



CANADIAN
Mennonite

July 14, 2003
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Defining moments (2)

In this column in the June 30 issue, I noted that a series of prototypes from 1995 to 1997 signalled a major change in the fall of 1997, when the tabloid newspaper called *Mennonite Reporter* was changed into a magazine called *Canadian Mennonite*.

That change was no doubt one of the more significant “defining moments” in my time as editor.

The process began in the mid 1990s. While *Mennonite Reporter* had a high circulation in Ontario, it was more sparse in the other provinces. Ontario circulation was supported right from the early 1970s with a conference-funded plan. The Canadian conference and area conferences, however, were reluctant to take a similar approach.

From 1995 to 1997, the Canadian conference published a monthly periodical called *Nexus* and distributed it in bulk to all congregations, while at the same time encouraging *Mennonite Reporter* to continue with its more independent mandate.

These were exactly the years in which Ontario Mennonites were establishing a closer relationship with the Canadian conference. At *Mennonite Reporter*, we took note of this development and we debated our options. Should we sell the paper to the Canadian conference? Or should we cut loose what conference ties we had and go fully independent? Or was there some creative in-between solution which could somehow combine the tradition of editorial independence with the church’s desire for a widely distributed and unifying communication vehicle?

While *MR* had always insisted on its broad inter-Mennonite mandate, the circulation charts in fact showed that well over 90 percent of its circulation was in the

churches which were integrating.

So we invited the Canadian conference and area conferences to join a task force to explore how *Mennonite Reporter* might be transformed in order to make it a more widely distributed communication vehicle in the Mennonite groups in which it already had the widest readership.

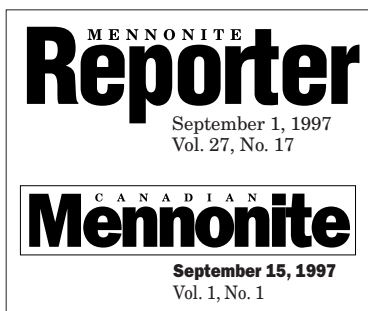
We gave up an old familiar name took on a new identity. We gave up the familiar tabloid format and took on the form of a magazine, which people said was easier to handle, especially on the bus or in the bathroom. We expanded the

longstanding attention to news to include a wider variety of material, including profiles of persons living out their faith, inspirational and instructional articles offering practical spiritual help, birth, marriage, baptism and death notices, and more.

The conferences in turn also had to give and take. They got more representation on the board. But they also agreed to some limitations on that control. They agreed to leave the paper as a separately incorporated entity. They agreed to an editorial policy statement which says that the practice of

editorial freedom can be a good thing when exercised in the service of the truth which the church itself espouses. They agreed to discontinue their own publication and support the newly emerging *Canadian Mennonite* with a cost-sharing formula.

As all the issues were clearly identified and laid out on the table, the bonds of trust were being strengthened. The new partnership that emerged doubled the circulation of the paper through a bold and visionary circulation plan which had once existed only in Ontario but was now adopted right across the country. (More next issue.)—**Ron Rempel**



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Canadian Mennonite is a bi-weekly Anabaptist/Mennonite periodical which seeks to promote covenantal relationships within the church (Hebrews 10:23-25). It provides channels for sharing accurate and fair information, faith profiles, inspirational/educational materials, news and analysis of issues facing the church.

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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 August 4 issue by July 31.

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**Cover: The Abraham Erb
Grist Mill in Waterloo,
Ontario. Photo by Tammy
Sawatzky.**



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Winkler, Man.

Froese was politician and community servant

Jacob M. Froese, farmer, community leader and long-time member of the Manitoba Legislative Assembly, died on June 14 at the age of 85.

A member of the Old Colony Mennonite Church, Froese represented the Municipality of Rhineland in the Legislature from 1959 to 1973. He was the sole Social Credit Party member, but this didn't stop him from influencing decisions with his relentless research and principled stands. Some considered him the conscience of the Legislature.

Froese served on the boards of Mennonite Central Committee Canada and Eden Mental Health Centre, and of many agricultural and community organizations, such as the hospital and seniors' home. He served nationally and internationally in the Credit Union League from 1950-70, and was president of the Winkler Credit Union for a time.

Froese supported both public and private education. As vice-chair of the Manitoba Mennonite School Association, with children at Mennonite Collegiate Institute, he was instrumental in getting provincial funding for private schools. He was also vice-chair of the Manitoba School Trustees' Association for 15 years, where he worked successfully to get improved pensions for teachers.

In a recent *Winnipeg Free Press* interview, Edward Schreyer, former New Democratic Party premier and Governor General of Canada, remembered Froese warmly. The two sat next to each other on the same side of the Legislature, recalled Schreyer, noting that "Froese had a caucus on one, and I had a caucus of five." Schreyer said Froese was an atypical politician, soft-spoken and concerned primarily about issues affecting his and other rural ridings.

Schreyer and his wife recently attended Froeses' 60th wedding anniversary party. "I think our show-

ing up pleasantly surprised him."

Froese made headlines in 1961 when he pitched a tent in the rotunda of the legislature after being denied an office as a lone Social Credit MLA. Peter Liba, Lieutenant-Governor of Manitoba, was then a *Winnipeg Tribune* reporter and said the story he wrote helped get Froese an office.

"He was always a gentleman and he was always courteous. He did his homework for his constituents," said Liba in a *Free Press* interview.



Froese

Photo by Harry Siemens

Schreyer confirmed that at one point Froese turned down the NDP government's offer to be Speaker of the House. Earlier this year, in an interview for a history class, Froese explained why: "Electors voted me in to represent them."

Froese's obituary stated, "It was his faith that sustained him and caused him to respond...to constant demands and requests for assistance from people in all areas. He lived out his lifelong motto 'to serve and to be of service' without expecting or receiving anything in return."

He is survived by his wife Mary (Peters), seven daughters, three sons and their families.—From report by **Elmer Heinrichs**

Winnipeg, Man.

Quilt connects young cancer patients

A few months ago, 26-year-old Sandy W. Plett and nine-year-old Lisa Rempel Boschman were strangers. Today, they are friends whose relationship developed while making a quilt for Mennonite Central Committee Manitoba's relief sale here. Their friendship, however, is about more than a quilting project.

Diagnosed with Hodgkin's Lymphoma in fall 2002, Sandy's ability to work decreased as she progressed through treatment. During the winter, she began sewing to keep herself busy and her mind off being sick.

Shortly after her diagnosis she heard about Lisa who had been diagnosed with the same disease. Sandy called Lisa's parents and made herself available to answer questions Lisa might have.

"I wanted to make a connection with her but I didn't want it to feel contrived," says Sandy. "I thought working together would give us something to focus on."

Sandy's husband, Barrette, suggested quilting. Lisa agreed to try it. The two began the project in April and met whenever they had enough energy. Sandy attends Bethel Mennonite Church; Lisa and her parents attend Douglas Mennonite Church.

Both have valued their time together. Lisa giggles as she remembers times



Lisa Rempel Boschman and Sandy Plett made this quilt together while encouraging each other through cancer treatment.

Akron, Pa.

Alberta prison ministries connect with Uganda

Norm Bourget of Alberta knows well the struggles Canadian prisoners and ex-prisoners face. He spent 11 years in prison himself, and now runs support groups for prisoners and ex-prisoners through Mennonite Central Committee Alberta's Community Justice Ministries.

This spring, Bourget learned firsthand how MCC also supports prison work in central Africa. Six Community Justice Ministries workers and board members travelled to Uganda March 24 to April 4 on an MCC "learning tour" that connected them with Ugandans involved in prison ministries. The tour also introduced them to Ugandan struggles with HIV/AIDS and an ongoing civil war.

The Alberta group met people like Rachel Nantongo, who supports Ugandan prisoners' families, and Everest Bizimungu, who visits prisoners in Kampala, the capital city.

with Sandy and her husband.

"We don't sit around and talk about having cancer," says Sandy, "but one of us will say something about a test or treatment in a conversation and we just know what the other is talking about. It's nice being around a young person like Lisa. It seems like she just forgets about being sick and goes on with being a kid. I think adults often have a harder time not dwelling on things."

Then, with a playful glance at Lisa, Sandy jokes, "And it's helpful to talk with someone who has less hair than me!" They both laugh.

In addition to the new friendship, Sandy says that learning to quilt is a way of connecting with her heritage. Donating the quilt to MCC has been a way of giving something to the community when she is unable to work.

This year's relief sale brought in approximately \$117,100 for MCC's Generations at Risk project. Sandy and Lisa's quilt was bought by Sandy's uncle for \$250 at the silent auction.—MCC Canada release

Bourget learned that in Uganda most ex-prisoners "have virtually no support network once they are released." In prison, he said, "they simply do time. They aren't trained there in (vocational) skills." A criminal history makes it especially difficult to find work once they are released.

The learning tour visited Build-Up Again Prisoners (BAP), a Kampala-based group who help resettle ex-prisoners and offer temporary shelter. MCC supports 45 children of prisoners through BAP, and MCC provided startup costs for a BAP car washing bay that employs ex-prisoners.

Although the conditions vary, all prisoners experience similar psychological struggles, Bourget said. "It doesn't matter what country you're from."

Elly Klumpenhauer, who coordinates a mentoring program at Edmonton Institution for Women, met prisoners in Uganda housed in "an old worn-down building with heavy wooden doors held together by a pair of handcuffs." They rarely receive contact with the outside.

"The men's prison is way out; I don't see how anyone could get there to visit," Klumpenhauer said. Yet Ugandan families are expected to provide clothing and other items for prisoners, she said.

Other aspects of the Learning Tour were, in the words of one participant, "emotionally charged."

The group heard from two Ugandan women who were abducted as teenagers by the rebel Lord's Resistance Army and given to army commanders



Photo by Ken From

Norm Bourget, left, and Roy Trace, ex-prisoners who work with MCC Alberta's Community Justice Ministries, met Bonney, centre, a former prisoner who volunteers with Ugandan prison ministries.

as "wives," both have borne children as a result. One escaped after three years with the army, and the other escaped after 10 years.

The women now study at Stella Matutina Girls' Secondary School, run by Catholic sisters. Most of the students have experienced war-related trauma, especially displacement and abduction. The MCC Global Family Program provides \$5,500 per year for school fees, counselling training for staff and school equipment.

The tour group also met a woman in the late stages of AIDS and saw a funeral service for a widow who had just died from AIDS. A challenge for the community was deciding who would take care of her orphaned children.

Despite the struggles they witnessed, participants were encouraged by the energy evident in the churches, in AIDS programs and other organizations. They visited a high school where students demonstrated their HIV/AIDS education, and attended a worship service in a packed church building.

As a learning tour exchange, two Ugandan prison ministries workers plan to visit Alberta in October.—MCC release by **Maria Linder-Hess**



The Collect: A prayer for many occasions

Sometimes we need a formal structure to help shape our prayers. The Collect is a form that can be adapted to any situation, says this writer.

Prayer has always been difficult for me. I struggle to trust that God has fully understood and will act. I panic at a surprise invitation to pray in front of an expectant group. I agonize over worship prayers, looking for appropriate words that will speak for as many people as possible.

I am easily distracted when praying, especially when I am tired. Time set aside to pray can turn me toward a book about prayer, to trying out different ways to pray, or wandering towards my “to do” list instead of actually praying.

Through my studies at Associated Mennonite Biblical Seminary, I have discovered an ancient form of prayer that has helped shape prayer for me and relieve some tensions around it. This brief prayer, called a Collect (accent on first syllable), has a simple structure that can be adapted to any situation. I find I can pour almost any prayer into this frame.

There are five parts: the first part names God; the second elaborates on the name, often beginning with the word “who”; the third contains a petition; the fourth defines the purpose or hope of the prayer, often beginning with “that”; and the fifth closes with a form of the doxology or praise. Below are two examples.

Creating God,
who set the sun and moon to mark the seasons.
Give us courage to learn the rhythm of prayer
that we, together with your people,
may be formed and shaped into a covenant community
by attentive praise, thoughtful confession and observant
intercessions.

Through the name of Jesus. Amen

Welcoming God,
 who embraces our complete self;
 help us enter your story of
 imaginative restoration,
 that we may turn and offer healing
 and hope beyond our borders.
 Glory to you Source of all Being,
 Eternal Word and Holy Spirit.
 As it was in the beginning is now
 and will be forever, Amen.

Prayer is a reminder that I am invited to be a part of God's larger story of working in the world. The rhythm and discipline of praying regularly turn my attention to notice what God is doing at the moment, whether I am watching spring unfold or managing a sticky conflict.

Praying with others encourages me to trust God, and switches the focus away from me and toward what God is doing and longing to do in me, my community, and in the world.

Two resources are *Finding Words for Worship* by Ruth C. Duck (Westminster John Knox Press, 1995), and *All Desires Known* by Janet Morley (Morehouse Publishing, 1992). The following are ways to use Collects.

Opening prayer for meeting:

God of energetic activity,
 who witnesses our thinking,
 working and sitting in this
 place,
 bring your clarity and compassion
 to our full agenda,
 that we may listen attentively to
 each other and courageously
 participate in the tasks ahead.
 In the name of Jesus, Amen.

Closing prayer for meeting:

Listening God,
 who invites the process of decision
 to include our lives;
 assemble the disjointed pieces of our
 work into a whole,
 that we may be energized to
 complete the task you have set
 before us and see it as a way to
 carry your love into the world.
 In the name of Jesus, Amen.

Prayer for a meal:

Generous God,
 who gives liberally and
 ungrudgingly with open hands.
 Give us today our daily bread,
 that we may share it with open
 hearts with those we find at
 our table.
 In the name of Jesus, Amen.

Prayers for beginning the day:

God of wisdom,
 who seeks to know each detail of
 my life, give me courage,
 understanding and patience in
 the tasks ahead;
 The straightforward, the
 complicated, the mundane,
 that I may live with integrity and
 pay greater attention to your
 world.
 In the name of Jesus, Amen.

Heavenly Father,
 who asks that we bring all things
 to you in prayer,
 help me now in the tasks
 that have been set
 before me today,
 that I may accomplish them to
 your honor and glory.
 In the name of Jesus, Amen.

—Lois Siemens

The writer, from Peace Mennonite Church in Richmond, B.C., is a Master of Divinity student at Associated Mennonite Biblical Seminary.

Praying at fixed times

A new book by Arthur Paul Boers, Mennonite pastor and teacher, seeks to “uncover” the ancient Christian tradition of morning and evening hours of prayer. *The Rhythm of God's Grace* (Paraclete Press, 2003) explores the biblical roots of prayer, how the fixed times of prayer were lost and how Protestants from the Free Church tradition might recover this meaningful practice of “praying the office.”

Such disciplined prayer is not easy, admits Boers, but there are many blessings in this way of praying. “It gives words to pray, sustains us in tough times, teaches us how to pray, immerses us in Scriptures, helps us deal with the challenges of time, connects us to other Christians ecumenically, and supports us in our prayer.” The book includes practical resources and recommendations of prayer books.



Hamilton, Ont.

New CD supports restorative justice program

On June 20, a group of musicians, led by Rick Pauw, launched the CD, "Hope Rising," at Hamilton Mennonite Church.

This community project began in June 2002 when Pauw began planning to record songs he had written. He invited his musical friends to share their talents, promising to send proceeds from CD sales to Circles of Support and Accountability, a Mennonite Central Committee restorative justice initiative.

The result was a wonderful collaboration of classical, folk and rock musicians, almost all with connections to the Mennonite church or MCC.

Pauw says his songs are a celebration of God's mysterious grace. When he was 25 years old, he lost 90 percent of his vision due to diabetes. He lost his car and job at a recreation centre. He also felt very handicapped as a musician because he was no longer able to read music or travel.

"When I was 27 years old, a social worker who obviously felt sorry for me because of my health and my state of mind asked me what I wanted to do with my life. I told her I wanted to study music. Miraculously, she helped me enrol in the music program at University of Guelph and I was given a generous grant to study."

He adds: "When I think of that worker I am reminded of the amazing difference that one person can make."

Pauw graduated in 1989 with a BA degree in music. He compensates by memorizing music and using a composition software program.

Pauw started playing guitar at age 13, taught by his older brother, then began lessons at age 18 in classical guitar and theory. He also began to compose music.

"The feeling at that time of being spiritually lost and socially awkward seemed to give fuel to a passion that sought to express itself in music," he said. He performed in restaurants, at weddings and in church.

While commuting between Hamilton and Toronto for three years, "I experienced a dramatic creative surge," he said. "I considered my travelling time as a time to pray, contemplate and rest. I felt a sense of God's presence. I



Photo by Maurice Martin

Rick Pauw coordinated a new recording to raise money for Circles of Support and Accountability.

would take out my notebook and write words which in the evening I would try to put to music." He invited musicians from Hamilton Mennonite to learn the songs for performance in church.

Pauw says he has experienced "the restless energy that seems to pervade our society...feeling our attention scattered by the many possibilities for entertainment, information seeking, financial pursuits, shopping needs and technological gizmos." In "Circle" he sings: "Life is like a circle/It keeps moving round and round.... Where are we going, where are we bound?"

The fourth stanza responds: "A moment's stillness/A moment's silence/ A word of heartfelt, longing prayer/ Please give a glimpse of /This holy circle/In which God is always there."

Pauw is the Hamilton co-ordinator of Circles of Support, a program that provides a "surrogate family" for ex-offenders. He first heard about the program on CBC radio. Pauw was drawn to this program because he is concerned about the devastating impact violence has on the victims and the community.

He felt called to do his part to reduce the risk of re-offence, and to provide hope for people who have little to hope for.

In "Open Doors," Pauw writes: "God offers us a dwelling place, to rest and start anew/An open door invites us in,/ And frees us to begin again/In faith, hope and love."

There are 25 Circles of Support and Accountability in Ontario serving 40 men. Five staff and up to 200 volunteers from various denominations run the program, with funding from government and MCC. An additional \$80,000 needs to be raised and the sale of the CD will help meet that.

Hope Rising (\$20) can be ordered from Circles of Support, #6 Trinity Square, 3rd Floor, Toronto, ON M5G 1V1. Make cheques payable to MCC Ontario.—**Maurice Martin**

Publishing note

Soul Searching the Millennial Generation: Strategies for Youth Workers (Novalis) is a new book by L. David Overholt and James Penner. Overholt is founder of Church on the Rock, a youth-targeted church in Hamilton, Ontario, and heads Youth and Family Ministries studies at Tyndale Seminary in Toronto. Penner has served IVCF in Alberta for 16 years and is a lecturer and consultant on youth ministry. The book uses surveys on youth combined with experience in youth work to suggest creative strategies for today. Novalis can be reached at 1-800-387-7164.—From Novalis release

Book traces origins of Hutterite songs

Helen Martens, *Hutterite Songs* (Pandora Press, 2002).

I read *Hutterite Songs* while I was teaching a music course at the University of Innsbruck in May. I was reminded that Jakob Huter (Hutter) was burned at the stake in Innsbruck in 1536, Hans Mändl in 1560, and that persecution of Anabaptists in the Tyrol had been particularly severe.

Meanwhile, my wife and I strolled down a street named Huter Weg and spotted what looked like a Hutterite woman (she turned out to be a Tyrolerin dressed in period costume). So the book made Innsbruck come alive and Innsbruck made the book come alive.

Hutterite Songs is based on a doctoral dissertation on the origins and aural transmission of Hutterite melodies that Martens completed at Columbia University in 1968. In her search for a topic, she came upon the Hutterite hymnal, *Die Lieder der Hutterischen Brüder*, where she found the title of a melody above the text of each hymn. She realized that the Hutterites were singing tunes from the sixteenth century, many of which had since disappeared.

The tunes were from a variety of sources: court songs, Roman Catholic chants, Lutheran chorales and folk songs. She set out to record the tunes in Hutterite colonies and was delighted to find that many of these ancient melodies were still recognizable.

The book provides examples of texts and tunes, both original versions and current Hutterite ones. The information about composers and authors provides a rich series of observations about medieval and Reformation music, and about the history of Anabaptism. This is especially true if one reads the many footnotes which have been retained.

The few articles written on Hutterite hymns are mostly in German journals, so this book will be a welcome addition to the libraries of people interested in Anabaptist history and culture.

There are two aspects of the book

that leave something to be desired. One is the analysis of the sixteenth-century tunes. For example, Martens states that the Ionian and Aeolian modes are medieval modes when in fact they were invented in the middle of the sixteenth century. Her identification of the modes of tunes is not always correct.

For example, she suggests that the Hutterite version of "Erschienen ist der herrlich Tag" is in the Aeolian mode when it is actually still in the Dorian mode of the original, transposed up a tone.

The other weakness stems from the difficulty of transforming a dissertation from the 1960s into a current publication. For example, the bibliography takes virtually no account of the many articles on oral transmission written in the last quarter century, including work on the Old Colony Mennonites that might have provided some interesting comparisons.—

Wesley Berg

The reviewer teaches music at the University of Alberta in Edmonton and has written on various aspects of Mennonite music.

Memoirs of a rural prophet

Hubert Schwartzentruber, *Jesus in Back Alleys* (Pandora Press U.S. and Herald Press, 2002).

In the first chapter of these memoirs, Hubert Schwartzentruber cites one of his professors: "We tend to see history not as history is but as we are." By showing us who he has been, he offers a glimpse into the life of the Mennonite church, from rural Ontario to urban St. Louis and beyond.

The subtitle is "The story and reflections of a contemporary prophet." I suspect that title was not his idea—he is too unassuming for that! His prophetic witness comes not as thundering oratory but in the quiet question: "I wonder if..?" He says, "I'm not sure I always arrived at the right answers, but they were answers for me at the moment."

Reflecting on how he and June were called to a mission assignment in St. Louis, Missouri, he comments wryly: "We both had all the credentials needed for inner-city church development. We were newly married, never lived in a city, had farm experience in rural Ontario, did not know any person on a first-name basis who were not of European descent. Best of all, we were fresh out of college so still had all our answers intact."

He describes how he learned that easy answers to complex questions are not always the right ones. These questions were framed in the back alleys as he dealt with racism and social justice. They were also framed within the halls of power within denominational structures.

His experiences with the disenfranchised become the "pulpit" from which he periodically launches into a short, prophetic sermon, sprinkled with quotes from Jesus (Good News for the poor), and the prophets.

After 15 years in St. Louis, Schwartzentruber became a staff member of Mennonite Board of Congregational Ministries, convinced that the Mennonite Church needed a new set of lenses to focus its ministry—"to do God's will on earth as it is in heaven."

Work in the inner city was risky, as he found himself "looking at the business end of a gun." But he uses the title, "Worse than bullets: Homosexuality and Christian faith" to describe his experience as overseer of a congregation which was removed from conference because it was open to gays and lesbians.

Schwartzentruber has discovered that "we take risks when we ask questions for which we have no easy answers.... The greatest risk we will ever take is when we decide to follow Jesus and be a disciple."

With his simple illustrations and his seemingly innocent questions, Schwartzentruber scores a number of sharp points, reminding the reader that he is "dumb like a fox!" In humble Amish style, he readily admits that he made some mistakes along the way, for which he hopes God will forgive him.

Those who read his memoirs might well ask, "What's to forgive?"

—**Maurice Martin**

A missional leader...

Starts with the few...

The idea of making a whole congregation more “missional” seems overwhelming. The best place to start is probably with the few. As I look at Jesus’ ministry I notice that principle: he worked at changing things one person at a time. As well, he had a sensitivity to which persons were open to change.

As I visit congregations, I notice there are often a few people who have “bought” the missional vision. They are excited about possibilities. A leader can work at empowering them and help keep the fire lit for their vision. In my experience, it doesn’t take much of that fire to touch the whole church. Jesus said, “A little leaven leavens the whole lump.”

In our congregation, I have noticed how one new believer’s excitement can infect the whole church. The new believer, or even a new attender, can bring a fresh perspective on the church and the place of faith.

If you want your church to become more missional, start with those where the vision has already caught hold.

Encourages dreaming...

When I ask churches, “What are your dreams for this congregation?” a dull silence often settles over people. In his book, *The Unstoppable Force: Daring to become the church God had in mind*, Erwin McManus says that the traditions in our congregations often kill dreaming.

Missional leadership encourages people to think outside the box. In the old “Christendom” model, the minister did the ministry, while the “laity” supported the minister. Now, it’s the people who do the ministry, and the minister encourages them in their work.

When people come to me with ideas, I encourage them to pursue the ideas and ask how I can support them. When one woman said, “Our church needs a kids club,” I encouraged her to start one. When another said, “We

need a prayer service before the worship service,” I invited her to begin a prayer time. Another told me her dream was to play the bongos in worship, and that is what she is now doing.

Missional leadership encourages people to dream, and helps them put feet to those dreams.

Is attentive to the margins...

The energy for Jesus’ ministry didn’t come from the established religious party of the day, but from those on the edges. It’s here that Jesus focused his energy for mission. It’s also from the sidelines that he received the greatest response.

Some years ago I received training in family systems. It was striking that it was the “rebellious” children, those perceived as the greatest problem, who had the greatest insight into the workings of the family. They had an understanding of what was really going on.

We can get insight on our church from those on the edges, from those perceived as the “rebellious children.” What do they see going on? What needs to change? What do they see as a strength?

One new person in our congregation said she always felt renewed after attending worship. That was encouraging to hear. Another person on the edge said we were friendly in our worship service, but no one ever invited her over. Another spoke of family conflicts which made church attendance difficult. Missional leaders listens to those on the margins.

Moves from the few to the many

If we start with the few who are excited about the vision, we also move to the many. The missional church by its very nature is sent—the church itself, and the individuals in the church. Most of our congregations long for new people to come, but aren’t really set up for them. Much of our worship, education and program is geared to those on the inside, who

know the Christian story.

How is our whole church a sent body? If people show up wanting to know more about Jesus, what could you offer them? In our church we offer the Alpha program, a 10-week introduction to Christian faith, offered in a non-threatening environment.

One congregation tried having special Sundays for people to bring friends, but people didn’t bring them. How could we make our churches places where we feel free to bring our friends? It’s so easy to focus on meeting our needs, rather than the needs of those outside our circle.

Missional leadership starts with those who have seized the vision. It creates a culture where people are free to dream about possibilities. Missional leadership listens to those on the fringes, and moves the whole congregation to think of themselves as sent by God. Small steps can move the congregation forward to seize God’s vision for them.—**Jim Loepp Thiessen**

The writer is Missional Formation Partnership facilitator for Mennonite Church Canada in MC Eastern Canada. He is also pastor of Shantz Mennonite Church in Baden, Ontario.

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.

Church should accept all who love God

Erwin H. Wiebe performed an important service to us all in the June 2 issue. He drew our attention to the all-embracing love of Jesus which breaks down the barriers which we humans want to build. He showed that God’s love is not restricted to those in the

peace camp but includes those who have joined the military and sometimes choose violence.

Wiebe's point reflects the apostle Peter's conclusion after meeting Cornelius in Acts 10. Peter realized "that everyone who trusts in him [Jesus] receives forgiveness" (Acts 10:43). Peter speaks similarly to the apostolic council of Jerusalem in chapter 15, pointing out that God does not redeem on the basis of lifestyle.

God purified the hearts of the Gentiles by faith even though they did not live as Jews. Paul makes the same point in Romans 3. God makes righteous, makes good, anyone who puts their faith in Jesus.

If we agree on this, we as a church can proceed to remove the walls separating us on sexuality and make room for lesbians and gay people who seek to worship God and to understand what it means to love God. God's cosmic act of self-giving and non-discriminating love on the cross is the good news that the church has been called to celebrate.

Everyone who loves God, even a little, and wants to love God more, is acceptable to God and to God's church.—**John Klassen, Fort Langley, B.C.**

Church needs better link with lay people

I am responding to Peter Derksen's letter about Mennonite Church leadership and why there are problems (June 2, page 13). Take the word "grassroots:" the grass is on top of the ground, the roots below. For the grass to grow, the roots have to give it nourishment. If the roots do not give nourishment, the grass dies, so we have to learn to work together.

The missional program is a case in point where someone on top had a dream and that dream was pushed down onto the lay people without consulting them. I do not know what the program is about; I have asked other churches and they do not know. After the conference was short \$2 million, it is now sending out people to find out what the problem is.

Matthew 20:25-28 says that whoever will be chief among you, let him be your servant. Can we lay people get

the information as to what programs are being kept and what programs are cut?

Many lay people are not sure the money they give is being used right. The early missionaries went out to evangelize—we will never be able to feed and clothe all the needy in the world. If our money does not bring souls to God, then I am not sure we are doing the right thing.

The early missionaries did a good job. Africa now has about 25 percent of its people going to church where we in Canada are down to 5 percent. The conference has, up to now, pushed foreign missions, but now I think it is time to do local outreach, which I hear more churches are doing. The children's programs like camp, Sunday school, and clubs could become our biggest outreach to non-churchgoing people.—**P. J. Rempel, Rosthern, Sask.**

Affiliation based on our confession

Vern Ratzlaff is concerned about affiliating with the Evangelical Fellowship of Canada (EFC) because of its statement of faith (June 16 letter). When the General Board developed its recommendation for joining EFC and the Canadian Council of Churches (CCC) this same concern was raised by some members.

Our inquiry regarding affiliation with EFC (not a formal application until approved by our delegates) is on the basis of our *Confession of Faith in a Mennonite Perspective*, of which we have provided them a copy, rather than the EFC / World Evangelical Alliance statement. We know there is precedent for this and EFC has said they will consider this condition when they receive our application.

Although the CCC requires of its members simply an acknowledgement of "the Lord Jesus Christ as God and Saviour according to the Scriptures," we have also submitted a copy of our Confession as the basis on which we will apply for membership, if our delegates support the recommendation to do so.—**Dan Nighswander, General Secretary, Mennonite Church Canada**

Fishing enhanced by reading magazine

I enjoyed reading the *Canadian Mennonite*, June 2 issue, on the occasion of a fishing trip. The fishing was greatly enhanced—I did not fish, but chose to catch up on my reading instead. I enjoyed it all—so global in its flavour.

I shall make only two comments. "Family Ties" by Melissa Miller was full of parental wisdom. I had the two fathers who were in my party, each with two sons, read the column to affirm them in the excellent parenting they are doing. I admit that I was not as good a model as these two young fathers are.

Finally, I want to commend the Mennonite Church Canada leadership for the mature way in which the "debt problem" is being aired and how the constituency is being kept abreast of developments. Most ecclesiastical jurisdictions do not practise this kind of candour and courage.—**George H. Epp, Chilliwack, B.C.**

Another memory of Gerhard Ens

I enjoyed reading the tribute to Gerhard Ens in your June 16 issue. The comment by Jake Pankratz sparked a fond memory.

I attended Mennonite Collegiate Institute for my grade 12 year and quickly learned that many teachers had nicknames. I wondered how many of the teachers actually knew them.

One day, Mr. Ens brought in a guest lecturer. In his usual pleasant style he introduced our guest, listing his impressive credentials, and with his broad beaming style said, "I feel like a private in the presence of a general."

He stood with that gracious smile while the class roared with laughter, leaving no doubt that this teacher was well aware of his nickname (General), and was quite proud of it. His commanding presence settled us down quickly and the lecture began.

His comment to leave something to say at his funeral is typical of his great sense of humour. I'm sure his enthusiasm for life will provide plenty of new material in the coming years.—**Harold Penner, Arnaud, Man.**

Will church marry same-sex couples?

Now that same-sex marriages are apparently legal in Ontario, will someone out there in Mennoniteland give our pastors and other church leaders a logic that will explain why a same-sex couple cannot be married in a Mennonite church?

At the same time, will they give us some guidance to explain to insurance companies that hold our liability policies how we can avoid discrimination lawsuits?—**Ken Drudge, Komoka, Ont.**

Does 'Mennonite' have two meanings?

With respect to the report (June 16, page 13) where offence was taken at the farmer who had the cow with "mad cow disease" being identified as a Mennonite, I have the following response:

When things go well we like being called a Mennonite. When the opposite happens, we are offended by it. We make statements such as, "Bring Mennonite food to church," "[So and so] is a famous Mennonite writer," knowing full well that this so-and-so

doesn't even go to any church; "[So and so] is a Mennonite girl/boy."

What do we mean by such statements? I have been questioned many times about my presence as a volunteer at Ten Thousand Villages and MCC stores. "You don't look like a Mennonite," they say.

However, on one occasion I passed the test when a person at an MCC auction requested shoofly pie. "I am not Pennsylvania Dutch," I responded. He nodded agreeably and said, "You passed the test."

What test is this? To have the right to last name? To become a faithful Christian and member of a Mennonite

church?

We have to educate ourselves and others. We are offended by the CBC identifying a farmer as Mennonite. On the same page as that article is another extolling the stories "from Mennonite settlements" by Rollin Penner who often reads them on CBC. My guess is that Mennonite means something ethnic or refers to a faithful Christian.

I am confused too. Can I be a faithful [Mennonite] Christian (by one definition) when I don't look like a Mennonite (by the other definition)?—**Anne Brandt, Brandon, Man.**



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When the livin' is easy

Ah, summertime! That era of ease. That period of pleasure. That plan to tan. That season to savour.

I could go on. However, my practical Mennonite side insists that I do more than simply enjoy the summer. It's important that I enjoy myself in a thoroughly responsible, well-organized, ethically appropriate, and, of course, relaxed and laid-back way.

Here is "Tim's relaxed regime for accountable summer fun."

1. Limit yourself to one hour of study per day. Something light is advisable—perhaps some quality time with that new *Believer's Church Bible Commentary* your spouse got you for your anniversary.

2. Jog every morning. While doing so, try to remember as many verses to as many hymns as you can!

3. Choose a project that will push your home improvement envelope.

4. Save money to hire someone to do the home improvement when your best efforts fail.



Pilgrim Pieces

Tim Wiebe

5. Set up a direct satellite link to the Mennonite Church Canada Assembly in St. Catharines so you can keep up with all the complicated amendments as they happen!

6. If aforementioned link proves unfeasible, encourage your spouse to be a delegate.

7. Make sure that your spouse not only takes in the conference sessions, but becomes familiar with the bookstore offerings.

8. Realize that the books you'd like will cost more than you can afford.

9. Make a trip to the thrift store and do all of your summer book shopping for under \$20.

10. Find a lawn chair, pour yourself a cool drink, and set up beneath a shady tree whenever you feel uneasy for not keeping your summer resolutions. Choose a thrift store book, think of the dough you've saved, and read to your heart's content.

As for feeling regret over not relaxing responsibly enough, look at it this way. Guilt has a lot going for it. In fact, like the memories of family and friends that summer can provide, it's one of those gifts that keeps on giving!

Toronto, Ont.

Toronto church makes decision on pastor's status

On June 21, the Toronto United Mennonite Church (TUMC) decided that it can no longer employ Shannon Neufeldt as associate pastor. This conclusion came after 14 months of a discernment process which began in April 2002 when Neufeldt disclosed her same-sex orientation and then her commitment to a same-sex relationship.

Since she was a licensed pastor within Mennonite Church Eastern Canada (MCEC), the matter became an issue for the Leadership Commission of the conference.

From the outset, the commission agreed to respect the congregation's process, which included three "seasons:" 1) Season of caring in which they listened to each other, 2) Season of education which included intensive Bible study, 16 sermons and sessions on sexuality, 3) Season of discernment with group meetings, two questionnaires and four congregational meetings.

Throughout the year, there was interaction between the commission, TUMC leaders and Neufeldt. According to a June 28 statement from MCEC, these contacts provided opportunities to "affirm those giving leadership to the congregational process, listen to Shannon's perspective, provide input and articulate MCEC's affirmation of current denominational statements on sexuality."

In consultation with the Executive Board, the Leadership Commission concluded that "homosexual orientation per se is not a barrier to full membership and participation in an MCEC congregation, and that all credentialed pastors were expected to uphold the current confession of faith, polity and other formal statements of the wider Mennonite Church regarding human sexuality. This meant that any employment covenant of a congregation with a person in a same-sex committed relationship would be outside MCEC's process for granting ministry credentials."

MCEC representatives met with the congregation in May and presented two options: 1) Congregational ministry without the credentials of the broader church, leaving the option of commissioning to be decided by congregational process; 2) Licensing for Specific Ministry (rather than toward ordination). This credential would be specific to Neufeldt's ministry at TUMC and would require that she not enter into a same-sex relationship.

The second option "is consistent with the current teaching position and polity of the Mennonite Church," noted the proposal. The church does not regard sexual orientation itself as an impediment to ministry but expects celibacy of single pastors. This option also affirms Neufeldt's sense of call to pastoral ministry.

The congregation responded with "thoughtful, respectful and articulate questions and comments," noted the MCEC June statement. Conference leaders expressed appreciation for "the integrity of the congregation's discernment process..."

It was clear that the congregational process had been intense and difficult.

The congregational process

On June 30, Toronto United Mennonite Church issued a release introducing the results of its 14-month process, entitled, "Towards a statement of beliefs on human sexuality." The congregation did reach consensus on several issues, noted the statement. Members agreed that "sexual orientation will not be used as a criterion to determine membership" or the exercise of gifts in the church, including preaching, teaching and mentoring youth.

But there was "diversity and disagreement" on several issues relating to sexuality, including "the definition of a 'covenanted relationship,' the blessing of same-sex covenants, and whether a homosexual person may serve as pastor." Members

"did not reach consensus to continue our covenant with Shannon, who has been our associate pastor since 1999," said the statement.

Since consensus could not be reached, the matter was brought to a vote in late June, requiring a two-thirds majority to pass. The motion was: "That the July 1, 2001 covenant between TUMC and Shannon be confirmed unchanged as representative of the continuing desire of the TUMC congregation to employ Shannon as associate pastor." Forty-eight percent voted in favour and the motion was defeated.

A second motion proposed that the congregation would retain Neufeldt as congregational worker, but not as pastor. This vote received greater support, but failed to attain a two-thirds majority.

Dennis Giesbrecht, congregational chair, noted that while the process was not intended to be a performance review of Neufeldt's ministry, it is impossible to say what factors were all included in the "no" vote. Giesbrecht felt that the congregational leaders were trying hard to find a way to continue the covenant with Neufeldt.

"I am encouraged that the congregation has affirmed its welcome to all members and adherents, regardless of sexual orientation," he said.

The congregation is "seeking appropriate terms of separation with Shannon," according to its statement. "We ask for the prayers and support of the wider church for Shannon personally, and other members and adherents of our congregation...."

A Healing and Reconciliation Team is being appointed to help the congregation continue the dialogue.

The MCEC Season of Discernment continues. For the past year, a reference group has listened to a variety of voices on sexuality. This fall there will be a workshop with pastors focusing on the Bible and homosexuality.—

Maurice Martin

Akron, Pa.

European Mennonites collect 7,000 kits for Iraq

Mennonite churches in Europe have collected nearly 7,000 Mennonite Central Committee relief kits to assist families in Iraq.

The MCC office in Tramelan, Switzerland, oversaw the collection but much of the energy came from individuals and congregations in seven countries: Germany, Switzerland, Austria, England, France, Belgium and the Netherlands.

All 14 Swiss churches got involved in a collection coordinated by the Swiss Mennonite Mission, which purchased hundreds of white plastic buckets to hold the items.

Many of the congregations had joined a similar effort in the 1990s for victims of war in the former Yugoslavia. This time the Swiss Mennonites (who number about 2,300) collected more than 1,000 kits for Iraq.

The Brugg Mennonite congregation distributed flyers outside a supermarket on April 12. Shoppers took the flyers into the store and purchased enough items for about 40 kits.

"People also brought us a lot of things we couldn't use," recalls Marilene Broglie, one of the Brugg organizers. "At the end of the day...we went to the checkouts and asked if we could give back the things we couldn't use...they just gave the money back to us without any problem. It was really exceptional!"

Church members also invited friends and neighbours to contribute. The 40-member Brugg congregation collected more than 100 kits.

In Germany, Wilhelm Unger, pastor of Karlsruhe Thomashof Mennonite Church, received a letter from MCC Europe requesting help with relief kits there. A local farmer offered storage space. Church members designed a flyer with information about the kits, MCC's work in Iraq, and its history helping Germans after World War II.

Unger's congregation contacted other local churches, and 10 participated.

"That's where my heart is," Unger said, "to work together as Christians from the same city."

Nearly 30 Mennonite churches in

southern Germany collected kits. Their original goal was to collect 1,000 kits and 9,000 euros; they finished with 1,055 kits and 23,000 euros. For Unger, the scale of the project was a step of faith.

"I felt a bit like Peter walking on the water," he said. "Some days there were big waves."

In the Bielefeld area of northern Germany,

Aussiedler (Mennonite immigrants from the former Soviet Union) filled nearly 2,000 kits. They had a dedication ceremony before the kits were shipped.

In England, a student group from Durham University collected more than 70 kits. The group had organized protests during the war in Iraq.

"After the war we were still interested in how to help the people of Iraq," said Laura Brenneman, an American Mennonite studying at



Photo by Wilhelm Unger

Bernd Dyck, Klaus Cornelsen and Heidi Bohm pack MCC relief kits at the Karlsruhe Thomashof Mennonite Church in Germany in May.

Durham. She found information about the relief kits on MCC's web site and "saw an opportunity to draw on the resources, energy and desire" of Durham students.

Few people at the university had heard of Mennonites but Brenneman answered questions and pointed people to the Internet for more information. The kits have been shipped to Jordan where MCC partner agencies will distribute them in Baghdad.—
MCC release by **Maria Linder-Hess**

Akron, Pa.

U.S. churches speak out on Korea

Mennonite Central Committee (MCC) was part of a recent ecumenical gathering of church agencies involved with Korea. The agencies issued a joint statement to the U.S. government and churches regarding needs in North Korea.

The conference, held in Washington, D.C., June 16-18, was sponsored by the National Council of Churches U.S.A. and Church World Service.

MCC cooperates with Quakers and international partners on peace and development work in North Korea. But MCC East Asia director Betsy Headrick McCrae said she was encouraged to hear "such a wide representation of mainstream U.S. churches advocate for

a peaceful solution to the political and humanitarian crises in North Korea."

McCrae spoke about MCC's work in North Korea, which includes humanitarian and agricultural assistance, person-to-person exchanges and advocacy.

In their statement, conference participants urged the U.S. government to end the threat of preemptive force in North Korea and promote a peaceful solution to tensions between the two countries. These tensions have escalated since North Korea conceded it has a uranium-enrichment program and withdrew from the Nuclear Nonproliferation Treaty.

The ecumenical statement calls for

Akron, Pa.

World conference and MCC moving closer together

Mennonite World Conference (MWC) and Mennonite Central Committee (MCC) are cooperating more deliberately these days. For years, leaders have been in touch and their workers had occasional contact in the “field.”

A shift in Mennonite and Brethren in Christ (BIC) world population has changed that. There now are more Mennonites in the southern hemisphere than in the north, and African, Asian, and Latin American churches have significant maturity and experience. When North American church workers show up in their communities to do good, those churches like to be consulted and involved.

At the same time, these churches in the south would like greater contact with each other—and with their sisters and brothers in the north. They look to MWC, with its shoestring budget and staff, to establish the routes for fuller communion.

Without sacrificing their particular mandates, MCC and MWC are intentionally “cooperating on behalf of the whole Anabaptist family,” says Larry Miller, MWC executive secretary.

talks that address not only North Korea’s nuclear program, but also economic and humanitarian needs and improved relations between North and South. The statement also calls churches to address the government on these issues.

July 27 marks 50 years since the signing of the Armistice Agreement that permanently split Korea into North and South.

“We hope that MCC’s involvement in North Korea not only responds to need but works toward building peaceful alternatives for cooperation through improved understanding and meaningful connections,” McCrae said.—From MCC release

For Ron Mathies, MCC executive director, this partnership is important. “Without counsel from global voices, which Mennonite World Conference can help us hear, MCC has no future. We want to consult, not just bring proposals and ask for ratification.”



Larry Miller (left) of Mennonite World Conference and Ron Mathies of MCC are planning closer cooperation between their organizations.

There are fundamental differences between MCC and MWC. MCC is an agency of North American churches, while MWC is global network of church bodies.

But with its 80-year history of projects around the world, and its wide support from many varieties of Mennonites, MCC is an essential friend for MWC to have.

“We keep bumping into each other—in a good sense,” says Larry Miller. “MWC is the body with the widest global membership; MCC is the body with the widest global infrastructure.”

At the moment, MCC is primarily seeking advice from MWC.

“We recently brought two specific questions to MWC staff and directors,” Mathies says. “About 10 percent of our 850 board-appointed personnel are not North Americans. We want to increase that percentage. We asked MWC whether it’s appropriate for a North American institution to do that, to add international staff.... Our other question was should MCC have MWC-

appointed board members from elsewhere in the world?”

Since this intentional cooperation has begun, MWC and MCC have undertaken two joint ventures: YAMEN! (Young Anabaptist Mennonite Exchange Network) and

the Jerusalem Seminar. YAMEN! grew out of MCC’s International Visitor Exchange Program.

“Young Indonesians and Congolese wanted to participate, but they didn’t want to go to North America,” explains Miller. “MCC felt this was important, but they thought they didn’t have the authority to set up exchanges that were totally outside North America. So together we’ve decided that the director of YAMEN! will be

directly accountable to MWC, although MCC will provide the funding for the first five years.”

The Jerusalem Seminar, now on hold for security reasons, will bring leaders from around the world to study in Jerusalem. MWC selected participants for the short seminar and MCC provided staff and funding.

MCC also supports other MWC projects such as the Global History Project and the Travel Fund which brings international leaders together for discernment and planning.

When asked whether MWC sees any risk in enjoying the support of its far larger and better-heeled companion, Miller responded, “The danger for MWC would be financial dependency or staffing dependency. Both MWC and MCC think we’re being careful about that. I don’t foresee this changing either of our mandates.”—MCC and MWC joint release by **Phyllis Pellman Good**

Photo by Merle Good

New Mennonites update Ontario history

Is that a Mennonite name? is a question often asked of people who come to the church from backgrounds other than Germanic. In recent years, the question can include whole congregations.

On June 14, at the annual meeting of the Mennonite Historical Society of Ontario, three persons talked about how their refugee groups formed new Mennonite congregations in Ontario.

President Sam Steiner said the historical society wished to recognize the increasingly multicultural mix in the Mennonite Church as we approach the 25th anniversary of the “Boat people” (Vietnamese) and other Asian refugees who began coming to Canada in 1979/1980.

“This more recent history needs to be told,” he said.

Peter Vang, chair of First Hmong Mennonite Church in Kitchener, was sponsored by the Bloomingdale Mennonite church in 1979.

“Mennonites are friendly and understand about being immigrants,” he declared.

Since English was a barrier to worshipping with the sponsoring churches, Steinmann Mennonite Church helped six Hmong families in the New Hamburg area to worship in their own language at a local school. By 1981 the group was meeting at First Mennonite Church in Kitchener.

“At first we met downstairs; then when we became more mature, we were allowed to have services upstairs!” quipped Vang. In 1984, they became members of the conference. In 1996, with conference assistance, they moved into their own building.

Vang said that being sponsored by Mennonite churches and meeting in their facilities gave them the opportunity to learn gradually who Mennonites are. They share with Mennonites a goal of helping the poor and hungry of the world.

What challenges do they face in the Mennonite church? Many had Christian Missionary Alliance background in which it was important to distinguish who may dress in white (symbol of authority).

“We don’t feel that strictness among Mennonites,” said Vang. Some Hmong come from a background of ancestor worship, and may struggle to distinguish that from their new beliefs.

Hmong marriage customs are retained. Two “brokers” representing the two families arrange the marriage, accompanied by an appropriate bridal fee to show commitment and respect.



Photo by Maurice Martin

Telling their stories at the historical society meeting were, from left: Jack Seangsyri, Leticia Salazar, Tim Wichert and Peter Vang.

After children are born, the father-in-law gives a second name to his son-in-law to show that he has matured into a respected family man. Titles (sister-in-law, father-in-law) are used as signs of respect.

Jack Seangsyri of Grace Lao Mennonite Church said that his group has many of the same cultural traditions. He arrived in Ontario from the United States and joined the fledgling Laotian fellowship meeting at St. Jacobs Mennonite Church.

Initially they met for Sunday school, with Bible reading in English and Lao. By 1986, services in Lao began and by 1988 they had a pastor. In 1994, the group formed its own congregation in Kitchener, and joined Mennonite Conference of Eastern Canada in 1996. In 1998, they purchased their own building.

What are the cultural adjustments? The children are sometimes caught between two cultures, he said. They increasingly are speaking only Eng-

lish, while parents try to teach them Lao. Most Laotians had Buddhist backgrounds before they became Christian.

Leticia Salazar and her husband came to Ontario from El Salvador in 1978. They initially attended First Baptist Church, but soon discovered it was an older congregation with few peers for their young family. Friends had gone to First Mennonite, so they joined them. They have been part of First Mennonite Church Hispanic Ministry for 11 years.

Salazar commented: “English was a bit of an issue...your spirit is freer in your own language.” Nonetheless, she has experienced wonderful relationships at First Mennonite, not only with the Hispanic group. It has been their extended family: “If you need a hand, here’s our hand.”

It was not a large leap for the Salazar family to become Mennonite, since they were formerly Baptist. They discovered that Mennonites are more liberal, have a more free spirit, than the Baptists. She added that 90 percent of the Hispanic fellowship at First Mennonite is from Roman Catholic background.

Canadian Mennonite involvement in refugee resettlement began with John Wieler, Mennonite Central Committee worker from Winnipeg, visiting refugee camps in Thailand in the 1970s, noted Tim Wichert, current MCC refugee coordinator. Wieler was interviewed by *Maclean’s* magazine about the crisis. Canada was ready to take in 10,000 Southeast Asian refugees, but Wieler suggested 50,000 would be a more appropriate response.

About 60,000 eventually came, 34,000 via private sponsorships. Mennonites negotiated sponsorships through MCC. Since 1979, 15,000 refugees have come to Canada via Mennonite church sponsorships (15 percent of all private sponsorship in Canada is via MCC). Mennonites have also played a significant role in shaping policies to help refugees remain in Canada.

—Maurice Martin



w i n d o w

A M B S

The center of our hope

J. Nelson Kraybill, AMBS president

Two recent letters remind me that church and seminary must be centered on Jesus:

- A minister sent me a copy of an AMBS publicity piece, noting it made references to God but did not mention Jesus. "Many of our churches and church institutions are hesitant or perhaps fearful to use the name of Jesus in a forward manner," he wrote. "We live in too global a community not to identify clearly which God we are referring to."

- Another pastor wrote saying he believes Mennonites are less inclined today than a generation ago to teach that Jesus died "in our place, taking the punishment that we deserve for sin." Implications of this show up in a generation who believe the cross primarily was "the ultimate example of nonviolence." Such an understanding is a "form of godliness, but no power," he wrote.

These pastors recognize the primary theological temptation facing twenty-first century Mennonites: to downplay the incarnation and resurrection (because they are socially and intellectually offensive), and to use generic God language (with Jesus as a mere example of ethical

spirituality). Such reduction of the Christian message may be politically expedient, but it is not the gospel.

The first priority in the AMBS mission statement is "to prepare pastors, missionaries, teachers, evangelists and other church leaders both to proclaim and to live according to the gospel of Jesus Christ." This year's graduates have been shaped by a variety of biblical images for explaining the cross and resurrection of Jesus. These include *liberation, redemption, and*

victory over the powers of sin and death. The church needs all these images

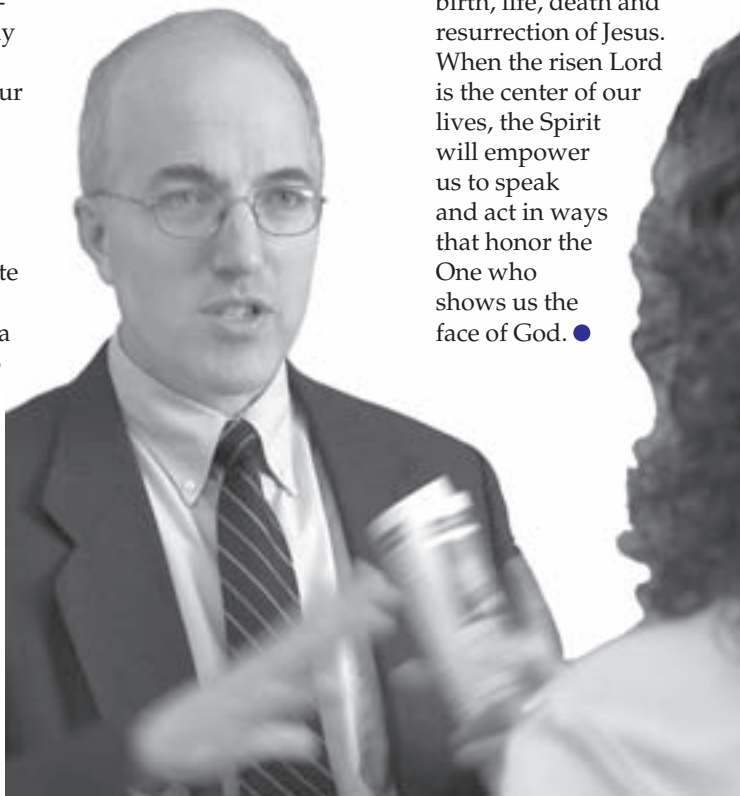
Transforming ministry requires sustained encounter with God made known in Jesus Christ. A new book by AMBS professor Arthur Paul Boers, *The Rhythm of God's Grace: Uncovering Morning and Evening Hours of Prayer* (Paraclete Press, 2003), is a helpful guide to such encounter. Good prayer books feature a daily cycle of worship: prayers, scripture, and devotional texts organized around the birth, life, death and resurrection of Jesus. When the risen Lord is the center of our lives, the Spirit will empower us to speak and act in ways that honor the One who shows us the face of God. ●

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Thirty-three earn degrees and certificates

Thirty-three students graduated from AMBS on May 23, 2003.

Eighteen men and 15 women completed programs of study to receive degrees or certificates.

Find out more about the graduates here and at the AMBS web site: www.ambs.edu.

AMBS degrees

MDiv	Master of Divinity
MAPS	Master of Arts: Peace Studies
MATS	Master of Arts: Theological Studies
MACF	Master of Arts in Christian Formation

John T. Abraham MDiv. (Not pictured) Pastor of Melrose and Sandusky United Methodist Churches in southeastern Iowa. John and Dianne, his wife, have three daughters and one grandson. He is a member of Trinity United Methodist Church, Keokuk, Iowa.

Stephen T. (Tom) August MDiv. Will begin a chaplaincy residency at Howard Community Hospital in Kokomo, Ind. Tom and Mary Ellen August, his wife, have one child. He is a member of North Baltimore Mennonite Church, Baltimore, Md., and an associate member of Fellowship of Hope Mennonite Church, Elkhart. His parents are J. Thomas August and Jean N. August, Baltimore.

Elda Bachman Certificate in Theological Studies. (Not pictured) Will continue as a volunteer minister of

visitation for First Mennonite Church, Newton, Kan., and in other volunteer roles. Elda has four adult children, ten grandchildren and four great-grandchildren.

Matthew Bailey-Dick MAPS. Will enjoy full-time parenting and will teach "History of the Peace Movement" at Conrad Grebel University College in winter 2004. Matthew and Nina, his wife, have one son. He is a member of Waterloo-Kitchener United Mennonite Church, Waterloo, Ont., and his parents are Karl and Vicki Dick, Kenilworth, Ont.

James Bontrager MDiv. Will begin as pastor at Milford United Methodist Church, Milford, Ind. Jim and Jane, his wife, have three children, three grandchildren and one great-grandchild. He is a member of Calvary United Methodist Church, Elkhart.

Gregory Buchner MDiv. Will continue as pastor of Wakelee United Methodist Church, Marcellus, Mich. Greg and AnnMarie Buchner have two children. Greg is a member of Stevensville United Methodist Church, Stevensville. His parents are Clara L. Lovell and the Rev. Lewis "Bud" Buchner.

Laura Sue Dueck MATS in theology and ethics. Pursuing work with a Mennonite service organization in areas of program planning and facilitation. Laura Sue and Allan K. Dueck, her husband, have three children. She is a member of Berkey Avenue Mennonite Fellowship, Goshen, Ind. She is the daughter of Helen Gene Kennell, Eureka, Ill.

Karmen Krahn Fehr MACF with a concentration in worship. Will complete her thesis, "The Rituals of



Stephen "Tom" August, Matthew Bailey-Dick, James Bontrager, Gregory Buchner



Graduate John Kasper, who led a hymn during the commencement service, is pastor of the Galien-Olive Branch Parish of the United Methodist Church in southern Michigan. He and two other United Methodist pastors from southern Michigan, Wayne McKenney and Mark Mitchell, commuted together for seven years to complete their Master of Divinity degrees at AMBS.

Liturgy and Ethics," in fall, then will seek ways to serve the church as a resource for worship. Karmen is married to Dennis Fehr, and they are members of Assembly Mennonite Church, Goshen, Ind. Her parents are Bob and Agatha Krahn of Swift Current, Sask.

Carol A. Harder MACF. (Not pictured) Pursuing work in spiritual direction with a special focus on food and

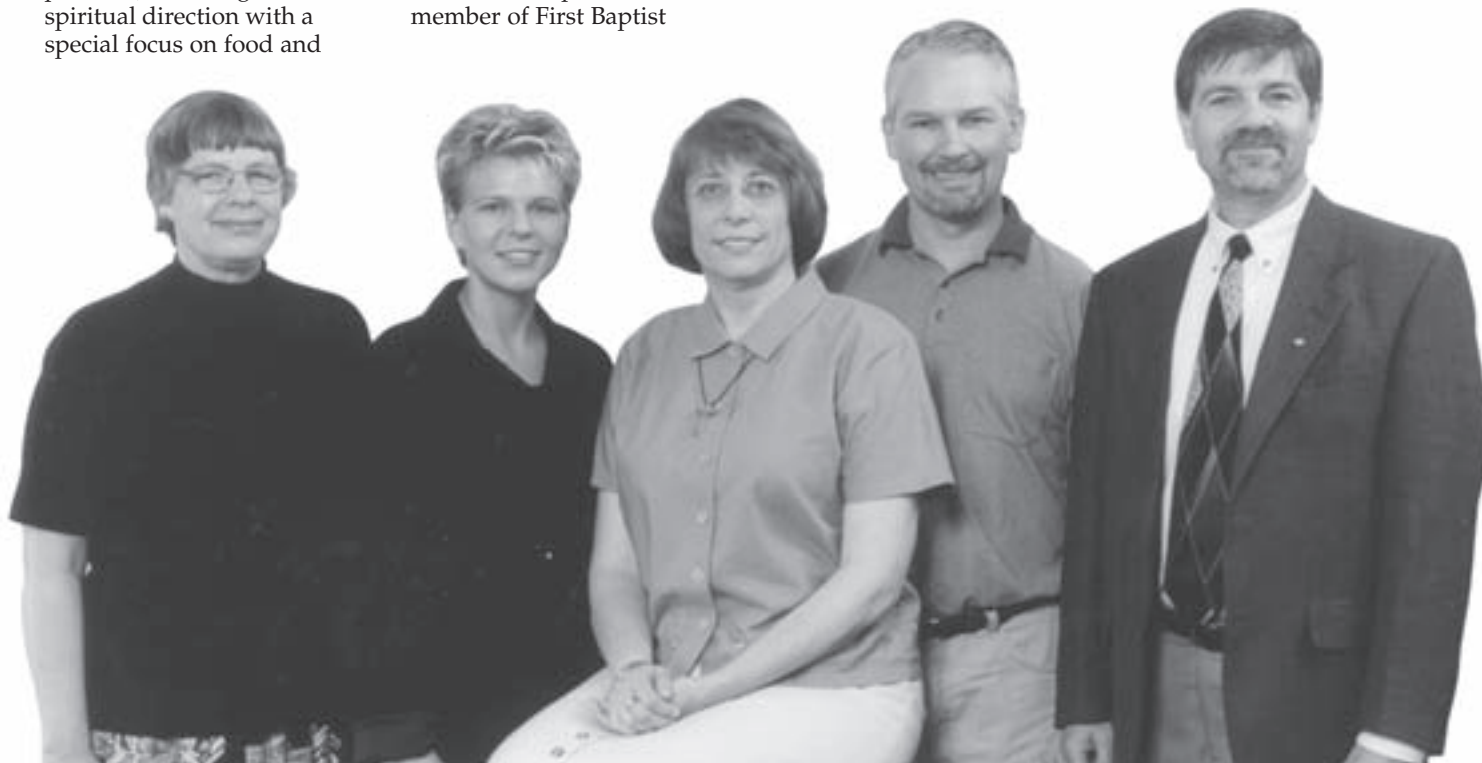
spirituality. Carol is a member of Faith Mennonite Church, Minneapolis, Minn., and is the daughter of Betty Harder of Mountain Lake, and the late Walter Harder.

Deb Hewitt MDiv with pastoral care and counseling emphasis. Will work at St. Joseph Regional Medical Center, South Bend, Ind., as a resident chaplain. Deb is a member of First Baptist

Church, South Bend. Deb has two sons and she is the daughter of Rowena Willsey, South Bend.

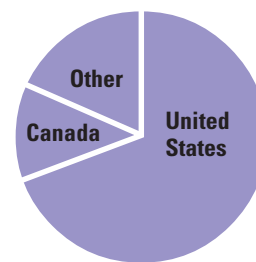
Garry Janzen MATS. Will continue on the pastoral staff of Sherbrooke Mennonite Church, Vancouver, B.C., where he has served since September 1998. Garry and Diane, his wife, have three children. His parents are Dave and Evelyn Janzen of Rosthern, Sask.

Daniel Johnston MDiv. Will continue with Methodist Health System, Omaha, Neb., as coordinator of the Center of Health Ministry, providing educational and health promotion resources to faith communities. Dan and Michelle Stauffer Johnston, his wife, have three children. He attends Brookside Church in Omaha. He is the son of Orvis Johnston, Leonard, Mo.



Laura Sue Dueck, Karmen Krahn Fehr, Deb Hewitt, Garry Janzen, Daniel Johnston

Countries of 2003 graduates



United States	23
Canada	4
Other	6
Ethiopia:	2
India:	1
Japan:	1
Korea:	1
Nigeria:	1

2003 Graduates

John Kasper MDiv. Will continue as pastor of the Galien-Olive Branch Parish, United Methodist Church, in southern Michigan. John and Debra Rae, his wife, have five children. He is the son of Sidney and Marian Kasper, Ionia.

Karen Weldy Kaufman MDiv in pastoral care and counseling. Will continue as chaplain at Oaklawn Psychiatric Hospital in Goshen, Ind. Karen and Dave, her husband, have two children. She is a member of Southside Fellowship, Elkhart.

Esther Lanting MDiv. (Not pictured) Will continue as pastor of Hudson Lake Mennonite Church, New Carlisle, Ind., beginning her seventh year in June.

Yoon Shik Lee MACF with concentration in Christian spirituality. Will pursue graduate studies in spirituality. Yoon Shik and Jung Og, his wife, have two children. He is a member of Jesus Village Church in Korea and attends Hively Avenue Mennonite Church, Elkhart. His mother is Soo Ja Lee of Los Angeles, Calif.

Todd Lehman MDiv. Will continue as pastor of Zion Mennonite Church, Hubbard, Ore., where he has served since October 2002. Todd and Dawn Hardt Lehman, his wife, have three children. His parents are Jerry and Janice Lehman of Aberdeen, Idaho.

Wayne McKenney MDiv. Pastor of Webberville United Methodist Church, Webberville, Mich. Wayne and Sally,

his wife, have two children. His parents are John and Cynthia McKenney of Petoskey, Mich.

Tsubasa Mine MATS in Biblical Studies. Tsubasa is a member of the Church of Jesus Christ in Miyazaki, Japan. He is the son of Matsuko Mine of Miyazaki.

Mark Mitchell MDiv. Will continue as pastor of Homer United Methodist Church, Homer, Mich., and Lyon Lake United Methodist Church, Marshall, Mich. Mark and Joyce, his wife, have two children. He is the son of H. Edward Mitchell of Frankfort, Ind.

Takele Tassew Mojire MAPS Will pursue doctoral studies. Takele is a

member of the Ethiopian Kale Heywet Church. He is the son of Matabe Tigro of Wollaitta, Soddo, Ethiopia.

Titus Oyeyemi MAPS. (Not pictured) Will begin a post-secondary peace academy in Nigeria. He and Fehintola O. Oyeyemi, his wife, have five children. He is a member of True Vine Missionary Baptist Church. He is the son of Alice Iyabo Oyeyemi of Abeokuta, Ogun State, Nigeria.

Cheryl Paulovich Certificate in Theological Studies. Cheryl and David, her husband, have three children. She is a member of East Goshen Mennonite Church, and is the daughter of John and Miriam Beachy of Goshen.



John Kasper, Karen Weldy Kaufman, Yoon Shik Lee, Todd Lehman, Wayne McKenney

Pay attention to "O"s, poet tells graduates

Commencement speaker Jean Janzen invited graduates "to take the exclamation of 'O' and make it a foundation of your living." Focusing on the "O"s of wonder, of sorrow and of home, the poet and writing instructor called graduates to pay attention to their lives.

"Notice that the ordinary is always extraordinary," she said, adding that wonder leads to respect and reverence.

Out of wonder and reverence we are called to confession, Janzen continued. The "O" of sorrow is present in life, and she

reminded listeners that we are to "take the ritual of confession with us on our journey."

Finally, she encouraged graduates to find the "O" of home in God. "We are encouraged to allow Jesus to be our source of nourishment, the vine, the very source of being." We must make God our home, she said, noting that home is more than comfort; it also is a place of growth and discovery, of pruning and fire.

Janzen teaches poetry writing at Fresno Pacific University, Fresno, Calif., and Eastern Mennonite



President Emeritus Erland Waltner greets Jean Janzen, commencement speaker, prior to the service on May 23. A poet and writing instructor, Jean invited graduates to make the exclamation of "O" a part of their daily lives.

University, Harrisonburg, Va. Her published collections of poetry are *Words for the Silence* (1984), *The Upside-Down Tree* (1992), *Snake in the Parsonage* (1995) and *Tasting the Dust* (2001). She holds a Master of Arts

degree from California State University, Fresno, and in 1995 received the prestigious Creative Writing Fellowship in Poetry from the National Endowment for the Arts. ●



Tsubasa Mine, Mark Mitchell, Takele Tassew Mojire, Cheryl Paulovich



Graduate Amanda Yoder is involved in casework and street outreach with a homeless program in Indianapolis, Ind. She is the daughter of June Alliman Yoder, AMBS associate professor of preaching and communication, and John D. Yoder.

2003 Graduates

Kristina Schlabach MDiv in pastoral care and counseling. Will become pastor of care at Waterford Mennonite Church, Goshen. Tina and Jay, her husband, have three children. She is a member of Shalom Mennonite Fellowship, Tucson, Ariz. She is the daughter of Vic and Marie Stoltzfus of Goshen, Ind.

Yusak Budi Setyawan MATS in theology and ethics. Will teach at Satya Wacana Christian University in Indonesia. He and his wife, dr. Dwikorina Dewanti have two children. He is a member of a Mennonite congregation in Salatiga, Indonesia. He is the son of Yos Samuel Widodo, Kudus, Central Java, Indonesia.

Penny Sharkey MDiv. Exploring a mission assign-

ment. Penny has two children and she is a member of East Holbrook Mennonite Church, Cheraw, Colo. Her parents are Don and Twyla Martin of Colorado.

Timothy Singenstreu MDiv. Will continue work with Choice Books. Tim and Loretta, his wife, have one son. He is a member of Pleasant View Mennonite Church, and attends Griner Conservative Mennonite Church, both near Goshen, Ind. His parents are Frank and Sandra Singenstreu of Victoria, Texas.

June E. Thomsen MDiv. Will continue as pastor of the Grace Community Church, Chicago, Ill. June and Ib Thomsen, her husband, have two adult daughters. She is the daughter of Reuben L. Emerson, Pittsburgh, Pa.

Mary Ann Weber MACF with a concentration in Christian education. Will work in human resources and



Tina Schlabach, Yusak Setyawan, Penny Sharkey, Timothy Singenstreu, June E. Thomsen

communications for Mennonite Central Committee—Great Lakes. Mary Ann is a member of Landisville Mennonite Church, Landisville, Pa. Her parents are Floyd and Salinda Weber, Denver, Pa.

Faith Weedling MDiv. Will continue as chaplain with Pacific Health Ministry in Honolulu, Hawaii. Faith and Steven, her husband, have two children. She is a member of Wahiwa United Methodist Church, Wahiawa. Her parents are Raymond and Diane Page, Milford, Conn.

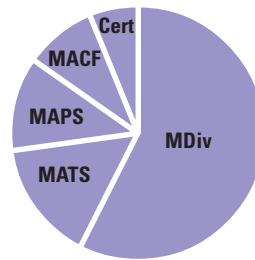
Eunice Yantzi MDiv. Will return to Toronto, Ont., to complete writing projects. Eunice is a member of Hillcrest Mennonite Church, New Hamburg, Ont., and also has attended Warden

Woods Mennonite Church and New Life Centre, both in Toronto.

Amanda Yoder MDiv. Will do casework and street outreach with a homeless program in downtown Indianapolis, Ind. Amanda is married to Jonathan Schrock and she is a member of College Mennonite Church, Goshen, Ind. Her parents are John D. and June Alliman Yoder of Goshen.

Mulugeta Zewdie MAPS. Will become president of Meserete Kristos College in Addis Ababa, Ethiopia. Mulugeta and Mulunesh Shigute, his wife, have two children. He is a member of Meserete Kristos Church, a Mennonite church, in Ethiopia. While studying at AMBS, he attended Eighth Street Mennonite Church, Goshen, Ind. ●

Degrees of 2003 graduates



- MDiv—Master of Divinity** 19
- MATS—Master of Arts: Theological Studies** 5
- MAPS—Master of Arts: Peace Studies** 4
- MACF—Master of Arts in Christian Formation** 3
- Cert—Certificate in Theological Studies** 2



Thomas Schlabach helped his mother, **Tina Schlabach**, celebrate her graduation with a Master of Divinity degree. She will become pastor of care at Waterford Mennonite Church, Goshen, Ind.



Mary Ann Weber, Faith Weedling, Eunice Yantzi, Amanda Yoder, Mulugeta Zewdie

Faculty publications

The Rhythm of God's Grace, Uncovering Morning and Evening Hours of Prayer, by Arthur Paul Boers, AMBS assistant professor of pastoral theology, was published by Paraclete this spring. See more about it, including a downloadable study guide and an interview with Arthur, at www.paracletepress.com; enter *Arthur Paul Boers* in the search box.

A book by Daniel S. Schipani, AMBS professor of pastoral care and counseling, *The Way of Wisdom in Pastoral Counseling*, will be published this summer by the Institute of Mennonite Studies. An early reviewer commented, "Daniel

Schipani recovers a biblical understanding of wisdom and moves beyond a medical paradigm to an understanding of pastoral ministry that facilitates growth in wisdom."

A new book by Willard M. Swartley, AMBS professor of New Testament, has just been released by Herald Press. See more about *Homosexuality: Biblical Interpretation and Moral Discernment* at <http://exodus.mph.org/books/homosexuality.htm>.

See a full list of AMBS faculty writings and publications at the AMBS web site: www.ambs.edu. Look for the link on the home page.

Interterm courses

AMBS in Elkhart will offer seven courses during January 2004:

- Biblical Spirituality with Willard Swartley (Jan. 12–23)
- Epistle to the Romans with Jacob Elias (Jan. 5–23)
- Church and Society with Walter Sawatsky (Jan. 5–23)
- History of Christian Spirituality with John Rempel (Jan. 5–23)
- Communion with Eleanor Kreider (Jan. 5–23)
- Christian Formation in the Congregation with Marlene Kropf (Jan. 5–23)

In addition, Art McPhee will lead a mobile seminar on Global Urbanization to India during January.

AMBS–Great Plains will offer two interterm courses:

- Spiritual Disciplines Seminar: Prayer, with Kathryn Damiano;
- Spiritual Disciplines Seminar: Congregational Discernment as Spiritual Practice, with Brenda Glanzer Lilliston

See more at www.ambs.edu. Follow links to *Academic Information, Courses*, then choose the term for which you want details.

Ron Ringenberg to be director of development

Ron Ringenberg of Wheaton, Ill., will become director of development for AMBS starting Aug. 1. Most recently he has been involved in a Clinical Pastoral Education program at Rush/Presbyterian Hospital in Chicago. Previously he was vice president for services at Hyperion Solutions in Lisle. He is a member of Lombard Mennonite Church.

Brian Martin Burkholder, Master of Divinity 1998, will become campus pastor at Eastern Mennonite University, Harrisonburg, Va., this fall. He has been program director of Amigo Centre, Sturgis, Mich., since 1998.

Kathy Colliver, Master of Divinity 2001, was ordained June 1 2003, at First Mennonite Church, Fort Wayne, Ind.

Mark Diller Harder, Master of Divinity 1993, was ordained May 11, 2003, at First Mennonite Church, Kitchener, Ont.

Ron Ropp, Bachelor of Divinity 1962, received the Retired Chaplain Award from the Association of Professional Chaplains.

Margaret Sawatsky, Master of Arts: Theological Studies 1996, was ordained June 15 at Hively Avenue Mennonite Church, Elkhart. She is a chaplain at Greencroft Retirement Communities, Goshen.

Summer 2003 Volume 13 Issue 3

The purpose of *AMBS Window* is to invite readers to call people to leadership ministries, and to provide ways for readers to become involved with AMBS through financial support, prayer support and student recruiting.

Editor and Designer: Mary E. Klassen
Photos: Page 1 and graduate groups—Steve Echols; others—Mary E. Klassen

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Associated
Mennonite
Biblical
Seminary

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Graduate Titus Oyeyemi, who earned the Master of Arts: Peace Studies degree, plans to return to Nigeria to establish a post-secondary peace academy. Two other students also from Africa were part of the 2003 graduating class: Mulugeta Zewdie and Takele Tassew Mojire, both from Ethiopia.

Issaquah, Wash.

MCC board focuses on strategic planning

Under the banner of Jesus' call to "Come, follow me," Mennonite Central Committee (MCC) board members from across the United States and Canada discussed organizational identity and vision—as well as practical concerns such as financial priorities—at the MCC annual meeting, June 13-14.

Held alternately at MCC headquarters in Akron, Pennsylvania, and various locations in North America, the annual meeting is a forum for board members to give input on program plans and budget. It is also an opportunity for Mennonites and Brethren in Christ in the area to meet MCC staff and board at a public event.

Much discussion this year centred on International Program planning. The department has created a list of "strategic issues," including the following:

- Is MCC moving toward becoming an international agency of the global Mennonite/Brethren in Christ church, or is its future in being a North American agency collaborating with churches around the world?
- What priority should the sending of service workers (as opposed to providing financial support for local organizations) have in MCC program planning?
- What response should MCC have to funding from government and other outside sources? How much and under what conditions does MCC wish to accept such funding?

Responses from board and staff varied widely. Many emphasized MCC's emphasis on relationship-building. When service workers return home, their stories help build connections across the globe.

This phenomenon is not limited to North America, said Bruce Glick of MCC Great Lakes and formerly of MCC Bolivia.

"In Latin America, people serving outside their own country and then returning home has also helped people get a sense of the larger church," he said.

While MCC is accepting growing numbers of applications from other

countries, board members represent only North American churches. Board members affirmed MCC's collaboration with Mennonite World Conference, which includes exploring the best way for MCC to operate in an increasingly global church.

Government funding also evoked strong feelings. Currently, MCC accepts some Canadian government funding, but none from the United States Agency for International Development. While some MCC supporters in the U.S. would like to see their tax dollars going toward MCC projects, others emphasized the importance of MCC's remaining accountable to church members by relying on them for financial support.

Taking into consideration feedback on these issues, staff will develop a five-year strategic plan for the 2004 meeting. Workshops for board members included MCC and the churches of the Middle East; MCC's response to AIDS; and members' concerns and kudos.

The public meeting, held at Trinity Lutheran College, included presentations from staff members and three local church leaders. Musical entertainment was by the Philimonchuk Family. Originally from Ukraine, they are part of West Coast MCC's fastest growing constituency: Slavic immigrants who are part of Mennonite Brethren churches.—MCC release by **Rachel B. Miller Moreland**

Winnipeg, Man.

Leis to head Advancement at CMU

Canadian Mennonite University (CMU) has appointed David Leis as Vice-President, Advancement, effective July 15.

"David's significant experience in business and public life supports the CMU vision of working more effectively with the larger community," says Gerald Gerbrandt, CMU president.

Most recently, Leis served as a Business Development Manager at Brock Solutions in Kitchener, Ontario, a company that provides automation engineering solutions. Leis

spent many years in public office, in the mid-1990s as mayor and chief executive officer of the Township of Woolwich, Ontario. He was also general manager for the Chamber of Commerce of Kitchener and Waterloo. Leis holds a Masters of Public Administration from Queen's University and a BA (Hon.) in Political Science and Administration. His fundraising experience includes four years as Development Director for Rockway Mennonite Collegiate, as well as consulting for post-secondary



Leis

institutions.

"This is truly an amazing opportunity," says Leis. "I see an extraordinary opportunity for CMU to play a major role in the church and in the larger society. As our church and broader community deals with significant faith, social and economic challenges, we need leading edge, relevant places of learning like CMU more than ever."

He says the model of Mennonite denominations cooperating to offer a distinctive Canadian university education is an exciting venture that matched his sense of mission.

"I'm thrilled to be a part of CMU's innovative programs and to work with talented faculty, staff and a vibrant student body."

Leis is married to Cheryl Nafziger Leis, a management consultant and counsellor, who specializes in practical philosophy. They attend Waterloo North Mennonite Church.

Leis's appointment coincides with the formation of a new CMU department—Advancement. For the first time, the activities of donor and community relations, alumni relations, communications and enrolment services will fall under one roof. Gerbrandt says that this integration is to unify CMU's message to its various audiences.—CMU release

Vancouver, B.C.

Reformed and Anabaptists reconcile in Switzerland

An unusual reconciliation movement is underway between Reformed Christians in Switzerland and Anabaptists in North America.

In May, about 50 Amish and 17 Mennonites from the United States travelled to Winterthur, Switzerland, for a conference initiated by Swiss Reformed leaders. It was entitled “Heal our land—Steps to reconciliation with the Anabaptists.” One of the participants was Albert Zehr, who is of Ontario Amish Mennonite background and now lives in Vancouver.

The overseas guests were welcomed by almost 1,000 people, including Reformed pastors and Swiss Anabaptists. Local Mennonite leaders presented lectures on the history and current status of Anabaptism.

A Reformed leader made a public declaration of repentance for the atrocities of the sixteenth century. About 50 pastors joined him in asking for forgiveness. These same leaders then washed the feet of the Anabaptists in a moving act of reconciliation.

This reconciliation effort began in August 2002 when some Swiss Reformed leaders came to a Watchmen for the Nations conference in Prince Edward Island. Watchmen, is a Christian ministry that helps church leaders in various nations come to “the biblical understanding that when the past sins of a nation or people group are addressed, a renewed sense of God’s presence and authority may be realized.” The movement is led by David Demian, an Egyptian physician who is now a Canadian citizen.

At the 2002 event, Reformed participants met some Amish leaders and shared experiences of their past. “It became clear that the time had come to take some steps toward dealing with past sins and seek the Lord for reconciliation and healing,” said Zehr.

In the fall of 2002, three Amish couples from the U.S.—Ben and Barbara Girod, Robert and Sarah Mast, and Roy and Mary Yoder—visited Reformed leaders in Switzerland. In January 2003, Swiss church

leaders paid a return visit to Amish communities in Montana and Idaho.

Also in January, Andreas Keller from Switzerland and two Amish leaders met with Mennonite leaders in Lancaster, Pennsylvania. They visited the Long Barn, a site where reconciliation between Reformed and Anabaptists had been attempted in 1767. At that time, according to Zehr, “Anabaptists were not able to receive the Reformed brother who wanted to reconcile.”

Now in 2003, on the anniversary of the first re-baptisms in Switzerland (January 21, 1525), the Anabaptists warmly welcomed the Reformed brother into their midst and the group had communion together.

The recent May conference in Switzerland included a trip to Zurich and other historic sites.

The Amish delegates attended a service in the Grossmünster church where Anabaptist leaders had met with Ulrich Zwingli before founding their own church. At this service, the bishop of Zurich asked forgiveness for rejecting the Anabaptists in the past. The Amish responded by singing hymns from the *Ausbund* (an early Anabaptist hymnal). The Mennonite delegation attended a similar service in a Reformed church nearby.

This reconciliation movement has focused more on the Amish because they have clung more closely to the past, noted Zehr. While the Mennonites have reawakened to their historic roots more recently, it is “more on the intellectual level rather than being so deeply rooted in heart and spirit,” he said. —From report by **Albert Zehr**

Strasbourg, France

Vietnam church still persecuted

An evangelical church leader in Ho Chi Minh City, Vietnam, has asked Mennonite lawyers to help him get a new church building.

The Evangelical Church of Vietnam, South, has been recognized by the government since 2001. The previous year, an attempt by pastor Truong Van Nganh to construct a church was stopped and authorities tore down the building.

Nganh then asked Nguyen Hong Quang and Truong Tri Hien, lawyers and Mennonite house church members, to request building permits. According to reports, permits were granted in November 2001, but the church was asked to wait for a permit from the architect. This was never given.

In May of this year, Nganh applied for a temporary building permit. According to law, buildings can be erected with light materials if authorities do not answer within 20 days. After the frame was erected, however, security forces stopped the construction and the church was ordered to report to city authorities. Quang went with them. The church was ordered to dismantle its building.

Although the Vietnamese government

trumpets its policy of religious freedom, believers often experience harassment and persecution. Religious groups in the cities have less difficulty. In 2001, the government used anti-government demonstrations by minorities in the central highlands to crack down on Christians there, closing hundreds of village churches.

Early this year, a group of these churches, led by Nguyen Cong Chinh, identified with the Mennonite house church movement. When church leaders met in Kon Tum city in June, police came and detained Chinh.

The Mennonite church, established in Vietnam in the 1960s, has maintained its identity even though its properties were confiscated and it was not permitted to meet. The church has grown in the past few years.

The Mennonite house fellowship movement began several years ago, independent of the other church. Leaders of both groups have held conversations to unify their Christian witness.—Mennonite World Conference release from Vietnamese Ministries reports

Fort St. John, B.C.

Church planting a challenge in northern town

It's "Bluey Days" in Fort St. John and Virginia Corbett is getting her head shaved to raise money for cancer equipment in the hospital where she is a nurse. She's not the first person to shave her head to raise money, but when one has hair long enough to sit on, it seems a little more sensational.

For Virginia, who has lost three grandparents to cancer and has nursed many patients with the disease, it was an easy decision to make. And it was also an opportunity to get to know people in the community that she and her husband Jon

moved to last year as church planters. Planting a church here has not been easy. The city is an 18-hour drive from Vancouver and the nearest large

Mennonite church is in Burns Lake, 10 hours away. Jon says Fort St. John has all the problems of a "boom town." There's not a lot to do outside of work. People come here to make money in the oil and gas industry, so they stay for a few years and then move on.

Many are involved in shift-work and this, combined with a transient population, forces a church planter to think outside of a traditional Sunday morning service when it comes to meeting spiritual needs.

So Jon and Virginia have thought of different ways in which to meet the needs of the community. Starting cell groups has been their main focus and they are considering developing a Saturday evening service (which no one else is doing). But working without a core group of supporters has been the hardest part.

"I need to develop a core of people who want to commit to this church plant ministry," Jon says. "I really need to develop a bigger base of contacts." The Corbetts started with an Alpha cell and had five people attending but "nearly right away one person moved north."

"I take it one day at a time—it's gonna be a long haul," says Jon. "It's not the financial resources that I need, it's the people resources."

Supporting the Corbetts is also a challenging task for Chris Arney, the director of Evangelism and Church

Development for Mennonite Church British Columbia. Even with cuts to budgets, the conference has made a commitment to maintain financial



Virginia Corbett gets her head shaved to raise funds for cancer equipment in her new community.

support for all church planters—meaning that Arney has to raise that money.

"My bigger concern is that they are so far away," he says. "I'm trying to encourage [them] to connect with other pastors in Fort St. John for support." Arney talks to Jon weekly by phone and frequently by e-mail. He believes that the success of their ministry will be their focus on small groups.

"There is a huge unchurched population that can be served," Arney says. "We just need to find a way into it."

Even with the frustration, Jon and Virginia have found joy in their work.

"Getting that first cell group going—being able to help, and provide something meaningful for people, that's been the greatest joy," Jon says.

And events like "Bluey Days" are just the kind of opportunity to get into the community, to become involved in the lives of people who may be looking for something to meet their spiritual needs. That's the main prayer request from Jon and Virginia—that they are able to make contacts in their community both for outreach and for their own support.—**Angelika Dawson**

New president

Elkhart, Ind.—Mulugeta Zewdie, a 2003 graduate of Associated Mennonite Biblical Seminary (AMBS), has been named president of Meserete Kristos College in Addis Ababa, Ethiopia. AMBS honored Zewdie at a campus gathering on June 25. Nelson Kraybill, AMBS president, "measured" Zewdie according to the gifts of Ephesians 4:11-13 which lead to "the measure of the full stature of Christ."

Meserete Kristos College was established in 1994 to serve the quickly growing denomination. The college has two objectives: to equip men and women for leadership in the church, and to equip people for Christian discipleship with an Anabaptist perspective in their communities and businesses. Zewdie completed the Master of Arts in Peace Studies degree at AMBS. Previously he was general secretary for the Meserete Kristos Church.—From AMBS release



Nelson Kraybill, AMBS president, measures Mulugeta Zewdie.

Photo by Mary E. Klassen

Winnipeg, Man.

Expanding family at Bethel

Baptizing new members into our spiritual family is always an occasion for praising God, but our June 15 baptism was a little different than usual. Only one of the persons baptized had a name that suggests a Mennonite background.

Jhonn and Angela Arango from Cali, Colombia, said that the Mennonite emphasis on fellowship and opposition to violence drew them to the church.

Rene Mendez and Yumar Sansonetti are refugees from Venezuela. Rene wants a personal relationship to God, and to be part of the friendly and accepting community of Bethel. Yumar has experienced God's healing power in her grief and worships God with her whole heart. Their daughter Fabiana is almost two.

John Strange and Sandra Sepulveda are from Chile. They experienced what they called "subtle" political persecution in their work places, and after learning about Isabel Pinzon [Bethel member] they came to Winnipeg and started attending Bethel. They found a friendly welcome for the whole family.

Steve Peters attended Bethel as a child but his search for greener pastures led him into the "wilderness" for some years. He became involved in youth activities in Bethel and wants to

walk with God and the church.

Bethel also received new members by letter of transfer: Elmer Hildebrand, Helen Kuhl and Kevin Stoesz. Bernie Wiebe, who is interim senior pastor at Bethel, and his wife Elvira were received as associate members, retaining their membership at Fort Garry Fellowship.

What makes it possible for Bethel to welcome persons from Latin America? We have a number of Spanish speaking members who know how to make newcomers welcome, persons such as Isabel and Enrique Pinzon, Irene and Jack Suderman, Kathleen and Arthur Driediger.

Bethel also has a long tradition of sponsoring refugees from many parts of the world: "Boat people" from Southeast Asia, Muslims from Kosovo, and soon some Iraqi refugees.



New members of the Bethel church family. Back row: Rene Mendez and Yumar Sansonetti with Fabiana; Sandra Sepulveda and John Strange with their four children: Alejandro (15), Francisca (12), Fernanda (8), and Andres (7). Front row: Angela and Jhonn Arango, Steven Peters, Bernie and Elvira Wiebe, Helen Kuhl, Kevin Stoesz, and Elmer Hildebrand.

Composite photo by Jim Suderman

With over 600 members we are a diverse congregation with members from a variety of Mennonite backgrounds. When people from other backgrounds are added, we are blessed indeed.—**Jim Suderman**

Canadian Mennonite announcement

The Search Committee for a replacement for Ron Rempel is pleased to announce the appointment of Margaret Loewen Reimer as Interim Editor/Publisher of *Canadian Mennonite* for a year, effective August 1. Margaret is currently the Managing Editor of the magazine and has extensive experience in journalism.

For inquiries about the long-term editor/publisher position, contact Henry Neufeld, phone (604) 946-3961, e-mail: hneufeld@telus.net. For inquiries about interim needs, contact Margaret Loewen Reimer at (519) 884-3810, ext. 223, or e-mail: managinged@canadianmennonite.org.

London, Ont.

Baptism in Korean and English at Valleyview

Pentecost Sunday was a joyous occasion at Valleyview Mennonite Church here as eight young people were baptized in a joint English-Korean service. Worship leaders for the bilingual service were Elenor Taves and Young Jee Na.

The service focused on the coming of the Holy Spirit (Acts 2:1-21) and included special music by soprano Irena Welhasch Baerg, accompanied by Laura Beatty and Monica Shank.

The baptisms were conducted jointly by pastors Russ Sawatsky and Young Ho Park. The candidates each gave personal testimonies, which were printed in both English and Korean in the church

bulletin. They were then baptized in their mother tongue, six in Korean and two in English.

The newly baptized members then assisted Sawatsky in distributing the elements for communion.

All sensed the presence of the Holy Spirit on this day in a special way—in the testimonies, in the personal words of Sawatsky to each candidate, and in the way in which the two language groups of the church are coming closer together. Although we usually have separate English and Korean worship, we increasingly identify ourselves as one Valleyview Mennonite Church. Praise be to God!—**Al Koop**

Burns Lake, B.C.

Women's retreat focuses on 'overcoming'

Worship is our highest privilege, deepest joy and greatest responsibility." With these words Ella Sailor concluded her presentations at the annual Ootsa Lake Bible Camp Ladies Retreat.

The retreat, from May 30 to June 1, was enjoyed by women from Burns Lake, Granisle, Grassy Plains and Vanderhoof.

Ella, who now lives in Saskatchewan, is a former missionary to Alaska, a cancer survivor, mother of three children and author of *A Time to Dance*. She and her husband recently marked their 47th wedding anniversary.

Her four presentations were based on the familiar poem, "Overcoming," which begins, "My life is but the weaving between my God and me." She wove her own story into her talks, leading the women through choosing the colours in life's weaving so as to overcome. Pointing to Psalm 139:13-16, she reminded the group that our lives have been in God's hands since



Candice Little gives Brenda Hiebert a manicure at the women's retreat at Ootsa Lake.

Photo by Friedegard Froese

feelings of rejection and low self-esteem that come from being abused. Jesus offers living water and a connection to the community, as he did to the Samaritan woman. He wants to touch the brokenness of our lives.

"Overcoming sorrow" focused on Naomi and Ruth who moved from disillusionment and feelings of "if only" to delight in the birth of Obed.

"Be yourself, the self God has called you to be, and let him take you where you're going!" was the beginning of "Overcoming workaholism," based on

the classic story of Martha. Workaholism, said Ella, is the sin the church applauds. It's how things get done! Our focus moves from God to ourselves because, after all, God is depending on me to get the job done.

Her guidelines for overcoming this way of life were practical and moved us to focusing on giftedness. Beginning with spiritual focus, worship and prayer, we are ready to put into practice what God has given us for the day.

What a delight it was to sing together at the beginning of each session and to work together in the kitchen. The times of prayer and visiting around the tables were special connections to each other. And who can forget the fun of giving each other pedicures and manicures?

The featured craft was quilted coasters and there was quite a production going on there. Thanks to the retreat committee for a well-organized and enjoyable weekend.—**Lee Dyck**



The eight young people baptized at Valleyview in a bilingual service on June 8. Back row, from left: Jonathan Taves, Bill Lee, Paul Cho, David Cho, Tony Han, David Han. Front row: Russell Sawatsky, Christin Lee, Sarahbeth Letkemann, Young Ho Park.

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Toronto, Ont.

Walkathon celebrates Warden programs

The tranquility of the Warden Woods ravine on a gorgeous summer morning was a reward to those who spent weeks working for another successful walkathon. About 100 participants raised over \$9,000 on June 21 for the programs of the Warden Woods Community Centre.

More than a fundraising, it was an educational experience and a celebrative community event, with participation from staff, program users, volunteers, public school staff and parents, and church members.

John Hess, a previous pastor who initiated the project in the 1960s, addressed the walkers with historical anecdotes. Ruth Hess, an early organizer of craft programs and now a big fundraiser, was present to meet old friends.

The six-kilometre walk started at 10:30 a.m. The first checkpoint was Woodland Nursery School, begun in 1966 and still performing an excellent service to pre-school children and their

parents.

The second checkpoint was Byng Towers, a seniors' high-rise on Danforth Avenue where the centre operates a supportive housing program for residents who wish to maintain independent living.

The third checkpoint was 40 Teesdale Place. This community centre is a branch of the Warden Woods Centre and serves people in two Metro Housing



Participants in the Warden Woods walkathon included Agnes Billedeau (left) who alone raised \$870, Marie Nelson who walked half way at 90 years of age, and Mary Groh.

high-rise buildings.

The route from Warden to Teesdale took the walkers through a low-income area, identified as the third lowest in the Greater Toronto Area. But when the group entered the ravine, urban problems were temporarily forgotten as people enjoyed two kilometres of natural beauty. Tall trees on the steep slopes hide most of the sights and sounds of the surrounding city and provide birdsong instead.

The final checkpoint was The Bell Estate, the 1848 farmhouse and orchard, now home to senior services programs. There a barbecue satisfied the walkers' hunger and prizes were given out to high achievers.

The event received strong support from Warden Woods Mennonite Church, which raised about a third of the total. Several of the church musicians played guitars and violins under the trees while the group enjoyed some well-earned relaxation.—**Mary Groh**

Saskatoon, Sask.

Course explores 'dogmatic imagination'

I have a habit of attending the Associated Mennonite Biblical Seminary summer class in Saskatchewan, but with a title like "The Dogmatic Imagination," what were we in for?

This is the title of A. James Reimer's newest book and was the basis for his lectures June 17-20, helping basic doctrines of the Mennonite faith come alive for the 20 participants. Reimer tried to help the pastors and teachers become creative in thinking about such things as the church, peace, faith and sexuality. He captured the imagination when he asked, "Is faith a jigsaw puzzle or a scrabble game?"

Reimer contends that doctrine, the great truths of the Bible, are

an ever evolving treasure, waiting to be discovered as believers are led by the Holy Spirit in their search for truth within their own contexts. The book is an easy read, suitable for youthful students as well as seeking adults.—

Jake Nickel



Jim Reimer, left, and Arnie Fehderau talk theology at coffee break during the seminary course at First Mennonite Church in Saskatoon.

Photo by Jake Nickel

Kitchener, Ont.

Stirling publishes story of risk and endurance

June 15 was a historic occasion for Stirling Avenue Mennonite Church when it dedicated a book on the 75-year history of the congregation. Lauren Harder, the author of *Risk and Endurance*, has ably placed Stirling Church into its community and wider church context. Coming out of First Mennonite Church and a conference which operated in a largely rural paradigm under strong bishops, the members who formed Stirling were unable to abide by the restrictions of dress and other confining views of the Ontario Mennonite conference of that time.

This dissident group started a new church and took with them a minister, U. K. Weber, who had been forbidden to serve communion to them.

Printing of the book was done gratis



Stirling Avenue Mennonite Church presented copies of its new history to three long-time members and to three families with the youngest adherents. Front, from left: Leona Cressman, Anna Cameron, Ruth Eby. Back row: Bryan and Anita Schroeder Kipfer with Markus, John and Andrea Shantz Neufeld with Micah, and Kevin and Kara Peters Unrau with Micah.

by Waterloo Printing, a company operated by Mike Litwiller, a grandson to U. K. Weber, and long-time church

council member.

Commissioning of the book coincided with baptism and reception of new members. Ten persons joined Stirling and each new members was presented with a copy of the book.

Additional copies were presented to Anna Cameron, Pearl Eby and Leona Cressman who had accompanied their parents to the new church as children in 1924. Three more copies were presented to the youngest adherents as

well: Micah Shantz Neufeld, age two months; Micah Peters Unrau, ten months; and Markus Schroeder Kipfer, three months. It was not clear from the reactions of these young men whether they realized the significance of the occasion.

Risk and Endurance is an apt title to describe the emergence of Stirling Church: it survived many years outside of all conference structures, assailed by numerous religious and secular currents. But its commitment to Anabaptist values endures.—Aaron Klassen

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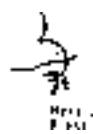


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“Creative, concise, yet profound. Reimer helps us clarify what we believe and why.”—Nathan D. Showalter,
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CANADIAN Mennonite

Summer schedule

In summer, the *Canadian Mennonite* moves to a three-week publication schedule.

The next issues will be dated:

August 4
August 25

The two-week schedule resumes with the September 8 issue.

School notes

Kaufman at Goshen

Goshen, Ind.—Gordon Kaufman, theologian from Harvard Divinity School and Mennonite pastor, lectured for the first time at Goshen College March 27-28. "As Christians we need to re-examine, re-consider and re-construct the basic Christian themes," said Kaufman, an unorthodox thinker who sparks theological discussion. "Our understandings of God and human no longer fit our world." He said that theology needs to be understood as growing out of the imagination. "Our very idea of God," he said, "is an imaginative construct which we ourselves develop so as to organize and guide our lives. All knowledge of God comes to us through symbols, images and analogies." Jo-Ann Brant, chair of the Bible, religion and philosophy department, said, "While his description of the ills of this world is compelling, in the end, by eliminating distinctive truth claims, I find [Kaufman's] ideas do not move me. I find the story and preaching of Jesus Christ the animating spirit in my life. In Christ, I find God incarnate."—From Goshen College release



Kaufman

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Transitions

Births

Enns—to Carly, Carman Mennonite, Man., a son, Ashton Troy Dayne, April 18.

Giesbrecht—to Kimberly and James, Sherbrooke Mennonite, Vancouver, a son, Joshua John, June 24.

Jadischke—to Bonnie and Mike, North Leamington United Mennonite, Ont., a son, Alex Nicholas, June 11.

Kehler—to Tina (Fehr) and Bud, Emmanuel Mennonite, Winkler, Man., a daughter, Emilia Katharina Fehr, June 15.

Klassen—to Carrie and Isaac, Emmanuel Mennonite, Winkler, Man., a son, Xavier Isaiah Gage, June 1.

Lepp—to April and Greg, Steinbach Mennonite, Man., a son, Kade Jamison, June 2.

Neufeld—to Linda and Paul, North Leamington United Mennonite, Ont., a son, Ryan Jonathan, June 3.

Sawatzky—to Rowena and Alvin, Steinbach Mennonite, Man., a daughter, Tracy, June 17.

Schroeder—to Shirl and Brian, Steinbach Mennonite, Man., a son, Aidan Mackenzie, May 8.

van Woert—to Lori and Steve, Grace Mennonite, Regina, a daughter, Hayley Paige, June 11.

Wiebe—to Jennie and Colin, Waterloo North Mennonite, Ont., a daughter, Naomi Marie Krueger, June 9.

Wiens—to Joanita and August, Springfield Heights Mennonite, Winnipeg, a son, Adam Lucas, May 19.

Correction: Dylan James was born to Wendy and John Spenler (not Spenier, as in June 30 issue).

Marriages

Brubacher-Bauman—Merlin and Jeanette, Avon Mennonite, Stratford, Ont., May 31.

Hoepfner-Vanden Berg—Michael (Emmanuel Mennonite, Winkler, Man.) and Angeline, at Burwalde, Man., June 19.

Martin-Bergen—Douglas and Heidi, Avon Mennonite, Stratford, Ont., April 10.

Neufeldt-Kobialko—Bruce and Mindy, Zoar Mennonite, Waldheim, Sask., June 7.

Gilmore-Swartzentruber—Mike and Darolyn, Cassel Mennonite, Tavistock, Ont., June 21.

Deaths

Boehr—William, 87, Zoar Mennonite, Langham, Sask., July 1.

Friesen—Isbrandt, 91, Sargent Ave. Mennonite, Winnipeg, June 28.

Hiebert—Anna, 81, Carman Mennonite, Man., June 17.

Martens—Helene, 90, Springfield Heights Mennonite, Winnipeg, June 21.

Neufeld—Rita, 64, Whitewater Mennonite, Boissevain, Man., June 21.

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

Rempel—Agatha, 81, Sargent Ave. Mennonite, Winnipeg, June 23.

Sawatzky—Helene, 87, Sargent Ave. Mennonite, Winnipeg, June 26.

Baptisms

Avon Mennonite, Stratford, Ont.—Caroline Annandale, Gary Annandale, June 22.

Emmanuel Mennonite, Winkler, Man.—Jennifer Goertzen, Warren Klassen, Cameron Kroeker, Bernice Letkeman, June 8.

First Mennonite, Burns Lake, B.C.—Gill Wiebe, Jamie Shields, Peter Wiebe, June 21.

First United Mennonite, Vancouver—Rob Bergen, Emily Braun, Esther El Haimeur, Holly Neufeld, Aleida Nyman, Janine Tennant, June 8.

Fort Garry Mennonite, Winnipeg—David Friesen, Kathy Peters, Mark Peters, Anne Whitford, June 8.

Hanley Mennonite, Sask.—Karla Froese, David Patkau, June 8.

Rouge Valley Mennonite, Markham, Ont.—Darryl

Drudge, Jolene Lymburner, June 22.

Schoenfelder Mennonite, St. Francis Xavier, Man.—Jeffrey Toews, Jeremy Voth, June 8.

Waterloo-Kitchener United Mennonite, Ont.—Christin Goertz, Michael Janzen, Johanna Penfold, June 8.

Whitewater Mennonite, Boissevain, Man.—David Hammond, Matt Heide, Charlene Neufeld, Ken Sanderson, Freeda Sanderson, June 8.

Winkler Bergthaler Mennonite, Man.—Diane Fehr, Melanie Friesen, Valerie Marshall, Stacy Derksen, Melissa Dyck, Jared Froese, Mark Klassen, Nathan MacKrieth, Edvard Mattner, Joelle Zacharias, June 8.

Zoar Mennonite, Waldheim, Sask.—Rhonda Giesbrecht, Kate Landis Funk, Brittani Bergen, June 8.

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



Barn Raising

August 31 Deadline!

- You helped lay a foundation for the restructured Mennonite Publishing Network. Now it is time to finish the barn—to pay off a key loan of \$1.6 million due August 31.
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Mennonite Church Canada

Audited financial statements available

The audited financial statements for Mennonite Church Canada (year ending January 31, 2003) are now available.

Copies of the statements were available to delegates at the St. Catharine's assembly (July 9-13). Others can download the documents from the MC Canada web site at www.mennonitechurch.ca/events/stcath/index.php.—MC Canada release

Thanks for the Kodak moments!

Dozens of congregations forwarded photos to MC Canada for a welcome presentation during opening night worship at the July 9-13 assembly.

The visuals depict various aspects of congregational life from West (Point Grey Inter-Mennonite Fellowship,

Vancouver Island) to East (Petitcodiac Mennonite Church, New Brunswick). They depict the gamut of activities from egg-roll making to cushion diving!

Thanks to all who responded to the call for photos.—MC Canada release

What if... we hear about a great idea?

Stirling Avenue Mennonite Church in Kitchener, Ontario, has developed a magnetic attraction to this year's assembly theme.

The congregation produced "What if...?" fridge magnets that remind worshippers to reflect on the question throughout the week. Each Sunday a new "What if..." question will be addressed through worship, song and witness.

Kevin Peters Unrau, a pastor at Stirling, said, "We want to find a way to keep the assembly theme, and the larger Mennonite Church body, constantly in front of our

congregation as they go about their daily tasks."—MC Canada release

Prayer requests

- Mennonite Church Canada Witness has just learned that the office space of the Korea Anabaptist Centre in Seoul, South Korea, will not be available after July 31. (They have had free use of the space for a year and a half.) Director Tim Froese writes, "We do not have funds to pay for rent or for a building...in downtown Seoul. We need prayer that God would continue to provide us with a place that is 'free' (our budget is minimal), that is accessible to staff and those we serve, and available on this short notice."

- Native Ministry staff and Mennonite Church Alberta leaders have been in discussion with the pastor at Sikisika First Nations (Blackfoot) in Alberta. Pastor Weaselhead has requested leadership training resources

for his congregation. Pray for the Holy Spirit's guidance on these discussions.

- The Manigotagan Community Chapel in Manitoba, which lost its pastoral couple, Vic and Norma Funk, through financial cutbacks, has since incorporated, and worked at leadership and structures. Praise God for the vision that has been provided and pray for this native congregation as it plans its worship life mission within the community.

- Brian Dyck, Witness worker in Umtata, South Africa, asks for prayers for his colleague, Bishop Kulati, who had what appears to be a mild stroke in June. Pray for restored health and the ability to continue his service.

Mennonite Church Eastern Canada

Missional vision takes shape in 'little things'

Being a "missional church" takes various shapes in MC Eastern Canada congregations,

Ministry to high-risk offenders in Saskatchewan

In Saskatchewan, P2P is a restorative ministry that provides visitation to prisoners, and community support to released offenders, some of them high risk. Jointly sponsored by Mennonite Church Saskatchewan, Correctional Services Canada, and Mennonite Central Committee Saskatchewan, P2P has 2.5 staff, and about 130 volunteers.

These volunteers form the heart and soul of P2P ministry as they visit prisoners and involve themselves in Circles of Support and Accountability for high-risk released offenders.

The first Circle, initiated in Hamilton, Ontario, by Harry Nigh, was an attempt to respond restoratively to the needs of both the community and a high-risk child sexual offender upon his release. Circles comprise several concerned and skilled community members who support the released offender (core member), while holding him accountable for his behaviour. Always our goals are to

prevent future victims and make communities safer, while attempting to successfully reintegrate the core member.

In Saskatchewan, the first circle was established in 1997 in Prince Albert for two core members who still relate to members of this initial Circle. Other circles have been established in Saskatoon and Regina. P2P Circles have supported eight core members.

On June 22, Mount Royal Mennonite Church in Saskatoon hosted a commissioning service for five members of its congregation that form almost an entire Circle. This service was a moving and joyful celebration in a church that has provided many volunteers and staff to the ministry of P2P.

The demand for P2P Circles always surpasses our ability to provide them. The Regional Psychiatric Centre in Saskatoon has requested our Circles for high-risk offenders due for release many more times than we have been able to provide them.

From our leaders

About a week ago, a youth worker in Nipawin requested P2P to provide orientation for people who were interested in supporting a high-risk young offender about to be released. It was a most amazing mix of people. One was a former young offender of aboriginal descent, who shared his journey toward healing. Two others were youth workers from the local high school. One older person represented a First Nations program for youth.

About half were members of Alcoholics Anonymous. These people displayed an amazing spirit of acceptance of this offender. Christ's spirit of restoration and healing was strongly present in all these people.

Dale Schiele, P2P director, Saskatchewan



according to reports in the missions newsletter, *Share the Light*. Often it happens in the “little things” people do.

• Jamie Gerber, pastor at Crosshill Mennonite Church, writes: “A foundational attitude that we are trying to deepen at Crosshill is that we are not here only for ourselves.... While we move slowly toward building a new church facility, we want this foundational attitude to support a structure that joins with God in creating a new world.”

Gerber and Fran Klassen, an elder, report that “our current outreach consists of many ‘little’ things,” such as:

1. Vacation Bible School which is an annual program. The leaders pray, “God, what are you doing in the lives of children? Is there some small way we can help?”

2. In March, 15 members travelled to Honduras as a Mennonite Central Committee Work and Learn team, to help repair retreat centre buildings of the Honduran Mennonite Church. “We were there, not for ourselves, but for people like Ramon, the construction supervisor, for Sadia, the retreat centre manager, for Pedro, the Mennonite pastor, and for all the children we hugged along the way.”

3. Last summer Stan and Fran Klassen celebrated their 25th wedding anniversary by joining a group from Shantz Mennonite to help construct a church building in Thika, Kenya. “Our help purchasing Bibles was just a little thing, but imagine how far those Bible reach when graduates return to their homeland and share the gospel.”

The article concludes: “These are some ‘little’ things we have done across the street and around the world. We only ever do ‘little’ things at Crosshill. God is already at work doing the big things—changing our lives from inside out!”

• In Port Rowan, a new home built entirely by volunteers is expected to raise more

than \$100,000 for MCC’s House Against Hunger program. The building site was donated as a “first fruits” gift by John and Betty Wiebe, members of the Erie View United Mennonite Church.

Representatives of Erie View, Port Rowan Mennonite Brethren and Houghten Brethren in Christ churches coordinated the project. Jeff Neuman (MB church) of Neuman Construction donated his time as construction supervisor. Wray Fick (BIC church), co-owner of the Home Building Centre in Port Rowan, purchased the materials at greatly reduced prices.

A company owned by Mennonites who came from Mexico and their church in Aylmer provided the kitchen cabinets. Most of the trades people donated their time, along with many community volunteers, each doing “a little thing.”

• When Christians set aside their denominational differences to meet “face to face” for fellowship and worship, youth have a real opportunity to come “face to face” with Christ! This is the experience of the Joliette congregation in Quebec, key planner in a youth gathering held every three weeks in the Lanaudiere Region. The event includes singing, *temoignages* (faith stories) and a meditation by a local church leader. The gathering is held in the local Catholic church, with the music done “just like you do it at Joliette.”

Mennonite Church Manitoba

Multicultural leadership training

Leadership Ministry together with Evangelism and Service are planning a Multicultural Leadership Education Program beginning this fall.

Ministry directors John Klassen and Norm Voth have been working closely with the MC Manitoba Chinese, Korean, Laotian, Native,

Spanish and Vietnamese pastors in developing this program. First priority will be given to persons from these congregations, but other MC Manitoba congregations are also invited to send leaders for this training as space permits.

This program is a partnership which includes Associated Mennonite Biblical Seminary, MC Canada through a contract with instructor Maurice Martin, and congregations in MC Manitoba where pastors serve as mentors.

Martin will lecture and lead discussion on “Church and ministry” at the opening session on September 13 at Home Street Mennonite Church. This will be followed by 10 weekly sessions in the congregational setting led by leaders from each group. Martin will lead a full-day closing session on December 6.

The winter session will focus on “Anabaptist history and thought.” Registrations for the fall session must be received by August 20.

Preaching seminar

Leadership Ministries is offering a preaching seminar to MC Manitoba pastors this fall. “Preaching matters” is being offered at three locations: October 25 at Springfield Heights Mennonite Church in Winnipeg, November 1 at Grace Mennonite Church in Brandon, and November 8 at Plum Coulee Bergthaler Mennonite Church.

John H. Neufeld will lead the seminars. All participants must register at least four days prior to the seminar they plan to attend.

Mennonite Church Saskatchewan

Highlights from RJC grad weekend

The Rosthern Junior College Legacy Fund received a boost at this year’s graduation ceremonies on June 22 when

the graduating class presented a cheque for \$2,005.

The baccalaureate service, which reflects the spiritual component of the two-part grad weekend, was held at the Rosthern Mennonite Church in the morning. Several graduates shared their faith stories and other graduating students read scripture around the theme of “Walking on our own with God.”

The graduation ceremony followed in the afternoon in the RJC gymnasium. Vaedictorians Krista Allen and Graeme Rinholm shared fond memories of their years at the school and encouraged the graduates to “be the change you wish to see in the world.”

The day-long celebration followed on the heels of Saturday’s alumni homecoming and the RJC musical on Friday and Saturday.

After the afternoon service, the 2003 graduating class was treated to a banquet and year-end slide show at the Western Development Museum located just outside of Saskatoon. And following the program, the grads returned to the farm of Dale and Roxy Becker for a fireside yearbook signing. Pictures of the events can be seen at the RJC website www.rjc.sk.ca.—From RJC release

Mennonite Church Alberta

Volunteers still needed at Valaqua

Camp Valaqua kicked off the summer camping season with its mini-camp on the Canada Day weekend. Families attend together with their children for the annual event which features all the usual camp activities.

While children aged six to eight go canoeing, hiking, play games, and do nature activities and crafts with their counselors, adults and other children can enjoy relaxation or join in designated activities. Meals and campfire times bring the

whole group together, and children go back to their parents (or grandparents, aunts or uncles) for the night.

The summer theme at Valaqua is "All-time All-stars: Heroes of faith," based on Hebrews 12:1-3. Campers will hear the stories of Bible characters such as Abraham, Joseph, Esther, Hannah and be challenged to be heroes of faith in their our lives.

The camp is still looking for a adult volunteers to help in the kitchen. If you can give a few days to help with the camping ministry, call the office at (403) 637-2510.

There are still spaces available for campers as well. Registration forms are available at www.campvalaqua.com or by calling the office.

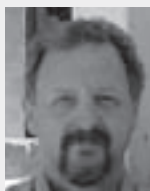
**Mennonite Church
British Columbia**

**Area meetings
will discuss future**

It was decided at the annual sessions in June that the Mennonite Church B.C. Executive would hold four area listening meetings to discuss

Service term

Winnipeg, Man.—Dave Pankratz, who was business manager for Westgate Mennonite Collegiate here, is spending six months with Mennonite Central Committee as a consultant on the Iraq Crisis Response Fund. He is coordinating and evaluating projects in Baghdad, working alongside Edward Miller, MCC Iraq coordinator. Pankratz, a member of the River East Mennonite Brethren Church, earlier spent three years with MCC in Zambia.—MCC Canada



Pankratz

the vision and future of the conference.

The specific locations for these meetings have yet to be determined but the dates have been set: October 8 evening, Abbotsford; October 14 evening, Vancouver; October 16 evening, Chilliwack; October 18 morning, Kelowna.

Churches are asked to choose one session to attend and send their pastors and three to five church leaders. In preparation, each church is asked to work through the

questions listed below either as congregation, leaders, or a delegate group:

1. Does your church sense an ownership of the 1999 vision, goal and value statements that we as conference set for ourselves? If you do feel ownership, how is that reflected in your congregation? In your relationship with other congregations in the conference? In your financial support? If you don't feel ownership, where does our vision fall short? How should it

be refocused?

2. What are the key reasons for an area conference?

3. What is the glue that will hold us together in the future?

4. Where do we go from here? Dare we dream again?

Unless otherwise credited, the articles in TheChurches pages were written by: Leona Dueck Penner (Mennonite Church Canada), Maurice Martin (Eastern Canada), Evelyn Rempel Petkau (Manitoba), Karin Fehderau (Saskatchewan), Donita Wiebe-Neufeld (Alberta), Angelika Dawson (B.C.). See page 2 for contact information.

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AUSTRALIA and NEW ZEALAND
(February 6-26)

MEXICO (March 5-13)

PARAGUAY, BOLIVIA and PERU
(March 23 - April 8)

SEVEN CHURCHES of REVELATION (May 28 - June 8)

ALASKA CRUISE TOUR (June 9-21)

EUROPEAN ANABAPTIST HERITAGE (June 9-23)

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GRANDPARENTS and GRANDCHILDREN
(June 23 - July 5)

EUROPEAN HERITAGE (July 6-22)

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U.S. EXECUTIVE DIRECTOR

Providing oversight and vision.

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.

Familiarity with MCC constituency, strong relational administrative skills, and cultural competency required. Experience with budgeting, administration, pastoring, preferred.

Significant travel time within the United States. Position open July 2004

Application review begins July 2003.
For a full job description contact: Charmayne Brubaker,
717-859-1151, cdb@mcc.org or your nearest MCC office for the full job description.

Employment opportunities

MCC Alberta is seeking qualified applicants for two positions:

ADMINISTRATION AND SERVICE PROGRAM COORDINATOR

Full time position, which includes office coordination, service program and human resources coordination. Candidates need to have excellent interpersonal, communication, organizational and computer skills, and be able to work effectively within a team environment. Non-profit experience is an asset.

RECEPTIONIST

Two-day position. Candidates need to have good computer, interpersonal, and communication skills.

Preferred start date is August 18, 2003.

Please direct application and inquiries, by July 31, to:

Abe Janzen, MCC Alberta
Phone: (403) 275-6935; Fax: (403) 275-3711
E-mail: abe@mccab.org

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

VOLUNTARY SERVICE ASSIGNMENTS

International Guest House, Washington, D.C., a mission project of Allegheny Mennonite Conference, has two openings for assignments, one immediately and one in August. Contact:

International Guest House
1441 Kennedy St. NW, Washington, DC 20011
Phone: (202) 726-5808; E-mail: igh-dc@juno.com

CHAPLAIN

Wanted, part-time, for seniors centre and long-term care facility. For a job description, e-mail admin@scoc.ca Application deadline is July 31, 2003. Mail or fax applications to

St. Clair O'Connor Community
Attention: Debra Stivrins, Executive Director
2701 St. Clair Ave. E., Toronto, ON M4B 3M3
Fax: (416) 751-7315

World Vision Canada (WVC) is a Christian, humanitarian relief and development organization working to alleviate poverty in over 100 countries world-wide. We offer an exciting and stimulating environment where people help make a difference in the lives of children around the world. We are currently inviting and seeking applications for the following positions:

REGIONAL PROGRAM MANAGERS
DIRECTOR, ADVOCACY AND EDUCATION
DIRECTOR INTERNAL AUDIT

Qualified candidates must be able to demonstrate a commitment to the values and goals of the World Vision Partnership. Interested candidates possessing the above qualifications should apply online at <http://www.worldvision.ca>. We thank all applicants for their interest but only those selected for an interview will be contacted.

Housesitter needed for 4-bedroom Oakville home (near Toronto) for month of Aug. All amenities; free rent in trade for light garden and pet care. Phone:(905) 829-5731; E-mail: dmartens@pathcom.com

For rent

Student housing: One room available in a residential area, near Wilfrid Laurier University or University of Waterloo. All utilities included. Available September, 2003. Phone: (519) 655-2141

Student Accommodation - London. Four bedroom townhouse, close to University of Western Ontario. Non-smoking female wanted. Fully furnished except bedroom. Phone: (519) 655-2059

Apt for rent - 1BR single occupancy, in walk-out basement of house near Univ of Waterloo. Partially furnished. Private entrance but shared laundry room. Avail Sep 1. Call (519)885-4408

Basement apartment for rent in Scarborough near bus route. Excellent for a student. Available September 1. Phone: (416) 699-8563



Admission Counselor.

Duties: Work in a team to create and deliver recruitment programs; plan and organize student recruitment events; speak at career fairs, schools, churches and youth groups; provide information to church leaders and guidance counsellors.

Qualifications: ability to interpret and represent CMU programs and vision; skills in relating to youth; excellent verbal and written communication; an undergraduate degree.

Applicants are expected to have a commitment to the church and the mission of CMU.

More information at www.cmu.ca or send resume by August 5 to Susan Warkentin at: swarkentin@cmu.ca

Canadian Mennonite University,
 500 Shaftesbury Blvd.,
 Winnipeg MB R3P 2N2
 Phone: 204.487.3300



Summer Advertising Deadlines

July 21 (for August 4 issue)
August 11 (for August 25 issue)
August 26 (for September 8 issue)

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Bring books to Africa

Strasbourg, France—Africa 2003 participants are encouraged to bring along books to Mennonite World Conference in Zimbabwe. The books will be given to seminaries and Bible schools through the Books for Africa project.

Wes Bergen, Books for Africa coordinator, will assign titles, depending on funds and space available. New textbooks and resource materials are welcomed. People not traveling to Africa can contribute

funds for the project.

Contact Wes Bergen by phone at (316) 283-0369 or e-mail: wbergen@southwind.net.—Mennonite World Conference release

World Lutherans meeting in Winnipeg

Winnipeg, Man.—Helmut Harder and David Wiebe will represent Mennonite World Conference (MWC) at the 10th Assembly of the Lutheran World Federation to be held

here July 21-31. The theme for the assembly is “For the healing of the world.”

Harder, former general secretary of the Conference of Mennonites in Canada, has chaired MWC councils and represented Mennonites in various ecumenical contexts. Wiebe, an MWC General Council member, represents Mennonite Brethren churches in Canada. He is also secretary of ICOMB, the International Committee of Mennonite Brethren which includes leaders from about 20 MB

conferences.

Mennonites in Germany and in France have had dialogue with the Lutherans, and a two-year dialogue is currently underway with Mennonite Church USA. MWC and the Lutheran World Federation have agreed to a two year “study commission” beginning in 2004 on the indictments against Anabaptists in the Augsburg Confession and on other issues.—From MWC release

Asia conference examines globalization

A May 6-8 conference, “Globalization and development in South Asia,” helped Mennonite Central Committee and its partner organizations in Bangladesh, India and Nepal examine globalization and related issues in the region.

Globalization, defined loosely as an increase in activity that crosses national boundaries, affects government policies and individuals’ livelihoods around the world.

Nepalese migrant workers in places like Saudi Arabia and the United Arab Emirates send some \$100 billion home to Nepal each year, making up a quarter of the country’s income. And in neighbouring India, “even in the remotest village we find families possessing electronic items marketed by multinational companies,” notes conference participant Manjula Patnaik, an Indian MCC worker.

MCC organized the conference to help connect people in the region and increase MCC’s own awareness of the issues at play. MCC is sponsoring a series of similar consultations in various regions of the world: a January 2003 globalization conference was held in Latin America, and events are being planned for 2004 in Africa and North America.

The South Asia consultation examined economic aspects of globalization. Although South Asia has had a long history of international trade, the last decade has brought many changes for

countries in the region. Presenters included academics and activists who hold various views on the impacts of globalization. Participants likewise came with differing viewpoints.

Some fear that regional and global power imbalances threaten the livelihood of the poor. Others feel that globalization gives small countries a wider range of

‘Globalization brings mental images of a movement that’s rolling over the earth, flattening everything in its path.’

options and helps poor consumers.

“To many of us in the Third World, the word ‘globalization’ brings mental images of a movement that’s rolling over the earth, flattening everything in its path and leaving in its wake destruction and chaos,” said Derek D’Silva, a Bangladeshi MCC worker. D’Silva heads MCC Bangladesh’s agriculture program, which advises thousands of subsistence farmers.

South Asia has the world’s largest concentration of poor people. Several presenters noted that globalization helps some poor people. It provides jobs and allows access to inexpensive food and consumer goods produced in other coun-

tries. But these benefits are not evenly distributed. For example, while consumers sometimes come out ahead, local producers are hurt.

D’Silva points out that cheap, imported food subjects struggling Bangladeshi farmers to outside competition.

Other topics discussed at the consultation included the impacts of migration on the region, especially the impact of illegal trafficking in women and children for labour and prostitution.

Presenters illustrated many ways that globalization affects countries differently. Economic options for small countries such as Nepal and Bangladesh are limited. These options are determined not only by institutions like the World Trade Organization, but also the policies of large, powerful neighbouring countries, such as India.

While there were no easy answers to the questions and dilemmas posed by globalization, conference participants were able to explore the issues together. Meals and other informal times provided opportunities to continue discussions. MCC workers were challenged to consider how MCC can support people in Nepal, India and Bangladesh who are excluded from or hurt by globalization.—**Ruth Rempel and Maria Linder-Hess**

Ruth Rempel teaches international studies at Canadian Mennonite University in Winnipeg. Maria Linder-Hess is a writer for MCC Communications.

**O God, in restless living
we lose our spirit's peace.
Calm our unwise confusion,
bid thou our clamor cease.
Let anxious hearts grow quiet,
like pools at evening still,
till thy reflected heavens
all our spirits fill.**

**Teach us, beyond our striving,
the rich rewards of rest,
Who does not live serenely
is never deeply bless'd.
O tranquil, radiant Sunlight,
bring thou our lives to flow'r,
less wearied with our effort,
more aware of pow'r.**

— Harry Emerson Fosdick
(*Hymnal: A Worship Book*, #557)

