

CANADIAN Mennonite

June 30, 2003
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Defining moments (1)

When we announced back in April that I will be leaving this editorial post at the end of July, the date still seemed a long way off. But now there are only three issues to go—this one and two others.

In response to my resignation announcement, a colleague asked, “What were some ‘defining moments’ during your tenure?” I recently gathered up an armload of bound back volumes, scattered them around my office, and spent some time browsing...and remembering.

- Technology changes. In September 1979, when I started as *Mennonite Reporter* (predecessor to *Canadian Mennonite*) editor, I tapped out stories and editorials on a manual typewriter. Articles entered into a phototypesetter emerged as wet strips from a developer. After the strips dried, they were trimmed, cut and pasted onto a layout sheet.

- In 1988 we took the leap from manual typewriters to computers, and to “desktop publishing”—which meant that articles could be placed electronically on a page, making revisions so much easier.

- Since modem communication was still a bit crude, I recorded late-breaking stories via phone, with a sound pick-up device connected to a tape recorder. The stories then needed to be transcribed. For a short while in the early 90s, we marvelled at the fax machine, even though we had to re-key the faxed articles.

- Then the internet quickly emerged as the communication vehicle of choice and convenience. Articles sent to us via internet didn’t need to be re-keyed! In the summer of 1995, I called in a “techie” friend to help set up our first internet account, with the dubious domain name of “hookup.net.”

- Dispersed staff. The installation of our internet connection coincided with a major change in how the staff was organized. For the previous 16 years, *Mennonite Reporter*, with its head office in Waterloo, Ont., had worked with a full-time Winnipeg-based “western regional editor” to ensure good coverage in provinces west of Ontario. That position began in September 1979, on the same day that I started as editor.

- In the summer of 1995, we changed the western regional editor position into four part-time contract positions, one for each of the four provinces west of Ontario. Since then, regional editors/correspondents have worked from their homes, connected by phone and e-mail to head office. The dispersed model gave the paper more immediate connections to story sources, and positioned it for other momentous changes over the next two years.

- The “mood indigo” issue. In browsing through the 1995 issues, I came across a bold experiment which I had forgotten about. It was the May 29, 1995 issue which had a 16-page wrap-around section called “SummerFest95”—a visual and editorial departure from the usual—and a 16 page inside section with the usual look and mix of material. I dubbed the wrap-around our “mood indigo” issue, as a take-off on a Duke Ellington jazz tune, which had also inspired a Menno Singers concert.

- The wrap-around “mood indigo” section prefigured other prototypes that appeared in the spring of 1996 and in January of 1997, signalling even more drastic moves that eventually changed the tabloid newspaper called *Mennonite Reporter* into a magazine called *Canadian Mennonite*. (More next issue.)—**Ron Rempel**



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Website preview

Get a preview of the next *Canadian Mennonite* before it comes in the mail. Selections are posted on our web site (www.canadianmennonite.org) on the Thursday before the date of the issue. This means you can check out the July 14 issue by July 10.

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Cover: Men's cooking and Bible class at Douglas Mennonite Church. See page 4. Photo by Jake Harms.



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Winnipeg, Man.

Men's night combines Bible study with cooking

Douglas Mennonite Church has captured the hearts, minds and palates of the men in their congregation by combining Thursday evening Bible studies with cooking classes (see cover).

This past winter, pastor Don Rempel Boschman and Mike Publicover, a chef at Holy Family Nursing Home, came up with an idea that caught the interest of both men and women in the church. Each Thursday evening for six weeks, Publicover gave a cooking lesson to the men. While the new dish baked in the oven, Rempel Boschman led the men in a Bible study.

The response was overwhelming.

"We thought about 10 or 12 men would be a comfortable size," said Rempel Boschman but when more than 30 signed up, they decided to offer a second series.

"The response went way beyond our expectations," said Publicover. "It was amazing how fast they signed up."

"The first group of guys were cooking at home already. They were interested in learning more," said Publicover. "The second group was

sent out by their wives. Next fall we'll probably offer it again. It has become extremely popular even outside the church."

For about 45 minutes, depending on baking time, Rempel Boschman led the men in a discussion of the Bible. In the second series, he offered an overview of the Bible from Genesis to Revelation.

"It's easier to commit to six weeks," said Rempel Boschman who noted that attendance had dropped at the regular Bible studies in recent years. The sessions lasted from 8:00 to about 10:30 p.m. The first session ended with lobster lasagna and the second session with a beef roast.

On a recent Sunday, the cooking/Bible class donned their chef hats and put on a farewell luncheon for a group of young people.

"It's so neat to see all these guys running around doing this," commented one guest.

"Who would have ever thought that we could have fed all these people?" said one of the cooks.



Photo by Jake Harms

Mike Publicover (right) instructs the men's cooking and Bible class at Douglas Mennonite Church. From left: Jake Friesen, Rob Krahn, Don Boschman.

Publicover finds this involvement very fulfilling: "It gives me a great connection to the church to be a part of it in this way."—**Evelyn Rempel Petkau**

Calgary, Alta.

Takraw tournament anchors Lao outreach

When Dan Poovong came to Canada from Laos, he brought with him his love of Sepak Takraw, a Malaysian game that combines soccer and volleyball skills (kick volleyball). When he became lay pastor at the Lao Community Mennonite Church here, he organized weekly Takraw nights combined with Bible study.

Meanwhile he dreamed of holding a tournament with teams from other cities as part of a major outreach event. Then he met Rick Engel, a Saskatchewan teacher who learned Takraw in Asia in the 1980s. By 2000, Engel had competed in three world

championships for Canada, founded a national association for the sport and brought it under the Canadian Olympic Committee.

Engel shared Poovong's passion for evangelizing, and helped him plan a tournament.

On May 18, Poovong's church hosted a tournament with eight



A player blocks a spike with a soccer kick in the game of Takraw.

Abbotsford, B.C.

Bitter-sweet journey to ordination

For Karen Heidebrecht Thiessen, her recent ordination was a milestone on a journey of ministry that began when she was just a teenager. And although being called as senior pastor of West Abbotsford Mennonite Church was an opportunity, it had a bitter-sweet feel.

Karen grew up in a minister's family. Her father, Harry Heidebrecht, is a well-known Mennonite Brethren pastor. When Karen was still in high school, she knew that she wanted to go to seminary and be in ministry. But she also knew that the Mennonite Brethren church does not permit women to be senior pastors.

"I felt loss, pain, rejection," she says, reflecting on her experience. "But it carried me to a place that's exciting and new." She compares it to the exiled Israelites in Jeremiah 29 who build houses and plant fields. "It felt like exile, but into a future."

Her father gave the message at her ordination, recalling Jesus' model for ministry as a messenger, servant, shepherd and teacher. Based on these images, he gave four reasons for ordination: it is an affirmation of God's call; it expresses unity in ministry with the congregation in that members lay hands on the candidate; it is

empowerment for ministry; it is a blessing by God and by the church.

For this church, it has also been a bittersweet journey. Established in 1936, it was a large congregation that gave birth to several churches in the Fraser Valley. But as times changed, so did its community. Once serving a thriving rural community, it is now in suburbia struggling to survive.

A number of years ago, there was a request for ordination from a woman serving at the church, and the congregation decided against it. Several years later, they were willing to make a change.

"It was a step of faith to hire a woman, but the church was willing to take a risk," Karen says, adding that former pastor Jake Thielman and other members of the congregation helped the church to take that step.

West Abbotsford has grown in the last two and a half years under Karen's leadership. The congregation is more willing to try new things, to welcome new people. Karen describes her congregation as authentic people, honouring change not just on Sunday mornings but in their lives.

Affirming her leadership, they approached her to consider ordination. She agreed with joy because of the church's support.

At her ordination, Karen told the story of a mail carrier who exemplifies what it means to live out your calling. Charlie's deliveries are often late. When Karen asked him why it takes so long, Charlie confessed that it's because he visits with the people on his route—people who never got visits



Karen Heidebrecht Thiessen baptizes Tamara Ernst at West Abbotsford Mennonite Church, with youth pastor Joel Defries assisting.

until he came along. Now, on Charlie's birthday, the people on his route rent a gym and throw a party for him.

"Delivering the mail is Charlie's job. Loving the lonely and needy with the compassionate love of Jesus is his calling," Karen said. God calls each one of us, she continued, and no calling is greater or lesser than the other. "Each calling requires a willingness to become part of the activity of God, loving our world back to himself through us."

That willingness to surrender to the call of God is what has brought this pastor and congregation together and they are looking to the future with joy.—**Angelika Dawson**

teams from Alberta and Saskatchewan. The event drew the attention of the *Calgary Sun*, and people from 25 local schools came to check out the game. The only downside to the event was the cold and windy weather. The teams from Red Deer won first and second place.

After the tournament, the Lao Mennonite church served a traditional Lao-Thai dinner for the 120 people present. The program that followed included music by the newly formed Calgary Lao Mennonite Band, traditional dances by the Royal Thai Dancers of Calgary and a testimony of a changed life by a speaker from B.C.

For more information on the sport, see the web site: www.takrawcanada.com. Dan Poovang can be reached by e-mail at: loathunder@hotmail.com.—From releases

Mennonite worship — plain and simple?

In the first in this series, Maurice Martin explored the meaning of worship. Here he presents Anabaptist views and current responses.

When I was a teenager at St. Jacobs Mennonite Church, there was a lively debate about whether to allow a piano in our church. The fear was that we would lose our four-part singing. Nobody seemed able to offer arguments from theology or history.

Eventually a piano was allowed in the basement, and it eventually found its way into the sanctuary. Soon pianos and organs appeared in most churches in the (Swiss) Mennonite Conference of Ontario. (The Russian Mennonites did not have that reluctance about instruments and they have maintained good four-part harmony too!)

Since then, I have put that debate into historical perspective. So concerned were some of the Swiss Reformers to do away “popish” worship that they destroyed some of the finest church organs of their day, along with all statuary. Anabaptists share this concern. “Psalms and spiritual songs,” not the Latin chant, were to be used in worship. This may explain why Swiss Mennonites in North America, descendants of the Anabaptists, frowned upon musical instruments in church.

While variances in worship emerged in South German and Dutch Anabaptism, we can still assume a degree of consensus on Anabaptist theology, and therefore worship, which I would like to explore in this article.

Our parents in the faith inherited a medieval Catholic piety, particularly mysticism. Christian mystics believed they could understand and interpret Scripture with a “spiritual immediacy.” Through God’s spirit at work within them, they could

have an immediate (unmediated) experience of God.

Therefore one does not need priest, sacrament or liturgy to make God’s presence known, or God’s grace to be effected in our lives. However, for Anabaptists, and Mennonites who followed, grace was not strictly an individual matter—in some sense it was mediated through the community of faith.

Anabaptists were deeply concerned that outer forms of worship had become idolatrous. Conrad Grebel in a letter to Thomas Müntzer lists 17 concerns about the practice of communion, urging the church to keep things simple and unadorned, lest they become idolatrous. Menno Simons does not mince words when he says: “In short, it is all in vain, all this massing, this counselling, this mediating business.”

Because of this theological perspective, and also because they were soon driven out of the established churches, Anabaptists believed they could worship as well in a cave, a barn, or a forest. Some Mennonites even today prefer to speak of a “meeting house” rather than a church, as a reminder that the true church exists within the community of faith, not in sacred objects or places.

Participatory worship

Because worship was immediate (unmediated) and unadorned for our Anabaptist forebears, it is no surprise that Mennonite worship has been “plain and simple” for much of our history. Anabaptists did not follow a set liturgical-sacramental pattern, but preferred the pattern of I Corinthians 14, in which each participant could offer a word, a scripture, a prayer, a song.

This is not to say that there was no



pastoral leadership. It means that many could minister the word of grace and truth in worship based in Scripture, not in creedal formulations.

Anabaptists (some of them former monks) believed that all Christians, not just a chosen few behind monastic walls, could live a life of faithful obedience. Thus a dominant theme of worship was the call to regeneration and discipleship, following Jesus in ethical, Christian living.

One could say that, for Mennonites, worship and work are one.

John Rempel says it like this: "Worship is our response to the utter and inexhaustible goodness of God toward us and our world...worship is intended to take place in all of life, as much in acts of self-sacrifice as in those of adoration." (*Planning Worship Services*, Faith & Life Press, 1992).

For years, the sign outside Wideman Mennonite Church in Ontario stated on the outside, "Enter to worship..." and on the inside as one left the building, "Depart to serve...." Our gathered worship gives us the strength and vision to go out to serve.

In the first part of this series, I proposed that worship can be understood as a bridge between heaven and earth. The Orthodox Church liturgy portrays worship as a momentary "rending of the veil" between heaven and earth. Anabaptist-Mennonite worship does not focus on that experience, but on the belief that all of life is lived in God's presence. The veil is lifted not so much between heaven and earth but between "the church in here" and "life out there."

Our idea of bridging heaven and earth in worship is reflected in the Lord's Prayer: "Thy will be done, on earth as it is in heaven." In worship we are strengthened to do God's will.

Essence of worship

What is the essence of Anabaptist worship? With roots in late medieval Catholicism, and shaped by Reformation debates, Anabaptist worship has the following characteristics:

- It is based on orthodox Christian

beliefs. Anabaptists affirmed the historic Christian creeds and used them for instruction, but they did not regularly use the creeds in worship.

- It affirms the universal accessibility of the Holy Spirit and the unmediated inner experience, demonstrated outwardly in conversion and the changed life.
- It is rooted in Scripture, especially the life and teachings of Jesus, not only as the gospel of salvation, but as a pattern for daily living.
- It is participatory, after the pattern of I Corinthians 14:26, and thus has no need for set forms or external (liturgical/sacramental) restraints.
- It is unadorned, because God's transcendence resides in transformed people, not in transformed object, sacrament or symbol.
- It has a strong emphasis on the community, through which the grace of God is "mediated," and which mediates this grace to the world.
- An outcome of worship is faithful living, and engagement in the world. There are no separate holy places or objects; there is only the holy life lived always in the presence of God.

Retaining an Anabaptist thread

Does our worship today have these characteristics? What aspects have been diminished or neglected?

We are great "borrowers" from other traditions, for a variety of reasons. Is this a sign of vitality, a desire to enrich our worship, a new spirit of ecumenism, an urge to drink from other streams of spirituality? Or is it a sign of unfaithfulness to our tradition?

Walter Klaassen has warned us: "The challenge is whether Mennonites will cherish their Anabaptist tradition enough to avoid compromising it by acculturation with other traditions."

Since he wrote that, John Rempel, Marlene Kropf, Eleanor Kreider and others have worked at defining Mennonite worship. We are becoming more self-critical about our practices, concerned that we continue to express our Anabaptist-Mennonite theology in worship, even as we draw from other streams of spirituality.

"Something old, something new, something borrowed, something blue!" That is how one pundit described the new *Hymnal: A Worship Book*. We have borrowed a great deal in our hymnody, and been enriched by it. Here are some other "borrowings" by Mennonites:

- We got prayer meetings, revival meetings, and Sunday schools from nineteenth century Methodism and Pietism.

Anabaptist worship is unadorned, because God's transcendence resides in transformed people, not in transformed object, sacrament or symbol.

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We are great ‘borrowers’ from other traditions. Is this a sign of vitality, a desire to enrich our worship, a new spirit of ecumenism? Or is it a sign of unfaithfulness to our tradition?

including “worship bands,” from other traditions.

We have begun, somewhat cautiously, to appreciate what symbolic acts and rituals can accomplish in worship. We are beginning to see the visual and per-

Worship *From page 7*

- We borrowed from the Presbyterian seminary model.
- More recently, we have “discovered” the spirituality of monasticism and other ancient traditions.
- We use the *Common Lectionary* as a guide to preaching and worship.
- Our worship is shaped by new technologies, such as Power Point.
- We have borrowed various styles of music,

forming arts as expressions of our spirituality.

Perhaps we are too suspicious of innovation. The story is told that Charles Wesley sang for his brother John a new hymn he had written for the revival meeting that evening. “It is too radical,” said John. “It will never be accepted.” The hymn was “Oh for a thousand tongues.” The radical has become old and familiar!

Time and experience will tell us whether we have been faithful, even as we have borrowed and changed. As we continue to order and reorder our worship, may it continue to help us bridge heaven and earth, not through transformed objects but through our transformed lives, drawing us ever more into the likeness of our Lord Jesus Christ.—**Maurice Martin**

Shared leadership brings flexibility to worship

Sunday morning worship in the small congregation of Hope Mennonite Church in Winnipeg is flexible, varied and participatory.

“The service doesn’t always look the same,” said Dori Zerbe Cornelson, pastor at Hope, “but by using themes based on the church year we have continuity.” The large sanctuary, which is home to both a United Church and this small Mennonite congregation of 30-60 worshippers, offers an atmosphere of solemnity to this informal group.

Worship planning and leading is shared. A committee meets several times throughout the year to develop an overall plan and theme for the following months. Rotating teams consisting of a worship leader, a speaker and a music leader have responsibility for planning services around the theme. Zerbe Cornelson frequently serves in one of these capacities.

“Our worship service looks a lot like other churches’ services,” said Zerbe Cornelson. Praise, prayer, scripture, singing and confession remain central, but “a sermon-based service is not always appreciated. A very significant part is the time of sharing, both in response to the theme but also on a more personal level followed by the pastoral prayer together.”

The order of the service varies, depending on the team in charge. “Sometimes we forget offering,” says Zerbe Cornelson, “but we always expect it.”

“Some people struggle with the place of announcements,” she adds. “Some think of it as the work of the church and include it in sharing time. Some have it right at the beginning and sometimes it’s at the end as part of the blessing, a reminder of where we are going during the week. We rarely print an order of worship.”

In place of a sermon there is a reflection, story or readers’ theatre.

“A while ago we had a series of reflections on a difficult Bible text,” said Zerbe Cornelson. “This last year I did a series on the Gospel of Mark.”

Hope Mennonite and Young United Church share the Crossways in Common building with many community ministries. Sunday worship for Hope begins at 9:30 a.m.; Young United meets at 11:30 a.m. Chairs arranged in a semi-circle around the communion table and pulpit allow for informality and ease in sharing.

The communion table serves as a place for a visual representation of the theme,” says Zerbe Cornelson. “We try to use objects such as stones and recently we have used the peace lamp a lot. We also try to use seasonal colours in our worship.”

“More and more we have found it helpful to begin our worship with singing. Often people are still entering during the gathering time and it is less disruptive if we are singing.”

She is impressed with how well received the *Hymnal: A Worship Book* is by all ages. “We always use this book. Recently an older member said, ‘I like the music here.’ It meets the needs of all ages.”—**Evelyn Rempel Petkau**

Creating the right ‘space’ for worship

Kathy Redekopp, a worship team leader at Home Street Mennonite Church in Winnipeg, is passionate about communal worship.

“As a church, worship is the most important thing we do,” she says emphatically in a telephone interview. “We rejuvenate ourselves through it. Sometimes when I’m busy I think I could use that time on other work. But we can’t afford not to gather!”

Redekopp, who teaches at Villa Rosa, a school for unwed mothers, understands faith as a personal experience that gets lived out in

community context. That’s why gathering as a faith community is so critical. Worship refocuses and renews us, and leads us back into the world of action.

Home Street has six worship planning teams, says Redekopp.

“These teams don’t do all the work themselves. But we read the lectionary texts in advance, reflect on how they relate to what’s happening globally/locally and pick themes that have relevance to our congregation. Our role as planning teams is to nurture the voices and the giftedness of all of us. It’s a lot of work but we get lots of people involved.”

“That’s the Anabaptist part of what we do in worship,” she adds, “that nurturing of voices and giftedness in everyone.”



Redekopp

What about visuals in worship?

“We’re working on this,” she says. “Its moving more into the forefront in terms of bulletin cover design, the front of the sanctuary...quite a few people are gifted in this area and encouraging this.”

“A few years ago,” she laughs, “we had a Banyan tree! The whole sanctuary was taken over by this for a month during a missions focus. Leaves dropping, a net hanging overhead... People still talk about it.”

One area which has received quite a bit of attention is Scripture reading. “We put some guidelines together—with some ideas borrowed from other documents—and are developing stronger Scripture readers.”

How does she set the stage for worship? Worship is about God, she emphasizes, noting that she needs “to spend time in worship myself even as I prepare for and lead worship. The centre of worship is God, not me, not us. Everything we do has to point to God.”

She speaks about “creating a sense of calm and focusing” so that the service doesn’t move along at a frantic pace. “Celebration yes. But there has to be a calmness and a sense of joy.” This leads to honest reflection on God before we move back to action in the world.

What inspires her as a worship leader is “when you come out of the service renewed.” This is the result of careful preparation, “visually thinking about the congregation” beforehand. “If I do that,” says Redekopp, “I can begin to convey some of God’s love and caring.” This also helps to create a sense of connectedness within the diverse congregation.

It’s a humbling experience, she concludes, to be part of a process of renewal as a worship leader. “To realize that God has used you is amazing.”—

Leona Dueck Penner

Guidelines for reading Scripture

The following is from Home Street Mennonite Church’s guidelines for reading Scripture in church. In most cases, they use New Revised Standard Version.

Importance of Scripture reading:

- Part of public dialogue between God and God’s people
- Goal is to focus on the text, not the reader
- Reading is vocal interpretation—depends on the words we emphasize
- Different genre are read differently—e.g. parable vs. law

Understand the text:

- Decide genre: narrative, letter, prophecy, song, law, vision?
- Context of passage
- Main characters—how do they interact? Who is speaking to whom?
- Contrasts, transitions
- Structure of passage—main story line? repeated pattern?
- Point of author

Prepare the text:

- Pronunciation and phrasing
- Emphasis—raise voice, lengthen word, pause
- Add colour—think about feelings, convictions, life situations
- Practice reading text out loud—be aware of facial expressions, make clear transitions, project voice

Reading effectively:

- Stand straight
- Give sentence of introduction, location of text
- Start with air of expectation
- Read slowly
- Live into the text—envision situation
- End with: “This is the word of the Lord” and congregation will respond: “Thanks be to God.”

Winnipeg, Man.

Male choir bids farewell to conductor

The Faith and Life Spring Celebration at Bethel Mennonite Church here on May 25 marked the farewell of Henry Engbrecht as conductor of the Faith and Life Male Choir. He has led the choir for about three and a half years.

Henry had a pronounced impact on the interpretation of the music. He also influenced the dynamics of the choir, encouraging each member to read his music critically, to produce the tone appropriate for the music, and to convey the message of each piece convincingly.

As choir members, we marvelled at the energy Henry had already expended before arriving at the rehearsal. He carefully selected and analyzed each work, so that an excitement seemed to have been built into even the first reading of the music. Not only did we sing the music, we experienced it; though, perhaps, not always to his satisfaction. Henry's attention to words, whatever the language, contributed so much to the creation of good choral singing.

Henry selected music from a variety of cultures and styles. He believed that the music ought to be done right; hence our rehearsals could be long and energy consuming. We took great delight in our efforts to portray the music appropriately.

It was a pleasure to sing the familiar songs of our faith. It was a delight to sing the songs of the master composers, as it was challenging to sing the more contemporary compositions.

The choir members, and also the Faith and Life Communications staff, rejoiced at the positive responses to the concerts. This last concert was no exception.

Following the concert, the choir, along with the Faith and Life Women's Chorus, spouses and sponsors, met for a barbecue at the home of Henry and Cora Loewen. Phil Ens and Elmer Hildebrand, sponsors of the choirs,



Henry Engbrecht (left) conducts the Faith and Life Male Choir.

gave tributes to Henry's leadership.

Following a presentation by Darryl Neustaedter Barg, Media Ministries director, Henry recounted some of the blessings he had received as conductor of the choir. We thank him for his outstanding direction and enthusiasm, and wish him God's continued blessing.—From report by **Frank Neufeld**

Arts notes

Songfest 2003 in Didsbury

The Deer Meadows school in Didsbury rang with the singing of Alberta Mennonites offering praise to God on May 25. The annual event, hosted by the Bergthal Mennonite Church this year, brings together adult and children's church choirs, musicians and eager listeners for a weekend of fellowship, music-making and worship. For Dave Sawatzky, conducting the Songfest mass choir was a first. When asked about his experience, he replied quickly, "I'd do it again!" He especially enjoyed the acoustics at rehearsals in the Bergthal sanctuary, the picnic and fellowship with organizers. The youth, led by Matt Love, provincial youth coordinator, kept the fun going after Saturday's rehearsals. They swam, had a weiner roast, games and fireside

Winning writers

Several Mennonite writers recently won awards from the Word Guild, an association of Canadian Christian writers. The awards for 2002 publications were announced at the God Uses Ink conference in Guelph, Ontario, on June 13. Winner in the self-published book category was Arden Thiessen of Manitoba for *The Biblical Case for Equality* (Guardian Books). An Award of Merit in that category went to Alvin Ens of British Columbia for *Musings on the Sermon*, a collection of poems reflecting on the Sermon on the Mount (Ensa Publishing). Award of Merit winner for personal growth book was Lloyd Ratzlaff of Saskatchewan for *The Crow Who Tampered with Time* (Thistledown Press). Winner of the Leslie K. Tarr Award for career achievement was Margaret Epp of Waldheim, Saskatchewan. The 89-year-old Mennonite Brethren woman has had 39 books published. Winner of the novel award was another Saskatchewan MB writer, Janice L. Dick, for *Calm Before the Storm* (Herald Press).—From Word Guild release

singing before camping out on the spacious church lot. Choir conductors and pianists were: David Sawatzky and Tracey Regier Sawatzky (mass choir), Barb Heidebrecht and Lydia Derksen (children's choir), Harv Driedger and Lydia Derksen (men's choir).—**Donita Wiebe-Neufeld**

Concert in St. Catharines

In early June, the choir of the St. Catharines United Mennonite Church in Ontario, directed by Arthur Wall, presented a spring concert under the theme, "Celebration of joy, keeping our faith alive." Guests included Ross Inglis, pianist, and Bryan Sweet (chaplain at Pleasant Manor) with his family, who also spoke about their experiences in Germany with the Janz Team.—**Henry Hildebrandt**

Why are we not celebrating our centennial?

The first assembly of what became Mennonite Church Canada was held 100 years ago this summer. Many people had envisioned a great centennial celebration in 2003, says Henry Gerbrandt, a long-time conference leader.

In July 1902, Benjamin Ewert and John M. Friesen, representing the Bergthaler Mennonite Church of Manitoba, joined Peter Regier, David Toews, David Epp and other ministers from the Rosenorter Mennonite Church of Saskatchewan in Regier's garden in Tiefengrund to put the final touches on an organization that would bring two growing, dynamic church bodies into a working relationship to build God's kingdom in Canada.

J. E. Sprunger of Berne, Indiana, represented the General Conference Mennonite Church. The immediate occasion for this historic meeting was to make it easier for Bergthaler members moving to Saskatchewan to transfer their membership to the Rosenorter church. A year later, the first assembly of the *Konferenz der Mennoniten in Mittlern Kanada* (Conference of Mennonites in Central Canada) met in Hochstadt, Manitoba, near Altona. Bishop Jacob Hoepfner was elected its first chair.

A plaque marks the site and numerous articles, about 98 sets of minutes and yearbooks, and an upcoming history by Adolf Ens detail the conference's journey through the century.

We have experienced numerous changes through the years. With the joining of the Didsbury Bergthaler Mennonite Church, Alberta became part of us. The massive 1920s immigration of Mennonites from Ukraine brought thousands of new members into this fledgling conference.

Because the conference now embraced members from British Columbia to Ontario, it was renamed, *Konferenz der Mennoniten in Kanada*. Eventually our language changed from German to English and leadership included more people. To meet the needs of our growing ministry, the constitution and bylaws underwent numerous changes.

Even during my 10 years as general

secretary (1971-81), my executive instructed me several times to have our lawyer update our constitution to mirror what we were actually doing.

During the 1980s, three Ontario conferences merged to form what is now Mennonite Conference of Eastern Canada, which brought about many more changes. The Swiss Mennonites introduced a new flavour to this growing conference. More recently, aboriginal, oriental and Latin American influxes have added even more diversity.

Many of us had envisioned a great centennial celebration in 2003. We anticipated we would meet somewhere in Manitoba and travel to the site where it all began. Now, we have learned that because two years ago we changed to Mennonite Church Canada, we could not celebrate the centennial.

That reminds me of the Exodus statement, "Then a new king who did not know about Joseph, came to power in Egypt."

I am aware that for newer members of MC Eastern Canada, 2003 does not mean a centennial. That holds equally true for the people that came to Canada during the 1920s and after.

A parallel, however, might be the centennial celebrations of Canada in 1967. Whether we were born in Canada or migrated here at different times, and regardless in which province we resided, we all joined to celebrate. We knew the name of Canada and its constitution had changed various times since 1867, but we could celebrate our history together.

Several years ago, Susan and I attended a service in a Presbyterian Church in Victoria. It happened to be a special celebration and the speaker spoke on the theme, "Remember the rock from which you were hewn." It was a remarkable presentation. Even

though we were complete strangers, we were drawn into their celebrative mood.

This year we want to remember our own rock, Tiefengrund/Hochstadt, where our Lord let us be born as a church and allowed us to grow into the large Mennonite Church Canada of today.

I am dedicated to our conference and its elected leaders, whether they are called *Konferenzleitung*, Conference Executive or General Board, and I respect their decision not to celebrate our centennial.

I would, however, like to see our current assistant moderator, Joy Hoepfner Kroeger, a great-great-granddaughter of the first chair, to remind the assembly gathered in St. Catharines that it all began on a crude bench in a garden in Tiefengrund and in a small church building in Hochstadt 100 years ago. May our Lord continue to bless us.—**Henry J. Gerbrandt**

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.

Many questions left from MC Canada cutbacks

Part of me wants to say to Mennonite Church Canada, "We're outta here." Another part still wants to see a strong national church. So I write about my concerns, with some suggestions.

I am still puzzled by the number of

“mistakes” of the past 12 months, and am distressed by subsequent actions. This is about much more than money and accounting procedures.

Someone needs to find out which parts of our body—staff, boards, congregations and individuals across the country—are at which stage in the current “crisis” and work with that. The impact of decisions on members needs to be considered. What is the meaning of leadership in a congregational body such as MC Canada? There may be a need to work on financial confidence, but who will oversee the other aspects that have not gone well?

It is time for some slow and detailed conversation. In public statements, the “board” seems to be accepting much of the responsibility for the mistakes. Look at the patterns of the last few years. Where are agenda and recommendations initiated and finished? Think about how a board and staff usually work.

Apparently the “mini-reviews” of staff are finished. Is this another thing that has been done too quickly with too narrow a focus? Who will review the workload and stress of staff? A few years ago there was a resolution about caring for staff. In the meantime, stress has remained high. Is the remaining staff supposed to pick up the work from terminated workers? Chest pains may be the real cost of this situation. Will the accounting committee monitor this?

Who will monitor process and the way we work as a group? For a body that has many words of partnership, a theology of being a body and a polity of being a “congregational” people, there has been a lot of unilateral action in the past while. The survey form we received a few months ago was not helpful. The process was not appropriate or adequate.

A lot more than cutting back has happened. Major shifts in program, maybe even in identity, have happened.

I find it hard to understand how peace and service positions could be eliminated. These are foundational pieces for our vision and for our youth. (When will our peace understanding catch up with the cries of today—human rights, water, environment,

long-term security? The sessions on “Making peace with the land” were a bright spot.) Staff positions do signify something of who we are.

Will all these changes be reported to the assembly this summer as a done deal, or will there be a chance for real discussion and change?

Individuals and congregations need a chance to be part of the process. We need to have a look at what happened to our financial giving. The stages of this transition need careful management.—**Ray Hamm, Altona, Man.**

Native Ministry ‘change’ insulting

My wife Elna and I have been working in native communities for over 50 years, 47 of them under Native Ministry of Mennonite Church Canada. At retirement age, we gave up our salary but continued on a voluntary service basis for the past eight years.

We received some funds to continue contacts in a number of native communities. We feel very grateful to God and the native community for the many rich blessings we have experienced, and to MC Canada for support through all these years.

The cuts this winter are more than devastating. We have grieved many a death in our families and communities we serve, but never have we grieved as much as we have this loss due to cuts.

To add insult to injury, a June 2 article (page 17) states, “Native Ministries will change its focus to indigenous leadership,” implying that indigenous leadership has not been fostered in the past. As far back as the 1960s, this was already a deliberate focus, even though we did not use words like “empower” or “missional.”

By 1968, Jeremiah at Cross Lake was “empowered” to take on the local leadership in the church and was ordained on February 4, 1968. He carried out a very meaningful ministry for over 30 years.

At Pauingassi, we worked very hard with upcoming leaders to study the Cree Bible which was not even their language, for the Saulteaux New Testament was not printed until 1988. On February 27, 1972, St. John, Jacob,

Spoot and David were ordained. They have taken care of all the functions in the church and shared God’s word in neighbouring communities.

At Bloodvein, similar efforts were expended in “empowering” a local leader. Then, just as an appointment was to be discussed, the participant withdrew. In Manigotogan, the church has been taking ownership for a long time. A local person is planning to retire from his government job within a year and take on leadership.

Riverton has much local involvement, but the matter of leadership needs time to work.

How can anyone report that now “Native Ministry will change its focus to indigenous leadership development” without first checking what has happened in the past?—**Henry and Elna Neufeld, Winnipeg, Man.**

Label me ethnic Mennonite

Unfortunate phrasing or not (according to June 2 Stuart Williams letter), I am happy to be labelled an ethnic Mennonite as well as a “church affiliated” one. In the fire of the Reformation, the flight from persecution and the search for religious freedom, the religious and the ethnic Mennonite was formed.

I am not Russian, although my parents were born there; I am not German although I hold their passport through my parents’ acceptance of citizenship; I am not Prussian or Dutch like my ancestors. I am an ethnic Mennonite who holds religious Mennonite beliefs. I will celebrate that as much as I encourage my African brothers and sisters to celebrate their heritage.

Are the Jews a religious group or an ethnic group? Some of one, some of the other, some of both—like Mennonites. As time moves on, the ethnic distinction will most likely wane. Hopefully the religious one will not. With programs like the School of Discipleship, where our young people have a chance to serve and interact with other cultures, I am sure it will not, unfortunate phrasing notwithstanding.—**John W. Goossen, Delta B.C.**

Mistaken impressions about MC Canada crisis

Thank you to Joe Neufeld for his letter of concern (“A phased-in approach might have helped,” June 2).

Neufeld makes a valid point in saying that better planning may have reduced the financial complications of Mennonite Church Canada’s recent experience. The General Board has identified a number of ways by which the planning could have been improved—as the *Canadian Mennonite* has reported.

We could not have phased in changes, however, because of the way bi-national programs were terminated and responsibility transferred to the new structures. There were no funds to hire staff before the programs were transferred, and the transfers happened on one date when both cash flows and responsibility were moved.

The impression that persons responsible for daily accounting are responsible for the errors is one we are trying to dispel. It was rather persons who have responsibility for financial

planning and projecting, including those charged with overseeing those functions.

We too mourn the loss of staff and are grateful for the leadership they contributed during their time of service. Neufeld suggested that the timing of the healing service may have been inappropriate. It was planned by staff who were losing their jobs; they wanted to do this on the last occasion of their being together.

The perception that it is the responsibility of staff and directors to “sell” “new labels, structures, and administrative philosophy” to “those in the pews” is one we would challenge. We believe that it is our shared responsibility to discern and respond to God’s will.

I hope Neufeld and others with concerns and counsel will be at the assembly (July 9-13) where we will gather as a national church to determine how we should move forward in light of the new realities.

Despite the pain of this experience, we remain hope-filled about the future

of MC Canada. Despite mistakes, God has given us a mission and a ministry.—**Dan Nighswander, General Secretary, Mennonite Church Canada**

Clarification of comments

I wish to clarify the remarks attributed to me in the May 19 issue (page 17). I fully support the missional vision of Mennonite Church Canada. In my comments at the May 1 meeting, I was expressing my disappointment in leadership decisions that caused great pain to the 21 good people whose positions were terminated.

I remain deeply troubled by an approach to leadership that did not allow the 60,000 members of MC Canada to offer the “eleventh hour” financial help that might have allowed these people to keep their jobs.—

Marlene Kruger Wiebe, Gretna, Man.

How do we include singles in church?

Aunt Betty, my grandmother’s youngest sister, often observed that her tombstone should read, “In single blessedness did she live, and in the same did she die.” In her late 20s, though, when she was considered “old,” she married a robust farmer named Earl, and with him produced two daughters.

In a family where marriage was the idealized norm, her witty epitaph delineated a startling alternative. The subtext hinted, “It helps to be funny if you don’t fit in,” and “If you don’t get married, you don’t fit in.”

How are single people invited to “fit in” to your family and church? Too often, in a myriad of subtle and obvious ways, those in our community who are single receive messages that they are inadequate, incomplete or valued less than those who are married. As one male friend who married in his 40s was told, “Now you’ll be a whole man.”

Churches in particular have a powerful calling to be inclusive. I recently heard an observation from a Jewish scholar that the key difference between Judaism and Christianity is a radical re-ordering of family relationships. Early Christians, for the first

time in history, gathered in households defined not by blood and marriage ties, but by their shared faith in Jesus.

Their newly formed bonds offered support and identity in the family of God, where all were equally valued as sister and brother. (Or at least the first century literature attests to such communities.)

Single people bring their gifts—their energy and insights, questions and needs, support and love—as do married people.



Family Ties

Melissa Miller

How can they be welcomed fully into church and family groups? For starters, how about both married and single people asking, “How can we share life with you?”

Friends Pauline, Joyce and Gib contributed to the following glimpses of how this aspect of the “kindom” of God could be present today: Set odd numbers of places

at banquet or potluck tables to avoid the impression that it only “works” for couples; devise seating arrangements in worship that are not defined by family units or couples; celebrate milestones shared by all, like birthdays and “moving-out-of-home” showers; avoid gossip and teasing about male-female relationships; use inclusive language like “persons” and “households.”

Outside of church, people who are single form meaningful connections with those who are married by vacationing together, sharing a weekly meal, attending movies or taking a drive for ice cream, sharing the joy and responsibility of raising children, providing support for education and career change, and funeral planning.

Gib’s refreshing question, “How can single people offer to married folks the sense of freedom they feel?” reminds me that we have much to learn from and give each other.

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

Strasbourg, France

Clashes in Zimbabwe not derailing assembly plans

Plans for the August 11-17 Mennonite World Conference assembly in Zimbabwe continue despite confrontations there in early June. Conditions for Africa 2003 have not fundamentally changed, notes Larry Miller, MWC executive secretary, and Ray Brubacher, coordinator for Africa 2003.

MWC leaders have decided that organizing an alternative site in South Africa is no longer financially reasonable or possible. Also, holding the event in South Africa would shut out most of the 4,000 Africans from 17 countries, including 3,650 from Zimbabwe, who could not afford to go to South Africa.

“If Assembly Gathered is to be African, it needs to take place in Bulawayo,” says Miller. “In the unlikely event that it becomes impossible or unwise to hold...it will simply be cancelled.” Alternative reservations for smaller meetings will be maintained until July 1.

MWC officials consulted with Zimbabwean church leaders, staff in Bulawayo, as well as some embassies in Zimbabwe as the June events were unfolding. The opposition party’s call for “stay-aways” from work, supported by peaceful street demonstrations, shut down much of the country’s economy for five days.

In response, the government de-

ployed police and the military to clamp down on street gatherings and arrested the head of the opposition party. Both sides claimed victory, while independent analysts declared the confrontation a stand-off. Reports continue to circulate that the government and opposition parties are negotiating a transitional government. In the meantime, the opposition threatens more action.

The stakes of participation in Africa 2003 are high, says Miller, but he encourages all registrants to weigh “how much inconvenience, uncertainty and risk seems good to you and the Holy Spirit.”—MWC release

Strasbourg, France

Latest world membership figures

Africa now has more baptized Mennonite, Brethren in Christ and related church members than any other continent. According to census figures released in June by Mennonite World Conference (MWC), membership in Africa stands at 451,959, slightly more than the 451,180 members in North America.

With an increase of 45,980 members since 2000, Africa has for the first time moved ahead of North America, where growth in the same time period was 7,262.

Total estimated membership in the 200 Mennonite-related church bodies in 65 countries now stands at 1,297,716, up from 1,203,995 in 63 countries in 2000.

Comparisons (with 2000) show increases in several regions: Africa 451,959 (405,979); Asia/Pacific 208,155 (184,049); Central/South America and the Caribbean 133,150 (112,128); North America, 451,180 (443,918). Europe has declined from 57,921 to 53,272, due in part to a revised estimate of members in Mennonite Brethren-related *Aussiedler* (Russian immigrant) churches in Germany.

Countries with the most members still rank in the same order as they did in

2000. New numbers for the largest countries are: USA 323,329; Congo 194,119; Canada 127,851; India 127,348; Ethiopia 98,025 and Indonesia 71,302.

Tanzania (50,000), Germany (31,677), Kenya (31,556), Zimbabwe (29,213) and Paraguay (27,693) have more than 20,000 members. The churches in Honduras now claim 20,716 members but 2,400 are members of Amor Viviente congregations outside of Honduras.

There are 25 organized bodies in 16 African countries. Membership in those countries ranges widely from a high of 194,119 (Congo) to a low of 144 (Togo). Other African countries with fewer than 1,000 members are: South Africa (950); Mozambique (718); Burkina Faso (230); and Namibia (180).

Methods of counting vary widely, but MWC attempts to treat reports as consistently as possible. Churches are included in the directory if they are rooted in the Anabaptist-Mennonite stream of church history or have direct fellowship with churches that are so rooted. New listings in the 2003 directory include churches in Mozambique, Namibia, Nepal and South Korea.—From MWC release

Bishop and mayor assure safety

Zimbabwe church leaders say that the situation in their country has not substantially changed since the June protests, but they are concerned about how events are being reported.

Zimbabwe is still “at peace,” claims Danisa Ndlovu, bishop of the Brethren in Christ church in Zimbabwe. That is not to say that citizens are happy with the mass demonstrations, or the arrest of the opposition party leader and detainment of other leaders (who were subsequently released). But the nation has remained resolute in desiring dialogue rather than confrontation, he said.

Ndlovu is concerned about reporting in the international media. According to his sources, militant groups attacking civilians seem to have been isolated incidents confined to Harare or eastern parts of the country.

On June 10, Ndlovu met with the

Mission, B.C.

B.C. conference faces uncertain future

Faithful past, hopeful future” was the theme for the annual sessions of Mennonite Church British Columbia, held at Cedar Valley Mennonite Church here on June 7. It was a positive spin on a meeting that left the conference without a budget for 2004 and unclear about its future.

“We’re going to be discussing some significant stuff,” said moderator Doug Epp, in his opening meditation from Joshua 1. “There’s fear, turmoil, change we’re in the midst of. But the same God that spoke to Joshua is the same God that is speaking to us—with the same promise that he’ll be with us. Do you believe that?”

The “turmoil” included financial reports from Mennonite Church Canada and questions about whether churches feel ownership of the MC British Columbia vision statement.

Surprisingly, the report from MC Canada did not produce the fireworks many expected. Nearly all those who

spoke expressed appreciation for the conference’s transparent process of admitting its mistakes and making the difficult decisions necessary to get its financial house in order.

“We appreciate the quick and thorough response we’ve had [to letters requesting information] and appreciate the response we’ve seen in the *Canadian Mennonite*,” said Ed Janzen from Emmanuel Mennonite Church.

The presentation of MC British Columbia’s financial state and the moderator’s report drew a more mixed response. Epp asked churches to indicate whether they feel ownership of the 1999 vision and goal statements. Delegates were asked to express how ownership was reflected in their congregations or how the vision falls short. They were also asked why a conference was necessary and to suggest how discussions around these issues could continue.

Considering the weight of the questions, delegates did not have nearly enough time for discussion. Delegates broke out into small groups for about 20 minutes but most didn’t get past the first question. When the delegate body re-convened, it was decided that the executive would hold area listening meetings to discuss these questions further.

Immediately after this came the proposed budget for 2004. After treasurer, Jane Andres made her presentation, Larry Schram, pastor at Kelowna Gospel Fellowship and a former B.C. moderator, expressed his concerns about voting on the tentative budget.

“Before I came here today, I wrote down the five things that I was going to hear,” he said. “I was going to hear that we have to tithe, that we need more education about tithing; I was going to hear that we need to have faith and to pray and that the money is out there, we just need to know where to look for it. And that’s exactly what we’ve heard today. I knew it, not because I am a prophet but because for the last 21 consecutive conferences

this is what I’ve heard. Something has to change, brothers and sisters.”

Schram feels that the conference is “over staffed, over programmed and over budgeted,” and made a motion to postpone a vote to give the executive time to take necessary measures—either staff or program cuts—and come back in November with a realistic budget.

“I’d rather we do 3 things with zeal, passion and freedom than do 12 things where we’re begging for money and blaming each other when things aren’t working,” he said.

Most delegates agreed with Schram and some tied the problem to the mission statement.

“We don’t have a clear vision/mission statement so how do we know where to give our money?” asked Laura Sportak of Peace Mennonite Church.

Gerd Heinrichs of Sherbrooke Mennonite agreed that the problem is tied to the vision of the conference.

“Not enough people have a passion for the necessity of the conference,” he said. “How do we educate, re-equip our conference and churches so we can set goals with reasonable success?”

In the end, Schram’s motion carried. Delegates will meet in November to vote on a revised budget, after having listening meetings to discuss the vision and mission statements of MC British Columbia.

Although the discussion left many feeling deflated, the day had many positive highlights. Committees, Columbia Bible College and Camp Squeah told stories of the ministry that is happening in spite of the financial concerns of the conference. The commissioning of staff and new committee members reflected the optimism of the day’s theme.

“We are in this larger work with you, and pray God’s empowering grace for you,” recited delegates. “We commit ourselves to the call to seek God with all our hearts in our congregations and communities so that God’s plans to give us hope and a future may be realized.”—**Angelika Dawson**

mayor of Bulawayo, who was among the opposition leaders briefly detained by security agents.

“The political problems currently being experienced are a reality but I want them [internationals] to know they will be very safe here in Bulawayo and in Zimbabwe in general,” said Mayor Japhet Ndabeni Ncube. He said that his excitement about having such a conference in his city has not blurred his objectivity. It would be naive and harmful for him to invite internationals into a dangerous situation, he said.

“We are monitoring the situation on a daily basis,” said Ndlovu. “We do not know what the future holds but we know that God has been gracious with us this far.”—From MWC release



Ndlovu

Scottsdale, Pa.

Publishing network receives good news from second audit

Mennonite Publishing Network's recent fiscal year ended with an operating surplus of \$485,493, following a loss of \$793,079 last year. This was due in large part to greater operating efficiencies and other cost reductions.

The network's interim board of directors met June 12 to receive the results of the second annual certified audit since the merger of Faith & Life Press with Mennonite Publishing House to form Mennonite Publishing Network (MPN).

Because of the decision to close the MPN printing press division in December 2002, the audit assessed a charge of \$433,735 for employee severance payments and equipment write-down, yielding bottom line net assets of \$51,758. This compares to a loss of more than \$1.7 million in net assets the previous year.

"These are truly remarkable year-to-year financial improvements," noted board treasurer Jim Harder. "But perhaps most critical for the future of MPN and its supportive church constituency is the 21.7 percent reduction in comprehensive MPN indebtedness that was also achieved during the past year."

MPN ended the year with \$4,382,638 in indebtedness, a \$1,211,659 reduction from the nearly \$5.6 million of debt a year earlier. About half of the reduction was realized from "Barn Raising" campaign donations. The remainder came from improved results at Provident Bookstores, Herald Press, and Faith & Life Resources.

Total donations to MPN from U.S. sources came to \$608,098. Donations from Canada totalled \$42,957 (U.S. equivalent). An additional \$32,057 was received by Mennonite Church USA to restore supplemental health benefits for MPH retirees.

The auditors noted that a \$75,886 "foreign currency adjustment" charge was necessary to reflect the value of the \$1.2 million (Canadian) still owed Mennonite Church Canada, in light of the declining value of the U.S. dollar. This charge reduced MPN's net worth

by \$24,124, but should not affect cash reserves insofar as MPN expects to use Canadian sales revenue to pay back this loan in future years.

Sales of \$16.3 million dollars were down slightly from the previous year, even with the closing of in-house printing. At the same time, overhead costs were substantially decreased as staff was cut from nearly 100 full-time equivalents to 39.

"We have a \$2.3 million loan that is due August 31," noted Ron Sawatsky, chair. "We have already paid down nearly \$800,000 of that, but it is critical that we have contributions or pledges to cover the balance."

Congregations have received

information on phase two of the Barn Raising campaign. A three-person Debt Reduction Committee is also seeking larger donations from individuals and corporate donors.

"If we can pay off this loan, we will not need to return to congregations for further special contributions to pay down debt," noted MPN development director Jack Scott. "Future fundraising will then be focused on new projects such as a refreshment of the successful Jubilee children's Sunday school curriculum, additional volumes in the Believers Church Bible Commentary Series, or a supplement to *Hymnal, A Worship Book*."—MPN release

The Netherlands

Dutch and Tanzanian youth to meet

About 15 Dutch Mennonite young people will join 20 Tanzanian young people for three weeks of travel and work in Tanzania this summer.

The young people will visit places like the Serengeti Wildlife Park as well as Mennonite congregations in Tanzania. They will also help build a library for the Kisare Nursing School.

This youth exchange is part of a joint "Strangers no more" program, sponsored by the Doopsgezinde Zending (the Dutch Mennonite mission agency) and the Umoja wa Vijana Kanisa la Mennonite Tanzania.

"It's our conviction," a Dutch coordina-

tor said, "that God's spirit is equipping all of us through this program to experience that the church is a worldwide body where people of different cultures and nations



Musuto Chirangi, left, secretary of the Nyrere hospital begun by Mennonites, is Tanzanian liaison for the exchange program. Gerlof Born is the Dutch coordinator.

are 'no longer strangers...but members of God's household' (Ephesians 2:19)."

The program hopes to provide cross-cultural fellowship, solidarity and interdependence among young people, as well as encouragement to live more faithfully. It is a learning experience for two very different faith traditions.

A gathering in the Netherlands is projected for 2005.—From Doopsgezinde Zending report



A youth choir sings during worship at a Tanzanian Mennonite church.

London, England

London centre celebrates 50 years

Animated Pentecost Sunday worship concluded 50th anniversary celebrations of the London Mennonite Centre here on the weekend of June 8. The service was planned by Wood Green Mennonite Church, an outgrowth of the centre.

Alongside the building, two saplings take root in memory of John and Eileen Pells Coffman, whose quiet work in Highgate (north London) predated the centre's founding in 1953. Alan and Eleanor Kreider, centre directors from 1974-1991, emphasized in their message the centre's mission vision.

"Unless the church is real, it has no future," they said. "God's priorities are unplannable, unprogrammable and, above all, unpredictable. The priorities of God are only lived by the power of God."

The centre's North American partners joined the celebration via representatives from Mennonite Church Canada Witness and Mennonite Mission Network (successors of Mennonite Board of Missions, the initiating agency). People shared memories from the centre's various incarnations: as a student hostel (1953-81), international household (1981-91) and resource centre for radical discipleship (1991 and continuing).

One woman traced her journey from Zambia as a 19-year-old in 1974: "Although a Hindu, I was accepted as I was and invited to lunch. My journeying, especially with Alan, in Bible study and fellowship led me to choose to be Christian."

Mark and Mary Thiessen Nation, centre directors from 1996-2002, sent greetings, remembering how the community walked with two members in the last months of their lives and the meaningful seminars. "God's healing presence amid much diversity surprised most of us," she wrote.

The Kreiders mentioned the centre's garden, prayer hut, library and dining table as important elements of the hospitality that flows through the centre. One centre trustee highlighted the traditional 4:00 p.m. tea time, while another spoke of the emergence of the Anabaptist Network.

Weekend festivities also included an Anabaptists' walk in London. Beginning with John Wesley's chapels, home and burial ground, participants made stops at Bunhill Fields (where religious nonconformists such as John Bunyan, William Blake, Susanna Wesley and Isaac Watts are buried), Bunhill

Friends meeting house where Quaker founder George Fox is buried, the monument to John Wesley's conversion at Aldersgate, and the church of St. Bartholomew the Great, one of few medieval churches that survived the great fire of 1666.

Walkers concluded with worship in West Smithfield Park, recalling the 1575 arrest of some 30 Dutch Anabaptists in nearby Aldgate. Several recanted, one died in prison and two were burned at the stake.

"This was an era when Christian faith, even particular nuances of faith, were forced upon others at the point of a sword," recalled worship leader J.



Photo by Will Neuwomb

Kathy and Vic Thiessen, with daughters Janelle and Katrina, worship at Smithfield Park where Queen Elizabeth I burned two Anabaptists in 1575.

Nelson Kraybill, a former centre director and now president of Associated Mennonite Biblical Seminary. "This was a time when the body of Christ was rent by differences between Catholic, Protestant and Anabaptist."

Vic Thiessen, current centre director and MC Canada Witness worker, invited participants to look to the future.

"Fifty years is not the end," he said. "I am awed with the contacts and influence of the past. They seem both haunting and daunting to a new director. Yet we move on with new ways... As we build on the past, we will work more directly with our allied partners. We will cultivate connections with other denominations in Britain and with Mennonites in continental Europe."—MC Canada release by **Willard Roth**

CANADIAN
Mennonite

Check out the
Canadian Mennonite web site
<http://canadianmennonite.org>

Winnipeg, Man.

Hospital visitation program restored

Mennonite Church Manitoba is pleased that its Spiritual Care Volunteers Program, a hospital visitation ministry, is alive and well. Peter J. Dyck, a member of the Bethel Mennonite Church here, has accepted the role of coordinating this program on a voluntary basis.

“After a time of loss and uncertainty, we are delighted to be able to share a new level of commitment and excitement for this ministry,” said John Klassen, director of Leadership Ministries for MC Manitoba.

The conference cut the visitation program from its budget in October 2002.

“Cutting a care-giving ministry with such a loyal volunteer base was difficult. However, we were forced to choose between many excellent ministries,” said Klassen.

While initial plans were to invite congregations to pick up this program, it quickly became apparent that this

was not the best alternative.

“Numerous appeals from directors of spiritual care in the hospitals we served and from our volunteers encouraged us to seek to find a new way of maintaining a denominational focus,” said Klassen. Unfortunately, it was still necessary to cut a part-time chaplaincy position.

Dyck, who will coordinate the hospital volunteers, is a retired teacher whose idea of retirement was to finish a master of divinity degree, including clinical pastoral education. All the spiritual care volunteers—Kay Klassen, Greti Peters, Ben Sawatzky, Linda Wiebe, Orletta Wiebe and David Winter—have agreed to continue their visitations.

“Without a salaried chaplain and coordinator we will undoubtedly require more volunteers to offer similar ministry, but we feel confident that people will step forward to receive the necessary training to serve in this

Spiritual Care Volunteer Program

Our mission is to facilitate healing, faith, love and hope and to extend Christ's peace, care, compassion and loving presence.

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role,” said Klassen.

In late May, Klassen and Dyck met with the spiritual care volunteers to review the vision, to renew their commitment and to set priorities for the future of the program.—From MC Manitoba release

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Cookies	Family	Catch Up	Profs
Grebelfolk	Kids Activities	Sleep Over	Friends
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Winnipeg, Man.

Spiritual care important for recovery

Providing spiritual care for a patient is a very important factor in recovery. This is what Orletta Wiebe learned in nurses' training and what the hospital where she is a Spiritual Care Volunteer encourages.

Wiebe, who has been a part of the Mennonite Church Manitoba hospital visitation ministry for about 12 years, visits patients in the St. Boniface Hospital one day every week.

“Because we work under the umbrella of MC Manitoba and are registered under them, we are given access to a list of those who have identified themselves as Mennonite, Protestant or Christian,” said Wiebe. “It always feels like we are walking into someone's sacred space.”

David Winter has been volunteering for nine years at the Riverview Health Centre which provides long-term care, often for terminally ill patients. After retirement he was looking for some meaningful involvement.

“I had always found myself very inadequate whenever I faced people with terminal illnesses and was looking for some practical courses to help me in that. When I was asked to consider this work and they offered some chaplaincy training, I felt called,” said Winter.

Wiebe's training as a nurse encouraged her to look at the spiritual aspect of healing “but throughout my nursing career I never had time to sit and listen to a patient. I knew once I retired from nursing that this is what I wanted to do.”

It is unusual for Wiebe to see a patient more than once.

“We usually see them in a more critical state and with a shorter hospital stay.” In one case she was able to establish a longer relationship with a patient who had struggled with pain for many years and contemplated ending her life. Wiebe listened to her struggles and “at one point she seemed to experience the spirit of God. It wasn't anything I said as I recall, but I was there that

Carman, Man.

Manitoba churches struggle with cutbacks

This is the first time I stand before you as moderator of Mennonite Church Manitoba," said Bernie Tiessen to the church representatives who met at Carman Mennonite Church on May 27. "We need your collective wisdom on how to move forward the next months."

The program cuts to Mennonite Church Canada have implications for MC Manitoba, explained Albert Durksen, MC Manitoba Board member. The primary impact is the elimination of the MC Canada portion of Manitoba's director of Evangelism and Service Ministry position. Taking over the other half time would cost MC Manitoba \$15,000 for 2003.

The secondary impact comes with the elimination of support for two congregations, amounting to \$17,100. This subsidy was required to pay their leaders. MC Manitoba support will continue.

"The ministry of Evangelism and Service is a very key component of the

vision and mission of the church. Do we still hold firmly to our vision?" asked Durksen.

"If we lose this we lose what the church is all about. We need to keep it in the forefront," responded Mark Sawatzky of Niverville Mennonite Church. Participants noted the

need to make the job more manageable and not to duplicate services already in place.

Representatives asked for greater clarity on what evangelism and church planting means. Many congregations are involved in outreach in their communities.

"We can do a lot of evangelism and service without bricks and mortar," said Marg Rempel of Steinbach Mennonite Church. Others wondered about budget implications.

Executive director Edgar Rempel said that in order to continue subsidizing the two congregations, "we are accelerating our payments. This buys us some time."

Representatives debated a unified "faith" approach versus a "project" approach to the budget.

"Some say the younger generation won't support a unified budget, but



Photo by Evelyn Rempel Petkau

A group at the representatives meeting takes a hard look at questions from the MC Manitoba board.

will support specific projects," said Durksen.

"We're banqueting and tournamenting ourselves to death," responded Henry Loewen of Fort Garry Mennonite Fellowship. "Let's not give up on promoting a unified budget."

The meeting concluded with strong affirmation for Evangelism and Service but questions about how to make it financially possible. Rempel noted some of the cautions from representatives: the need to think long term, to balance this ministry carefully with other projects, to set a realistic budget and to set priorities within the budget.

"The challenge for us is to stay within limited resources and do more with less," noted Tiessen. —**Evelyn Rempel Petkau**

sacred moment which seemed to be a turning point in her life."

Winter has found that "compassionate listening is perhaps the biggest gift I can bring to them at this stage when they are trying to assess their contribution to life and to those they will leave behind."

"Usually I come away humbled by the manner in which patients have witnessed to me, but occasionally I'm also humbled by how God has used me," said Winter. "I have served as 'pastor' to a person whose church dissolved and she was left without. I have learned to communicate with the speechless who were avoided because of their impediment. I have had an enriching relationship with an unchurched person whose friends and colleagues abandoned him in his last number of months..."

"The easily visited usually don't lack visitations. It's those that fall between the cracks that become very lonely in the end." —**Evelyn Rempel Petkau**

U.S. EXECUTIVE DIRECTOR

Mennonite Central Committee (MCC) is accepting applications for the position of MCC U.S. Executive Director. The director provides vision and oversight for all MCC programs in the United States and is responsible to the MCC U.S. board.

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Bulawayo, Zimbabwe

Worship themes for world assembly

A hall that seats thousands at the International Exhibition Centre in this “City of Kings” will be transformed into a centre for international worship August 11-17.

Mennonite World Conference Assembly Gathered will celebrate the God who made them a worldwide family and hear stories of “Sharing gifts in suffering and in joy,” the conference theme based on I Corinthians 12. An international choir will lead the congregation in an hour of singing as each day begins.

The opening worship will feature a sermon by Mesach Krisetya, outgoing MWC president (from Indonesia), on the assembly theme. Worship style will change daily as each of the five continental regions develops the sub-theme it has chosen. Each region has also selected a Bible teacher and preacher.

Ambrocio Porcincula, MWC Executive Committee member from the Philippines, will preach on Asia’s theme, “Celebrating life amidst suffering and violence.” Shant Kunjam (India) will lead Bible study from Ecclesiastes 2 and Philipians 3.

Europeans chose the theme, “Living God’s will?” a provocative question to be addressed by Fernando Enns (Germany). Claude Baecher and Marianne Goldschmidt (France) will lead Bible study from John 15.

The Latin American voice will address the theme, “In Christ we suffer with hope and celebrate with joy.” Ofelia Garcia (Mexico) will preach from Luke 24; Bible study by Antonio Carlos de Faria (Brazil) will focus on Romans 12.

“Through sharing we experience unity in diversity” is the theme for North America’s day. Mary Anne Isaak (Canada/USA) will preach. Anne Campion and youth from Canada will read scripture passages from which Lindsey Robinson (USA) will conduct the Bible study.

The generosity of Africans is identified in their theme: “What we have we give.” Siaka Traoré (Burkina Faso) has chosen an intriguing sermon title:

Parce-que nous sommes, je suis. (Because we are, I am). Thuma Hamukang’andu (Zambia) will explore Romans 5 in the Bible study.

Assembly gathered will conclude on “World Day” with a sermon by Nancy Heisey (USA), incoming president of MWC, titled “Saints, sages and singers,” based on Ephesians 5 and Psalm 111.

Music from all the regions will be highlighted both in worship and at venues throughout the Trade Fair grounds. In addition to morning and afternoon tea times, there will be time to explore displays and art from around the world.—MWC release by **Ferne Burkhardt**



Campion



Krisetya



Baecher



Traoré



Porcincula



Garcia



Hamukang’andu



Kunjam



de Faria



Heisey



Enns



Robinson



Isaak

Winnipeg, Man.

Paraguayan factory rides out difficult times

Four years ago, MEDA (Mennonite Economic Development Associates) helped set up a starch factory in Paraguay to provide a market for several hundred subsistence manioc farmers.

Mennonite businesspeople in Paraguay invested \$225,000 for half the plant’s equity, and MEDA’s Sarona Global Investment Fund invested \$212,000. The Denver MEDA Chapter lent the project \$225,000.

The plant, called CODIPSA, functioned well, but the financial picture was clouded by poor weather and a decline in the world starch market. (A much larger starch plant nearby chose to shut down.) Moreover, the Paraguayan currency fell by 40 percent, which complicated loans.

The people in CODIPSA became discouraged. Gerhard Pries, director of MEDA Investments Inc., urged them to take comfort in the normal market cycle of world commodities, plus the fact that the declining currency reduced their operating costs in relation to their U.S. dollar income.

Last year’s manioc crop was good. Sales in 2002 reached 5.5 million kilograms (worth \$650,000), more than triple the previous year. The price of starch rebounded from \$90 per metric ton to \$157 in December, and has climbed higher in 2003. Even with its backlog of troubles, CODIPSA managed to earn \$16,000 last year and was able to pay local farmers three times as much as the year before.

Export demand seems to be growing, providing a good outlook for this year. The company has been able to service most of its debt.

“Hanging in there pays off,” says Pries. “This is a great example how patient capital makes the difference.”—MEDA release

Correction

The cover photo of the June 16 issue was by Ryan Bartel, not Lynette Wiebe. The photos of the African feast (page 23) were taken by Leona Dueck Penner, not Jake Harms.

Orodara, Burkina Faso

Bible translators discover power of scripture

Mission workers new to Africa often blunder through an invisible world of perils they can't understand, Africans say. In Africa, it's foolish to dismiss the spirit world.

"If you translate the Bible, it's as if you are bringing to light what was hidden, what the devil has hidden," said Bananzaro Calixte, an English teacher training to be a Bible translator. Without God's intervention, "the devil will not let you do it. The best way is to come to the Lord."

Working with nationals to translate the Bible into the Samogho language are Donna and Loren Entz, who have been mission workers here since 1978 with Africa Inter-Mennonite Mission (AIMM). Several of their co-workers have been transformed by their translation work.

Traoré Siaka, a former Muslim, said he'd found compelling questions in the Islamic texts he'd studied. But the life of Jesus gave him the answers he'd longed for and inspired him. Siaka is currently vice president of the Mennonite Church of Burkina Faso and head of the Mennonite Central Committee peace ministry in Ouagadougou.

A similar transformation happened for Ali Traoré, a Muslim who began working as a Bible translator in 1993. He left his job as a tailor and began working with Paul and Martine Solomiac, French Mennonite Wycliffe workers.

"My conversion wasn't the result of evangelism. It was the result of being in constant contact with the Word of God; that really changed my life," Ali said. He converted to Christianity in 1998 and was baptized in 2000.

Translator Traoré Fabé was also changed by his experience with the Bible.

"The work that I did really made an impression on me. It wasn't something I could escape.... For four years I worked on the translation. In 1997 I made my decision to follow Christ

because I saw that I had to make an active decision to follow the path that God made for me..."

In the culture of rural Burkina Faso, becoming a Christian can cost a man his place in his family and his position in society. Most villages rely on an array of demi-gods, go-betweens and fetishes, and on the goodwill of the dead. Those values run deep and should

not be ignored or mocked, Africans say. In this world, adversaries wage battle against each other by tapping into the powers that sorcerers claim to possess. Adherents seek good weather and other favours by making blood sacrifices and doing what sorcerers tell them to do.

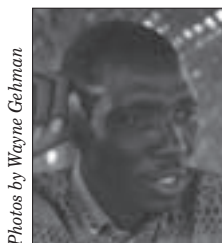
"If you don't do the things to protect

your children, your parents are going to be upset with you," said Byema Traoré, a Christian convert. Breaking free of the fear of spirit war is one of the great comforts offered by Christ, he said.

Translators who are transformed by Christ leave a powerful message.

"The village people are looking at them and their families," Calixte said. "If they have peace, then the others will come."

The Entzes, on leave in Newton, Kansas, plan to return to Burkina Faso this summer. They are supported by Mennonite Church Canada Witness and Mennonite Mission Network. Other Canadiana workers include Anne Garber Kompaore from Listowel, Ontario, and Lillian Haas from Blue Sky, Alberta.—From joint mission release by **Charles T. Jones**



Photos by Wayne Gehman

Calixte



Siaka

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Winnipeg, Man.

Peace churches share hopes and initiatives

Only three Christian groups in North America include in their statements of faith the Old Testament commandment not to kill, the command of Jesus not to retaliate but to love the enemy (Matthew 5), and the teaching of Paul to “overcome evil with good” (Romans 12:21). They state that peace and nonresistance belong to the essence of the Gospel.

Known since about 1935 as the Historic Peace Churches, the group includes the Mennonite churches (including the Brethren in Christ), Friends (Quakers), and the Church of the Brethren, a U.S. denomination.

The most recent meeting of the Historic Peace Churches was held May 2-4 at Earlham College in Richmond, Indiana. The main purpose of these gatherings is to provide information and support among the peace churches. Also participating was the Fellowship of Reconciliation (FOR), a U.S. group for religious people who identify with the peace movement.

Participants reported on their ecumenical involvements for the cause of peace.

Helmut Harder, Mennonite representative, focused on peace discussions in the International Mennonite-Catholic Dialogue, and on recent anti-war activities in Canada, including the work of Christian Peacemaker Teams.

Don Miller (Church of the Brethren) gave an update on plans for the second Conference on Nonviolence, scheduled for Nairobi, Kenya. Tom Paxson (Quaker) reported on U.S. church initiatives to implement the World Council of Churches “Decade to Overcome Violence” program. Hansuli Gerber, a Mennonite from Switzerland, is now director of this program in Geneva.

Janet Chisholm of FOR reported on her nonviolence training in the U.S. and Canada. She works on the assumption that nonviolence training is needed in all sectors of society: in prisons, high schools, in the family, in political life.

Harder has been a member of the Historic Peace Churches Committee for the past four years. The other

Mennonite representative is Judy Zimmerman Herr, director of Mennonite Central Committee’s Peace Office. The committee serves at least three purposes.

First, it provides a place where the three peace churches and the FOR can report on what peace issues are on the agenda and on their initiatives. Second, this forum provides opportunity for networking to coordinate efforts in peace witness. Third, the committee promotes and, from time to time, undertakes projects together.

Several years ago, when John Howard Yoder was part of the committee, the group prepared a document entitled, “A Declaration on Peace: In God’s people the world’s renewal has

begun.” In 2001, the group helped to plan the Historic Peace Church Consultation on Non-Violence held at the Mennonite seminary (Bienenberg) in, Switzerland.

What will come of this networking effort? “Like Martin Luther King, we too have a dream, a dream that someday every church will be a peace church,” says Harder. “We sense that the peace movement has grown larger and stronger because of its response to the invasion of Iraq. This is not the time to relax and lose momentum.”—

From report by **Helmut Harder**

Harder’s report appeared in Grapevine, the newsletter of Charleswood Mennonite Church in Winnipeg.



Photo by Benjamin Krause

The meat canning crew at the Mennonite Central Committee Material Resources Center in Ephrata, Pennsylvania, inspects beef and turkey to be sent to families in Iraq. From left are Ernst Dueck of Boquiron, Paraguay; John Whitman of Grunthal, Manitoba; Marcus Heinrichs of Kitchener, Ontario; and Joshua Stucky of Moundridge, Kansas. The meat was canned during the October to April canning season, which set a record. In 32 communities across the United States and Canada, the crew and hundreds of local volunteers canned 456,906 cans of beef, turkey, pork and broth, a 7 percent increase over last year. Two shipping containers (38,400 cans) have been sent and two more are being prepared for shipment to Iraq. Meat is also on its way to North Korea, Haiti, Bosnia and Serbia. This was the 58th season for MCC’s one-of-a-kind portable canner.—MCC release

Montréal, Qué.

Québec churches meet for annual rally

The Québec churches of Mennonite Church Eastern Canada gathered on May 25 at the convent of the *Congrégation des soeurs de Notre-Dame* for their sixth annual *Ralliement* (rally). They met in a gymnasium, but it was still more ornate than many of their worship spaces.

These four, small churches singing praises to God in this large old abbey symbolizes the Christian church in Québec. The blend of languages and worship styles was most evident in the music, led by a talented worship team from Joliette and a choral group from Montréal.

Daniel Genest, director of *Le Conseil Mennonite Québécois* (Quebec Mennonite Council), and Lucille Marr, co-pastor of the Montréal Fellowship, led the bilingual service, which featured testimonies of God's work in the lives of Québécois Mennonites.

Setting the context, Richard Lougheed from the Montreal Fellowship gave a description of the Mennonite church in Québec and its place in the larger Mennonite Church family.

Testimonies illustrated how various congregations have interpreted their missional church task. For instance, André Bourque, pastor of *L'Assemblée de Mirabel*, talked about the relationships he has built through his door-to-door evangelism. Despite his initial reluctance to use this method of outreach, he felt led to revisit people, thus building the trust needed to minister to them.

Louis-René Paré, from *L'église Evangélique de Joliette*, told of the



Photos by Mary Mae Schwartztruber

A choral group from Montreal sings at the Quebec Mennonite rally. From left: Rebecca Rupp, Dora-Marie Goulet, Lyris Short-Goetzke and Johanna Rosenfeld.

congregation's success in reaching out to youth through regular ecumenical worship. Two Mennonite Voluntary Service workers, Katherine Pettitt and Johanna Paetkau, talked about how they felt called to Montréal. Pettitt emphasized that although the call is not always clear, the assurance of God's presence is guaranteed.

Mary Mae Schwartztruber, Mission Minister for MC Eastern Canada, encouraged us to be the aroma of Christ in our province. Glenn Smith, director of Christian Direction, delivered the main message for the morning. A gifted speaker, he used texts from Micah and the Sermon on the Mount to impress on his listeners that love of God and love of neighbour cannot be separated.

This province-wide gathering provided an important opportunity for congregations to connect, cementing the bonds between the disparate Mennonite people of Québec.—**Dora-Marie Marr Goulet**



A music team from Joliette leads worship at the Mennonite gathering in Montreal. From left: Sylvie Lamoureux, Julian Jetté and Louis-René Paré.

Where do you put the announcements?

The following is another congregational report related to the series on worship (see page 6).

Has this ever happened to you? You're sitting in church on a Sunday morning. The choir has just sung a beautiful arrangement of your favourite hymn and you are finally beginning to leave thoughts of your daily grind behind and enter into worship.

Suddenly, the perky voice of the worship leader breaks in to begin the announcements.

Where do you put those pesky announcements?

"I'd like to leave them out of the service," says Ray Friesen, pastor of Zion Mennonite Church in Swift Current, Saskatchewan. He wonders why, when they are printed in the bulletin, we have to read them out loud.

Like many pastors, Friesen is very

intentional in the way he plans the worship service. He uses the word "movement" in describing his approach. The point of worship is to move the congregation toward God and away from the week of work, he says, citing the influence of Robert Webber in his thinking.

The service at Zion begins with a Gathering song, then a Welcome and a Call to Worship. Bringing the congregation together in song is a much more effective tool than speaking, says Friesen. If the worship leader



Friesen

begins by talking, it doesn't have the same impact because people still have their minds on pre-service chatter.

"If we start by singing, we're drawn together," he points out.

After singing three more hymns designed to lead people further toward a living encounter with God, the congregation holds a "family time" to express concerns and pray about them. A Children's Story, two portions of Scripture and a Sermon round out the morning.

Friesen avoids interrupting the flow of worship by having the announcements either at the beginning or at the end of the service. Since their service is taped for radio broadcast, the sermon must be finished by noon, which is when they go off the air. Announcements can be made after that.

Using visual arts in worship can also lead people into a more worshipful mindset, but not all individuals are vision-oriented. For churches with a strong older demographic, visual arts may actually take away from worship, notes Friesen.

Traditionally, Mennonites believed that "anything visual takes away from God," he points out. Some people may need to be shown how to think about the visual in a worship setting.

"Visual arts are important, but they're not for everyone," he concedes, yet he has increasingly come to see that worship needs to be experienced to be effective. Visuals are an aid to worship because they appeal to the senses. Worship, points out Friesen, is more than an intellectual act.—**Karin Fehderau**

Prince Albert, Sask.

Grace raises money for Sunday schools in Zimbabwe

Grace Mennonite Church here will be represented by five people at the Mennonite World Conference assembly in Zimbabwe. And the church will also be sending funds for Sunday schools in that country.

Marj and Merv Sutton, Gloria Dueck and Shannon Janzen plan to attend the conference. Janzen's 14-year-old daughter, Jacquelyn, will be attending the youth portion of the conference.

The Suttons attended the MWC assembly in 1997 in Calcutta. Merv says the experience gave them a chance to get a sense of the "overall picture of the church, and to get a better understanding of what its needs were."

Through articles and communication with Doris Dube of Mennonite Central Committee Zimbabwe, Grace church became aware of the severe shortage of Sunday School supplies in churches there. The Suttons, Janzens and Dueck, along with the rest of the congregation, have been working for two years to raise money for these Sunday Schools.

The offerings of Grace's Sunday school kids have all gone towards this project for the past two years. More recently, Shannon Janzen organized a garage sale at the church that raised over \$800. Currently, Jacquelyn spends her weekends and free time raising money by detailing cars. All agree that she does a fine job.

Sutton notes that they have also raised a large sum of money through donations.

"These aren't people from the church who are making these donations—they are just people who have heard about what we are trying to do and who want to help out."

The group from Grace leaves for Zimbabwe on August 1, and will spend some time before the conference on one of the tours arranged through assembly organizers. This particular tour will look at different types of African music.

Grace Mennonite Church has approximately 80 members.—**Kira Olfert**

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Steinbach, Man.

Congregation deliberately nurtures leaders

When asked what drew him into pastoral ministry, Norm Dyck said, "The church kept encouraging me." Dyck, 29, was ordained on April 27 at the Graysville Mennonite Church.

Dyck acknowledges the significant role that Steinbach Mennonite Church, led by Paul Dyck and Craig Friesen at the time, played in leading him to a church vocation.

"I was 18 years old. They had no idea what to expect from me, what I was going to say. They just gave me the chance."

He had planned to study one semester at Providence College before going to university. For a credit in a theology course, he approached his church about preaching a sermon. He was surprised when leaders were open to letting him try.

"I did it as an assignment but the church picked it up from there," said Dyck. Once the Steinbach church recognized leadership gifts in Dyck they kept encouraging him. "People left notes and cards, stopped me on the street and really affirmed me."

The congregation continues to draw out and nurture leadership in a very

deliberate way. Gary Martens, current senior pastor, said there is a sense of "opportunity and obligation" to develop leaders in the church.

Denny Martens, youth pastor at Morden Berghaler Mennonite Church, credits the Steinbach congregation (SMC) with helping him discern the path to ministry.

"When SMC knew where my heart was, they started working with me," said Martens. Youth pastor Randy Hildebrand worked closely with him, involving Martens in the youth program.

"Pastor Gary helped me with sermon preparation and worship leading.... The church, especially the parents of the youth, were amazing in their expressions of affirmation and support."

SMC, with a membership of 475, has two full-time pastors and a couple who share a position as pastor of family life



Norm Dyck, second from left, surrounded by supporters at his recent ordination. From left: Craig Friesen, his former youth pastor; his wife Rose; and John Klassen, Mennonite Church Manitoba Leadership Ministries.

Photo by Evelyn Rempel Petkau

and outreach. Gary Martens and Randy Hildebrand are currently involved with two interns in their congregation and plan to begin with two other individuals in the fall.

"Randy and I sat down with them and discussed what their areas of interest were and then designed a program," explained Martens. The interns are involved in various areas of ministry: worship leading, preaching, youth work, committee work.

"We try to have a very clear contract with them, including a time commitment. We don't want to ask more than they can give. They are invited to draw a support group from within the congregation."

Martens added, "We have a very supportive youth pastor who encourages people to step out and use their gifts and we have willing people to work alongside these people. The church as a whole is very willing to let them practise on them.... This is the future of the church."

Martens recalled how his own church in Burns Lake, B.C., nurtured leadership skills in a number of individuals who became pastors.

"If churches truly believe in their people then it will encourage them and help them to develop their gifts. We're just doing what's in front of us to do."—**Evelyn Rempel Petkau**

Calgary, Alta.

Pastor dies just after retiring

Only two months into retirement, Ken Karlenzig, former pastor at Pineridge Christian Fellowship, passed away on Easter Sunday of heart trouble. He was 61 years old. He pastored at Pineridge for over 10 years.

Karlenzig was born in Selkirk, Manitoba, where he later married Wilhelmina McMullan. After graduating as a psychiatric nurse, he became director of the Canadian Mental Health Association. Over the years, he served in church ministry across Canada and in England.

A background in the mental health profession, a deep devotion to God, and a wife who supported his ministry, made Karlenzig an effective pastor and spiritual counsellor.


Debra Peoples, currently secretary at Pineridge, said: "People could always call him with their concerns. He would take

time to pray, and then call them back with spiritual insights and help walk them through their situation. People learned not to call him unless they wanted the truth; he was not afraid to say things that were hard to hear.... He was quick to ask for forgiveness where he had made mistakes."

"A father in the faith" was a prominent theme at his April 25 funeral service. A table displayed things that spoke of Karlenzig's personality: intricate wood carvings he had made, fishing gear, a Tim Hortons coffee cup, a communion set, books, and study notes.—**Donita Wiebe Neufeld**



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New Hamburg, Ont.

Wilmot says farewell to pastor

On June 1, Wilmot Mennonite Church bade farewell to Glyn Jones and his family. He has served as pastor here for 11 years.

Using the story of the Israelites building an altar to remind them of God's leading to the promised land, Glyn helped us to identify our own faith memories. He urged us to use memory stones to keep in touch with how God has led us personally and as a congregation.

Fittingly, the morning service included faith journey testimonies by various church members. The congregation was invited to participate in the commissioning and laying on of hands for the Jones family as they prepare to serve God in Botswana.

A noon fellowship meal included a special cake, enjoyed by approximately 115 persons. The congregation gathered in the afternoon to celebrate with the family and to show our appreciation for Glyn's ministry.



Photo by Ken Quanz

Glyn and Susan Allison Jones cut the special cake with the help of their daughters, Maeyken (centre) and Adriaena.

"Such events can have both a bitter-sweet effect on us," said the congregational chair. The family established roots in the congregation: both of Glyn and Susan's children were born during their time with us.

The attendance of many young adults was an affirmation of Glyn's ministry with them. The event included special music, stories, poems and drama.

Glyn and Susan's daughters, Maeyken and Adriaena, received autographed T-shirts from their Sunday school friends and bracelets from the congregation.

Glyn received a book of inspirational meditations. A memory scrap book, prepared by our church families, and a gift of money, were presented to the family.

The event concluded with a thanksgiving/blessing prayer and a benediction song by two church members.—
Gerald Schwartzentruber

Winnipeg, Man.

Student learns about Anabaptism in Korea

Cheryl Woelk learned what it means to be Anabaptist while in South Korea during an eight-month internship with Mennonite Church Canada Witness and Canadian Mennonite University.

While up to 40 percent of the population in South Korea identify themselves as Christians, growth is starting to level off, says Woelk who is from Zion Mennonite Church in Swift Current, Saskatchewan.

“A lot of people are feeling very restless with the church and its vision and its role in society there and not really feeling that it’s relevant for people’s lives.”

One student Woelk worked with at the Korea Anabaptist Centre in Seoul views Christianity as “just another company,” but he expresses a keen interest in the Anabaptist perspective. He had not associated peace and justice work with Christianity.

“To put those two things together, I think, is very exciting for him,” said Woelk.

Interest in Anabaptism is growing, but many churches associate it with cults. The Anabaptist Centre focuses on three priorities: peace, discipleship and community.

The peace theme seems to dominate, even in civil society. The traditional “hello” in Korean means literally, “Do you have peace?” and the goodbye greeting means “Go (or stay) in peace.” Shopping malls and even a stapler manufacturer use the word “peace” as their brand name.

Anabaptism also has “an attraction for non-Christians,” says Woelk, “particularly through peace work and conflict transformation...to see Christian motivation for this is really a new thing for them [Korean Christians].”

Other Anabaptist distinctives are also showing appeal in mainline churches. There is talk of forming an Anabaptist congregation, but some feel that it would quickly become just another stream of Christianity in the sea of denominations that already exists.

One exception might be the Jesus Village Church, which identifies itself



Cheryl Woelk, a student at Canadian Mennonite University, plans to extend her mission internship in South Korea for another year.

as Anabaptist.

“I’m not sure they would call themselves Mennonite, although they are joining the Mennonite World Conference in August,” says Woelk. Erwin and Marian Wiens from Ontario are Witness workers at that church.

Although her internship is complete, Woelk is extending her stay in Seoul another year.

Tim and Karen Froese, working with MC Canada Witness, were instrumental in starting the Korea Anabaptist Centre in 2001 and continue to serve there. The centre provides resources on Anabaptist faith and life. It hopes to develop a peace curriculum for children, as well as a camping program, said Woelk.—From MC Canada release by **Dan Dyck**

Winnipeg, Man.

Kreiders engage in teaching marathon in Korea

Many travellers with an Asian destination have cancelled their flights, frightened by SARS (Severe Acute Respiratory Syndrome). But Alan and Eleanor Kreider, educators with Mennonite Mission Network (Mennonite Church USA), were not among them.

The Kreiders spoke to a total of 3,500 people and attracted the attention of the national media as they taught in 6 South Korean cities in April. They gave 33 presentations in 3 weeks.

Speaking in churches, universities and seminaries, the Kreiders were enthusiastically received, according to Tim Froese, co-director of the Korea Anabaptist Centre.

“In numerous instances, Alan and Ellie were the first Anabaptists to speak at those institutions,” said Froese, a Mennonite Church Canada Witness worker. The Kreiders spoke to most of the major denominations in Korea as well as the independent churches. The Anabaptist Centre hosted the Kreiders during the first two weeks. They spent

the third week with the Jesus Village Church in Chun Chon, near the demilitarized zone.

More than 10 congregations have indicated their desire to be more closely affiliated with the Anabaptist Centre. Some have pledged financial support. The centre, created in 2001, has already made a significant impact in South Korea.

“We were struck by the quantity and quality of the work done in a tiny office,” said Alan Kreider. Largely funded by Koreans, the centre is also supported by MC Canada Witness, Mennonite Central Committee, and Mennonite Mission Network.

The Jesus Village Church, an alternative to the mega-churches of South Korea, strives to recover the vibrancy of the early church and take discipleship seriously. Witness workers Erwin and Marian Wiens of Ontario serve there.

Kreiders reported that the early church and Anabaptism generated the most interest. “Our Korea trip confirms us anew in our sense that the early

Abbotsford, B.C.

Single mothers inspired to enter workforce

Nearly 50 single mothers gathered at Cascade Community Church here recently for a weekend designed to motivate and equip them to come off government assistance and re-enter the workforce (a requirement once their youngest child is three years of age).

"Women @ work," sponsored by various agencies including Mennonite Central Committee B.C.'s Employment and Community Development department, gave women an opportunity to meet others like them, learn about their own strengths and weaknesses, meet employers and gather information for job searches.

"I'm here to get tools," said Dawn, who has three children at home. Others around her table were keen to connect with women who could help them.

Participants heard speakers like



These women volunteered as models for haircuts, makeovers and outfits for the fashion show at the Women @ Work conference.

Wendy McClelland, a single mother who has overcome many obstacles in her successful careers. Kelly Rader

encouraged women to dream and offered practical advice for fulfilling those dreams. Jenny Stevens, Mission City councillor, inspired the group with her journey while dealing with blindness.

Highlights of the conference included a "True colours" workshop, a panel discussion of women in non-traditional jobs like construction, and the great meals.

"The biggest draw for me was the mentorship," said Myra. Each participant left with an action plan and a mentor who will follow up with her every two weeks for six months.

The conference ended with a fashion show where participants who had been offered haircuts and makeovers modelled clothing appropriate for the workplace. Clothing was provided by various stores and by the Boutique at Central Heights Mennonite Brethren Church. Mayor Mary Reeves gave the closing address, encouraging the group to look to themselves and each other for support in their journey of motherhood and employment.

Women received coupons for a haircut and a free outfit from the Boutique. Many left with door prizes and coupons from local stores.

"I have been so encouraged," said Naylene. "It's like lighting a fire, the encouragement that yes, I can do that!"—From MCC B.C. release



Alan Kreider speaks in South Korea with interpreter Kyong-Jung Kim of the Korea Anabaptist Centre.

church is a potential source for renewal for the global church in many denominations," said Eleanor. Anabaptism is a sometimes unsettling tradition in Korea. Many consider it a cult.

"Anabaptism will have to earn its way step by step, as fears are disarmed and trust is built," said Alan.

The Korean translation of the Kreiders' book, *Is a Peace Church Possible?*, appeared just before their visit. Alan's publication, *Worship and Evangelism in Pre-Christendom*, was released just after his departure.

The Iraq crisis heightened interest in thinking about war in a broader context, Alan said. "Previously all discussions on war were apparently dominated by the ongoing threat of war between the two Koreas.... The peace church seems a very new idea here."

Kreiders also emphasized peacemaking within congregations, families, schools and work places.

Alan and Eleanor Kreider worked in England for 25 years, helping to establish an Anabaptist network there.—From joint Witness/Mission Network release

Bangued, Philippines

Visit recalls MCC pioneer in Philippines

Carmen Schrock-Hurst retraced the steps of her great aunt, Fannie Schrock, when she recently visited the hospital where Schrock worked from 1948-1950. Schrock, one of the first Mennonite Central Committee (MCC) volunteers in the Philippines, worked as an X-ray technician at Bangued Christian Hospital, built by MCC in 1948.

Schrock-Hurst currently co-administers MCC programs in the Philippines. In March she travelled to Bangued, on the northern Luzon Island, with her husband, Luke, and their three children.

"I felt like I was walking on holy ground almost—thinking of Fannie's early life and her willingness to go half way around the world to help a people rebuild after a war," Shrock-Hurst said. "The results still live on."

Schrock died of a heart attack in 1986. Her letters describe her three-week boat trip and her first visit to Bangued, a mountainous city destroyed by U.S. air raids during Japanese occupation.

"There were only three buildings left standing after the war," Schrock wrote. "As soon as we can set up a building there, we are going to move our stuff

there, including the X-ray machine." Schrock demonstrated the machine throughout the Philippines.

In 1951 the local Philippines United Church of Christ assumed responsibility for the hospital. In the late 1960s, it was moved to a nearby location and purchased by a Filipino medical couple, Ben and Loreto Bringas.

"Believe it or not the X-ray machine that Fannie used in the '40s is still...in operation," said Schrock-Hurst. "The doctor has a photo on his desk of his family with Fannie in the '70s when she came to visit."—From MCC release

Administrative Coordinator



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The MDS Administrative Coordinator manages the binational MDS office in Canada that connects Canadian volunteers with MDS disaster-response projects in North America. Responsibilities include processing volunteers, communicating with Canadian constituents and agencies, fundraising, and supervising accounting and database operations. Applicant must be willing to travel and speak in public. MDS project experience, administrative experience, verbal and written communication skills, and broad knowledge of computer applications are required. Salary with benefits.

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mds.mennonite.net

Akron, Pa.

New MCC volunteers begin assignments

Thirteen Canadians participated in orientation for new assignments at Mennonite Central Committee headquarters here April 22 to May 6.

Bill and Janet Enns, Evangelical Mennonite Mission Church, Altona, Manitoba, will be program directors in Mexico for one year. Kevin and Sara Gnida, Evangelical Free Church members in Edmonton, are teaching in China under China Educational Exchange. Theresa Rempel, Bethel Mennonite, Winnipeg, will serve in China as job creation coordinator for three years.

Anne Brubacher, Waterloo North Mennonite in Ontario, is global education coordinator for MCC

Ontario for three years. Grace and Henry Hildebrand, United Church members in Milton, Ont., are serving in Aylmer, Ont., Grace as family and education support program coordinator and Henry as employment counselor for three years. Lori-Ann Mark of Chilliwack, B.C., and Marie Reimer of Bethel Mennonite in Langley, B.C., are thrift shop managers in Abbotsford.

Prakash Scitrum of Whitby, Ont., is assistant store manager in Toronto. Joyce Reesor Turman, Community Mennonite, Stouffville, Ont., is thrift shop manager in Stouffville. Caili Woodyard, Hope Mennonite, Winnipeg, is a community arts worker in Winnipeg.—From MCC release



Photo by Erbin Crowell

A member of the El Pinal Cooperative in El Salvador picks coffee for the market. El Pinal is one of 22 small cooperatives supported by Equal Exchange, a fair trade marketer. Now Mennonite Central Committee U.S. has launched a Coffee Project for congregations so they can learn about global policies around the beverage they enjoy, and advocate for fair trade. Fair trade coffee is available from Ten Thousand Villages stores. More information on the Coffee Project is available on the MCC U.S. Washington Office web site: www.mcc.org/us/washington/.—From MCC release

School notes

Survey of business students

Winnipeg, Man.—What can the church do to help business students prepare for their careers? According to a survey of five U.S. Mennonite colleges, the students would like the church to provide guidance, encouragement and support, and preach and teach about business ethics. Mennonite Economic Development Associates (MEDA), which conducted the survey in 2002, found that 88 percent of the 228 respondents consider integrating faith and work to be important. The survey also found that 43 percent had heard of MEDA before; 55 percent had a positive impression of MEDA, two percent a negative impression, and 43 percent no impression; 21 percent had heard a sermon within the last month on how faith can make a difference at work; 34 percent had heard one in the last six months; 25 percent within the last year; 20 percent cannot recall ever hearing a sermon on that topic.—MEDA release

Grad at Goshen College

Goshen, Ind.—Goshen College held its 105th commencement on May 25 with 233 graduates, representing 21 states and 17 countries. Thirty-nine graduated from the school's Adult Programs. Speaker Philip Hefner, theologian from Lutheran School of Theology in Chicago, called on the graduates not to be content with doing good deeds but to "aim at nothing less than remaking the status quo in God's image." One of the greatest pressures grads will face, he said, is "to carry on with business as usual." Earlier in May, Goshen College gave degrees to 19 students at its Sarasota campus in Florida.—From Goshen College release

Farewell to Concord president

Winnipeg, Man.—About 120 people came to bid farewell to Concord College president John Unger at a June 14 banquet at Canadian Mennonite University. "It has been challenging, but it has been a truly amazing ride," Unger said, referring to the



CMU photo

John Unger receives a farewell gift from Herta Janzen, Concord board chair. The painting of the CMU entrance is by Winnipeg artist Terri Heinrichs.

transformation into Canadian Mennonite University. Unger will become lead pastor at Fort Garry Mennonite Brethren Church. People paid tribute to Unger's leadership and love of people. "In order to be a good pastor, teacher and administrator you have to have a genuine affection for people and John displayed that," said Gerald Gerbrandt, who became president of CMU on June 16. Unger's passion for motorcycles was noted too. Carved wooden motorcycles decorated tables and the CMU faculty sang their version of *Bicycle Built for Two*. Unger's daughter, Heather, gave a moving tribute about lessons she learned from her dad through his years in farming, trucking, ministry and administration. Her father taught her "to reach for my goals, to work hard, to think creatively, to dream extravagantly and to love deeply," she said.—From CMU release

People & Events

Hawkesville, Ont.—Maurice Martin, right, signs a covenant as part of his installation service as interim pastor at Hawkesville Mennonite Church in Ontario on May 4. Joyce Freeman (left), chair of the congregation, and Muriel Bechtel, Minister of Pastoral Services for Mennonite Church Eastern Canada, also participated in the service. In his message, Martin talked about the labour and joy of Christian community (Is it a hard life?). He compared church life to a flock of geese—by working together they can increase their flight distance by 70 percent. If we have the sense of a goose we will help each other!—From release by **Elo Wideman**



Cambridge, Ont.—Sales of Meritas Mutual Funds in May were at their highest level since these socially responsible investment funds were launched in March 2001. Net sales for May were over \$10 million while growth in assets was up over 45 percent from April. Part of this increase was due to the recent agreement that made Meritas Financial Inc. the investment advisor for four new funds available through Group Retirement Services, a division of Great-West Life Assurance and London Life Insurance. Most studies show that socially responsible investment funds have as good or better returns than other funds. Meritas is a joint venture of Mennonite Savings and Credit Union (Ontario) Ltd., the Mennonite Foundation of Canada and Mennonite Mutual Aid.—From Meritas release

Winnipeg, Man.—The Winnipeg office of Mennonite Disaster Service has moved to a new office in the Markham Professional Centre, just south of the Mennonite Central Committee building. For two years the MDS extension office operated out of a small, windowless office, but the recent addition of an administrative assistant made that space too small. The new address is: 306-2265 Pembina Highway, Winnipeg, MB R3T 5J3.—From MDS release

Transitions

Births

Buhr—to Ev and Pat, First Mennonite, Edmonton, a daughter, Natalie Katherine, May 30.
Dupuis—to Cheryle and Mickey, Grace Mennonite, St. Catharines, Ont., a son, Connor Liam, March 5.
Epp—to Kathy and Gerhard of Canton, Ohio, Vineland United Mennonite, Ont., a son, William Emile, May 12.
Frumen—to Linda and Steve, Eden Mennonite, Chilliwack, B.C., a daughter, Mackenzie Jade, May 29.
Hanle—to Heather (Coughmann) and Martin, Sherbrooke Mennonite, Vancouver, a son, Jeremiah Peter, June 5.
Hendriks—to Carrie (Warkentine) and Ken, Bethany Mennonite, Virgil,

Ont., a son, Samuel Joseph Allen, June 5.

Hessel—to Heidi Martin and Tyler, Zurich Mennonite, Ont., a son, Odin Rain, June 4.

Isaak—to Alanna and Nathan, Jubilee Mennonite, Winnipeg, a son, Aeben Alikai, June 1.

Jantzi—to Jennifer and Calvin, Maple View Mennonite, Wellesley, Ont., a daughter, Krista Leanne, June 1.

Krahn—to Kara and Aaron, Mount Royal Mennonite, Saskatoon, a son, Jacob Henry, April 29.

Landis—to Lenka and Seth, First Mennonite, Edmonton, a son, Luke Adam, Jan. 14.

Martin—to Brenda (Irvine) and Reg, Floradale Mennonite, Ont., a daughter, Amanda Kelsey, June 1.

Pettapiece—to Julia and Dan, Zurich Mennonite, Ont., a son, Jaxon Scott, Jan. 20.

Ramer—to Jenn and Chad, Zurich Mennonite, Ont., a daughter, Morgan Kennedy, May 29.

Riediger—to Juli and Chris, Vineland United Mennonite, Ont., a son, Jackson Christopher, March 26.

Spenier—to Wendy and John, Valleyview Mennonite, London, Ont., a son, Dylan James, March 8.

Starcevik—to Jennifer and Joe, Bethel Mennonite, Langley, B.C., a son, Jonah Tyberius, June 6.

Uttley—to Christa and Richard, Floradale Mennonite, Ont., a daughter, Adriane Carolyn Marie, March 22.

Wiebe—to Tricia and Shelby, North Kildonan Mennonite, Winnipeg, a son, Kolby Tyler, May 24.

Williams—to Cynthia (Gortzen) and Stephen, Sherbrooke Mennonite, Vancouver, a son, Gavin John, June 6.

Zapp—to Tracy J. and Michael, North Kildonan Mennonite, Winnipeg, a son, Ian Alexander Ingo, May 21.

Marriages

Artinian-Grosskurth—Charlie and Lynn, Grace Mennonite, St. Catharines,

Ont., May 17.

Dueck-Jehan—Keith (Vineland United Mennonite) and Christine (Bethany Community) at Fairview Mennonite Brethren, St. Catharines, Ont., April 26.

Gingerich-Dalzell—Chris (Zurich Mennonite, Ont.) and Krista, in London, Ont., April 19.

Gingerich-Guzman—Dwight (Zurich Mennonite, Ont.) and Priscilla, in Fresno, Cal., May 17.

Hendrick-Rosana—Peter and Charie, Zurich Mennonite, Ont., May 3.

Keys-Manson—Greg (Goshen United Church) and Charlene, Zurich Mennonite, Ont., May 31.

Martin-Cressman—David and Sara, Nith Valley Mennonite, New Hamburg, Ont., June 14.

Nickel-Wiens—Andrew (Gateway Fellowship) and Kristina, Niagara United Mennonite Church, Ont., June 7.

Reimer-Streicher—Abram and Catherine, Poole Mennonite, Ont., May 31.

Wiebe-Fust—Andreas (North Kildonan Mennonite Brethren) and Maria, North Kildonan Mennonite, at North Kildonan MB, Winnipeg, June 7.

Deaths

Atwell—Leonard, 64, Nutana Park Mennonite, Saskatoon, May 31.

Baerg—Peter, 84, Taber, Alta. (former Vauxhall Mennonite), May 24.

Boese—Mary, 85, Grace Mennonite, St. Catharines, Ont., June 7.

Boshart—Mildred, 84, Zurich Mennonite, Ont., May 23.

Dyck—Mary (Schellenberg), 82, Wildwood Mennonite, Saskatoon, June 6.

Dyck—William (Bill), 83, Nutana Park Mennonite, Saskatoon, June 11.

Gossen—Elsie, 90, Zoar Mennonite, Waldheim, Sask., June 14.

Green—Stephen Robert, 50, East Zorra Mennonite, Tavistock, Ont., May 18.

Friesen—Helena, 92,

Vineland United Mennonite, Ont., May 10.

Janzen—John G., 79, Grace Mennonite, St. Catharines, Ont., April 14.

Penner—Elizabeth, 97, Vineland United Mennonite, Ont., May 1.

Penner—Jessie, 89, Springstein Mennonite, Winnipeg, May 13.

Reimer—Anna, 93, Nutana Park Mennonite, Saskatoon, June 17.

Quiring—Walter, 83, Sargent Ave. Mennonite, Winnipeg, June 7.

Sawatsky—Abe, 77, Grace Mennonite, St. Catharines, Ont., June 3.

Wiebe—Elizabeth (Janzen), 60, First Mennonite, Edmonton, May 29.

Willms—Betty, 73, Hamilton Mennonite, Ont., June 11.

Baptisms

Bethany Mennonite, Virgil, Ont.—Julie Kerber, Leanne Kerber, Angie Goertz, Ashley Armstrong, March 23. Mark Neufeld, June 8.

Bethel Mennonite, Langley, B.C.—Steven Bryan, Jody Hlady, Breanna Horne, Angeline Wolff, Aleena Zibin, June 8.

Eden Mennonite, Chilliwack, B.C.—Monica Enns, Dustin Fast, Daniel Nieva, Andrea Seaton, June 15.

Eigenheim Mennonite, Rosthern, Sask.—Scott Wolfe, Kara Wolfe, June 1.

First Mennonite, Edmonton—Cara Baergen, Laura Duncan, Carolyn Wedler, June 8.

Floradale Mennonite, Ont.—Jared Redekop, Elizabeth Shoemaker, March 30.

Glenlea Mennonite, Man.—Karen Dyck, Megan Dyck, Roger Erb, Daniel Friesen, Victor Peters, Lyle Wiens, June 8.

Home Street Mennonite, Winnipeg—Tessa Jill Suderman, Matthew Lucas Peters-Fransen, Christina Marie Redekopp, June 8.

Hunta Mennonite, Ont.—Egon Anderson, Irene

Anderson, Ardelle Heavener, June 1.

Mount Royal Mennonite, Saskatoon—Megan Gustafson, Tim Wiebe, Travis Wiebe, June 8.

Niagara United Mennonite, Ont.—Edwin Janzen, Thomas Janzen, Katrina Tiechroeb, June 8.

North Kildonan Mennonite, Winnipeg—Janet Friesen, Amber Peters, June 8.

Poole Mennonite, Ont.—Lorne Gould, Kyle Schneider, Abram Reimer, Nick Schultz, June 8.

Rosemary Mennonite, Alta.—Daniel Laroux, Dylan Paetkau, June 8.

Rosenfeld Berghaler Mennonite, Man.—Jenn Braun, Crystal Letkeman, June 8.

Rosthern Mennonite, Sask.—Tiffany Nickel, June 1.

Sargent Ave. Mennonite, Winnipeg, Man.—Natalie Wilson, June 8.

Sherbrooke Mennonite, Vancouver—Darren Robert Goertzen, Elisabeth Annika Krause, June 8.

Valleyview Mennonite, London, Ont.—Brenda Stathakos and Kirsten Freed, April 20. David Cho, Paul Cho, David Han, Tony Han, Bill Lee, Christin Lee, Sarahbeth Letkemann, Jonathan Taves, June 8.

Vineland United Mennonite, Ont.—Scott Finlay, Teresa Friesen, Dan Hendriks, Stephanie Henry, Steve Janzen, Natalie Juhlke, June 8.

Wellesley Mennonite, Ont.—Elysia Cook, Brandon Erb, Krista Johnson, Allison Steinman, Courtney Tusch, June 1. James Pretorius and Jeanette Pretorius, June 8.

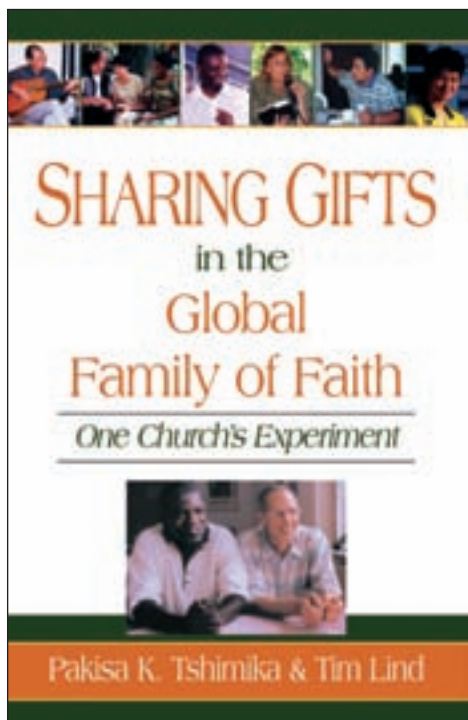
Zurich Mennonite, Ont.—Ethan Deighert, Jana Lynn Ramer, Becca Ryckman, Emily Zielman, Gerard Zielman, March 16.

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

OUR 2003 SELECTION

Global Anabaptist/Mennonite Shelf of Literature

A project of Mennonite World Conference



Sharing Gifts in the Global Family of Faith

by Pakisa K. Tshimika & Tim Lind

About this book

Can churches overcome stereotypes of rich and poor, giving and receiving, and respond to common challenges and needs?

An African Mennonite and an American Mennonite reflect together on gifts in the life of the church. A fresh, provocative, and well-written book.

How you can be involved

This book may open your eyes and touch your heart.

Study it with others—in your small group or Sunday School class. Or share a copy with friends and acquaintances who inquire about your faith. Give it as a gift to new members. And make sure your library has at least one copy.

About the authors

Pakisa K. Tshimika is from Kajiji in the Democratic Republic of Congo, and currently lives in Fresno, California.

Paperback, \$5.00 (U.S.), \$6.25 (Canadian)

He serves as Associate Executive Secretary for Global Networks and Projects for Mennonite World Conference. Tim Lind currently lives in Michigan but spent many years in church-related work in Africa. He now works as an MWC Global Gift Sharing staff person.

How to get this book

Check with your local bookstore. Or — In the U.S., call the publisher Good Books at 800/762-7171, or shop at the secure website, www.goodbks.com. — In Canada, shop at www.pandorapress.com, or phone 519/745-1560.

Purpose of the Shelf

The **Global Anabaptist/Mennonite Shelf of Literature** envisions a new book selection each year, encouraging the fellowships around the world to translate it into their own languages. The book or booklet of the year may have been published first in any one of the languages spoken within the Anabaptist-related fellowships found in 62 countries around the world. For more information, email Executive Secretary Larry Miller at LarryMiller@MWC-cmm.org.

Our 2002 Selection



From Anabaptist Seed
by C. Arnold Snyder

Mennonite World Conference

Strasbourg, France • Kitchener, Ontario, Canada • Clovis, California, USA • Bulawayo, Zimbabwe

(This ad was made possible by an anonymous donation to MWC.)



Mennonite Church Canada

Assembly updates on web site

Mennonite Church Canada will post daily news sheets from St. Catharines 2003 assembly on the MC Canada web site (www.mennonitechurch.ca).

This service can help those at home to stay in touch with decisions and reports during the five-day event, July 9-13. About 500 youth and 600 adults are expected to attend.

The sessions are at Brock University, beginning with worship at 7:00 p.m. on July 9.

The sessions will be preceded by a Ministers' Conference at St. Catharines United Mennonite Church on July 9, beginning at 8:30 a.m.

Mennonite Church Eastern Canada

Leadership transitions in Ontario

Several leadership changes are in process in Ontario:

- Karen Brown and Andrew Suderman will share a half-time youth ministry position at Faith Mennonite Church in Leamington, and a half-time youth ministry position at North Leamington Mennonite Church, starting August 1.
- Harold Shantz will begin as pastor at West Hills Mennonite Fellowship in Gadshill in September. He had served at Zurich to June 30.
- Phil Wagler begins as pastor at Zurich Mennonite Church in September. He had formerly been pastor at Calvary church in Ayr, and more recently

served at Emmanuel Bible College in Kitchener.

- Laurence Martin begins as half-time interim pastor at Erb Street church in September.
- Gary Horst has resigned from his ministry at Avon Mennonite Church, Stratford, effective January 31, 2004.

Mennonite Church Manitoba

Leadership transitions in Manitoba

John Klassen, director of Leadership Ministries, reports that search committees in MC Manitoba congregations have been extremely active this year. He offers an overview:

- Peter Penner resigned as pastor at Altona Bergthaler Mennonite and will become leading minister at Winkler

Bergthaler Mennonite. Altona Bergthaler has invited Rick Neufeld, who resigned from Morden Bergthaler Mennonite.

- Jake F. Pauls will fill the position of leading pastor at Morden on an interim basis.
- Arnaud Mennonite has worked out a new 80 percent leadership arrangement with Lynne Martin.
- Bethel Mennonite hired Bernie Wiebe as an interim pastor and is continuing its search for a lead pastor. Lisa Enns-Bogoya, associate pastor, is returning in August following a maternity leave.
- Douglas Mennonite has hired James Schellenberg to fill a "new" associate pastor position and will begin in December. Bryan Moyer Suderman will be finishing his term as youth pastor and moving to Ontario.
- Emmanuel Mennonite, Winkler, has called Larissa

Goals shaping MC Canada decisions

When the General Board of Mennonite Church Canada met last November, we began prayerfully developing principles to guide the ministries we believe God is calling us to as a national church. As staff and councils had already done, the Board asked itself, "What are the priorities to work on at this time?"

Four goals were identified.

1. Building up the identity and spiritual maturity of the national church family. (Much of this is assigned to the Christian Formation Council.)

- Every member and congregation will seek to know and do what God is doing.
- Every member will be able to articulate our Confession of Faith and his/her personal faith.
- Every member and congregation will own the unique contribution we have to make as a Mennonite Church in Canada and the broader world.
- We will find and form people who can lead individuals, congregations, area conferences and the national church toward what God wants us to become.

2. Building up the mission of the

national church family. (Much of this is assigned to the Christian Witness Council.)

- Every congregation will be able to articulate and implement a holistic "missional" vision.
- Have healthy, reproducing congregations.
- Increase healing and hope in Canada and other countries.
- Find and form pastors/leaders who have a vision to expand our sphere of influence.

3. Relating to other Christian churches (or other faith groups) in Canada.

- Develop stronger relationships with other Anabaptist churches.
- Join with other churches to speak with a unified Christian voice (especially from our perspective of reconciliation) and to do together what is better done together.
- Be part of inter-faith dialogue (because Jesus showed love to all) to learn and challenge our own faithfulness, to build relationships and develop more healthy communities, to witness to our faith by our actions and conversation.

4. Relate to Mennonite denominations in other countries.

From our leaders

- The whole church will be empowered by the diversity of God's people in the world.

- The whole church will share in reciprocal solidarity, teaching, learning, discernment, sharing of spiritual gifts.
- This expanded understanding will shape our identity as God's Anabaptist people in Canada.
- Churches in other parts of the world will have access to the Canadian church.

- We will build ministry partnerships.

The Board also started a process of reviewing our mission statement and determining strategies to move toward these goals. We intended to bring these plans to the St. Catharines assembly but the financial crisis intervened. The process will be picked up again this fall. In the meantime, these goals have shaped the Board's and Councils' decisions over the past six months. Your response and counsel are welcome.

Dan Nighswander, general secretary of Mennonite Church Canada



Friesen Kropf, a recent Canadian Mennonite University grad, as youth/assistant pastor. Kevin Drudge, who held this position, is planning to do seminary studies.

- Franz Wiebe will be returning to First Mennonite in Winnipeg this summer following a sabbatical leave. Victor Kliewer, who served as interim pastor, is moving on to do the same at Sargent Ave. Mennonite Church while Edwin and Ruth Epp are away for a six-month sabbatical.

- Sonja Friesen, assistant pastor at Sargent, has resigned and David Peters (from Sargent) has been hired as half-time youth pastor. Marla Langelotz, assistant pastor of Christian education and family ministries, has had her hours increased.

- Grace Mennonite, Winkler, is searching for a youth pastor and an associate pastor.

- Norm Dyck, pastor at Graysville Mennonite, was ordained on April 27.

- Home Street Mennonite has created a half-time associate pastor (youth) position and is seeking candidates.

- Jubilee Mennonite, Winnipeg, celebrated a transition on June 15. Allan Labun, interim pastor, completed his ministry and Terry Goertzen, youth pastor for the past seven years, was installed as lead minister.

- Art Hiebert has accepted a call from his home church, Lowe Farm Bergthaler, to begin as lead minister this fall.

- Springstein Mennonite celebrated the ordination of Kathy Giesbrecht on May 4.

- Whitewater Mennonite in Boissevain extended Judith Doell's position to three-quarter time.

Mennonite Church Saskatchewan

Camps hold first joint orientation

From June 30 to July 2, Camp Elim will be hosting the annual orientation sessions for all three Saskatchewan Mennonite camps. Counsellors

and leadership staff from Elim, Shekinah and Youth Farm Bible Camp will meet on the shores of Lac Pelletier for the two days of intense training.

Claire and Garth Ewert Fisher will speak on spiritual disciplines in the life of a camp counsellor. This is the third year that the camps have joined for an event, but it is the first joint orientation.

New program for camp staff

This summer, a new program is being initiated at the Youth Farm Bible Camp. Developed by head wrangler Ruth Isaac, and Kelli Kowney, director of counsellors-in-training (CIT), the program is for junior staff members who are training for senior positions while still working at the camp during the summer.

The course includes journaling through specific scripture passages, leading cabin and junior staff devotions with the CIT director, attending mentoring sessions with one of the directors, and writing two papers on a particular aspect of training.

"The goal of the program," noted camp director Mark Wurtz, "is to encourage CITs and WITs (wranglers-in-training) to think more seriously about future leadership roles at camp and in the church." Those training as wranglers will also be required to participate in the new Therapeutic Horse Riding Program and to ride certain number of hours on a horse.

The new initiative is not mandatory. At the end of the summer, participants will be recognized for their accomplishments in this Accelerated Junior Leadership Program.

Mennonite Church Alberta

Anniversaries and transitions

As churches wind up a year of programs and Sunday school, special summer events are

being planned. Both the Bergthal Mennonite in Didsbury and the West Zion (Northwest Mennonite Conference) congregations are preparing to celebrate 100th anniversaries on the July 25-27 weekend. The Springridge church in Pincher Creek will celebrate its 75th anniversary on July 28-29.

The Tofield congregation is preparing a "decommissioning" service for their old building, whose crumbling foundation has rendered it unuseable. The congregation has moved to a new facility on the same lot. The August 17 service will offer thanks to God for the memories and long history of the old building. The service will begin at 2:00 p.m. and will be followed by a *faspa* lunch.

Lethbridge pastor Ruth Preston Schilk is currently on a sabbatical leave. During this time, Perry Bartel is interim pastor.

Pastors Council meets at Valaqua

Most people wouldn't know that conference pastor Jim Shantz can easily negotiate a 35-foot-high climbing wall. Nor would they know that pastor Keith Funk-Froese enjoys archery, or that Doreen Neufeld and Roy Hewko would willingly put their faces in the way of wet sponges thrown by laughing colleagues.

At a Pastors Council retreat at Camp Valaqua on June 2-4, one of the main objectives was for pastors to get to know each other better.

The council, set up in 2002, brings MC Alberta pastors together for times of worship, prayer and group discernment. One goal of the council is to build understanding between congregations and unity in the conference. Another is to help develop support and renewal of pastors, and to build a working relationship pastors need to get to know each other.

Three pastors, Bob Crosland of Tofield, Elwin Garland of Bergthal, and Doreen Neufeld of Trinity, were each given time to share their faith

journeys with the group. The sharing was open and moving—the three were able to share even some uncomfortable parts of their personal stories. The group asked questions, prayed and sang together.

On Wednesday afternoon, Tim and Donita Wiebe-Neufeld of Edmonton First Mennonite (former camp directors at Valaqua) led pastors in a Valaqua-style cooperative games relay and a nature walk. The chance to laugh with each other and interact in a recreational setting was relaxing and refreshing for everyone.

Joining the pastors for their retreat were Sven Eriksson, MC Canada denominational minister, Christian Education and Nurture director Elsie Rempel, and MC Alberta executive member Lorne Buhr. Their presence was a tangible reminder of the support of the wider church for pastors and congregations in Alberta.

Mennonite Church British Columbia

Camperships still needed

Each summer, hundreds of children enjoy a week at Camp Squeah. For many, that week is possible only because of Squeah's Campership Fund.

Camperships are available to low income families who want to give their children a camp experience but cannot afford the full cost. Last year, more than \$14,000 in camperships were given, money that is entirely donated.

Grateful parents often say, "You have no idea what this means to my child; there's just no way I could do this alone." Those who are interested in helping a child come to camp can send their donations to Camp Squeah at #4-27915 Trans. Canada Hwy., Hope, BC VOX 1L3. Or you can donate on-line at www.campsqueah.bc.ca.

Employment opportunities

Eben-Ezer Mennonite, located in Abbotsford, B.C., invites applications for a full-time salaried position as

ENGLISH MINISTRIES / ASSOCIATE PASTOR

Eben-Ezer is a bilingual, multi-generational congregation, with a large German contingency located in the beautiful Fraser Valley.

We are seeking an individual who will provide strong spiritual leadership and guidance for our English members with a heart for C'n C and Young Marrieds, and who is not afraid to challenge these members to grow.

The successful candidate will have theological training in a Mennonite / Anabaptist perspective and be guided by the Mennonite Confession of Faith.

This position becomes available in the summer of 2003. For job description and more congregational information OR to submit a resume, please contact:

**Search Committee
Eben-Ezer Mennonite Church
2051 Windsor Street
Abbotsford, BC V2T 6L9
Phone: (604) 850-8422; Fax: (604) 850-8455
E-mail: eemc@telus.net**

Camp Elim near Swift Current, Saskatchewan requires a

MANAGER (1.0)

to begin Sept. 1, 2003. Responsibilities include facility upkeep, administration, guest relations, camp promotion, and support of the summer camp program. Camp Elim operates Christian summer camp and year round rental programs. This position is ideal for someone with a strong commitment to the Christian faith, motivation to build on an expanding program, and familiarity with camping ministry.

For more information contact Camp Elim:

**Phone: (306) 627-3339
E-mail: camp@campelim.ca**

Silver Lake Mennonite Camp is a children's summer camp and off-season retreat facility located in Hepworth, Ontario, and is associated with Mennonite Church Eastern Canada. We are currently seeking a full time

DIRECTOR

The Director will provide vision and leadership and will be responsible for year-round camp programs. The successful candidate will be directly involved in the operation and management of a summer camp program, off-season rentals of the camp facility, day-to-day financial management and ongoing promotion of the camp.

Silver Lake Mennonite Camp is committed to Anabaptist Christian beliefs and values, and the Director is expected to share a commitment to this unique element of our mission.

Please visit www.peaceworks.ca/~slmc/director for a complete job description. Applicants should forward their resume by July 11th to:

**James Berg, SS#1, 10 Bay Berry Lane
Niagara on the Lake, ON L0S 1J0
E-mail: jcberg@vaxxine.com**

WARDEN WOODS MENNONITE CHURCH in Scarborough, Ontario requires a

YOUTH LEADER

beginning in September 2003, to work seven hours per week. Key responsibilities are to coordinate youth activities and teach Sunday School. We are looking for a person with energy, Mennonite sensibilities, and a critical consciousness.

For more information about job description, terms, or to send resume, contact:

**Martha Smith Good, Pastor
Warden Woods Mennonite Church
74 Firvalley Court
Scarborough, ON M1L 1N9
(416) 694-1138 ext. 30
E-mail: wwmc@wardenwoods.com**

MANAGER

Mennonite and Brethren In Christ Resource Centre in Kitchener invites applications for Manager.

Responsibilities include:

Previewing, purchasing, cataloguing, and promoting print and audio-visual resources; day to day operations of a library resource centre, and networking within the Mennonite and Brethren In Christ constituency.

Qualifications & Skills:

- General BA, MA in Library Science preferred.
- A Christian commitment to, and understanding of Anabaptist (Mennonite, Mennonite Brethren, and BIC) beliefs and traditions.
- An awareness of conference developments.
- Computer and basic library cataloguing skills.
- Oral and written communication skills.
- Ability to work independently.
- Previous experience in a library or resource centre setting would be an asset.

Position is 20 hours per week. Salary and benefits consistent with Mennonite Central Committee Ontario guidelines. Preferred start date is July 28, 2003.

Please send resume and references by July 15 to:

**Rick Cober Bauman (Vice-Chair)
50 Kent Ave. Kitchener, ON N2G 3R1
Phone: (519) 745-8458
E-mail: rickcb@mennonitecc.on.ca**

FIRST MENNONITE CHURCH GREENDALE invites applications for a

LEAD PASTOR

Our church, rural in location (approx. 1 hr. east of Vancouver), but diverse in attendance and membership, is seeking a full-time lead pastor. The congregation, with an average attendance of 140 is presently served by a full-time Youth/Assoc. Pastor.

Starting date is negotiable. Please direct inquiries and résumés to:

**Pastoral Search Committee
c/o Vic Ewert
42369 South Sumas Road
Chilliwack, BC V2R 4W3
Church phone: (604) 823-4411; Home phone (604)823-6931
Fax: (604) 823-4486; E-mail: fmcgreendale@excite.com**

The **Canadian Mental Health Association** – Elgin Branch is looking for an individual to provide client centred community based support services for persons with a mental health disability.

The position will include direct treatment, client/family teaching and counselling, monitoring and support. The successful candidate will be familiar with Platt Deutsch (low German) and the Mennonite culture. A post secondary education in a relevant discipline and previous human services experience is a prerequisite.

Please forward resume by July 31, 2003 to:

Heather DeBruyn, Executive Director
C/O C.M.H.A. Elgin Branch
110 Centre Street
St. Thomas, ON N5R 2Z9
Phone: (519) 633-1781; Fax: (519) 631-8273
E-mail: cmhaelgin@execulink.com

EXECUTIVE DIRECTOR

Shalom Counselling Services, Leamington, ON, a Christian counselling service, invites applications for the position of Executive Director and Counsellor.

The successful applicant will carry out the following core duties:

1. Counselling for the major portion of the time.
2. Supervising and coaching a team of counsellors and support staff.
3. Planning and visioning.
4. Public relations and networking with the community.

Qualifications and Experience:

- Minimum of a Master's degree in an appropriate discipline.
- Counselling experience and membership in a clinical organization.
- Administrative and leadership skills.
- A commitment to clinical counselling from a Christian perspective.

Interested persons may submit resumes and letters of application by August 15 to:

Ernie Warkentin, Chairperson
1628 Road 5E; RR 2 Ruthven, ON N0P 2G0
Phone: (519) 326-2824; Fax: (519) 326-6841
E-mail: eler@mnsi.net

FUMC (First United Mennonite Church in Vancouver, BC) invites applications for a

HALF-TIME YOUTH PASTOR

The successful candidate will be:

- Passionate about youth work.
- Committed to an Anabaptist understanding of our faith.
- Able to provide leadership and build relationships with youth.
- Interested in working in a diverse, multi-cultural urban church setting

Our desired starting date is August 2003. Direct inquiries and applications to:

Laura Penner
4 – 7488 Salisbury Avenue
Burnaby, BC V5E 3A3
Phone: (604) 524-5140
E-mail: laura.penner@telus.net

Bergthaler Mennonite Church of Morden located in Southern Manitoba requires a

FULL-TIME SENIOR PASTOR

for a congregation of 300+ members. Candidate should be an enthusiastic individual willing to provide spiritual leadership and guidance and is committed to an Anabaptist understanding of faith.

For more information please contact:

Ruth Derksen (Chair Pastoral Search Committee)
901 Gilmour St., Morden, MB R6M 1R9
Phone: (204) 822-5666; E-mail: jrderkse@mts.net

Applications accepted until July 30, 2003.

Canadian Mennonite

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Bashir Hassounh, a nine-year-old who is deaf and blind, is assisted by Samir Abu Dreiya at the Holy Land Institute for the Deaf in Salt, Jordan. Bashir was the first resident in the deaf-blind unit which is now in its second year. Mennonite Central Committee supports the institute through the Global Family program. Bashir, who had often been sedated when he lived in an orphanage, is making a new start. To learn more about Global Family projects, call 1-888-622-6337 or visit the web site at www.mcc.org/globalfamily.—MCC release



Photo by Deborah Fast

Invitation to Grebel reunion

Waterloo, Ont.—To celebrate 40 years of student life at Conrad Grebel University College, the college is inviting all alumni, along with past and present faculty and staff, to the 40th Anniversary Reunion on August 22-24.

Highlights of the weekend will include a President's Reception featuring former faculty and staff, and Grebelfolk (with alumni musicians Brian Rudy, Cate Falconer Lichty, Sharon Johnston, No Discernable Key, Jake Hiebert and Sarah Sedgman). A celebration service will feature a reunion choir directed by Len Enns, who is marking his 25th year at Grebel.

There will be activities for the whole family, and residence rooms will be available. Details and registration are available on Grebel's web site at grebel.uwaterloo.ca/40th.—From Grebel release

Workshops at Mennonite museum

Steinbach, Man.—The Mennonite Heritage Village museum here is offering three-part workshops this summer to explore material culture and identity in a hands-on experience with artifacts. Participants will work with Roland Sawatzky, anthropologist and curator of the museum.

Day 1 is "Thinking with things: Hands on in the lab." Day 2: "The meanings of domestic and home life: In the house-barn barn." Day 3: "Exploring sacred spaces: In the churches." Each session is from 5:00 p.m. to 8:30 p.m.

The first workshop was held June 25-27. The next ones are July 23-25 and August 20-22. To register, call the museum at (204) 326-9661, or e-mail: info@mennoniteheritagevillage.com.—From museum release

Vietnamese churches plan gathering

Allentown, Pa.—The North American Vietnamese Mennonite Fellowship will meet in Souderton, Pennsylvania, July 4-6. Most Vietnamese Mennonite congregations will be represented.

Canadian Vietnamese congregations are located in Vancouver, Calgary, Edmonton and Winnipeg. The United States congregations are in Philadelphia, Wilmington, Fairfax, Allentown and Honolulu. Participants will hear reports from congregations and from church planting programs in North America and Vietnam.

Nhien Huu Pham, church planter in Vancouver, is president of the Fellowship (e-mail: nhienp@hotmail.com). Guests are invited to attend.—From release

Music festival planned for 2004

Waterloo, Ont.—A music festival and academic conference on Mennonites and music is being planned for May 28-30, 2004 at Conrad Grebel University College.

The event, called "Sound in the Land," will celebrate the wide array of Mennonite-rooted music-making in performances and scholarly papers or creative writing. Planners are inviting submissions in the following suggested categories: compositions, performances of new works, collaborative works between composers and writers, creative writing and music, academic papers.

More information is available from Carol Ann Weaver at Conrad Grebel University College, phone (519) 885-0220, ext. 245, e-mail: caweaver@uwaterloo.ca.—From Grebel release

Request for radio spots

Winnipeg, Man.—The Sirius Satellite Network based in New York City will use Mennonite Media radio spots on its pay-radio service. The network found the spots at the Third Way Cafe web site.

The spots are from the



Photo by Dan Dyck

Michelle Sawatsky, a Manitoba broadcaster and former Olympian volleyball player, records "Parenting on the edge" radio spots.

Cappuccino & Ice Cubes series on racism; Real People, Real Peace (peacemaking); Forgiveness: It's your choice; and Parenting on the edge.

Spots from the parenting series were produced in Winnipeg and are linked from the Mennonite Church Canada web site. Congregations can urge their local radio stations to download the spots as Public Service Announcements from www.thirdway.com/rad/radownload.asp.

The Canadian Radio and Television Commission (CRTC) requires broadcasters to devote a percentage of air time to Public Service Announcements (PSAs). A CD recording of the spots is also available.—From MC Canada release

Spread the word... about the list

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Contact *Canadian Mennonite*

Phone: **1-800-378-2524, ext. 221**

E-mail: circul@canadianmennonite.org

Calendar

British Columbia

September 12-13: MCC B.C. Festival 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 6-8: MCC B.C. informational evenings: First Mennonite, Kelowna (6), Greendale MB (7), Peace Mennonite, Richmond (8), 7:00 p.m. Reports from MDS volunteers.
November 7-9: Scrapbooking retreat at Camp Squeah. Contact Christa Lynn Nikkel, e-mail: nikkel@telus.net.

Alberta

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

July 26-27: 75th anniversary of Hoffnungsfelder churches. Call (306) 824-2081.
August 2-3: Osler Mennonite Church celebrates 75 years. Call (306) 239-2133.
August 6: MEDA breakfast meeting at Grainfields, Saskatoon.
August 9-10: Hague Mennonite Church centennial celebrations. Call (306) 225-4550, e-mail: dave.duane@sk.sympatico.ca.

September 3: MEDA breakfast meeting at Grainfields, Saskatoon.
September 5-7: SMYO Junior High retreat.
November 14-15: MC Saskatchewan Bible Conference at Grace Mennonite Church, Regina.

Manitoba

July 20: Memorial stone placement at Lena Mennonite Church site. Call (204) 885-2425.
September 20: Morris MCC Relief Sale.
September 21: Welcome Party for young adults moving to Winnipeg, at Home Street Mennonite Church, sponsored by MC Manitoba Young Adult Council.
September 26-27: Brandon MCC Relief Sale.
October 4: Equipping Conference with Ministers and Deacons Conference at Winkler Bergthaler Mennonite Church.
October 11-12: 50th anniversary celebrations at Graysville Mennonite Church. Phone (204) 828-3359.
October 17-18: Women in Mission fall retreat at Camp Assiniboia. Speaker: Kathy Giesbrecht.

October 25: Preaching workshop at Springfield Heights Mennonite Church, Winnipeg.
November 1, 8: Preaching workshops at Grace Mennonite Church, Brandon (1) and Plum Coulee Bergthaler Mennonite Church (8).

Ontario

July 9-13: Mennonite Church Canada Assembly (adult and youth convention) at Brock University, St. Catharines. Theme: "What if God's love prevailed?"
July 13, 19: Pancake Breakfast (13) and Watermelon Open (19) at United Mennonite Educational Institute, Leamington.
August 10: Reesor Picnic at Backus Conservation Area, Port Rowan. Worship 11:00

a.m. Call (519) 586-2986.
August 10: Hunta Mennonite Church tent service at Hunta museum, 10:30 a.m.
August 22-24: 40th Anniversary Reunion at Conrad Grebel University College, Waterloo.
November 9: Artists for Peace Concert at Waterloo North Mennonite Church, 7:00 p.m.

Quebec

August 2-3: Mennonite Fellowship of Montreal 25th anniversary. E-mail: dave@sauder.org.

New Brunswick

July 26-27: 25th anniversary celebrations at Peticodiac

Mennonite Church. (October 18-19 will focus on renewal.)

United States

July 4-6: Conference of North American Vietnamese Mennonite Fellowship, at Mennonite Center, Souderton, Pa.

Other countries

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

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Camping season is here!



Photos by Reynold Friesen

Summer camp brings the opportunity to learn new skills, explore one's creativity and simply have a lot of fun in gorgeous outdoor settings. For Mennonite camps, these activities are part of an overall vision which promotes "nourishing spiritual experiences, wholesome relationships and caring for God's world." Camp is a journey of transformation through:

**Seeking God's face in creation,
Receiving God's love in Christ,
Radiating God's Spirit in the world.**

From Mennonite Camping Association statement.