to life today by asking for such things as modern parallels to the Tower of Babel and Abraham's willingness to sacrifice Isaac. It was impressive to see the young people make these applications after only three minutes of preparation.

For some youth groups, Bible quizzing is a yearly event, while for others it is a new adventure. The Steinmann and Floradale congregations had so many youth interested in participating that they each entered two teams. Each team has four members and up to two substitutes. Most teams included substitutes to replace players who "quizzed out" after correctly answering four questions.

At the end of the day, the top teams were East Zorra with 915 points and Zion with 910 points. Most of the other teams were in the 600-700 point range. Other youth groups involved were Steinmann, Bethel, Bloomingdale, Breslau, Floradale and Nith Valley. The top six teams continued the competition on April 12.

Although it was a competitive day, the quizmasters worked hard to encourage everyone and emphasized having fun. Thank you to Andy Brubacher-Kaethler and his team of quizmasters and judges for providing this format for biblical learning.

—Barb Draper



The winning East Zorra team concentrates on a Bible quiz question.

MC Eastern Canada photo

Vancouver, B.C.

Revived coffeehouse raises funds for Squeah

First United Mennonite Church here decided to resurrect its Homegrown Coffeehouse to raise money for Camp Squeah's "Returning Thanks" fundraising project. The coffeehouse used to be an annual event. The idea turned out to be a good one as nearly 100 people packed the church basement to hear great music and donate over \$2,700 for the camp. When Laura Penner, church chair, contacted Angelika Dawson, who had organized the previous coffeehouses, Dawson was sceptical. "Traditionally, we were thrilled if we broke even and could cover the costs of sound equipment rentals," said Dawson. "But Laura was sure that the nostalgia associated with the coffeehouse and the fact that many people support Squeah would make it a success. I was floored when I found out how much money we raised!"

Humour was a big feature of the evening. The event featured three bands: Slow Children Playing, Three Albinos and a White Guy, and White Moses and the Prophecy. Band members shared their camp memories, as

several had been campers and summer staff. Music styles ranged from Celtic to contemporary worship music to blues and rock and roll. A highlight was the debut of a song written by LaVern Klassen, administrative assistant at Camp Squeah.

The youngest member of the audience reminded everyone why the event was taking place. Holding six-week-old Zachariah Teichroeb, Dawson said she wanted to be sure that Squeah buildings and grounds would be ready when Zachariah goes to camp for the first time in 2010. The appreciative crowd, who clapped and sang along with the music, did their best to ensure that it would happen.

"Returning Thanks" is a capital fundraising project for Camp Squeah, which is hoping to raise \$400,000 over three years. More than \$100,000 has already been raised to help the camp remodel buildings, upgrade hydro lines, and purchase needed equipment. For more information visit the web site at www.campsqueah.bc.ca.—Camp Squeah release

Winnipeg, Man.

Retreats offer 'quilt therapy'

Every November for the past six years, Camp Moose Lake has hosted retreating quilters. They gather for an uninterrupted weekend to work on personal projects or to learn a new one.

The idea of a quilting retreat came to Val Pankratz and Christine Epp in 1997 as a way to realize their dreams of learning to quilt. Epp, together with her husband Don, managed Camp Moose Lake. Bob Wiebe, director of Camps with Meaning, gave them the go-ahead. They invited Esther Hildebrand from Crystal City to offer instruction and Pankratz organized the weekend.

The first three retreats were full with 20 participants.

"By the fourth year, we filled up within three days of the brochures coming out," said Pankratz. "We quickly tacked on another weekend," and they have been offering two weekends ever since.

"It's more than a place to learn to quilt," said Pankratz, the mother of four children. "It's also a retreat: an opportunity to leave home at home with nothing else required of us. The



Sally Steingart of Steinbach, Manitoba, works at her quilting.

purpose is to come away invigorated and refreshed."

Pankratz plans the devotionals keeping in mind that some participants are non-Christian. Last year she gathered thought-provoking quips, quotes and anecdotes and pasted them throughout the camp, with the hope of nudging people "and pulling them into a different zone. The devotionals and worship are geared to give us something to think about as we work."

Pankratz described that prayer and spiritual renewal often emerge in the process even though this is not often verbalized.

"What we do is 'quilt therapy,'" quipped Pankratz. Quilting builds community. Pankratz recalled the friendship of two women, one of whom had cancer. They came to the quilting retreat "as one last thing they potentially could do together." The second year, with the cancer in remission, the two women returned and the group celebrated together. The following year, only one woman returned. Candles burned that weekend in memory of her friend who had passed away.

Quilting provides connectedness in other ways. Pankratz remembers her mother as a quilter. "She made practical quilts out of fortrel. Those quilts will never die. My grandmother made 'crazy quilts.' Now my sister and I are continuing a quilting tradition." Quilters, some in their twenties and others close to eighty, come to immerse themselves in their passion or to learn something entirely new. Pankratz is planning the retreats for this fall. Look for the brochures in May.—**Evelyn Rempel-Petkau**

Warman, Sask.

Fundraiser for Loepky family

Soup, buns and pie was the menu at the recent fundraising supper for Shirley and Martin Loepky and their 18-year-old daughter Jenn, who is on the waiting list for a double lung transplant.

Jenn has cystic fibrosis, an inherited disorder characterized by progressive lung disease. Jenn was able to cope on medications until a few years ago when the disease advanced rapidly. She and her family have been travelling to Edmonton for assessment, and once a donor becomes available the surgery will be done there.

The fundraising supper, organized by fam-



Jenn Loepky

ily and friends, raised money for travel and anticipated expenses during rehabilitation. Despite the cold weather, more than 1,200 people came to show their support.

The Loepky's home church, Neuanlage Grace Mennonite, has been a constant support to the family, both in prayer and donations, including money from its Christmas Tree Fund last year. Jenn has appreciated visits from her youth group. "The generosity of those that attended the fundraiser, as well as those who have sent donations...has enabled us to focus on the transplant without having to worry about future expenses involved," said Shirley, adding, "We have been richly blessed by the concern and prayers that have been conveyed to us at this difficult time."—

From report by **Joyce Unger**

Doerksen appointed honorary consul for Mexico

The Mexican government recently appointed Al Doerksen as Honorary Consul of Mexico for Manitoba. The volunteer position provides services such as processing passport renewals for Mexican citizens residing in Manitoba. There are about 200 students from Mexico attending Manitoba universities or high schools. There are also several hundred farm labourers in Portage and Carman annually. And Mexican Mennonites who have moved back to Manitoba frequently have documentation issues to work out. Al and Agatha Doerksen, members of Charleswood Mennonite Church, lived in Guadalajara, Mexico, from 1974-76. Currently, Al oversees Palliser Furniture's manufacturing operations in Saltillo, Mexico.—From Charleswood newsletter

People & Events

Chicago, Ill.—Christian Peacemaker Team members have returned to Baghdad. Lisa Martens of Winnipeg, forced to leave the city in early April because of the war, returned on April 18, along with Jerry and Sis Levin of Birmingham, Alabama. They joined Stewart Vriesinga of Lucknow, Ontario, and Scott Kerr of Downers Grove, Illinois, who had come to Baghdad two days earlier. The CPTers had been in Amman, Jordan, since April 1. Kerr reported a large U.S. military presence in the Baghdad neighbourhood where the team is staying. Communication is difficult because of power shortages and destruction of the telephone system. CPT has maintained a presence in the area since October.—CPT release

Waldheim, Sask.—Mennonite Trust Ltd. is giving \$1,500 to each of its owning conferences this year. These include Mennonite Church Saskatchewan, Saskatchewan Conference of Mennonite Brethren Churches and The Fellowship of Evangelical Bible Churches. In the past, the conferences

used these profit distributions for prison ministries, missions, church planting and scholarships.—From Mennonite Trust release

Goshen, Ind.—Nicole Bauman and Rebecca Fast of Ontario are among the 14 recipients of Goshen College's 2003 Presidential Leadership Award for incoming students. The scholarship covers half the yearly tuition and recognizes students who demonstrate outstanding leadership in their schools, churches and communities. Nicole, daughter of Rick and Louise Cober Bauman, is a member of Tavistock Mennonite Church. Rebecca, daughter of John and Esther Fast, is a member of Erb St. Mennonite Church in Waterloo. Both students are graduating from Rockway Mennonite Collegiate this spring.—From Goshen College release

Fort Wayne, Ind.—Kristen Leverton Helbert has been appointed director of New Life Ministries, replacing S. Joan Hershey. New Life Ministries, an outgrowth of a Church of the Brethren ministry, provides congregational resources in evangelism and church vitality for Anabaptist and other churches, including

Mennonite Church Canada and USA. Helbert was a staff member of Christian Community, a long-standing program partner of New Life Ministries. The New Life Ministries office has moved to Fort Wayne, with the phone number remaining: 1-800-774-3360.—From New Life release



Julian Snyder Grove, a grade seven student at West-Mont School in Metchosis, B.C., shows the crokinole board he made in workshop class. He donated the board to a school raffle which raised money for Mennonite Central Committee. Winner of the raffle was Ivan Hoetzel (right). Julian sent \$100 to MCC from the proceeds of his fundraising.—West-Mont school release

Transitions

Births

Enns—to Alison and Robert, Waterloo-Kitchener United Mennonite, Ont., a son, William Jacob (Liam), March 29.
Enns—to Lori and Phil, Toronto United Mennonite, Ont., a daughter, Maria Jessica, March 27.
Enns-Bogoya—to Lisa and N. Raul, Bethel Mennonite, Winnipeg, a daughter, Natasha Fe, Feb. 13.
Guenther—to Jan and Steve, Osler Mennonite, Sask., a son, Micah James, March 10.
Heise—to Florence Latabu

and Evan, Toronto United Mennonite, Ont., a daughter, Alak Jane, March 14.
Martin—to Tamara and Joel, Altona Mennonite, Man., a son, Alexander Luke, March 26.
Neufeld—to Diana and Sean, Whitewater Mennonite, Boissevain, Man., a daughter, Elena Joy, April 16.
O'Rourke—to Wendy and Ron, Crosshill Mennonite, Ont., a daughter, Emma Jean, April 11.
Schroeder Kipfer—to Anita and Bryan, Stirling Ave. Mennonite, Kitchener, Ont., a son, Markus Richard, March 17.
Shantz Neufeld—to Andrea and John, Stirling Ave. Mennonite, Kitchener, Ont., a son, Micah John, March 22.
Smith—to Valerie (Charleswood Mennonite, Winnipeg) and Michael (Osler Mennonite, Sask.) of Bosnia-Herzegovina, a daughter, Alayna Katherine, March 28.
Steinmann Klassen—to Val Steinmann and Brent Klassen, Toronto United Mennonite, Ont., a son, Joel David, April 8.
Wiebe—to Jill and George, First Mennonite, Burns Lake, B.C., a daughter, Claire Jessica, Feb. 10.

Deaths

Leis—Viola, 86, Wellesley Mennonite, Ont., March 16.
Pauls—Nick, 73, Waterloo-Kitchener United Mennonite, Ont., April 13.
Reimer—Waldemar H., 78, Waterloo-Kitchener United Mennonite, Ont., April 7.

Baptisms

Altona Mennonite, Man.—Carol and Ken Penner, April 20.
Brussels Mennonite, Ont.—John Reid, April 20.
St. Jacobs Mennonite, Ont.—Andrea Baker, Donna Johnson, Devin Martin, April 13.

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

New volunteers begin assignments

Akron, Pa.—Thirteen Canadians attended orientation here in January for North American assignments with Mennonite Central Committee. Heidi Braun, Yarrow Mennonite Brethren, Chilliwack, B.C., will coordinate the Praxis Project in Vancouver. Oscar Carvajal, First Mennonite, Kitchener, Ont., will be projects coordinator in Kitchener. Roberta Fast, Hope Mennonite, Winnipeg, will work as a graphic designer in Winnipeg. Kristal Heppner, St. Vital Evangelical Mennonite Conference, Winnipeg, will be receptionist/secretary in Winnipeg. Nina Kesel, Highland Mennonite Brethren, Calgary, will be a peace worker in Calgary. Peter and Tina Klassen, Winkler Evangelical Mennonite Mission Conference, will work in Akron, Pa., Peter with Ten Thousand Villages and Tina as administrative assistant. Gwen Plett of Calgary will serve as receptionist in Calgary. Charles Porter of Saskatoon will be finance and computer coordinator in Saskatoon. Isabella Sellar, Waterloo-Kitchener United Mennonite, will coordinate the "In-Exile for a While" refugee simulation in Kitchener. Barbara Wiebe, Sommerfeld Mennonite, Lowe Farm, Man., will serve as finance administrative secretary in Akron, Pa. Lisa and Randy Wiebe, MacGregor, Man., will serve in Harlan, Kentucky.—MCC release

School notes

UMEI explores amazing grace

Leamington, Ont.—The theme for Deeper Faith Week at United Mennonite Educational Institute in February was “Amazing grace how sweet the sound—yeah, right, whatever.” Speaker was Dave Tiessen, pastor of Mannheim Mennonite Church. To illustrate grace, Tiessen handed a student \$20 to keep with no strings attached. Tiessen challenged students to live lives that share God’s grace with the world. Tiessen shared a class period with each grade. Fellowship aspects of the February 26-28 event included a volleyball tournament, a staff and student breakfast, and a lunch provided by the parents on Friday.—From UMEI release by **Ruth Harnadek**

Goshen, Ind.—The Goshen College community held a “hymn sing vigil during wartime” for 24 hours, April 7 and 8. The song, “For the healing of the nations” was sung at least 14 times during the vigil according to Ryan Ritzenhouse, a senior who attended 20 of the 24 hours.

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Mennonite Church Canada

Your pictures needed for assembly

Mennonite Church Canada needs photographs reflecting the places, spaces, work and lives of people from area conferences for a welcome presentation at the annual assembly in St. Catharines July 9-13.

Examples are images that reflect the geography and nature of the places you live and work, church buildings (preferably with people in the image), folks going about their activities of daily living, Mennonite businesses and people, worship, congregational activities, etc.

The images should feature good composition and sharp focus. Unusual angles are welcome. Colour is preferred. Digital or scanned images (150 to 200 dpi resolution in jpg format preferred) are welcome. Send scans to ddyck@mennon-

itechurch.ca.

Prints are also welcome. If you want them returned, include return mailing information. Please identify the names of individuals in the pictures, the photographer, and the activity.

Deadline for submissions is May 15.—MC Canada release

Last chance for logo assistance

Congregations wishing to incorporate the dove logo will continue to receive free assistance from logo designer Glenn Fretz until September. Whether it's your church letterhead, envelopes, bulletins or signage, Fretz can help. He can be contacted by phone at (519) 883-4164, or e-mail: gfretz@rogers.com, or write to 276 Beech-lawn Drive, Waterloo, ON N2L 5W7.—MC Canada release

Call for writers for St. Catharines 2003

Mennonite Church Canada is seeking volunteer writers to help report on assembly this summer at St. Catharines.

MC Canada communications staff produce a daily news sheet on concurrent sessions and events.

If you have a knack for words and enjoy communicating news with journalistic flair, contact Dan Dyck, e-mail: ddyck@mennonitechurch.ca, or phone (204) 888-6781 or 1-866-888-6785. Writer's guidelines are available.—MC Canada

Mennonite Church Eastern Canada

Mennonite Church Eastern Canada

Courses address multicultural groups

When the various cultural groups in Mennonite Church Eastern Canada were asked about their most pressing

needs, they identified training for their leaders. Not all of them are prepared to venture into college or graduate level theological studies.

Thus Mennonite Church Canada, under the direction of Maurice Martin (director of Congregational Leadership Development), supported by Samson Lo (director of Multi-Cultural Ministry), developed a study program. The content is based on the five-unit series used in the Pastoral Studies Distance Education program of Associated Mennonite Biblical Seminary (AMBS).

Sixty-five persons from the Asian groups (Hmong, Korean, Laotian, Chinese) in MC Eastern Canada met at Steinmann Mennonite Church on March 1 for an opening session on Anabaptist history and thought. Lectures in English were followed by small group discussions in the various languages.

Each group will work together in the next few months

Errors that contributed to financial crisis

From our leaders

These have been difficult times for Mennonite Church Canada—for staff, for the General Board and Councils, and for the constituency—as we come to terms with our financial situation and, more important, work at how we can move forward to a renewed vision as a missional church.

You have already seen information about how we got here and where we are going. (The March 24 Canadian Mennonite identified some factors.) It is important to look once more at what precipitated this financial crisis. I, as moderator of MC Canada, along with the General Board, take responsibility for the situation we find ourselves in as MC Canada, and also take ownership of the difficult decisions that have been made in the last few months.

Our auditors, KPMG, have assured us that there is no evidence of misappropriation of funds. But that still leaves the question of how we came to be here. The following are factors that played into the financial crisis—errors

both of commission and omission.

1. The long-time head of the conference finance department made a transition in 2000 to Canadian Mennonite University and the assistant head of finance was granted a study leave during crucial times in 2001/02, which resulted in a lack of experienced staff.

2. The General Board executive committee took on the responsibility of overseeing transitional financial issues during the final year between Conference of Mennonites in Canada (CMC) and the new MC Canada structure, and we did not give adequate supervision to this transition.

3. MC Canada's Finance Department was understaffed and under experienced through the transition period. In an effort to be financially prudent we as General Board did not fund the department adequately. We knew that there was not adequate financial reporting but failed to press this concern hard enough.

4. The budget planning was very complex as we merged CMC and bina-

tional programs in the new MC Canada structure. The first major planning error occurred when the MC Canada budget was built for 2002/03. It failed to include about \$450,000 in expenses mostly related to the new Support Services Council. This error was discovered before the 2002 Saskatoon delegate assembly and was presented at that time.

5. General Board, with encouragement from program councils, made adjustments to the 2002/03 budget that were ill conceived. Originally we planned for a 10 percent decline in donations, recognizing it would take time for members to understand the new structures and rebuild ownership

Continued on page 35

Henry Krause, moderator, Mennonite Church Canada, with thanks to Sam Steiner, General Board secretary, whose report to MC Eastern Canada on April 11 was the basis for this article.



to complete readings. The course will conclude with another one-day session. More units will be taught in fall. The partners in the program are MC Canada, MC Eastern Canada and AMBS.

On April 26, approximately 20 persons from First Mennonite Church, Kitchener and New Life Centre, Toronto began the first of five units of study for the Spanish-speaking persons in MC Eastern Canada. The program is called "School of Discipleship."

Noe Gonzalia and Rebecca Yoder Neufeld conducted the first course in biblical studies. The other courses are on Anabaptism, spirituality, Sermon on the Mount, and Work of the church.

Mennonite Church
Manitoba

Mennonite Church Manitoba

Churches invited to May 25 worship

All 48 congregations of Mennonite Church Manitoba are invited to the Winnipeg Convention Centre on May 25 at 10:00 a.m. to worship together. The service is entitled, "Faith Alive—Rejoice!" The last joint worship service was held three years ago.

Henry Loewen has been planning this event since February. "If we call ourselves a church and not a conference then we need to worship together," he said. "We hope this worship unites us in the presence of God and helps to build the body of Christ."

Stories of "living a biblical Anabaptist faith" will be central to the service. These stories will come from Martyrs Mirror and from the Korean Church. Ray Loewen of Altona will share a faith response story and Korey Dick, a member of Project Peacemakers who has served in Palestine, will speak about how the Spirit is leading us in 2003.

Four choirs, a worship band and instrumental music will be part of the worship. Churches are asked to bring a banner with the name of their church

which will be part of an opening procession and display.

Worshippers can take in another celebration in the afternoon. The Faith and Life Women's Chorus and Male Choir will be presenting a "Faith and Life Spring Celebration" at Bethel Mennonite Church at 3:30 p.m.. This will be the last concert by the Faith and Life Male Choir under the direction of Henry Engbrecht, who is retiring from this position at the end of May.

Mennonite Church
Saskatchewan

Mennonite Church Saskatchewan

Pastors' course on 'Dogmatic imagination'

The annual professional development course for Mennonite Church Saskatchewan pastors is being held this year June 17-20. In other years, the Associated Mennonite Biblical Seminary course was held at the Central Pentecostal College. This year, the location has been changed to First Mennonite Church in Saskatoon.

The week-long class, taught by A. James Reimer of Conrad Grebel University College, will focus on "The dogmatic imagination." It will include pointers for church leaders on how to speak meaningfully to today's culture and especially to young people.

The classes will run every morning with an additional session on Wednesday afternoon. This course is planned by the Pastoral Leadership Commission.

Hungerfest raises awareness

Saskatchewan Mennonite youth spent April 11-12 "doing without" in an effort to experience what others in the world have to endure. The Saskatchewan Mennonite Youth Organization Hungerfest began at 6:00 p.m. on Friday and ended with a simple meal the next evening.

During the 24-hour event,

teens helped out with service projects in the community, including litter pick-up, quilting comforters for Mennonite Central Committee, collecting food for the Saskatoon Food Bank and going on a peace walk. For not eating anything, they accomplished a lot in a short time.

A total of 96 teenagers and 12 sponsors participated in the event, held at Mount Royal Mennonite in Saskatoon. Almost \$1,000 was raised during the Hungerfest; the money was divided between Westridge Village and MCC relief kits for Iraq.

Westridge Village is a low-income housing complex managed by three organizations, one of which is the Saskatoon Mennonite Care Services which also operates Bethany Manor. Mennonite Care Services provides a community worker at the Village two days a week.

Mennonite Church
Alberta

Mennonite Church Alberta

Retreat for Pastors' Council in June

The Mennonite Church Alberta Pastors' Council will be meeting for a retreat at Camp Valaqua June 3-5. The retreat is being held to allow pastors to get to know each other better; to pray for each other, the Alberta congregations and conference; to continue to work through council agenda as outlined by the constitution; and to relax and rejuvenate.

The retreat will feature worship, sharing of life stories and testimonies, as well as recreation. Sven Eriksson, Mennonite Church Canada denominational minister, will be joining the pastors at this retreat.

The Pastors' Council is part of the new Mennonite Church Alberta constitution which was accepted in March 2002. It is made up of the conference pastor, and all lead, associate and youth pastors of MC Alberta congregations. Its purposes include: assist pastors to discern

the leading of the Holy Spirit, serve as a unifying body, work to spiritually enrich pastors, provide opportunity for fellowship and sharing, test direction and explore understandings, help pastors develop skills for dealing with issues in congregations, process issues of conference wide significance, and serve as an advisory body to the General Council.

Mennonite Church
British Columbia

Mennonite Church British Columbia

Funds stretched for church plants

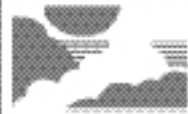
With funding stretched tighter than at any time in recent history, the Evangelism and Church Development Committee (ECDC) has asked individuals and congregations to respond to the needs of church plants as they begin new ministries.

Yoshi and Mari Yoshiyuki are pastoring the Mennonite Japanese Christian Fellowship. They have Bible study groups in Surrey, West Vancouver and North Vancouver. The North Vancouver group wants to begin a church group. One of their needs is an overhead projector; others are music resources and Bibles.

Fort St. John Fellowship needs funds for teaching aids and materials. Jon and Virginia Corbett are planting a church in this northern B.C. city and need funds to cover the costs for Alpha Program materials as they begin a second group.

And ECDC reports that there is no longer sufficient funding to cover the small stipend given to Arturo Nacho for his role in developing Spanish leaders. Funds for books and materials for spring classes are in question.

Anyone wishing to respond to these needs can contact Chris Arney, phone (604) 850-6658, e-mail: ecdc@mcbc.ca.



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Financial crisis From page 32

in programs with different names. To respond to the first planning error we took out this 10 percent cushion and built in an increase in donations. This decision was faulty.

6. In early December 2002, we learned that a second major planning error of \$500,000 had been made. A revenue line of "designated income" was understood as designated for MC Canada programs when in fact these were "flow through" dollars intended primarily for U.S. Mennonite agencies such as Eastern Mennonite Missions and Associated Mennonite Biblical Seminary. This error occurred within an under-staffed finance department.

7. As a General Board we set "benchmarks" for tracking 2002 revenue. We met our benchmarks through December; however, in January 2003, the last month of the fiscal year, our revenue

was \$600,000 below expectations. Fully 25 percent of MC Canada's revenue comes during January. This was not an "error" but added to the gravity of our problem.

8. Finally, when the General Board first worked on the budget for 2003/04, we built in an unrealistic increase of 7 percent above the overly optimistic 2002/03 budget. This increased the magnitude of our financial crisis.

As a result of these errors, and donations being lower than expected, MC Canada ended the 2002/03 year with a deficit of \$575,000 which will be covered from bequests and reserves. (See April 7 issue.) This also forced drastic actions by the General Board in early March which cut almost \$2 million from the 2003/04 budget.

The General Board has worked hard to correct its mistakes. The bylaws have been changed to make the Financial Policy and Audit Committee directly accountable to the General Board. Currently on the com-

mittee are Bruno Friesen, Clare Schlegel and John A. Wiebe. The General Board has also insisted on detailed monthly financial reporting. There is also an increase in staff in the Finance department.

As planned in 1999, a major review of MC Canada structure will take place in 2004.

These changes and increased financial scrutiny are designed to rebuild the financial health of MC Canada. On behalf of the MC Canada Board and its Executive Committee, I apologize for the errors that were made.

This is only part of the story. MC Canada's continuing mission and vision remains the same, as do the positions of many dedicated staff persons. As we celebrate the resurrection of Christ and the renewal of all things, we trust that God will continue to renew MC Canada.

Employment Opportunities

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**Pastoral Search, Cornerstone Church
315 Lenore Drive, Saskatoon, SK S7K 7Z5**

Only candidates to be interviewed will be contacted.



Mennonite Collegiate Institute, Gretna, Manitoba anticipates openings for the following staff positions beginning September 2003.

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RESIDENCE STAFF

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All successful applicants must be gifted individuals who love working with young people and are in agreement with the Mennonite Confession of Faith.

Please direct all resumes and inquiries to:

**Paul Kroeker
Box 250, Gretna, MB R0G 0V0
E-mail: principal@mciblues.net**

Emmanuel Mennonite Church invites applications for a

YOUTH/ASSISTANT PASTOR

Direct inquiries and applications to:

**Ron Ginter, Congregational Chair
E-mail: raginter@mts.net
Phone: (204) 325-5441
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Douglas Mennonite Church, Winnipeg, Manitoba

YOUTH MINISTER

Douglas Mennonite Church is a congregation of approximately 425 baptized members and 200 children and youth. We are seeking a full time youth minister to provide leadership for our junior and senior youth ministry. Our desired starting date is August 2003. For a job description, congregational information form or to submit a resumé please contact John Klassen or Pat Funk by May 31, 2003.

**John P. Klassen, Director of Leadership Ministries
Mennonite Church Manitoba
200 - 600 Shaftesbury Blvd.
Winnipeg, MB R3P 2J1
E-mail: jklassen@mennochurch.mb.ca**

or

**Pat Funk, Search Committee Chair
79 Thurby Road
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(204) 668-1272
E-mail: jakeandpat@shaw.ca**

Goshen College Biology Department is seeking a

BIOLOGIST

for a full time position, which will be divided, approximately half teaching and half as the "Lindsey Fellow". Responsibilities of the Lindsey Fellow include being the Director of the Environmental Studies Program, supervising field research at the Merry Lea Environmental Center, and coordinating collegiate program development at Merry Lea. The teaching responsibilities will include three courses per year, out of the following possibilities: a non-majors biology course, Introduction to Environmental Studies, Zoology, Botany, Marine Biology and Ecology. Ph.D. required, and teaching experience is preferred.

Applications will be accepted until the position is filled; interviews will not begin before May 5. To apply, visit the specific position announcement on the Goshen College web page

www.goshen.edu/employment.

Women and minority persons are encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.



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Information on the school can be found at: www.niagaracc.com

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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: cdb@mcc.org

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

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MCC is heaven

The U.S. Postal Service decided that Mennonite Central Committee is "heaven." A letter arrived at MCC headquarters in Pennsylvania addressed only: "God and his son Jesus, Heaven." No town or postal code. The letter came from a prisoner in California who was seeking God's mercy. MCC U.S. will respond.

A gift of love from the enemy

March 21 was New Year's Day in Iran, normally celebrated with festivals and traditional customs. But this year, a dark cloud hovered overhead as we watched television reports of war in Iraq.

At the same time, my life was touched by love from an unexpected source—the enemy. I was reminded again of the possibilities of new creation.

A Muslim friend invited me to a weekly "sisters meeting" where women study the Quran, the Muslim holy book. I gladly accepted, eager to fellowship with a group of women.

We arrived late, but as we entered the room about 20 women seated on the

floor stood to welcome us. We joined the circle, where the leader was explaining some difficult Arabic phrases in the Quran. Following the discussion, she walked over and introduced herself as an Iraqi who is currently living in Iran.

"And where are you from?" she asked. I told her I am from the United States. At that moment we were both very aware that we represented countries at war with each other—enemies.

After a brief silence, she told me that her mother, father and other family members are living in Baghdad and her family has suffered much. Tears filled her eyes as she talked, and my heart cried as I felt her concern for her family. I tried express my

sorrow.

The only words I could find were, "I am so sorry for what my country is doing to the Iraqi people and to your family." She reached for her purse and pulled out a torn piece of paper and a pen. She wrote something, then placed the paper within my hand, saying, "Here is my name and telephone number, my sister. Please feel free to call me any time, and we must pray for one another." Her kind words lifted the heavy burden I was feeling.

When I returned home, I reflected on the words of Jesus, "Love your enemies." I have been striving to live those words. But I had not pondered the idea of receiving love from an enemy. What a powerful gift to hold onto during these days of war.—**Evie Shellenberger**

Workshop for church leaders

Waterloo, Ont.—"Revitalizing congregations: Starting where we are, becoming who we're called to be" is a training event for congregational leaders on June 17-20 at Conrad Grebel University College. Workshop leader is Terry Foland of the Alban Institute.

This annual workshop is sponsored by Conciliation Services of Canada. Usually the events focus on managing conflict, but this one focuses more broadly on the core vitality of the congregation. For information, contact Nan Cressman at 1-866-782-0287, e-mail: cressman@soonet.ca.—Conciliation Services release

Seniors retreat at Hidden Acres

New Hamburg, Ont.—The Seniors Spring Retreat at Hidden Acres Camp will include stories of Anabaptist forebears told by Werner Packull of Conrad Grebel University College. Gerald Good, pastor at Hagerman Mennonite Church, will speak about changes to the church over the past 50 years.

Seniors, ages 55 or older, are invited to come either May 12 or May 13. The program will be the same both days. Call (519) 625-8602 or (519) 888-9642 for more information.

Mediation training in Pennsylvania

Akron, Pa.—Mennonite Conciliation Services, MCC U.S. Office on Crime and Justice, and Eastern University of St. Davids, Pennsylvania are sponsoring a Mediation and Restorative Justice Training Institute on July 13-18 in Valley Forge, Pa. For details, visit www.mcc.org/us/peace-andjustice/mcs, call (717) 859-3889, e-mail: mcs@mccus.org.—MCS release

AMBS graduation on May 23

Elkhart, Ind.—Thirty students, including three from Canada, will graduate from Associated Mennonite Biblical Seminary on May 23 in a service at College Mennonite Church in Goshen.



Janzen

Jean Janzen, a poet who teaches writing at Fresno Pacific University and Eastern Mennonite University, will address the graduates. Janzen has published four collections of poems and received the Creative Writing Fellowship in Poetry in 1995.

Of the 30 students graduating, 18 will receive the Master of Divinity degree.—AMBS

Plans to resurrect pilots' association

Kelowna, B.C.—There are plans to resurrect the Mennonite Pilots' Association (MPA). Dan Miller, director of Aviation at Hesston College in Kansas, took over leadership of the organization in 2002 and is working with Clare Neufeld of British Columbia to revitalize the organization.

The MPA began primarily as a way to transport Mennonite Disaster Service (MDS) leaders to disaster sites. At an MDS meeting in Hesston, it was agreed that aviation enthusiasts' skills and interests be organized once again for the ministry of MDS and, perhaps, the larger church. MDS has offered some administrative and financial support for revitalizing the MPA.

Neufeld and Miller are currently soliciting opinions on what the new organization should look like. Should

it be dedicated to MDS work primarily? Might it provide travel options to church workers or mission workers? How formally structured should it be? Should there be chapters in each region or province?

People can share their visions and ideas with Clare Neufeld, e-mail: Clare@neuf.ca or Dan Miller, e-mail: DanM@hesston.edu.—From release

Calendar

British Columbia

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

May 24: Black Creek World Relief Fair at Community Association Hall, 8:00 a.m. to 3:00 p.m.

May 24: 50th anniversary celebration of Menno Place 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.

September 12-13: MCC B.C. Festival, Auction and Relief Sale at Tradex, Abbotsford.

September 14: MCC B.C. Festival of Praise at Central Heights Mennonite Brethren Church, 2:30 p.m.

September 27: MCC B.C. Fall Fair at Civic Centre, Prince George.

October 6-8: Pastor/spouse retreat. Contact MC B.C. for details.

October 17-19: Women in Mission retreat at Camp

Squeah with speakers Angelika Dawson and Benita Warkentin.

November 1: MCC B.C. annual meeting.

November 7-9: Scrapbooking retreat at Camp Squeah. Contact Christa Lynn Nikkel, e-mail: nikkel@telus.net.

Alberta

May 24-25: Songfest at Bergthal Mennonite Church, Didsbury. Mass choir conductor: David Regier Sawatzky.

June 3-5: Pastors retreat at Camp Valaqua.

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 of Northwest Mennonite Conference at West Zion Mennonite Church, Carstairs.

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

Saskatchewan

May 31: Prairie Falcon Motorcycle Rally for MCC.

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

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 at First Mennonite, Saskatoon.

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

July 4-6: Rosthern Mennonite Church centennial celebration.

July 26-27: 75th anniversary of Hoffnungsfelder churches.

Call (306) 824-2081.
August 9-10: 100th anniversary at Hague Mennonite Church. Call (306) 225-4550, e-mail: dave.duane@sk.sympatico.ca.
September 5-7: Junior high retreat.

Manitoba

May 16-18: Work Day and Canoe Trip for young adults at Camp Koinonia. Call (204) 896-1616.
May 23, 30: Spring concerts of Westgate Mennonite Collegiate.
May 25: Celebration 2003 for MC Manitoba churches at Convention Centre, Winnipeg.
May 25: Faith and Life Male Choir and Women's Chorus at Bethel Mennonite Church, Winnipeg, 3:30 p.m.
May 26-28: Plus 55 Retreat at Camp Moose Lake with speaker Peter Wiebe. Call (204) 896-1616.
May 27: Mennonite Church Manitoba meets with church reps at Carman Mennonite Church, 7:00 p.m.
May 30-June 1: Birding Retreat at Camp Moose Lake. Call (204) 896-1616.
June 2-4: Plus 55 Retreat at Camp Koinonia with speaker 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.
June 13-14: Winnipeg MCC Festival and Relief Sale at Canadian Mennonite University.
June 21-22: Bike the Whiteshell for MCC.
June 23: Graduation of West-

gate Mennonite Collegiate.
June 28: Camp Koinonia golf tournament at Winkler Golf Course, 8:30 a.m.
July 5: Cycle Spruce Woods for MCC.
July 10: Eden Foundation "Ironman" golf marathon. Call (204) 325-5355.
July 16: Fundraising golf tournament for MCC at Quarry Oaks Golf Course.
July 20: Memorial stone placement at Lena Mennonite Church site. Call (204) 885-2425.
September 20: Morris MCC Relief Sale.
September 26-27: Brandon MCC Relief Sale.
October 17-18: Women in Mission fall retreat at Camp Assiniboia. Speaker: Kathy Giesbrecht.

Ontario

May 10: Springfest at Niagara United Mennonite Church, 10:00 a.m.-2:00 p.m. Bake sale, auction, music, food.
May 10: Fundraising Gospel concert with Summit and Unashamed at Listowel Mennonite Church, 7:30 p.m.
May 12 or 13: Seniors' retreat at Hidden Acres on "The changing faces of Mennonite ministry" with Werner Packull and Gerald Good. Call (519) 625-8602.
May 15: MEDA breakfast at Stone Crock, St. Jacobs, with Steve Rannekleiv, 7:30 a.m.
May 15, 16: Bel Canto Singers of Hesston College at Wideman Mennonite Church, Markham (15) and Listowel Mennonite Church (16), 7:30 p.m.
May 16-19: Alumni Weekend at Fraser Lake Camp.
May 21: Day of Quiet Prayer at Blenheim Retreat Centre, New Dundee.
May 25: Spring concert at United Mennonite Educational Institute, Leamington.
May 27-30: Quilts for the World at St. Jacobs Mennonite Church.
May 31: Ontario Mennonite Relief Sale, New Hamburg.
June 6: Spring concert at Rockway Mennonite Collegiate, Kitchener.
June 6-7: MennoFolk at Hid-

den Acres Camp. Call (519) 650-3806, e-mail: markdh@mccc.on.ca.
June 7: Mennonite Community Sale in Leamington.
June 15: Jubilee homecoming at North Leamington United Mennonite Church.
June 19: MEDA breakfast at Stone Crock, St. Jacobs, with David Brubacher, 7:30 a.m.
June 21: Day of Quiet Prayer at Valleyview Mennonite Church, London.
June 21: Graduation at United Mennonite Educational Institute, Leamington.
June 21: Graduation at Rockway Mennonite Collegiate, Kitchener.
June 28: Aylmer Auction for Relief at Aylmer Fairgrounds.

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

United States

May 16-18: Women Doing Theology conference at Eastern Mennonite University, Harrisonburg, Va.

Other countries

August 11-17: Mennonite World Conference Assembly in Bulawayo, Zimbabwe.

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