



C A N A D I A N  
**Mennonite**

**October 20, 2003**  
Volume 7, Number 20

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## What about binational ties?

Feelings are running high over the cancellation of the first joint convention between Mennonite Church Canada and Mennonite Church USA. This binational gathering, planned for Toronto in 2005, was cancelled last March by the Joint Executive Committee of the two churches.

MC Canada's General Board strongly protested the decision, insisting that a shared confession and joint programs (seminary and publishing), as well as mission partnerships, require regular joint conventions (see Aug. 4 report, page 16). MC Canada even offered to meet in the U.S. instead, if MC USA would come to Canada in 2009. The USA Executive Board would not make that commitment.

"According to outraged readers on both sides of the border, this development constitutes a broken promise," stated Everett J. Thomas in his September 16 editorial in *The Mennonite*, the magazine of MC USA. "Others view the action by MC USA leaders, who made the decision about the 2005 location, as parallel to our country's unilateralist foreign policy." Thomas was referring to some sharp letters *The Mennonite* has been receiving on the topic.

To see USA leaders balking at joint conventions in Canada sends a negative message to Canadians, considering all those years Canadians have faithfully made their way to U.S. convention sites. But it also awakens us to the reality of the rapid changes that have taken place on both sides of the border. Since 1999, when the newly merged binational conferences "separated" into Canadian and USA churches, both have become absorbed in their own pressing agendas. What does our partnership consist of at this point?

"Unfortunately there has not been much thoughtful conversation about this presumed partnership during the past five years," noted Thomas. He points to cross-border subscriptions to the two Mennonite Church magazines as an indicator of how binational ties have broken down.

Circulation of *The Mennonite* in Canada has dropped from 1,897 in 1998 to 673 today. *Canadian Mennonite* subscriptions in the U.S. have fallen from 302 in 1998 to 236 today.

"If the experience of our periodicals is an indicator of national identity, then 1997 assumptions about binational partnerships must be revisited," said Thomas. Before resolving the question of conventions, "we first must decide whether we are still one Mennonite Church."

Thomas' formulation of "one Mennonite Church" is a problem. We are two Mennonite churches, identified by the countries in which we live. This is an important fact for the current discussion. When Canadians first proposed this two-country structure, U.S. leaders were appalled by our "nationalism." This was an amusing response, given that the binational structures were driven largely by U.S. national agenda. Canada's plea to transform binational conferences into an equal partnership didn't seem to be heard during those passionate debates about merger and new structures.

Churches on both sides of the border need to do some serious thinking about our future relationship. The Joint Executive Committee will be taking another look at joint conventions as it meets in Vancouver in late October. Is the current impasse simply the logical outcome of both churches being free to pursue their own business? Are we really interested in partnership?—**Margaret Loewen Reimer**

## Peace Sunday

To prepare our thoughts for Peace Sunday (November 9) and Remembrance Day, we begin a two-part series in this issue by Sue C. Steiner. In the first article, Steiner traces the influences which led to her stance as a peacemaker, a stance that subsumes an anti-war position within a larger view of positive peacemaking. See page 6.

The second in the series will focus on the myth of redemptive violence and why we are so attracted to it.

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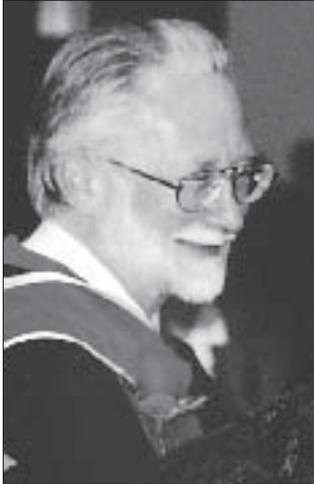
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## Website preview

Get a preview of the next *Canadian Mennonite* before it comes in the mail. Selections are posted on our web site at [www.canadianmennonite.org](http://www.canadianmennonite.org) on the Thursday before the issue date. So you can check out the November 3 issue by October 30.

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Winnipegosis, Man.

## From turkey farm to quilting

**W**hen Henry Klassen retired from his turkey farm in 1994 and moved into town, he worried about what he was going to do with his time. His wife Annie would be able to carry on with most of her activities, including the Sewing Circle at Nordheim Mennonite Church.

“This was a real concern to me. What’s a man going to do?” said Henry.

He accompanied Annie to the Sewing Circle that gathered once a month to make quilts for Mennonite Central Committee. It didn’t take him long to see how he could assist when he saw the women drawing and cutting the patterns.

“I got them a plywood block and a rotary cutter. It was quicker and more accurate,” said Henry. “And they found out I could sew.” Now, 1,820 quilts later, Klassen never wonders what to do with his time.

Although the Sewing Circle disbanded in 1995 because of the advancing age of its members, the Klassens were not ready to pack up their sewing machines.

“We kept on going at our house,” said Henry. “I cut the patches. Annie designs them. Then we pass them on to Annie’s sister, Mary Peters, who sews them together.... Erna Buhler, another sister of Annie, helps us put in the batts. Annie and I put the backing on.”

Ann Bobinski does the quilting. Elizabeth Buhler and Lena Bergen also help occasionally.

“When we have 60 to 70 quilts, we make a trip to Winnipeg and buy more backing material from MCC.”

Henry, 79, has worn out his third cutting mat. He works almost every day cutting pieces at his dining room table. He listens to the radio and watches the birds at the feeder outside the window. Annie, 77, who enjoyed sewing clothes for her four children, works in her little sewing room, matching the pieces for colourful quilt tops.

“It gives us some satisfaction knowing we are working in the kingdom of God, doing something useful,” said Annie.

Blankets shipped to Muslim countries can no longer bear the MCC inscription, “In the name of Christ.”

But “God knows why we are doing it,” said Annie. “It’s a double testimony if they know, but the quilts will warm them just as well even if they don’t know.” Having visited a niece in Africa, the Klassens know that even in warm countries it becomes cold as soon as the sun goes down.

The quilts are a ministry at home as well.

“Mary, who sews them together, has a crippled back and arthritis.... Even though she is in constant pain, she sews,” said Anne. “She thanks God every day that she can do this.”

Ann Bobinski, a Ukrainian woman, became a church member through her involvement in quilting. She is also active at the summer camp operated by the church. Church members and community people donate fabric.



Photo by Evelyn Rempel Petkau

**Henry Klassen cuts patches for a quilt top while Annie watches.**

When Klassen has cut all the patches that he can from a piece of fabric or a discarded pair of pants, he passes the remnants on to an aboriginal woman for her projects.

“You don’t need to be healthy to feel useful,” said the Klassens. “This is something we can do.”—**Evelyn Rempel Petkau**

Water Valley, Alta.

## Campers are the true teachers

**N**ever having gone to camp before, I came to Camp Valaqua this summer full of expectation—and fear. I have been a Christian for four years and have heard over and over about the life-changing experiences that happen at Christian camps.

My tensions grew until the first week when a group of young men came to my cabin. Little did I know that they would be the ones changing my life. Week after week, groups of boys 8-16 years old passed through my cabin. Each time, they gripped my heart and taught me something about life, love and the nature of God.

My Cabin 1 group of 13-year-old boys was the hardest and I was convinced I would not make it through alive. My campers were fighting and teaming up,

keeping me up all hours of the night. Once I stopped and really looked at them, however, I no longer saw a group of boys trying to prove their popularity, skill in sports, or worth as human beings.

I saw a group of young men growing up in a harsh world, with circumstances that no 13-year-old should have to go through, ever. I saw the present and the future of the church—the future of the entire world. It was golden.

I realized then that Camp Valaqua does not exist to produce Christians, but to plant and nurture seeds, build up men and women who will change the world. If all 13-year-olds have as much perseverance, courage and potential as the ones I was taught by that week, I think the gospel message is in good hands.

—**Andrew Love**

Hanover, Ont.

## Sunday school teacher for 55 years

**B**etty Grove, a member of Hanover Mennonite Fellowship, has taught Sunday school for 55 years. She began teaching when she was 16, at Poole Mennonite Church, her home congregation.

She taught until 1999, when several small strokes indicated that she could no longer handle the task.

"I quit when more young folks took over," she says. "Anyhow, it was about time to sit back and enjoy an adult class." When I remarked on her investment of 55 years, she exclaimed, "If I had done it for pay, my, what a pension I'd have!" She added, "But I have experienced more blessings in doing it without pay."

Voluntary service is in Betty's blood. Before she was married she did a year of VS in Meadville, Pennsylvania, an experience that included teaching Sunday school.

Betty, who is from a traditional Amish-Mennonite home, is a grade eight graduate. She attended Wellesley Bible School for three years during the winter months, and later went to Eastern Mennonite College for one year. She has always learned through constant reading.

At EMC she met Joseph Grove. They were married in 1957 and moved to London, Ontario, where Joe was pastor at the King Street Mennonite Church and worked at the London Rescue Mission. Betty taught Sunday school when she wasn't needed as a cook at Egerton Private Hospital.

Later the Groves moved to a dairy farm near Hanover.

One of Betty's greatest joys in teaching has been the relationships she developed, both in Sunday school and Vacation Bible School. It gives her great satisfaction to meet people at Poole who remember her as their teacher.

Marg Berg, a younger teacher at Hanover Mennonite, says that Betty "bonds well with children. Her ener-

getic approach always created lively classes. Her enthusiasm is contagious. She treats children as individuals, knows their likes and dislikes and teaches to that. She is very accepting of kids and their behaviour."

Betty and Joe continue to enjoy having children and youth visit them in their retirement home in Hanover.

What challenges did she face?

"When there were so many children and not enough space," said Betty.

She remembers an especially challenging session soon after a couple in the church, and their granddaughter, were killed in a collision. A friend of that child was in Betty's class.

The friend asked: "Can we still pray for her?" Tears came to Betty's eyes as she recalled the event, and how she reassured the class, "Yes, we can still pray for her."

What has changed? Betty remembers that males and females used to be taught in separate classes. Sunday School picnics would bring the boys and girls together. She believes it to be a positive change that Sunday school these days is co-educational.

"Betty has been able to use what we might consider to be outdated material, and make it interesting for kids," said Berg. "She still uses the flannel board, and keeps their interest without using modern technology. She probably wouldn't know how to run a video."

Betty says her primary goal in teaching was that her students would "accept Christ as their saviour." She remembers someone asking a small girl in her class, "Who is your teacher?" The girl replied, "I think it's Jesus."

Betty muses, "I wonder what made her say that?"—

**Maurice Martin**

Saskatoon, Sask.

## Teachers don't have all the answers

**C**ornie Peters is 81 years old and still teaching Sunday school.

Although the retired farmer has occasional doubts about his volunteer position at First Mennonite Church here, he enjoys all aspects of his role.

"I wonder sometimes how effective my teaching is," he says.

But the rewards of leading a class outweigh his concerns.

Presenting the lesson on Sunday morning is by far his

favourite part. He also enjoys the preparation, and spends a lot of time getting ready for the class.

"If the class gets half of what I did in just preparing the lesson, they're getting a lot," he says.

Even so, he doesn't always feel prepared. Like any good teacher, when he gets a question for which he doesn't know the answer, he opens it up to the rest of the class. Lots of times, he says, the other adults have the combined wisdom needed to supply the answer.

As Peters looks back on his years of teaching, he believes he had the most impact with teenagers at Hanley Mennonite Church. Teens,

he notes, are at that place in life where they are searching and trying to figure things out. Peters hopes that in his humble way he has made a difference in their lives. Every teacher leans towards that same hope.—**Karin Fehderau**

### Portraits of Christian educators



Grove



# Why I am a conscientious objector

*In preparation for Peace Sunday on November 9, we offer a two-part series by Sue C. Steiner based on sermons she has preached at Waterloo North Mennonite Church. The first article traces the influences that led to her convictions about peace. The second will focus on the myth of violence in today's culture.*

I am a middle-aged woman, a citizen of both Canada and the USA. It is extremely unlikely that I will ever be drafted into the military service of either of these countries.

At the same time, I hold another kind of dual citizenship entirely. I am a citizen of Christ's kingdom. And so I have in fact been inducted into an army—the army that sheds no blood.

Clement of Alexandria, a church leader 1,800 years ago, said it like this: “Christ with his blood gathers the army that sheds no blood.... We Christians are a peaceful race, bred not for war but for peace.”

So, since I am part of this army, I thought it would be a good exercise to fill out a Peacemaker Registration Form, a record of my conscientious objection to participating in war. The form, circulated by Mennonite Central Committee, is based on questions the U.S. Selective Service System uses in the event of a draft.

Here are the questions:

- 1) Describe your beliefs which are the reason for your claiming conscientious objection to military service.
- 2) Describe how and when you acquired these beliefs.
- 3) Explain what most clearly shows that your beliefs are deeply held.

I realized that the first question is not the most authentic place for me to start. My commitment to Christian peace-

making did not start with a set of beliefs. Rather, it started with a family and a faith community who lived out a set of beliefs...not perfectly, but clearly enough that I absorbed them and it became thinkable to espouse them for myself.

## How I acquired these beliefs

I grew up in the heartland of the Franconia Mennonite Conference in Pennsylvania in the 1950s, having been born shortly after World War II ended. During that war, three of my much older cousins had registered as conscientious objectors and spent time in Civilian Public Service camps—working in forestry and soil conservation in out-of-the-way places.

One of them nearly died from an infectious disease and I wonder if that experience bred in him the patience and calm which was later his hallmark as a church leader.

Another CO cousin was my next door neighbour. Later I found out that my Mom wrote a letter of encouragement to him weekly, while also writing frequently to the neighbour on the other side who was drafted into the army.

Our church community of 500 souls was bound together by our singing, our praying, our understanding that we were “in the world but not of the world.” We were bound together by an understanding that when Jesus said, “Love your enemies” in the Sermon on the Mount, he meant for us to live it out in the public realm now—even if our Lutheran and Reformed neighbours didn't see it that way.

We espoused vocational pacifism—the sense that we Mennonites, Brethren in Christ, Church of the Brethren and Quakers were called to say NO to



military service—even if our Lutheran friends were called to fight wars which our society believed to be just.

In those post-war years, we also espoused mission and service to the larger world. My heroes were people who volunteered for relief work in Europe, as well as relatives who went into Christian service in England and Cuba. Mennonite Central Committee was a very big deal—my mother's Uncle Will travelled widely for MCC beginning with a trip to the Middle East in 1919 to check out relief work possibilities (even before MCC was formed).

Three books that our family owned fascinated me. I liked one called *The Franconia Mennonites and War* because it had pictures of my three cousins. I liked *Coals of Fire* because it had true stories of people who had practised nonviolent responses throughout history. I liked *Henry's Red Sea*, the story of Russian Mennonite refugees escaping on a train through East Germany after World War II.

All three books were written in the 1950s to keep teaching what was called "the peace position" to Mennonite children and youth.

One of the greatest gifts my family and church community gave me was the clear sense that we were called to be set apart from our larger society in some ways. My Dad's feed mill, for instance, didn't put a float in the Fourth of July parade. (He thought the parade was too militaristic, with a tank or two or other military equipment.)

I came into my adolescence with the clear sense that we belonged to another kingdom besides the USA. Being conscientious objectors to war was one manifestation of this.

One author claims that: "Christian pacifism emerges from a close-knit and converted way of life....its nonviolence is an outgrowth of discipleship." That fits with my growing up experience.

When did I become a Christian pacifist for myself? Probably at the age of 22 when I came to Canada to be with Sam Steiner, a draft resister from the Vietnam War.

When did I come to understand that all Christians are called to be peacemakers—that conscientious objection

to war is the rock bottom NO that is part of a larger YES?

Maybe when I grappled with John Howard Yoder's book, *The Politics of Jesus*, in the 1970s. For sure when I wrote a book for teenagers in the early 1980s called *Joining the Army that Sheds No Blood*.

I still believe the Sermon on the Mount is a subversive text, but I no longer raise it high up above the rest of the New Testament as some sort of "proof text" for the peace position. Nor would I any longer say so easily that some Christians are called to be pacifists while others are called to fight in "just wars."

That's just a little too convenient.

### What do I believe?

I believe peace is God's intent for humanity and this intent shines all through the biblical record—from Genesis to Revelation.

I believe God's intent shines through most particularly in Jesus. I believe nonviolent love was an unmistakable characteristic of Jesus' life and teachings. I believe Jesus' nonviolent way of confronting evil—which culminated in his death and resurrection—has brought about our peace with God.

I believe Jesus' nonviolent death—together with God's raising him to new life—has already dealt the death blow to the principalities and powers of this world. Thus, I believe Jesus' atonement holds within it the key not only to peace with God but also to peace between people and between people groups.

I believe that peacemaking—God's and ours—is at the very heart of the Gospel. The dove of peace belongs at the very centre of the cross.

I believe that Jesus' life, death and resurrection demonstrated that attempting to overcome violence with violence is not God's way. I believe that since God has chosen to make peace nonviolently, we are called to do likewise.

I believe that we cannot cleanse blood with blood...unless that blood is the life of Jesus, given for our world.

In articulating these beliefs, I cannot really improve on the *Confession of Faith in a Mennonite Perspective*, Article 22 (see next page).

In the weeks following September 11, I've been encouraged by letters sent to the Mennonite Church USA from the global Mennonite church. A letter came from leaders of Mennonite World Conference after they had travelled through Congo, where Anabaptists and the rest of the population have been suffering the effects of war, economic collapse, political crisis and more than two million deaths.

This letter said: "Those we meet ask us to assure you of



**I came into my adolescence with the clear sense that we belonged to another kingdom besides the USA. Being conscientious objectors to war was one manifestation of this.**

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their fraternal love and fervent prayers. These same sisters and brothers also ask if you are keeping your eyes fixed on Jesus Christ. They encourage you to seize this opportunity to reinforce your proclamation of the Gospel of peace.”

And from the church in Colombia: “Creation is crying out with birthing pain, and we, the global family of faith, groan with it, waiting for redemption. God is inviting us to be birth parents of the new history where evil is overcome by good, where the enemy is loved, where we can all live without fear, and where nations respect the human dignity of all people on earth.”

I draw us finally to a section of our congregational covenant: “We commit ourselves to making visible God’s kingdom by calling people to faith in Christ.... and by promoting peace and justice in God’s world.”

One of the 17 people preparing for membership at Waterloo North noted this statement with amazement. He has been part of a variety of churches but had never heard a church commit itself to this before.

Listen with new ears:

*We commit ourselves to making visible God’s kingdom.* In other words, we commit ourselves to dual citizenship. We commit ourselves to finding those ways where we are called to be different from our surrounding society so that Christ’s coming, nonviolent reign can be evident even now.

*We commit ourselves to making visible God’s kingdom* by calling people to faith in Christ. In other words, we invite others to join us in this dual citizenship. We invite others into an alternative community which is strong, discerning, welcoming...not selfish, not greedy. We commit ourselves to supporting those who make radical lifestyle decisions as a

way of living out their dual citizenship.

Out of the life of our community, *We commit ourselves to making visible God’s kingdom* by promoting justice and peace in God’s world. We commit ourselves to being aware of the needs in our own community and finding ways to respond. We commit ourselves to hearing the voices of our sisters and brothers in the global church.

Conscientious objection to participating in war is the bedrock NO which is part of the much bigger YES of Christian peacemaking. It flows out of a community that espouses its dual citizenship. It’s a natural outgrowth of a community of discipleship. Perhaps it cannot even be sustained apart from a community of disciples.

To the third question on the Peacemaker Registration Form: “Explain what most clearly shows that your beliefs are deeply held,” I simply say: “I commit myself to Jesus Christ, and to a community of disciples who make visible God’s kingdom.” Amen. So be it.—**Sue C. Steiner**

*The writer is pastor of Waterloo North Mennonite Church in Ontario and chair of the Christian Formation Council of Mennonite Church Canada. The above is from a sermon she preached on Peace Sunday 2001.*



## Peace, justice and nonresistance

The following is Article 22 in *Confession of Faith in a Mennonite Perspective* (1995).

**W**e believe that peace is the will of God. God created the world in peace, and God’s peace is most fully revealed in Jesus Christ, who is our peace and the peace of the whole world. Led by the Holy Spirit, we follow Christ in the way of peace, doing justice, bringing reconciliation and practicing nonresistance even in the face of violence and warfare.

Although God created a peaceable world, humanity chose the way of unrighteousness and violence.<sup>1</sup> The spirit of revenge increased, and violence multiplied, yet the original vision of peace and justice did not die.<sup>2</sup> Prophets and other messengers of God continued to point the people of Israel toward trust in God rather than in weapons and military force.<sup>3</sup>

The peace God intends for humanity and creation was revealed most fully in

Jesus Christ. A joyous song of peace announced Jesus’ birth.<sup>4</sup> Jesus taught love of enemies, forgave wrongdoers and called for right relationships.<sup>5</sup> When threatened, he chose not to resist, but gave his life freely.<sup>6</sup> By his death and resurrection, he has removed the dominion of death and given us peace with God.<sup>7</sup> Thus he has reconciled us to God and has entrusted to us the ministry of reconciliation.<sup>8</sup>

As followers of Jesus, we participate in his ministry of peace and justice. He has called us to find our blessing in making peace and seeking justice. We do so in a spirit of gentleness, willing to be persecuted for righteousness’ sake.<sup>9</sup> As disciples of Christ, we do not prepare for war, or participate in war or military service. The same Spirit that empowered Jesus also empowers us to love enemies, to forgive rather than to seek revenge, to practice right relationships, to rely on the community of faith to settle disputes, and to resist evil without violence.<sup>10</sup>

Led by the Spirit, and beginning in the church, we witness to all people that violence is not the will of God. We witness against all forms of violence, including war among nations, hostility among races and classes, abuse of children and women, violence between men and women, abortion and capital punishment.

We give our ultimate loyalty to the God of grace and peace, who guides the church daily in overcoming evil with good, who empowers us to do justice, and who sustains us in the glorious hope of the peaceable reign of God.<sup>11</sup>

<sup>1</sup>Genesis 1-11. <sup>2</sup>Isaiah 2:2-4. <sup>3</sup>Leviticus 26:6; Isaiah 31:1; Hosea 2:18.

<sup>4</sup>Luke 2:14. <sup>5</sup>Matthew 5:44; 6:14-15.

<sup>6</sup>Matthew 26:52-53; 1 Peter 2:21-24. <sup>7</sup>1

Corinthians 15:54-55; Romans 5:10-11;

Ephesians 2:11-18. <sup>8</sup>2 Corinthians 5:18-21.

<sup>9</sup>Matthew 5:3-12. <sup>10</sup>Matthew 5:39; 1

Corinthians 6:1-16; Romans 12:14-21.

<sup>11</sup>Isaiah 11:1-9.

## Kreider's story highlights war years

Robert Kreider, *My Early Years: An Autobiography* (Pandora Press, 2002).

**O**n April 10, 1946, Robert Kreider, a 27 year-old Mennonite Central Committee worker, found a cluster of Russian Mennonite refugees huddled in a shattered apartment building in Berlin. This encounter initiated the resettlement of thousands of Mennonite refugees to South and North America by MCC.

In this book, which covers his life up to 1952, Kreider calls this experience his baptism as an MCC worker. But he offers many more episodes which make his story interesting reading for Mennonites of all types.

Kreider, of Swiss Mennonite origin, grew up in Illinois and Indiana. When his parents shifted from the "Old" Mennonite Church to the General Conference, Kreider moved with them. He studied at Bethel College where his father taught, and continued his studies at the University of Chicago together with other young Mennonites.

During World War II, Kreider became a leader of Civilian Public Service, the agency through which conscientious objectors performed alternative service in the United States. In 1946, barely one month after his wedding to Lois Sommer, MCC sent him to Europe to work with a coalition of relief agencies helping rebuild Europe.

This autobiography opens with a refreshing overview of the Swiss-American stream of Mennonites, and candid introductions to his parents' families. His memories from his childhood are rich with episodes and personalities that shape a boy's worldview.

In his service with CPS and then MCC, Kreider became a trusted co-worker of powerful Mennonite leaders such as Harold Bender, Orié Miller and C.F. Klassen. He observes from close range prominent leaders in

government, military, academia and churches. He is at the forefront of a generation of students and MCC workers who shaped the organizational expansion and moral rejuvenation of North American Mennonites after World War II.—From review by **Peter Rempel**

*The reviewer, from Winnipeg, is Mennonite Church Canada Mission Partnership facilitator for Europe and Africa.*

## Menno Singers joins with Ukrainian choirs

**T**hree of Menno Singers' four concerts this season are cooperative ventures with other choirs. Menno Singers is based in Kitchener, Ontario.

On November 2, the choir will host two Ukrainian choirs from Toronto—Vesnivka Choir and Toronto Ukrainian Male Chamber Choir—for a Canadian premiere of Roman Hurko's *Requiem for the Victims of Chornobyl*. Hurko is a Ukrainian composer and stage director in Toronto.

This concert will take place on November 2 at 3:00 p.m. at St. Matthews Lutheran Church in Kitchener. Menno Singers will also perform *Peaceable Kingdom* by Randall Thompson. The Ukrainian choirs, conducted by Kvitka Kondracki, will perform *Sacred Songs* by A. Hnatysyn.

On November 22, the choirs will repeat the *Requiem* in Toronto as part of a service to commemorate the 70th anniversary of the famine genocide in the Ukraine, under Stalin. The venue is not yet confirmed.

Menno Singers is in the second of a three-year Trillium grant to build choral community through joint concerts. In 2002 the choir performed Mozart's *Vespers* with the Waterloo Chamber Players. In April, 2003, it performed Mendelssohn's *Elijah* with Mennonite Mass Choir and the Kitchener-Waterloo Symphony.—From Menno Singers release

## Biblical movies

**S**ince movies began, there have been films about the Bible. Already in the 19th century, Christian filmmakers depicted the life of Christ for evangelistic purposes. Soon after, Hollywood began producing biblical epics.

Ken Ristau, film critic for *ChristianWeek*, reviewed the Bible on film in the August 5 issue. One of the best-known Hollywood epics is *The Ten Commandments* which came out in 1956, starring Charlton Heston as Moses. A relatively recent movie based on the Old Testament is *King David*, starring Richard Gere.

Other Hollywood movies of the 1950s and 1960s based on the Bible include *Quo Vadis* and *Barabbas*. Set in "biblical times" are epics such as *Ben Hur*, *The Robe* and *Spartacus*.

In the 1990s, several American and European companies produced 10 movies based on the Old Testament, called "The Bible Collection." The first one, *Abraham*, starred Richard Harris, with Barbara Hershey as Sarah.

This movie, along with *Joseph*, *Solomon* and *Esther*, are the best films in the series, according to Ristau. These movies are "traditional," with some dialogue right from the biblical text.

The favoured topic of filmmakers has been Jesus, from *The Passion Play of Oberammergau* (1898) to *The Passion* (Mel Gibson's upcoming release).

The most controversial, and most thought-provoking, movies on Jesus include *The Gospel According to St. Matthew* (director Pier Paolo Pasolini, 1964), *Jesus Christ Superstar* (Norman Jewison, 1973), *The Last Temptation of Christ* (Martin Scorsese, 1988), *Jesus of Montreal* (Denys Arcand, 1989).

The most revered production is probably Franco Zeffirelli's *Jesus of Nazareth* (1977), a staple of television's Easter line-up. Other popular Jesus films include *The Greatest Story Ever Told* and the recent *Jesus: The Epic Mini-Series*.

Three other movies that stand out, according to Ristau, are *A.D.*, a sequel to *Jesus of Nazareth*; *The Visual Bible: Acts*, a word-for-word dramatization; and *Peter and Paul*, starring Anthony Hopkins.

## Letters

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

### Round pegs and square holes?

The three stories on native ministries (Sept. 8, pages 4-5) brought to mind a disturbing contradiction. Why is it that after 400 or so years of Christian ministry to aboriginal people and millions of dollars spent, there is not one self-governed and self-supported aboriginal church in Canada? If you know of one, please let me know. If our gospel enterprise were a business, we would fire our CEO and go bankrupt. Eric Olfert writes, "The Navaho...the Cree...the Blackfoot are coming!" Where?

Christians have neglected to address some hard questions and get beyond issues of poverty, oppression and genocide. The gospel message, as interpreted, does not fit aboriginal culture. Notions of God, leadership and social relations are culturally based.

The Christian message is rooted in agrarian culture—the master-peasant relationship—and so we turn to God for leadership, direction and salvation. Aboriginal culture does not share this ethos. It is based on a hunting and

gathering culture that is very different.

In order for the "gospel to sweep through aboriginal society," there needs to be more than "new models." There needs to be a radical, critical analysis of the cultural contradictions. Round pegs don't fit into square holes. We need to make the holes round.

—**Douglas Durst, Regina, Sask.**

### Why can't church take a stand?

We support Sven Eriksson, Mennonite Church Canada denominational minister, in his article on same-sex marriage (Aug. 4). We also uphold our Confession of Faith on marriage as a covenant between one man and one woman for life. God created man and woman and it was good. They were physically created for each other.

We are disappointed at the criticism that was directed toward Sven's article. Why is it that when one takes a stand which we believe to be biblical—for example, "defending the present definition of marriage" or that "homosexuality is a sin"—we are accused of not loving or showing grace? We believe that it is not a matter of not loving the sinner (as we all are) but of not loving the practice or the sin.

Why do we need to keep on dialoguing? Can we never come to the point where we can take a stand? We are becoming more and more accepting of the world and worldly practices, all under the disguise of "love."

—**Edgar, Ruby and Dwayne Harder, Denholm, Sask.**

### Appreciated tone of editorial

I commend your editorial, "A divisive debate" (Sept. 8). Your treatment of the same-sex marriage debate was rational and calm, without picking a side. I am disappointed that this debate (like many others) so quickly dissolves into polarized, intractable positions untouched by thoughtful questions or humble seeking.

This is what I found most refreshing in your editorial—the spirit of genuine truth-seeking. Too often we, the church, try to treat uncomfortable symptoms by abrupt amputation, a poor option if we are the body of Christ. Thank you for shining the light of dispassionate reasoning into the dungeon of this divisive dispute.

I would have included more about minority rights from a secular perspective. We Mennonites are a minority and we might want to remember that as we castigate other minority groups. The tyranny of the majority can be oppressive when we speak publicly about our anti-war stance and other unpopular views.

So stand firm and carry unfettered the torch of honest inquiry.—**Richard Albrecht, Kitchener, Ont.**

### Serious questions about same-sex marriage

In the September 7 editorial, we are encouraged to do "some serious thinking" and to "ask the difficult questions" about same-sex marriage. One of the challenges is identifying the baselines for constructive discussion.

Assumptions need to be examined, such as the assumption that homosexuality is similar to the issues of women in church and of slavery.

On women, it is clear that scripture reflects the culture but also speaks for transformation of culture. The direction of scripture can be discerned. Men and women are both created in God's image, both are given dominion, both are blessed. There is Jesus' full

### Pontius' Puddle



inclusion of women and the apostolic affirmation of oneness in Christ (e.g. Galatians 3:26-28).

On slavery, the direction is toward liberty in what God does for enslaved Israel and in calling Israel to act accordingly. This direction is strengthened in the New Testament (e.g. I Corinthians 7:21-23, Philemon 15, 16). This is the gospel in redemptive relation to culture.

On the sexual relationship, scripture clearly calls people to God's intention: "in the image of God he created them, male and female he created them" (Genesis 1:27; Mark 10:5-9). In their difference as well as their likeness, man and woman reflect God and are not simply interchangeable. The fullness of humanity is found in the union of both.

Is there a line in scripture in support of the homosexual relationship? There is a consistent direction: marriage is affirmed for man and woman. Homosexuality represents a falling off from God's purpose. Homosexuality throughout scripture appears in prohibition. This is surely not to be overlooked in interpretation.

Another assumption by some is that the church has nothing to say to society on same-sex marriage. This

appears to rest on an assumption that marriage is a societal or legal convention. Similarly, some seem to think sex is merely a personal matter and can easily be separated from marriage.

As citizens, surely we speak up not only for our own interests but to discern what will benefit those around us. Where is the wider awareness that takes into account the integrity of the family and of children who make up the coming generation? The data is only increasing that says it is important for children to grow up in a stable family with a mother and father (recognizing that is not always possible).

Certainly civil rights and benefits should apply to the homosexual community, but let's not confuse this with marriage and discount the rights of many more people. To endorse the homosexual relationship as marriage is to confuse several things—that sexual identity is simply given and that there is no distinction between the homosexual relationship and that of a man and woman in marriage.

Is what we do with our sexuality simply determined like race? If sexual identity is realized in the context of nurture and choice, this assumption falls apart. No society in history ever

recognized a homosexual relationship as marriage. There is a distinction to be made in accord with God's purpose in creation.—**Ben Wiebe, St. Catharines, Ont.**

### Henri Nouwen lived with sexual 'wound'

I agree with Erna Goerzen that grace can bring healing (Sept. 22 letter). Henri Nouwen decided again and again to keep living with the wound of homosexuality.

Philip Yancey writes in *Soul Survivor*: "Michael Ford, Nouwen's biographer, said, 'I came to realize just how central Nouwen's long-repressed homosexuality had been to his struggles and how it had probably been the underlying stimulus for his powerful writings on loneliness, intimacy, marginality, love, and belonging.'"

"He did not promise a way out of loneliness, for himself or for anyone else. Rather, he held out the promise of redemption through it.... The pain forced him to God, where he discovered and rediscovered a source of strength 'from someone who holds me, who loved me long before I came into life, from someone who will love me

**Continued on page 12**

## The Quaker connection

Here's a tip: when something is offered to you for free, be humble. Accept first, ask questions later.

That's what I did, along with a colleague of mine, when our administrator asked if anyone would like to attend the Mennonite secondary educators conference in Chevy Chase, Maryland, at the beginning of October.

The speaker was Parker Palmer. We expected to hear one of the foremost Christian educators in North America—and we did. But he was anything but grave in his delivery. In fact, we heard some great jokes. Palmer realized the value of humour in connecting with a Mennonite audience.

He shared a few Quaker classics. These included his marketing idea for Quaker institutions: selling a CD filled with great Quaker silences—George Fox being silent in 1634, William Penn while serving as governor of Pennsylvania, and so on. His other idea was even better:

the Quaker flashlight. When you flick the switch, you don't see anything, but you know it's glowing on the inside.

Now that we were warmed up, we



Mennonites decided to work on our peace church brother. Palmer had mentioned, "Your four-part singing was so good that I almost converted to Anabaptism." Picking up on this revealing statement, our song leader said, "To help in brother Palmer's conversion, we should turn to the one

hymn that is most likely to do it. You don't even need to turn to it. You know the number."

After our singing of "606," one of the conference organizers got up to introduce Palmer.

"During the hymn," he said, "Dr. Palmer leaned over and said, 'You've got me.'" The speaker paused for a moment as he savoured the punch line: "But then he was speechless for a long time, so he must have reverted to his original Quaker tendencies."

That one brought down the house. It also reminded the 500 teachers and administrators in attendance that life is too wondrous to be serious, too short to be full of ourselves.

As Palmer said, as he playfully reminded us not to become too entrenched in our Mennonite self-consciousness: "Just remember that the only difference between a rut and a grave...is dimension."

**Nouwen** *From page 11*

long after I have died.”

His brother, who for many years headed up the largest Dutch tourist association, told of sitting at Henri’s funeral and hearing people from many countries speak of Henri’s impact on their lives.

“I realized that compared to Henri, I have nothing,” he said. “And as I sat there listening the difference became clear—Henri had God.” Then in a humble spirit he told of the changes he was now making in his own life, to restore a relationship with the God whom Henri knew so well. Perhaps Henri wasn’t such a misfit after all.

—Paul Landis, Carstairs, Alta.

**Grateful to writers**

I commend the writers of two articles in the September 22 issue: the letter by Erna Goerzen from Didsbury, Alberta (“Need more on how grace can bring healing”), and “Following Christ in life,” a leader’s column by Chris Arney (page 36). God bless them.

—Harold Widrick, Baden, Ont.

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# Report from Nairobi

*The following is from a September update by Werner and Adelia Neufeld Wiens who are teaching at Rosslyn Academy in Nairobi, Kenya. The Wienses, including teenage children Caleb and Ellen, are from Winnipeg and are Mennonite Church Canada Witness associates.*

**P**robably the greatest gift of our experience here at Rosslyn continues to be the incredible diversity of people. Our students come from nations all around the globe, and our staff is a mix of Americans, Canadians, Australians, Kenyans, Ethiopians, and Koreans. Add to that the diversity of our denominational backgrounds, and even people of different religions in the student body, and you can imagine that the chatter is sometimes mind-boggling.



A highlight for Werner this summer was to stand in as godfather at the confirmation service of one of his students. We are often humbled to see how God moves in our lives as well as those we work with. Adelia is thriving...teaching as well as planning chapels.

Caleb is playing goalkeeper with the JV soccer team. This is a heavy school year for him, but he seems to be doing well. He contracted malaria after our June trip to the coast, and then had a relapse several weeks later. We are so grateful that he was able to recover

fully through the help of friends.

Ellen has taken up horseback riding lessons (English saddle!) and loves it. She is never bored, always finding friends or craft activities to keep her busy. She also had her health issues over the summer, with bronchitis and then asthma (a first for her), but she seems to be doing well now.

Our school has been hit by several deaths amongst the Kenyan staff. A long-time Rosslyn carpenter died a few weeks ago of AIDS, and the younger brother of a good friend of ours died unexpectedly of malaria/typhoid. For Kenyans, there is no life insurance cushion and few death benefits. In the midst of all this, the certainty that God will help is both amazing and energizing. Africans truly do believe that death is an occasion for seeking more life!

We had a quiet and rejuvenating June. With July first came our visitors—Evelyn Peterson, a Westgate teacher who Werner worked with, Dave and Essie Bergen from Steinbach, and Dean Peachey from Winnipeg.

Is this the place where we should stay for a few more years? This is the question that has dominated the last year. We have decided that we will renew our contracts. This decision has given us great peace. It’s become clear to us that while we’re not perfect and this school is not perfect, we do have something to share and learn here.

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Winnipeg, Man.

## Installation marks historic moment at CMU

**O**n September 28, Gerald Gerbrandt was installed as Canadian Mennonite University's first president. The event marked the final step towards full integration of the three founding colleges.

When Canadian Mennonite Bible College, Concord College and Menno Simons College merged three years ago, each college maintained its own presidency. Gerald Gerbrandt, former president of CMBC, began his duties as CMU president this fall.

Approximately 500 people attended the afternoon service at Portage Avenue Mennonite Brethren Church.

Reflecting on his childhood years in Altona, Manitoba, Gerbrandt said he never thought that one day he would become president of a university—proof, he quipped, that “God has a sense of humour.” He explained his vision of CMU as “a university of the church for the world,” a place for “careful, systematic thinking about all aspects of life.”

Special speaker at the event was Stanley Hauerwas, well-known scholar who teaches theological ethics at Duke University Divinity School. His topic:



**CMU president Gerald Gerbrandt is congratulated by Emöke Szathmáry, president of the University of Manitoba, after his installation on September 28.**

“On milk and Jesus.”

“You’ll be tempted to be just another university with a Mennonite difference,” he said. He encouraged CMU to build a radically different institution in which the difference that Jesus makes will “necessarily go all the way down” into every facet of the university.

Among those bringing greetings was Emöke Szathmáry, president of the University of Manitoba, Patrick Deane, acting president of the University of Winnipeg, Henry Paetkau, president of Conrad Grebel University College, and

Muriel Smith, chair of the Council on Post-Secondary Education. Board chairs Herta Janzen of Concord College, Jack Loepp of Menno Simons College and Jake Harms of Canadian Mennonite Bible College offered the “charge to the president,” outlining the board’s expectation and offering their blessing. Janzen described the breadth of Gerbrandt’s academic training and ecumenical experience that he brings to the role.

People representing different facets of the university spoke words of blessing and placed rocks—each etched with a symbol (wisdom, hospitality, courage, joy, vision, peace and love)—around a candle.

Offering prayers were Dan Nighswander of Mennonite Church Canada, Don Petker of the Mennonite Brethren Churches of Manitoba, and Arden Thiessen, representing the Evangelical Mennonite Church. The CMU chorus was led by Rudy Schellenberg and Janet Brenneman.

—From CMU release by **Kevin Heinrichs**



**Images representing university life.**

Abbotsford, B.C.

## Arney leaves leadership role in B.C.

**C**hris Arney is busy these days, which may seem unusual for a man who resigned recently from his job as director for Evangelism and Church Development for Mennonite Church British Columbia.

That's because he's already begun his new role as half-time pastor at Crossroads Community Church in Sardis, so he's working time and a half.

Arney had planned to resign early in 2004. MC British Columbia is facing hard decisions on its mission and finances and he felt it would be easier to make those decisions "without a person as part of the issue." But recent developments with Mennonite Church Canada made him decide to leave sooner.

"Doing the same thing over and over again without different results is insanity," he says with a sad smile. He says he has tried to work with MC Canada for years "because I believe in the missional church model. It is our future, it is New Testament Christianity.

"But with a change [in church structure] I was also expecting a change in leadership model and that isn't happening. I realized I was wrong."

Arney tries to articulate the issues

### School note

#### Grant for trauma program

**New York, N.Y.**—Church World Service (CWS) has awarded \$1 million to the Conflict Transformation Program at Eastern Mennonite University (EMU) to continue a training program for religious leaders and caregivers in regions affected by trauma. CWS gave an initial grant of nearly \$1 million to establish the STAR (Seminars on Trauma Awareness and Recovery) program at EMU in the aftermath of the September 11 terrorist attacks. STAR has offered 20 seminars involving nearly 400 participants since the program began in January 2002.—From EMU release

that have brought him to this point. It isn't necessarily the issue of homosexuality, he says, but the way that MC Canada has, or has not, dealt with situations across the country including, most recently, homosexuality. He describes different models of leadership. "We came from a boundary-set model," he says. "The boundary-set says, 'These are the boundaries and if you go outside them, you're out of the church.'"

In the centre-set model—which is the missional church model—a set of core values defines who you are. "These values are centred around a relationship with Jesus," he says. "The centre-set model says this is who we are, without apology, and invites people to come along and join us." But when leaders produce ambiguity rather than "winsomeness," they create an open-set model that, while allowing for great diversity, can create tension.

"What we have done is off-loaded our core values and become open-set," says Arney. The core values of the open-set model are often general: "love" and "social action."

Arney uses Resolution 6 at the MC Canada assembly as an example. When the resolution created confusion, the General Board was silent.

"It would have been a perfect opportunity for leadership to say, 'Here are our core values, here are our statements on homosexuality; we want to send the prime minister a letter asking him to ensure that our values would be upheld.'" By not saying anything, the General Board spoke volumes.

For Arney, that was the last straw. He believes that if MC Canada leadership does not champion a centre-set model, the organization will "implode."

His goal now is to help keep MC British Columbia together and give as much as he can to his congregation. "I've got about 20 years of ministry ahead of me," says the 51-year-old. "I don't want to spend those years talking about these issues over and over." He wants to maintain contact

Gordonville, Pa.

## Harvest hotline assists Amish farmers

**H**urricane Isabel has called Mennonite Disaster Service (MDS) to Lancaster County where Amish farmers are struggling to harvest crops knocked down by the storm.

The Amish have been particularly affected because their horse-drawn binders cannot pick up cornstalks lying on the ground. If the corn is not harvested quickly, it will dry out and no longer be good for feed.

MDS has opened a hotline in Pennsylvania that connects farmers with custom operators who have the equipment to do the job.

Stanley Schrock is one operator who has been working around the clock. Others are being brought in from surrounding states. One challenge they face is working on Amish farms that do not normally see heavy machinery.

Schrock notes that before he can bring his equipment onto Amish fields, the farmers need to fill holes with gravel, widen openings in fences, trim trees and make sure their silo spouts can keep up with the pace of the machinery.

Many Amish farmers who struggled with last year's drought and low milk prices cannot afford custom harvesting. At this point, Corn Harvest Aid is focusing on the harvest, not the price tag. Choppers have been assured that they will be paid for their work. MDS is accepted contributions for the project.

—From MDS release

with churches planted during his time with the conference, and be available to preach in those congregations.

He acknowledges the sadness of his decision. "I wish MC Canada the very best and hope I'm dead wrong. I'd love to see her as a vibrant, healthy church, but at this point I think that is more possible in the local church context."

Arney ended his role with MC British Columbia on September 30.

—**Angelika Dawson**

Molepolole, Botswana

## Visit to Botswana reveals impact of AIDS

**E**very Thursday, a group of up to 30 people living with HIV/AIDS meets for mutual support.

Recently members were encouraged by a visit from Bill Thiessen from Abbotsford, B.C., longtime Mennonite Central Committee worker who visited Botswana after Mennonite World Conference assembly.

Thiessen presented a devotional on Psalm 84. He encouraged members to look to God for strength in the midst of tough times and to see their journey as a time of strengthening.

"I was inspired by how Christians in Botswana are addressing the issue of AIDS," said Thiessen, who has served with MCC in Nigeria and Canada.

"They are committed to changing attitudes, and I think we in North America can learn a lot from them."

Botswana has the highest rate of HIV infection in the world: 38 percent of

people ages 15 to 49 are HIV-positive.

Bill and Marianne Thiessen were visiting MCC workers Art and Ruth Thiessen (no relation), who for the past four years have been working with the Botswana Christian AIDS Intervention Program. Bill and Ruth had worked together at MCC B.C. to establish an AIDS education program.

Bill and Marianne also visited a holiday camp for 150 orphans. Ellah Mohamadi, the coordinator, had obtained bright blue Red Cross tents for the children's sleeping quarters, and huge tents from the police for eating and cooking.



Photo by Ruth Thiessen

**Marianne Thiessen with orphans cared for through the Botswana Christian AIDS Intervention Program.**

The children were enjoying themselves immensely despite the stark conditions—dust, brown trees and grass. The groups rehearsed songs, dramas and dancing for an evening show around a huge fire.—From MCC release



**Khamphong and Kham bai Phommaseng, co-pastors of Lao Christian Fellowship, St. Catharines, Ont., which received a JoinHands grant this year**



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**B**ecause of gifts from people like you, new congregations, such as Lao Christian Fellowship in St. Catharines, Ont., receive needed funds for their church buildings. Through the JoinHands church-building program, you can help support the mission of new Mennonite congregations in Canada.

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Jayyous, West Bank

## Israel's fence further disrupts Palestinian life

**F**or Muntaser Qreishi, a farmer in West Bank, getting to his fields used to mean a 40-minute donkey cart ride along a dirt road leading from his village. Now, because of the construction of a 540-mile wall that Israel calls a "security fence," the trip can take more than two hours, and that's assuming that the one gate that separates Jayyous from some of its best farmland is even open.

The wall has been condemned by the international community, including the United States. Estimated to have cost Israel \$1.5 million US per mile to construct, it has divided Palestinian communities, destroyed farmland and trees, and separated Palestinians from sources of water.

In some places the wall is a 25-foot-high concrete barrier, in others a series of razor wire fences with electronic sensors. The Israeli government says the wall will keep out Palestinians intent on harming Israeli citizens. Estimates are that nearly 63,000 Palestinians will be cut off

from their land.

Mennonite Central Committee (MCC) and other aid agencies, already stretched by needs resulting from nearly two years of conflict in the region, are responding to the situation. The Palestinian Hydrology Group is working with MCC and other groups to repair damaged wells and water networks. The effort is part of a wider humanitarian program by MCC, Catholic Relief Services and the Lutheran World Federation to assist Palestinian families whose livelihoods have been devastated by the ongoing violence and the wall.

Because of the wall, farmers around Jayyous have limited access to their best farmland, some of the most fertile in the West Bank. Although many Jayyous residents once worked inside Israel—an income source that has all but evaporated over the past two years—agriculture has emerged as the main economic pillar in the village.

The gate through which farmers pass to reach their lands is open only

sporadically. The Jayyous municipality estimates that 40 families are currently living in tents and makeshift dwellings on the Israeli side of the wall in order to ensure access to their lands. Jayyous residents still consider themselves fortunate compared to other West Bank communities that have no gates at all.

The wall allows Israel in effect to annex illegal Israeli settlements within the West Bank and to consolidate control over the main groundwater aquifer in the region.

—From MCC report by **Alain Epp Weaver**

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### Conference and Call for Essays

#### "Public Peace, Justice and Order"

The Peace Theology Research Project, sponsored by the MCC Peace Office, announces a conference August 1-4, 2004, at Akron, Pennsylvania, on the theme "Seeking the Welfare of the City: Questions of Public Peace, Justice and Order."

The conference is open to Mennonites and Brethren in Christ from the United States and Canada. It aims for a wide participation across theological and occupational ranges: theologians and pastors; persons trained in the humanities and social sciences; professionals in social work, law and public administration; activists and persons involved in advocacy work. A number of international participants will also be invited.

Presentations may address global, national, state/provincial or local issues, from an analytical perspective, from the viewpoint of participation in public structures through work or advocacy, or to model alternatives to current public thinking and practice.

One-page abstracts are due January 15, 2004 for consideration in the conference program. Final essays will be in a popular style, 3,000 – 5,000 words long, organized around a thesis, and without footnotes. Essays selected will be the property of the project and considered for future publication. Notification will be given by February 28, 2004.

Send abstracts by email attachment to [bh@mcc.org](mailto:bh@mcc.org) or to Peace Theology Research Project, MCC Peace Office, Box 500, Akron, PA 17501. For more information, contact Bob and Judy Zimmerman Herr at [bh@mcc.org](mailto:bh@mcc.org).

**"It's hard to describe what it feels like to be part of delivering this news to someone ..."**

Read more online in the "Doctors' Diary." You'll experience daily life at the Faith Alive Clinic with MCC Nigeria workers **Nathan and Rochele Beachy, family doctors from Cleveland, Ohio.**

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Generations at Risk

[www.mcc.org/aids](http://www.mcc.org/aids)

Beit Jala, West Bank

## MCC ends relationship with West Bank school

**A**fter 41 years of involvement with Hope Secondary School here, Mennonite Central Committee's partnership and financial support is ending this year.

"The school is ready to meet the challenges of Christian education in Palestine for years ahead," said Alain Epp-Weaver, MCC Palestine co-representative.

Captured by a vision to provide Christian education to Palestinian children, MCC opened a preparatory school in 1962. Rachel and Walter Martin and Bernard and Nettie Klassen were involved in the founding of the school.

Today the school is thriving, reports Suleiman Noor, headmaster. Chapel services provide Christian instruction and worship, the enrolment of 130 students is an all-time high, financial reserves are healthy. The board has decided to establish a primary school so that the school will eventually



Photo by Ed Nyce

**Rita Dukmak teaches students in the computer classroom at Hope Secondary School.**

accommodate grades 1 through 12. In the late 1960s, the school opened a secondary section. In 1976, MCC transferred administrative responsibility to the Arab Charitable Society, a local Palestinian Christian organiza-

tion, and the name changed from Mennonite Secondary School to Hope Secondary School.

It's an appropriate name, said Epp-Weaver. "The school has brought hope to thousands of students, thanks to its warm Christian atmosphere and its quality academic curriculum."

Not only has MCC provided volunteers and financial support, it has provided canned beef, school kits, linens and other items for students. Cooks at the school adapted MCC canned meat to make Palestinian dishes. The school has also received support from MCC's Global Family Program. The program will continue to support Palestinian students at the Latin Patriarchate School in Zebabdeh, West Bank.

Hope has developed income-generating projects such as a chicken farm that is producing fresh eggs. The eggs are in high demand, says Noor. "People in Beit Jala who buy our eggs say, 'We want Mennonite eggs!'"—From MCC report by **Alain Epp-Weaver**

**Thank you** to Tim Dyck (former art director) for filling in as art director for the October 6 issue while Tammy Sawatzky was busy getting married. Your willingness to help out was much appreciated.—CM staff

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Manigotagan, Man.

## Passing the candles in Manigotagan

**T**ears, hugs and blessings marked a September 14 worship service in this northern community as Native Ministry staff “handed over” almost 50 years of Mennonite involvement to local church leaders.

The service, led by Norman Meade, involved an exchange of 12 candles (“representing the 12 apostles”) and gifts of clocks with scripture texts and Manigotagan decals to the departing Mennonite Church Canada workers. The service came at the end of the 23rd annual family camp here.

“The passing of these candles,” noted Meade, “symbolizes that this program [the family camp and congregational leadership] has come to us.” This transition is not easy, he said, alluding to MC Canada’s cuts to Native Ministry program last spring.

“But after 50 years, we will walk with you, and you will continue to walk with us. For that we are grateful.”

Norm Voth, director of Evangelism and Service Ministries for Mennonite Church Manitoba (MCM), acknowledged that the cutbacks were “traumatic” and that “things have been lost which MCM can’t just pick up.” But he assured the community that MC Manitoba wants to “walk with you as we help each other discern where God is leading.”

Words of gratitude and encouragement continued throughout the service. When Henry and Elna Neufeld (50-year Native Ministry veterans) passed the candle representing the camp program to Danny and Marian Moneyas, Henry also offered a jack-pine dish.

“May this dish be a symbol of eating and feeding on the word,” he said, pronouncing a blessing in English and Ojibway.

Neill von Gunten, who began ministry here in 1969, stated: “You took us in even though we were Americans. We’ve stayed....” Von Gunten currently do Native Ministry work in Riverton, Manitoba.

Of special significance was the presence of the first and last Mennonite workers at Manigotagan: Kathleen (Braun) Hildebrand taught



Photos by Leona Dueck Penner

**Kathleen (Braun) Hildebrand, right, the first Mennonite worker in Manigotagan, passes the candle to Peggy Bjork. Norman Meade, who will be leading the congregation, stands in the centre. At the far right is Kathleen’s husband, Dave Hildebrand.**

school here with her first husband, Bill Braun, in 1956-57. Vic and Norma Funk worked here until April 2003 when their position was terminated because of cutbacks.

The Funks were given a native painting presented by Thelma Meade. “We love you and will remember you forever...along with many other other Mennonite workers,” she said. “We present this painting to you so you will remember us. The painting of the eagle soaring is a special gift. The moon, as the women here will know, is our grandmother, the earth our mother. I thought this was like you among us.”

Norma responded with tears: “I’m not good at making speeches. But I’m good at crying!” Vic thanked the group for “sharing Jesus with us.... We appreciated the lack of pretence, your ability not to pretend when things aren’t going good.”

Doreen and Billy Meade responded with humour: “Were we that bad that all of you left?” They added, “We were different denominations, but with Jesus in our hearts, it doesn’t matter what the denomination is.... Thank you for being like brothers and sisters, visiting us in our humble home, sharing our ups and downs.”

Walter Franz, director of Native Ministry, concluded the two-hour

service. “Thanks for your graciousness, your understanding, your humour which bridged those things,” he said. “Though the program has been withdrawn, we...will continue to visit and be in relationship and partnership with you.”

The Manigotagan Community Chapel recently incorporated as an interdenominational congregation; it has associate membership in MC Canada. The service, attended by about 80 people, ended with a spontaneous offering and a delicious potluck meal.—**Leona Dueck Penner**

### Native Ministry workers at Manigotagan

Jake and Trudy Unrau, 1957-1966  
Leron and Carol Peters, 1966-1967  
Steve and Jeannet Stucky, 1967-1969  
Neill and Edith Von Gunten, 1969-1975  
Dave and Edith Hiebert, 1975 -1981  
Henry Wiebe, 1981  
Neill Funk Unrau, 1982  
Tom and Kerrie Springer, 1983-1985  
Oliver and Hulda Heppner, 1986-1991  
John and Marie Zacharias, 1991-2001  
Vic and Norma Funk, 2001-2003

*The above list, compiled by Walter Franz of MC Canada Native Ministry, includes workers with Mennonite Pioneer Mission, begun by the Manitoba Bergthaler Church in the 1950s. Not listed are workers who served less than a year.*

Chicago, Ill.

## USA leaders deal with change to missional church

Leaders of Mennonite Church USA agencies met at a retreat centre here on September 17-18 to explore recent changes and resources needed to become a missional church.

Shifts required are unsettling but bear the hope of walking deeper into God's purposes, said Noel Santiago, staff member of Congregational Life and Ministerial Leadership. He talked about the dynamics of change.

"Pain plus possibilities—plus out-of-the-box thinking—can lead to a time of chaos and wilderness where people wander around," he said. "Either congregations will wander...or they will reorganize at a higher level, making room for the Holy Spirit."

Changes are happening in attitude, lifestyle and focus. People from all parts of the church are being invited to join God's mission rather than expect mission agencies to be the sole instigators of mission activity.

Leaders discussed what this transformation might mean for their ministries and what changes are still needed, such as developing clearer

communication about resources required and collaborating more on creating them.

One such resource is a framework or guide that contains pivot points—critical pathways—towards a missional future. Participants worked in small groups to improve a plan that includes study resources to equip congregations to practice new habits of being the church.

The pivot points include: understand who we are, find our spiritual centre, discern God's movement among us,

empower leaders, equip disciples for ministry, build relationships through mission-focused prayer, practise hospitality, partner with others.

"I affirm these pivotal points as essential components of a missional church," said Miriam Martin, Atlantic Coast Conference administrator.

Robert Nolt of South Central Conference said these pivot points could help dispel the "confusion about the role of area conferences in all this wilderness and chaos."—From MC USA release

Chicago, Ill.

## Churches challenged to 'think new thoughts'

Jim Schrag, executive director of Mennonite Church USA, and Stanley Green, executive director of Mennonite Mission Network, had few platitudes to share at the Equipping Missional Leaders meeting September 17-18.

They cut to the chase on what it means to be a missional church. Green's challenge focused on mission, Schrag's on how the church does mission.

"At this stage in our journey, it is imperative that we ensure that a shift is made in congregations from doing new things...to thinking new thoughts," said Green. "Doing new things will not make fruitful the vision among us."

Green offered three areas in which the church needs to think new thoughts: develop a theology of

mission, focus on laity, and place equal importance on engaging in mission at home and abroad.

"We have functioned...with the assumption that our focus should be on pastors and leaders," said Green. "We also need to create a climate that invites...creativity by the laity." Green said that to replace the language of "around the world" with "across the street" would be a mistake. "God's call and purposes are both for across the street with our neighbours and around the world in partnership with our brothers and sisters in our global Mennonite family," he said.

The call to be a missional church has placed Mennonites in a movement of the Spirit that has as much potential to shape this generation as H.S. Bender's Anabaptist vision shaped the last generation, said Schrag.

"We will begin to see God's activity in people and places we have not been able to see before," he said. "Engaging in the world for the cause of Christ is God's way of getting us out of our Mennonite introspection to consider issues of redemption that are much larger than ours...."

"When the media around us refer to Mennonites as more than Amish or quaint folk...we are making progress in changing our face.... As long as we think missional is doing more of what we know or are already good at, we do not deserve to be called missional," said Schrag.—From MC USA release



**Regina Shands Stoltzfus (left), minister of urban ministries for Mennonite Mission Network, Cindy Snider, director of communications for MC USA Executive Board, and Palmer Becker, who teaches at Hesston College, discuss missional church vision at the Chicago meetings.**

Elkhart, Ind.

## Mission Network forced to cut budget

**B**ecause of a variety of factors, Mennonite Mission Network is cutting its spending budget for next year by 10 percent. The Mission Network is the mission agency of Mennonite Church USA.

An uncertain economic climate is one of the reasons. Giving this year is down by 13 percent from last year. The Network depends on gifts from the offering plate for three-quarters of its income.

The \$1,031,000 US reduction will take effect February 1, the beginning of a new fiscal year. The current budget is \$9.9 million US. Because the Mission Network works in partnership with other agencies, including Mennonite Church Canada Witness, the changes will take some time to clarify, especially in international settings. Mission leaders are working to minimize the impact of those in ministry.

Still, the reduction comes in the wake of a growing vision for cooperative global mission. At the same time, the MC USA is committed to becoming a missional church “across the street.”

“This does reduce our capacity to do what our constituents and we know we need to do to respond to God’s call and our brothers and sisters around the world,” said Stanley Green, Mission Network’s executive director. “But we have tried...to minimize the impact on our ability to respond to our partners.”

The cuts include some level of reduction for 16 staff positions in Elkhart, Indiana, Harrisonburg, Virginia, and Newton, Kansas. The following summarizes the cutbacks:

- Half of the cuts, about \$521,000, are coming from the Global Ministries division—international mission and service, learning and discipleship programs. These programs account for almost half of Mission Network’s overall budget. Many of the reductions—13 percent of Global Ministries budget—will occur by not replacing workers completing assignments or

through other planned program endings.

- About one-quarter of the cuts, \$236,000, are coming from the Missional Church Advancement division, reducing its budget by nearly 11 percent.

- The Mission Network Services division, which includes Finance, Human Resources and Information Technology, is reduced by \$159,000 or 11 percent.

- Mennonite Media is cut by \$89,000, 15 percent of its budget.

- The executive director’s office will be reduced by

\$26,000, a 13 percent reduction. Mennonite Mission Network supports ministry in more than 55 countries, placing more than 170 overseas workers. In the United States, the Network operates eight service, learning and discipleship programs, including Mennonite Voluntary Service, and has nine mission partnerships with congregations or groups. In addition, it provides resources, such as urban ministry directors in 11 cities.

Other Mennonite Church USA organizations are also dealing with cutbacks. In September, MC USA’s Executive Board announced it was reducing its staff by 10 percent and making adjustments of about \$150,000 in other expenses.—From Mission Network release



Winnipeg, Man.

## Mission cutbacks affect Canada

**C**utbacks at Mennonite Mission Network, the mission agency of Mennonite Church USA, are expected to have a significant impact on the international ministries of Mennonite Church Canada Witness.

The Mission Network has announced a cutback of 10 percent for next year (see related story). The reduction amounts to over \$1 million US from the current \$9 million US budget. It will go into effect February 1.

Janet Plenert, director of International Ministries at MC Canada, said the effects of the cutbacks would be clearer in coming weeks.

“Mennonite Mission Network and MC Canada Witness, together with other mission partners, share the costs of ministries and workers in many places around the world. It will take some time to determine which international ministries will be affected,” she said.

Jack Suderman, executive secretary of MC Canada Witness, participated in the meetings that led to the announcement.

“It’s a complicated, domino-like effect,” he said. “We, together with all our mission partners, are like one body. When reductions are made somewhere in the system, each one feels the effect.”—From MC Canada release

### News brief

#### Saintly status for Hawthorne’s daughter

Rose Hawthorne, daughter of 19th-century American novelist Nathaniel Hawthorne, is a candidate for sainthood in the Roman Catholic Church. Born in 1851, she was raised Unitarian. She was exposed to Catholicism through her childhood travels to Italy and Portugal and she converted in 1891. After her marriage dissolved because of her husband’s alcoholism, and their five-year-old son’s death, she

began caring for patients with incurable cancer, a disease considered contagious. This became her life’s work, based in New York’s Lower East Side. Later she founded the Dominican Sisters of Hawthorne and became known as Mother Alphonsa. Today the order has 65 sisters in 6 houses throughout the United States. The next step in the process to sainthood involves collecting of information attesting to Hawthorne’s heroic virtues. Two miracles attributed to her intercession must be recognized by the church.—From March 19 *Prairie Messenger*

# Timbrel

The magazine for Mennonite women

## From the Editor

### Get a free glimpse into Timbrel

Welcome to this special “sampler” edition of *Timbrel*, created especially for *Canadian Mennonite*. The magazine for Mennonite women, *Timbrel* is produced through the partnership of Canadian Women in Mission and Mennonite Women USA. Articles in these pages are excerpted from the September-October and November-December issues.

*Timbrel* speaks to issues on women’s hearts, with 2003 topics including divorce, the ministry of grandparenting, and reality TV. Our Mennonite Women Book Club discusses faith

issues in contemporary fiction (our latest selection: *Crow Lake* by Ontario writer Mary Lawson). Mission workers give glimpses into the lives of women around the world. And there’s news from our women’s organizations.

If *Timbrel* is a “room of our own” for women in the church, granted, it’s not much bigger than a closet. But I’m grateful for it, grateful for this space to talk with other women about things that matter. I hope you’ll join us and become a *Timbrel* subscriber (see lower right). There’s room for you here, too.—*Cathleen Hockman-Wert*

## This & That

### New resources:

*Women Together: Ideas for Groups*—A treasure trove of practical, creative ideas from Mennonite Women USA and Canadian Women in Mission. Highlights include an indepth guide to retreat (or banquet) planning, fundraising ideas, and inspiring programs for Christmas and Easter. \$10 plus postage and GST. *Bread to Strengthen the Heart*—A study of banquets in the Bible by Heidi Regier Kreider. Ten lessons move through the stages of a banquet, from invitation to cleanup, and conclude with a joyful four-course feast. \$6 plus postage and GST. Order either book from the Mennonite Church Canada Resource Centre: (800) 665-1954, resources@mennonitechurch.ca. Send no money now; you will be billed.

### Work is well underway for our 2004 study on shelter in the Bible.

Author Ann Weber Becker of Kitchener, Ont., begins with shelter images of the Trinity (Rifted Rock, Sheep Fold, Dwelling Place) then continues with shelter stories that feature lesser-known women in the Bible—such as the Shunammite woman (Guesthouse) and Jehosheba (Refuge) in 2 Kings or Tamar in 2 Samuel (House of Horrors). Watch for more details in early spring.

### Coming in the January-February 2004 Timbrel:

“Romanced by God”—some unusual reflections for Valentine’s Day by Julie Bender, copastor of Hamilton (Ont.) Mennonite Church.  
Homeschooling—the ups, downs, and challenges experienced by Mennonite parents who educate their children at home.  
Plus news from Manitoba Women in Mission and Mennonite Mission Network.

Canadian Women in Mission and Mennonite Women USA each appoint two members to the joint Editorial Advisory Council, which guides publication production. Current CWM members are Melissa Miller (chair) and Dolores Lohrenz, both of Winnipeg, Man.

Melissa (right) is a counselor, university instructor, part-time seminary student, mother of a teenage son, and columnist for *Canadian Mennonite*. “In this first year on the EAC



**Melissa Miller**

I have been strengthened and encouraged by the written resources available to Mennonite women and by women’s faithful work in many church settings,” she says. “It’s an inspiration!”



**Dolores Lohrenz**

Dolores (left) recently retired after 17 years of teaching grade one. She is an avid volunteer and co-chairs the Fort Garry Mennonite Fellowship. “My passion is writing and I revel in having time to indulge myself,” she says. “One of the pleasant duties on the EAC is to read the interesting and varied articles received for publication.”

### Interested in writing for Timbrel?

Please contact the editor, Cathleen Hockman-Wert of Corvallis, Ore., at [Timbrel@MennoniteWomenUSA.org](mailto:Timbrel@MennoniteWomenUSA.org).



**Cathleen Hockman-Wert**

You can read other sample articles at [www.MennoniteWomenUSA.org/Timbrel.asp](http://www.MennoniteWomenUSA.org/Timbrel.asp).

To subscribe, send checks for \$12 Cdn. (one year, six issues) to *Timbrel*, P. O. Box 347, Newton, KS 67114-0347.

## Steps toward faithful stewardship of the gift of time—Lynn Bergsma Friesen

*“Sow for yourselves righteousness, reap the fruit of unfailing love, and break up your unplowed ground; for it is time to seek the Lord, until he comes and showers righteousness on you.”—Hosea 10:12*

There is at least some irony in writing a reflection on our use of time. At this moment, I am in the midst of getting ready for a family camping trip. My “to do” list still includes laundry, packing, groceries, lawn mowing, garden hoeing, and food preparation. My husband is working late. My 8-year-old is requesting more computer-game time; my 10-year-old wants to watch a video. At the moment, I’m more than tempted to give in to both requests.

In other words, anything I write about time and how we use it is said with humility, and a keen sense of my own imperfect attempts to be a good steward of the gift of time.

**Our time is indeed a gift. Compared with many of our fellow world-citizens, we have achieved staggering wealth. Most of us do not spend our entire days working simply to feed our families.** Our wealth stands in stark contrast to the more than 28,000 children who die of malnutrition and related diseases each day in developing countries. But rather than heed the words of Hosea—using our time to sow righteousness, and to seek God—we (mis-)use the gift of time acquiring larger houses, more possessions, and more enrichment experiences for our kids.

We can point out that there is nothing inherently wrong with owning a nice home, a cottage retreat, a large screen TV, or allowing our children to pursue interests like music, skating, or soccer. But I wonder if we have lost all sense of proportion, allowing our values

about our time to be formed nearly entirely by our consumer culture, rather than by God and scripture.

In his book *The Rhythm of God’s Grace: Uncovering Morning and Evening Hours of Prayer*, Arthur Paul Boers writes that as a pastor, he saw “that our experience of time today is a huge spiritual problem.”

Intuitively, we know this to be true. When we ask our friends how they are doing, the most common answer is “busy.” And **my sense is that we experience our busyness as exhausting, not life-giving. We’re too busy, and we know it. . . .**

A U.S.-based organization is currently promoting a “take back your time” day (the first is to be held Oct. 24) in an effort to “challenge the epidemic of overwork, overscheduling, and time famine that threatens our health, our families and relationships, our communities, and our environment” (see [www.TimeDay.org](http://www.TimeDay.org)).

But even if we do manage to cast out the “demon” of overwork, what will we find to fill that space? More activity? More consumption of the earth’s precious resources? What we need instead is to transform our lives, and our values, from within.

How can this happen? Boers suggests, “In morning and evening prayer, we set apart certain times, hours, and moments to pray, sanctifying them by interrupting regular schedules. In so doing, we resist and even break the tyranny of time, whether it be others’ agenda or our own compulsions and misplaced priorities. . . .”

**When I looked at the gospels for a glimpse of how Jesus “managed” his time, I found records of a hectic pace that rivals our own!**

The gospels portray Jesus’ three years of adult ministry proceeding at nearly breakneck speed. Jesus’ teaching, preaching, and healing ministries are only occasionally punctuated by periods of withdrawal for prayer and

solitude. Most of these, however, were interrupted by crowds clamouring for his time and attention.

But this is only a surface look. The focus of Jesus’ ministry—the sick, the poor, and the outcast—was not an accident. It grew out of his intimate relationship with God, and his knowledge of scripture. Throughout the gospels, Jesus is quoting, paraphrasing, and interpreting the Hebrew Scriptures. Even Jesus’ final words on the cross are from a psalm—the prayer book of the Jewish people.

The events of Jesus’ life clearly have been compressed by the gospel accounts. Nevertheless, **if we use Jesus as a model for how we spend our time, our lives might be busy, but they won’t be spent on self or in the pursuit of wealth.** They will, however, flow out of a life grounded in scripture and prayer.

Yet many of us don’t have time for activities that we already value highly—including physical fitness or regular family mealtimes. Where would regular morning and evening prayer fit in?

Corinne Ware has a different approach to “praying the hours” in her book *Saint Benedict on the Freeway*. For Ware, “stopping from time to time to reference God is not so much an addition of duties or of committing more time as it is a new way to see what it is that we are already doing. It is a way to see that all is holy, and that God is in all things. . . .”

We can expect that time spent in prayer and meditation will transform our lives, enabling us to challenge the frantic self-indulgence of our culture. Such a transformation has the potential to bring much-needed healing and hope to ourselves, our families, our communities, and our world. 



Excerpted from the September-October 2003 *Timbrel*.

Lynn Bergsma Friesen of Waterloo North Mennonite Church in Ontario enjoys writing, quilting, and gardening, but probably spends more time searching for lost Lego pieces than anything else.

## Iraqi teachers carry on amidst post-war chaos

Lisa Martens had been in Baghdad 10 days before the bombing started. And of the memories she brought back to North America, some of the strongest are images of women: women of extraordinary courage, doggedly working to continue the routines of everyday life in a world turned upside down.

“We found that while the U.S. was walking around with guns and grenades and doing their thing based on a system of power over others, **teachers were already in the chaos after the bombing, educating children as best as they could,**” says the full-time Christian Peacemaker Corps member from Winnipeg, Man.

Battles had taken place in or near many Baghdad schools, with unexploded bombs and ammunition left behind. Schools were looted. Power outages meant no fans in 100+ degree F (40+ C) heat and no traffic lights. Gasoline scarcity made transportation even more difficult. And all this in addition to the ongoing violence, fear, uncertainty, and grief.

Yet schools reopened through the sheer grit and dedication of staff, most of whom are women.

As one example Lisa cites the elementary school principal who cleaned up her school herself, recruiting Iraqi engineers to remove the bullets lying around. She then visited her teachers at home, one by one (since telephones weren’t working), to encourage them to come back to work—even though she couldn’t offer any wages. The teachers came. And so did hundreds of students.

“Iraqis really value their education,” Lisa notes. “It was quite an inspiration to me, to see people working so hard, against incredible odds, to live peacefully. They told me, ‘We love peace, we love all people including foreigners. In the Bible they’re looking for peace and in the holy Koran the same.’”

In May Lisa and fellow CPTer Stewart Vriesinga attracted media attention by creating a “living cartoon” in Baghdad’s Paradise Square. Costumed as a U.S. soldier and an



Iraqi school teacher they displayed signs in Arabic and English saying:

*U.S. Soldier*

*Job: Guarding Oil Ministry*

*Pay: \$4,000/month*

*Iraqi Teacher*

*Job: Forming Young Minds and Future Leaders*

*Pay: \$0 - \$20/month*

... Serving with CPT at least part-time since 1998, at age 25 Lisa has already worked in Colombia, Hebron, and Chiapas, among other places.

What keeps her going? “I have great coworkers. When the bombing was happening and it was really scary, with the floor shaking, having teammates is very important. They encourage my faith,” she says. “My family is also very supportive; I’m fortunate in that way.”

And then there’s the people she meets. “I can afford to do whatever job I want; the farmworkers in Colombia or schoolteachers in Iraq don’t have as many options, but they’re going to do what they can where they are. I want to support them in their work.”

Excerpted from the September-October 2003 *Timbrel*.



Christian Peacemaker Team members accompanied Iraqis with family members who had been arrested by the U.S. military. “There were no accessible lists of prisoners, and some were afraid because their family member was ill and they didn’t know how they were being treated or what was happening to them,” says Lisa Martens, pictured above. “It wasn’t my job to say if the person was guilty or innocent, but just to go with the family when they would go to U.S. authorities.”

## Lack of volunteers leads to *The Experiment* —Angelika Dawson

At first, when someone suggested choosing volunteers by pulling names from an offering plate, Fred Pankratz thought it was a good idea. His years on the Nominations Committee at Humble Street Mennonite Church had proven that it's always the same 20 percent of the congregation that does 80 percent of the work, and the 20 percent were getting tired and grumpy. Matching jobs from one offering plate with names from another seemed like a fair way to distribute the work evenly and include everyone. Besides, it was only a one-month experiment.

**Then Fred became the choir director. Fred had always described his musical abilities as limited to playing the stereo**—although he fondly remembered taking recorder lessons with Miss Appleby in the fourth grade. Miss Appleby had been so encouraging—and cute. Yet that had not prepared him to wave his arms at 30 singers. The music just looked like black dots on paper. And no matter what sound the choir made, it all sounded the same to him.

But Fred wasn't the only one experiencing difficulty.

Jan Derksen, who had been HSMC's pianist up until *The Experiment*, had become the janitor. It seemed that when the plumbing in the centuries-old building caught wind of this, it promptly plugged up. So Jan did what she would have done at home: she called Plug Busters, who came out and solved the problem at great expense.

Jan handed the bill over to Tina Zacharias, the 100-year-old matriarch who was now church treasurer. Mrs. Zacharias also did what she would have done at home: she ignored the bill and so it accumulated interest at a rather alarming rate.

Pauline, who hated cooking, found herself the head of the Kitchen Committee. Her crew included Scott, who considered Kraft Dinner a delicacy, and Albert, a retired farmer who had always felt the kitchen was a woman's place unless the menu included barbecue, in which case the danger involved with open flames made it a man's place. Their first fundraising luncheon consisted entirely of BBQ'd KD and was a qualified disaster. The noodles were charred and the orange powder was impossible to get off the grill. The only one happy with the

event was Mrs. Zacharias, because no one gave any money.

But while some were languishing, others had discovered new passions. . . .

Carol Heinrichs went from being in charge of the young marrieds to being in charge of the nursery. After two Sundays of playing with babies, she threw out her birth control pills and told anyone who'd listen that she and Bill were earnestly trying to get pregnant. Although Bill was quite keen on the method, he wasn't nearly as thrilled as Carol about the possible result; but Carol was sure he'd come around after a few more Sundays in the nursery.

**At the end of *The Experiment*, all agreed that volunteers should choose tasks according to their gifts.** Fred gratefully relinquished his pitch pipe (which he still couldn't use properly) and vowed that he would never again utter a word of criticism against any musician. Although Albert no longer wanted to be on the Kitchen Committee he did agree to barbecue for the church sometime—as long as pasta was not involved. And Mrs. Zacharias offered to pay the interest on the plumbing bill from the money jar stashed in her freezer, just so long as she wouldn't have to face another ledger again.

The congregation ended up with more volunteers than jobs and people no longer complained but served happily. Fred had to smile at that. It seemed that the Humble Nominations Committee would have an easier time finding volunteers from now on. No more hours on the phone. What would he do with his spare time? Vaguely, he wondered if Miss Appleby was still teaching recorder. 🎵

Excerpted from the upcoming November-December 2003 issue of *Timbrel*.



**"Here on Humble Street"** is a light-hearted occasional *Timbrel* column about an imaginary congregation: stories to make you smile even as you recognize issues from your own faith community.

Humble Street—"where Grace (avenue, that is) is just around the corner"—is Everychurch and no church. In this place found only in the mind we can take an honest look at issues found in real congregations—but do so with our Groucho Marx glasses on, gaining a new perspective on things we tend to take so seriously.

"Fiction is like a mirror because it holds a reflection of the truth within it," says author Angelika Dawson, British Columbia editor for *Canadian Mennonite*.



Angelika Dawson

Humble Street stories in *Timbrel* are accompanied by questions for journaling, prayer, and group discussion. See other Humble columns at: [www.MennoniteWomenUSA.org/HumbleSt.asp](http://www.MennoniteWomenUSA.org/HumbleSt.asp).

"It is a safe way to explore issues, feelings, frustrations, and joys. It allows us to explore the things that we struggle with and might fear to voice aloud ourselves—but to do so with humor and gentleness."

# FOCUS

## Travel

### TourMagination going back to Africa

We were blessed by attending the 14th Assembly of the Mennonite World Conference. We are grateful that all four TourMagination tour groups had safety in their travels, and wonderful fellowship with local churches in Ethiopia, Kenya, Tanzania, Botswana, South Africa and Zimbabwe.

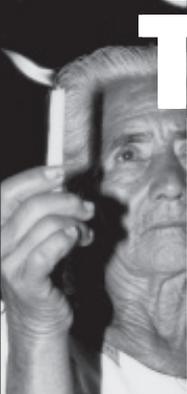
Our safaris were enjoyed immensely. We watched the animals in their natural habitats, including a cheetah preying on a gazelle.

Seeing the animals was a highlight for many. The Africans continued to welcome us warmly and thanked us again and again for coming to worship with them, to experience God's joy in the midst of their suffering. We were invited to come again.

We at TourMagination plan to take seriously the invitation of the African Christians to come again. We are working with some storytellers, missionaries or church leaders who have lived or currently live in Africa to assist TourMagination. Our goal is to make Africa a destination for future tours, includ-

ing church visits and safaris. If you would be interested in participating in a TourMagination Safari and Churches tour in Africa, please call us at 1-800-565-0451.

We thank God for protection in our travels. In the words of the African choir who sang with conviction, "Be not afraid, I will be with you," we commit ourselves to continue to walk with our African brothers and sisters. We want to continue to pray for a peaceful solution to the conflicts within Zimbabwe.— Wilmer Martin, President, TourMagination



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Kitchener, Ont.

## Reschly descendants celebrate their heritage

**G**reat experience! Wonderful to learn about family history! These were responses to the reunion of descendants of Joseph and Anna Schweitzer Reschly held here July 4-6. Many younger people were among the estimated 600 participants.

Participants came from as far as Hong Kong, Nunavut, Texas and British Columbia to discover their roots.

Joseph and Anna Schweitzer Reschly, French-speaking Amish Mennonites from Lorraine, France, settled in Musselburg, Ontario, in 1854. Three daughters, Maria (married to Joseph Zehr), Anna (married to Christian Gerber) and Barbara (married to Daniel Jantzi), were born in France. Daughters Lena (married to Christian Nafziger) and Catherine (married to Daniel S. Erb) and son Joseph were born in Canada.

Joseph moved to Iowa at age 16 and eventually had 12 children, making the Reschly name well known there. The name is not found in Ontario. A

bus of Reschly descendants came from Iowa for the reunion.

Friday evening was a time for visiting at Waterloo North Mennonite Church. On Saturday, activities at the Recreation Complex in Milverton included viewing displays, a tour of Reschly homesteads, an "Amish Mennonite" meal, auctions and music. A video, written and produced by Norma Erb Rudy, depicted the story of the Reschlys coming from France to Canada.



**Kermit Gingerich (left), a school principal in South Korea, and Susan Streicher, a teacher in Hong Kong, travelled the farthest to get to the Reschly reunion in July.**

A quilt made by Reschly descendants was sold at the auction for \$960. A geranium raised from Catherine Reschly's stock sold for \$50, and a jar of "Dr. Peter Zehr's Healing Salve," made with a recipe dating back to the 1800s, sold for \$30.

The reunion ended with a worship service and a potluck. Reynold Kipfer captured the spirit of the reunion in his meditation, "Reunited, remembering, reminiscing, and renewal," reminding us that just as Paul told Timothy to be grateful for the faith passed down by his grandmother and mother, so we should share the faith with the next generation.

Scott Brubaker-Zehr told the children how the Israelites in the promised land were told to leave stone markers to remind future generations of God's faithfulness. Scott brought stones as a reminder of God's faithfulness to the Reschly family.

Genealogists Betty and Irwin Steckly and historian Lorraine Roth were on hand to answer questions and receive information. An updated genealogy book compiled by the Stecklys will be available soon.—From reunion committee report



**Approximately 65 cyclists from Manitoba took part in Eden Foundation's first "Head for the hills" mountain bike ride on the Trans Canada Trail on September 13. The trail follows the Pembina escarpment. Riders from age 12 to 65 were offered prizes based on pledges raised. John Loewen won a Rocky Mountain bike donated by Tinker Creek Cycle. James Friesen, director of development at Eden, expressed appreciation to the cyclists for their enthusiasm and for raising approximately \$15,000.**

Eden photo

Elmira, Ont.

## Faith and marketplace need not compete

**T**he church is ambivalent about wealth and people who are good at making money. An impression lingers that if you make a profit, you must be cheating someone.

And because church folks often lack business savvy and business people aren't always good at articulating their faith, the two groups often talk past one another.

These observations emerged out of a breakfast discussion at Zion Mennonite Fellowship here on September 27. The event, sponsored by the Stewardship Commission of Mennonite Church Eastern Canada, came about as a result of listening sessions over the past year on how conference could better meet the needs of its congregations.

"Faith in the marketplace" kept coming up. As participant Dave Bechtel put it, "I live it [stewardship] but I don't know how to verbalize it." The discussion, chaired by Andrew Reesor-McDowell, former moderator of MC Eastern Canada, featured a panel of four.

John Fast, who helped establish the Centre for Family Business in Waterloo, said the church needs to learn how to celebrate business as a calling. Business people often feel marginalized in church settings because of historic Christian ambivalence about the amassing of wealth.

Arli Klassen, director of Mennonite Central Committee Ontario, observed that MCC sometimes has conflicts with its employees that the church could help manage. Church people, however, feel awkward mediating tricky situations such as a business owner in the pew next to his laid-off employee. The fallout in relationships within the church can be profound.

Clare Schlegel, first vice-president of the Canadian Pork Council, commented on the tension between accessing new markets and being attentive to one's faith. He recalled his father saying that there was no more holy calling than the chicken business—it feeds people.

Business people, said Schlegel, can contribute money and fund agencies.

Why be apologetic about that?

Jan Steckley, pastor at Hillcrest Mennonite, said the church often has black and white answers, or offers platitudes for complicated situations.

The church, she said, needs to provide a safe context for conversation about biblical principles and bottom lines.

And it is crucial to engage the next generation growing up in what writer Tom Sine has dubbed "McWorld." The church is hardly on the radar screen of the next generation, she said. As assets shift to the next generation, the church should be helping Christian clans sort these issues out, said panelists.

The church itself is seen as a business providing a service, noted participants, as distinct from a community which discerns together how to be faithful to Jesus. One person observed that the church dislikes ambiguity. Although the church preaches that faith is relevant in all arenas of life, it has failed to provide a sustained context for conversation and discernment about business.

Other statements from the discussion:

- It's time the church began to bless business as a calling.

- The church also has a role to remind Christians that relationships come before assets.

- We need more conversation—inter-agency, inter-church and ecumenical—about mixing business principles with Christian values.

- The church needs to assume a more entrepreneurial spirit, along with creativity. The church needs risk-takers who will "reinvent" stewardship.

- Faith and the marketplace will always be a grey area. It is precisely in these areas, however, where the church belongs.

Planners referred to "The joy of stewardship," a conference happening in Toronto June 23-26. Speakers include Reg Bibby, Lloyd Axworthy and Mark Vincent. It is sponsored by the Ecumenical Stewardship Centre and Canadian Interchurch Stewardship Committee. For details, e-mail: [stewardshipcenter@ameritech.net](mailto:stewardshipcenter@ameritech.net).

—**Betti Erb**

**The church also has a role to remind Christians that relationships come before assets.**

## Campaign to control arms trade

**T**hree global organizations—Oxfam International, Amnesty International and the International Action Network on Small Arms (IANSA)—have launched a campaign in over 50 countries for a treaty to control the arms trade. The global arms trade is "dangerously unregulated," they say, allowing weapons to reach repressive governments, human rights abusers and criminals. "More than three dozen ongoing wars are fuelled by these irresponsible weapons sales," said Ernie Regehr, director of Project Ploughshares, a Canadian member of IANSA. The campaign is urging governments to strengthen arms-control agreements,

control national arms transfers, and improve safety at a community level by reducing availability of arms. "A growing group of governments is also realizing that an unrestrained arms bazaar is not compatible with global peace and stability," said Regehr. "It's a good time to forge a potent alliance of civil society and activist governments to tackle this problem head on." Copies of "Shattered Lives: The Case for Tough International Arms Controls," is available online at [www.controlarms.org](http://www.controlarms.org) or [www.oxfam.ca](http://www.oxfam.ca). For a copy of the draft Arms Trade Treaty visit [www.ploughshares.ca](http://www.ploughshares.ca).

Floradale, Ont.

## Beef crisis affects congregation's plans

**F**loradale Mennonite Church is planning to begin a large building project next spring. But some members may not be able to honour their pledges because of the crisis in the beef industry.

Prices for beef cattle plummeted after May 20 when a case of mad cow disease was diagnosed in Canada, and the United States banned all imports of beef and cattle products. In spite of the fact that the border has partially opened to allow meat without bones, the farmers agree that the crunch is still to come.

Willis Freeman, a beef farmer, admits that his giving to the church has dropped. All summer he has not bought or sold cattle and he has been avoiding expenses. He is very anxious about what will happen in the late fall when he needs to market all his cattle.

In the meantime, "We've had to farm the government rather than beef," he says, acknowledging that government aid has minimized his losses up to now.

Orval Martin has also not been selling his calves. "It won't hit me until spring," he says.

Merle Shantz, a cattle buyer, meets many farmers. He says they have been hopeful through the summer but "are

starting to be depressed." Cattle sold in the summer went for one third of their value.

"Reality doesn't hit until a farmer has the cheque in his hand and it doesn't cover his costs," said Shantz.

While Shantz doesn't expect his company to lose as much as the beef farmers, he says he will barely cover his expenses this year. When he pledged his support for the church's building project in January, he expected a normal income.

The Floradale congregation has only a few beef farmers, but members involved in agriculture-related industries may also be hit hard. Implement dealers, feed mills and trucking firms are already feeling the impact. A large pet food plant in nearby Elmira has reduced working hours since they cannot export to the U.S.

In spite of their losses, Floradale's farmers are concerned about others who are suffering. Freeman recognizes that his 18 years of farming have given him some reserves that can tide him over a bad year.

There is concern about neighbouring Old Order Mennonite farmers who are not allowed to accept government subsidies. Shantz estimates there are 70,000 head of cattle in the Old Order

community which may lose \$500 per head. It is not clear what this loss of \$35 million will do to the Old Order community.

Floradale church's donations have been more than \$30,000 behind projections for the third quarter. But, like the farmers, no one is giving up yet, and everyone is praying that the worst case scenario does not happen.

—**Barb Draper**

### School note

#### Enrolment up at AMBS

**Elkhart, Ind.**—Total enrolment at Associated Mennonite Biblical Seminary this fall is 190, compared to 185 a year ago. This includes a full-time equivalency of 96.3, up 4 percent. It includes 46 new students, the same number as a year ago. Extension and online courses are making it possible for more students to take courses without being on campus. Two students in Winnipeg are taking a course in the emerging Evangelical Anabaptist Seminary Program. Students in the Master of Divinity program account for about half the number of credit hours.—From AMBS release

**This bus, bought with the help of a Winnipeg businessman, is both a memorial and a gift for current residents of Lichtenau, Ukraine. This past summer, Harry Giesbrecht from Winnipeg, a board member of Friends of the Mennonite Centre in Ukraine, checked out ways to memorialize the forced departure of Mennonites from Lichtenau many years ago. He learned that Lichtenau School, which serves six former Mennonite villages (among them Orloff, Tiege, Blumenort and Rosenort) was in crisis—it lacked supplies and transportation for its students. Giesbrecht enlisted the cooperation of the principal and the mayor, and found a bus to refurbish. On August 19, the people of Lichtenau celebrated the arrival of the bus with words of thanks and a bottle of champagne. Friends of the Mennonite Centre in Ukraine welcomes contributions for future gifts.—From a report by Dave Regier**



Photo by George Dyck

Kolkata, India

## MCC responds to flooding in India

**R**ecent flooding of the Ganges River in West Bengal has driven 30,000 families from their homes, Mennonite Central Committee India workers report. Another 3,000 families had homes and fields destroyed and personal belongings swept away when the Ganges changed its course.

MCC, in cooperation with West Bengal Voluntary Health Association, is supplying 2,000 blankets and \$2,900 worth of medicines and water treatment tablets to the area.

In cooperation with a local organization, MCC has also provided blankets, tarpaulins, beaten rice and jaggery (a popular brown sugar food product) to selected families. The food items were distributed along with rice and lentils contributed by local nuns from Missionaries of Charity.

MCC's contributions, worth a total of \$33,000, have helped 6,800 families in 52 villages. But flooding remains a serious problem. In the past 25 years, 8 dykes have been washed away and

19 villages destroyed.

Recently the Indian government made temporary efforts to reinforce the road and counteract the rampaging river by placing bamboo poles, rocks, and sandbags along the banks.

This protection, however, is only temporary, MCC India staff say, as the waters continue to eat away at the mud wall. If the Ganges completely leaves its riverbed, a major disaster potentially affecting millions of people in India and Bangladesh could be at hand.—MCC release



Photo by Niladri Sinha

**A resident makes his way from his flooded village in West Bengal, India.**

Abbotsford, B.C.

## New group supports abused women

**L**ast spring, eight courageous women and two facilitators met in the lounge of a church in New Westminster. The women were of various ages, ethnic backgrounds, churches, and income levels. Yet they had two things in common: they were Christians and they were being abused.

"Each woman described the group as an important lifeline," said Karen McAndless Davis, one of the leaders. "Some women were simply looking for support for the situation they were living in. Others...were considering how they might make changes. Still others had left an abusive relationship and wanted a safe place to talk about how overwhelming it all seemed. We respected the beliefs and decisions of each woman."

"Abuse can take many forms," said Davis. "Because it was a group espe-

cially designed for Christian women, we were able to discuss issues that seem to be of particular concern to women of faith. These women struggled with the importance of their marriage vows. They wondered what role forgiveness needed to play in a situation of abuse.

"At times they lamented the apparent absence of God's help while other times celebrated the belief that God was very much with them on their journey. The group provided a wonderful experience of God's goodness and help in the midst of great adversity."

This fall, several churches are joining with Mennonite Central Committee to sponsor a similar group in the Fraser Valley. For more information, contact Elsie Wiebe Klingler at (604) 850-6639 or 888-622-6337; e-mail: dvsa@mccbc.com—From MCC B.C. release

### News brief

#### New definition of child pornography

The Evangelical Fellowship of Canada (EFC) is endorsing Bill C-20, the federal government's child protection bill. The bill closes loopholes around child pornography, including any written material that describes sexual activity with children. The bill also does away with defences such as "artistic merit," and creates a new defence of "public good." In her oral submission on the bill, Janet Epp Buckingham, EFC director of law and public policy, stated that the bill is "missing the most important initiative to protect children—to raise the age of consent for sex." Provincial attorneys general have unanimously asked the federal government to raise the age of consent, currently age 14. "Most western democracies have an age of consent of 16 or older," said Buckingham.—From EFC release

Montreal, Que.

## Montreal congregation celebrates 25 years

**A**niversaries acknowledge milestones and bring back memories. In celebrating its 25th anniversary, Montreal Mennonite Fellowship chose a weekend in early August.

On Saturday morning, about 25 people met for brunch in Dory Reimer's backyard.

That evening, over 50 people participated in a program led by Dave Sauder. Richard Loughheed introduced a booklet on the history of the congre-

gation. Tilman Martin spoke about people who had been in Montreal prior to the formation of the church. The years just following the establishment of the church were brought alive in an interactive slide show by Vern and Gloria Redekopp.

We were blessed by the musical offerings of children in our congregation. Others presented music that brought back memories of fall retreats and arts evenings. Kit Dench and Jean Jacques Goulet entertained us with tales from the past.

On Sunday morning we heard from current and former ministers.

Jonathan Martin Koop read a letter from his parents, Bob and Debbie. Lucille Marr and Laura Loewen (on her way to Mennonite World Conference assembly in Africa) both spoke. Greetings from the House of Friend-

ship recognized the close relationship that it has had with our congregation.

During the lunch that followed, someone commented that Montreal Mennonite Fellowship has a disproportionately large number of talented members. Whether true or not, the weekend brought out the rich talent God has given this little congregation.

We have been blessed over the years through those who felt a call to bring God's message to Quebec, by those who saw the need for a formal church, by a conference that supported the church financially and spiritually, and, finally, by members—past and present—who give life to the church.

As we move into the next 25 years, we find inspiration in pastor Lucille Marr's words: "Let us go forward from the foundation that was laid."—From a report by **Dora Koop**

Waterloo, Ont.

## Parkwood recalls changes over 40 years

**A** service of celebration was held September 19 at Parkwood Mennonite Home here on its 40th anniversary. Chaplain Bev Suderman-Gladwell led the service, while Ingrid Loepp Thiessen, the previous chaplain, provided worship music.

Parkwood Manor was founded as a retirement home by the Evangelical United Brethren Church and the United Church. In 1994, it became Parkwood Mennonite Home as ownership was transferred to a non-profit organization supported by Mennonite churches in the area.

Suderman-Gladwell reflected on the changes over 40 years. As a retirement home, Parkwood had no nursing staff, no private bathrooms and only one private phone. In 1965, when a resident fell and needed a wheelchair, the resident was required to leave.

Financial records also show interesting changes. Forty years ago the average cost of a meal was 25 cents, the superintendent earned \$58 per week, the head cook, \$50.

A litany of celebration and remembrance expressed thanks for founders and staff over the years, for current administrator Gloria Dirks and for the board and supporting congregations.

Parkwood is associated with Fairview Mennonite Home which just celebrated its 60th anniversary. An anniversary banquet and fundraiser for the new Parkwood building will be held October 17 at Bingeman Park in Kitchener.

—**Bertha Landers**

Toronto, Ont.

## Toronto community celebrates 20 years

**O**n September 27-28, St. Clair O'Connor Community, a multigenerational housing facility sponsored by Mennonites, celebrated its 20th anniversary. The event, organized by the staff and Mennonite Heritage Club, was based on the theme, "Building on a Mennonite tradition."

The program included music, tours and displays. A Sunday morning service of thanksgiving was led jointly by the two founding churches. Gary Harder from Toronto United Mennonite Church led worship, and Tim Reimer from Danforth Mennonite Church gave the message. A buffet lunch followed.

Reimer, reflecting on the multigenerational nature of the community, quoted Zechariah 8:4-5: "Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand for very age. And the streets of the city shall be full of boys and girls playing in its

streets."

A highlight was the unveiling of a Mennonite History Wall with 16 panels that trace the roots of Mennonites in the Toronto area. The wall was funded with donations in honour of the 25th wedding anniversary of Victor and Rosemarie Heinrichs.

Marta Goertzen Armin, an artist and resident of St. Clair O'Connor, donated a painting: "My Grandmother's house in Schantzenfeld near Winkler."

The community began in the late 1970s when the two Mennonite congregations realized they were both trying to address the needs of seniors. Danforth church had already initiated a number of outreach programs. Toronto United Mennonite had identified a need for seniors' housing (including nursing care) for some of its members.

The joint steering committee envisioned a residential community that would counteract the isolation

Ailsa Craig, Ont.

## Nairn fundraiser features star performer

The fifth “Autumn Ballads” fundraiser at Nairn Mennonite Church on September 20 turned out to be an exquisite night as the entertainer from the first event in 1995 made a return visit.

Guests drove up a candle-lit drive and crossed the threshold flanked by flowers and lanterns. In the foyer, punch was served as guests mingled with one another. A superb five-course meal was served in a candle-lit room decorated in a white, black and gold starlight theme.

Then diners waited with bated breath as the guest singer was announced—tenor Michael Burgess, famous for his roles in *Les Miserables* and other musicals. (A member at Nairn knew Burgess through professional relationships and had invited him to sing at the 1995 fundraiser.) Ruth Smith, the master of ceremonies, thanked Burgess for “the wonder of a



**The organizers of Autumn Ballads over the years with tenor Michael Burgess. From left: Cheri Otterbein, Burgess, Wilma Kirmse, Rebecca Bender and Dorothy Fetterly.**

few hours that has transported us beyond the humdrum of our daily routines to a place of delight.”

Nairn church built its current church in 1996. It is in the second year of a

five-year plan to eliminate its mortgage. The evening raised more than \$5,500 for the project.—From church report

that often accompanies old age. The committee recommended a continuum of care, from independent living in townhouses and apartments to nursing care.

Funding from Canada Mortgage and Housing Corporation, combined with additional fundraising in the churches for a nursing home licence (necessary for government support), made the project a reality.

On August 25, 1981, the St. Clair-O'Connor Community was incorporated. On May 14, 1983, the community opened its doors.

A Council of the Mennonite Centre was formed to organize events for the new community. They have included art exhibitions, music recitals, and literary and scholarly events on Mennonite themes.

Also established were a Mennonite Library/Resource Centre and a Mennonite Heritage Club. The facility includes a store/tearoom, workshop and swimming and fitness facility.—From release



**Jacob Maekelburger (seated with cane) celebrated his 100th birthday on September 6. About 100 guests, including friends and relatives from Germany, took part in the celebration. Maekelburger was born near Danzig, Germany, where he and his wife Kaethe were married in 1929. With their two sons they came to Canada in 1952, first to Coaldale, Alberta, and then to Calgary in 1953. Kaethe died in 1997. They were known for their hospitality, and their celebrations of birthdays and anniversaries. Their 68th wedding anniversary in 1996 was the last they celebrated together.—From report by Irene Klassen**

Gretna, Man.

## School turns sod for new arts centre

**M**ennonite Collegiate Institute had a sod-turning ceremony on September 24 to celebrate the beginning of construction of a \$3 million performing arts centre. The church-supported school, with 154 students from grades 9 to 12, has raised \$1.5 million towards the cost of the centre. It hopes to complete fundraising before the building is finished in October 2004.

Approximately 250 people, including major donors, and civic and business leaders, attended the ceremony. The program included music, a prayer of thanks and a dedication. It concluded with a steak lunch in the dining room. The centre, envisioned over two decades ago, has been part of the school's strategic planning for the past four years.

Principal Paul Kroeker told guests that although the centre will have a sound system, it would be "a state-of-the-art facility with excellent acoustics designed for the natural voice." Its 15,000 square-foot space will seat 455 people, with ample stage and back-stage areas and a large foyer for displays featuring MCI, the community, and Mennonite culture and heritage.

Attending the event were several of the donors to the project. Businessman John Buhler, whose two grandchildren attend the school, donated \$500,000. Fundraising efforts were assisted by

Phillip Ens of Triple E Inc. in Winkler, and David Friesen of Friesens Corporation in Altona.

The sod-turning event was first scheduled for August 6 but it was called off when costs were discovered to be higher than expected. As well, soil conditions will require more foundation work.

Kroeker said the design committee worked through these issues with the architect and builder without compromising any acoustical requirements.

"But we have changed some of the aesthetic elements and met code requirements," he said.

The price tag has grown by half a million. The planned use of Tyndall stone has been changed to textured concrete.

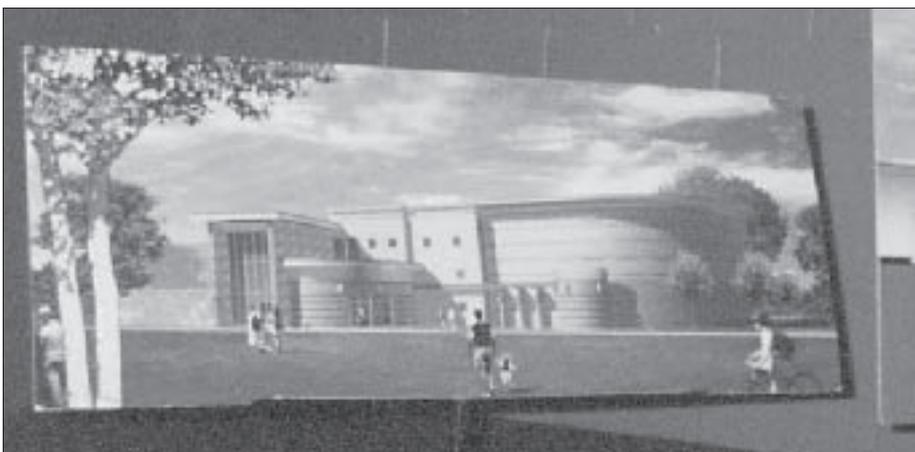
"We are confident that this building will enhance the excellent program



Photos by Elmer Heinrichs

**Paul Kroeker, principal of MCI, is joined by community leaders for the groundbreaking ceremony for the new arts centre.**

offered at the school and provide a venue for the performing arts in southern Manitoba that's second to none," said Dave Regehr, vice-principal.—From a report by **Elmer Heinrichs**



**A drawing of the performing arts centre to be completed by next fall.**

### Reminder to Congregations:

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## People & Events

**Coaldale, Alta.**—Frank and Erna Goertzen of Coaldale Mennonite Church, active in church and community over the years, celebrated their



**Frank and Erna Goertzen**

60th wedding anniversary here on August 24. Henry Nikkel gave a message, as he did at their wedding, and their 25th, 40th and 50th anniversaries. As well as her participation in women's groups, Erna taught Sunday school, Vacation Bible School and Bible in the public school. She served on town council and the board of the Gem of the West Museum, and helped found a house-painting business. Frank, a labourer and carpenter, helped excavate the basement for the church education wing and served in Haiti with Mennonite Disaster Service. Since his retirement he has restored a 1928 Studebaker and built two ultra-lights.—From report by **Olga Epp**

**Kitchener, Ont.**—A new face at the Mennonite and Brethren in Christ Resource Centre in Ontario is manager Laureen Harder-Gissing. Laureen has written on Mennonite history and current issues, and is a member of Stirling Avenue Mennonite Church. She can be reached at (519) 745-8458 ext. 225. The Centre's electronic face is also changing. People can now view the catalogue and request materials online ([www.mennonitecc.on.ca/resources](http://www.mennonitecc.on.ca/resources)). The videos, kits and books available are filled with

many faces: Four college students tracing the path of a vanished MCC worker; a theologian exploring the meaning of grace; a Nicaraguan coffee farmer. The Centre is located at 50 Kent Ave., Kitchener, and is open from 9:00 a.m. to 3:00 p.m. on Tuesdays, Wednesdays, and Thursdays.—From Centre release

## Transitions

### Births

**Collier**—to Jacqueline and Darin, Shantz Mennonite, Baden, Ont., a son, Isaac Oak John, Oct. 5.

**Dueck**—to Crystal and Anthony, Hague Mennonite, Sask., a daughter, Bree Riane, Sept. 4.

**Erb**—to Amber and Ken, in New Westminster, B.C., Mount Royal Mennonite, Saskatoon, Sask., a daughter, Isabella Marie, Aug. 22.

**Friesen**—to Steph and Garry, Plum Coulee Bergthaler Mennonite, Man., a daughter, Haley Mackenzie, April 1.

**Froese**—to Joanne and Greg, Grace Mennonite Church, Winkler, Man., a son, Zachary Carter, Aug. 25.

**Harder**—to Tammy and Jeremy, Plum Coulee Bergthaler Mennonite, Man., a son, Cole Jerrin, May 14.

**Harms**—to Melanie Demarias and Cameron Harms, Warman Mennonite, Sask., a daughter, Chloe Jade, Sept. 22.

**Hildebrand**—to Melanie and Curtis, Plum Coulee Bergthaler Mennonite, Man., a son, Logan Thomas, Aug. 21.

**Hingley**—to Heather and Len, Rosemary Mennonite Church, Alta., a daughter, Erika Lael, Oct. 4.

**Metzger-Oke**—to Lisa and Paul, St. Jacobs Mennonite, Ont., a daughter, Annie Christina, Sept. 28.

**Neufeld**—to Tracy and Derek, Plum Coulee Bergthaler Mennonite, Man., a daughter, Chloe Grace, Sept. 19.

**Penner**—to Tracy and Rob,

Plum Coulee Bergthaler Mennonite, Man., a daughter, Raena Brooke, Aug. 27.

**Regehr**—to Megan and Jeff, Mount Royal Mennonite, Saskatoon, Sask., a daughter, Karys Emily, Sept. 17.

**Somers-Peters**—adopted by Staci and Graham, Mount Royal Mennonite, Saskatoon, Sask., a daughter, Peyton, Sept. 5. (Born in China, Dec. 20, 2002.)

**Thiessen**—to Andrea and Mark, Arnaud Mennonite, Man., a daughter, Reann Sierra, Sept. 9.

**Unrau**—to Blandina and Werny, Springfield Heights Mennonite, Winnipeg, Man., a son, Elliot Brayden, Sept. 30.

### Marriages

**Bergen-Bacon**—Werner and Suzanne, Douglas Mennonite Church, Winnipeg, Man., Sept. 6.

**Friesen-Sawatzky**—Reynold (Erb St. Mennonite, Waterloo, Ont.) and Tammy (Eighth St. Mennonite, Goshen, Ind.), at Erb St. Mennonite, Waterloo, Ont., Sept. 27.

**Gallian-Steckle**—Shane (Listowel Mennonite, Ont.) and Heather at Rouge Valley Mennonite, Markham, Ont., Sept. 6.

**Neisteter-Wall**—Chris and Sharlene, Winkler Bergthaler Mennonite, Man., Sept. 26.

**Peters-Robison**—Galen (Erb St. Mennonite) and Victoria, at Erb Street Mennonite, Ont., Aug. 23.

**Suderman-Suderman**—Rob and Jamy, Winkler Bergthaler Mennonite, Man., Sept. 6.

**Thiessen-Gulowaty**—Jeremy (Emmanuel Mennonite, Winkler) and Michelle, at Emmanuel Mennonite, Winkler, Man., Sept. 26.

**Thiessen-Hiebert**—Jeff (Emmanuel Mennonite, Winkler) and Crystal (Grace Mennonite, Winkler), at Emmanuel Mennonite, Winkler, Man., July 5.

**Wohlgemut-Funk**—Oswald and Melissa, Plum Coulee Bergthaler Mennonite, Man., at Pembina Crossings, July 6.

## Deaths

**Bergman**—Ben, 67, Plum Coulee Bergthaler Mennonite, Man., Sept. 13.

**Bowman**—Samuel, 78, Rouge Valley Mennonite, Markham, Ont., Aug. 25.

**Dyck**—Mary (Peters), 86, First Mennonite, Saskatoon, Sask., Sept. 26.

**Froese**—Cornelius, 95, Steinbach Mennonite, Man., Sept. 21.

**Jantzi**—Elmina, 83, Maple View Mennonite, Wellesley, Ont., Sept. 4.

**Jantzi**—Ivan, 68, Maple View Mennonite, Wellesley, Ont., Sept. 15.

**Klassen**—Sarah, 93, Warman Mennonite, Sask., Sept. 27.

**Klein**—Susanne, 84, Sargent Avenue Mennonite, Winnipeg, Man., Sept. 20.

**Neufeld**—Margaret, 93, Whitewater Mennonite, Boissevain, Man. Oct. 6.

**Peters**—Frank, 85, Winkler Bergthaler Mennonite, Man., Sept. 14.

**Purdon**—George Albert, 85, Danforth Mennonite, Toronto, Aug. 13.

**Shields**—Ruth, 61, Hanover Mennonite, Ont., Sept. 23.

**Wiens**—Erwin, 78, Springfield Heights Mennonite, Winnipeg, Man., Sept. 30.

## Baptisms

**Brussels Mennonite Fellowship, Ont.**—Jacob Dettweiler, Jacob Hiebert, Tina Hiebert, John-eric Pardys, Sept. 21.

**Plum Coulee Bergthaler Mennonite, Man.**—Cherise Bergen, Gina Derksen, Annie Loewen, Randi Rempel, Stephen Siemens, Joanna Wiebe, Jeff Wieler, June 8.

**Hope Mennonite, Winnipeg, Man.**—Heidi Nighswander-Rempel, Rhonda Haight, June 22.

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

## Mennonite Church Canada

### Assembly sermons available on CD

Sermons delivered at the MC Canada assembly in St. Catharines by Henry Krause (moderator), Peter Stucky (president of the Mennonite Church in Colombia), and April Yamasaki (pastor at Emmanuel Mennonite in Abbotsford, B.C.), are available in CD audio format.

The sermons were all tied to the theme of "What if...?" Krause considered the question, "What if grace prevailed?" Stucky explored "What if peace prevailed?" Yamasaki delved into "What if love prevailed?" The written text of the sermons can be found online at [www.mennonitechurch.ca/events/stcath/sermons/index.php](http://www.mennonitechurch.ca/events/stcath/sermons/index.php).

The cost of \$10 includes shipping. Order from the MC Canada Resource Centre, phone 866-888-6785; e-mail: [resources@mennonitechurch.ca](mailto:resources@mennonitechurch.ca).

### Prayers for workers

- Pray for Gerald and Rie Neufeld and their two children who plan to return to Japan on October 29. They are beginning a new assignment in Miyazaki under MC Canada Witness. In a new arrangement they will work with the Mennonite Conference in southern Japan, but support themselves with jobs.
- Pray for Walter Franz and Donovan Jacobs, Native Ministry staff, who will be participating in a planning meeting for the 2004 Native Assembly on November 9. This event is to take place in Riverton and Mattheson Island next summer with Native Mennonite leaders from across North America.
- Give thanks with Glenn

Witmer, Witness worker in Israel, for the Mar Elias University Campus which just received accreditation. This is the first Christian Arab Israeli University to open in Galilee. Pray that the vision for this university will be fulfilled, which is to provide a beacon of hope in the Middle East, as Arabs take their place beside Jews.

## Mennonite Church Eastern Canada

### Fall delegate session in Toronto

The fall session of Mennonite Church Eastern Canada, hosted by Toronto-area congregations, will meet at the Toronto Chinese Mennonite Church on October 25.

Toronto, the most multicultural city in Canada, is a place of rich diversity and accompanying challenges. The good news of Jesus is shared in this city through ministries supported by congregations of MC Eastern Canada. This meeting, billed as a "celebration," will hear about the impact of these ministries.

Michael Banks, a Mennonite pastor from New York City, will be the keynote speaker. He is a peace evangelist and dynamic communicator who knows about speaking the good news in the context of hate and devastation.

The celebration will include the introduction of new MC Eastern Canada staff. Markham Chinese Mennonite Church will be recognized as moving into long-term church status. It is significant that this recognition can take place at the mother church, Toronto Chinese Mennonite.—From MC Eastern Canada release

### Langs Farm program celebrates 25 years

Langs Farm Village Association in Cambridge celebrates its

25th anniversary this year. It began as a church's response to the high-density community that was springing up around it.

The former Lang's farm, adjacent to Preston Mennonite Church, became the site of town houses, semi-detached homes and subsidized housing, with about 3,000 residents. With this rapid growth came social isolation and other needs. Vandalism became prevalent.

The Preston church response had its seeds in a Sunday School study of Mark's gospel. The class was inspired by Jesus' ministry of healing and compassion for the sick and oppressed. Two school principals and a former public health nurse in the class offered their expertise as members dreamed of possibilities for relating to their new neighbours.

The congregation approved an outreach worker, community ministry committee and a small expense budget. The goal was to improve the quality of life for the Langs Farm community.

In 1983, the congregation committed itself to support the Langs Farm Village Association through the church budget, a supplement to grants from government, business and social services. MC Eastern Canada Mission and Service also provided a grant for several years.

During the early years, people from the church helped with cleaning, driving, moving, making repairs, teaching crafts, providing child care, and with administrative tasks. Since 1980, the church building accommodates various programs and activities.

Preston church helped establish a Spiritual Discovery Group. Members also supplied home baking for a Breakfast Program. To enable Langs Farm Village children and mothers to experience summer camp at Hidden Acres, they

contribute "birthday offerings" and drivers. They also support families with gifts and vouchers at Christmas and sponsor an annual community event.—From *Share the Light*

### Rockway transfer completed

On October 9, the transfer of ownership to Rockway Mennonite Collegiate was officially completed. MC Eastern Canada transferred the school's assets to the Rockway Mennonite School Association.

The meeting also included reaffirmation of partnership between the conference and the school. The church still has a strong "ownership" in the shared mission of Christian education.—MC Eastern Canada

## Mennonite Church Manitoba

### Annual multicultural worship in Winnipeg

Once a year, Mennonite Church Manitoba multicultural congregations in Winnipeg share a worship event. This year's joint worship was planned by Lao Mennonite, Winnipeg Chinese Mennonite, Vietnamese Mennonite, the Korean group at Charleswood Mennonite, and Iglesia Jesus es el Camino. It was held at Bethel Mennonite Church on October 5.

The service included singing, scripture, and times of prayer in at least seven languages.

"German and English also creep in," noted John Klassen, director of Leadership Ministries. An offering will go to MC Manitoba's evangelism ministries. Representatives from many sister congregations in MC Manitoba attended the service.

## 22nd volleyball tournament

Youth groups from MC Manitoba congregations are invited to participate in the annual day of worship and volleyball on November 22 at Mennonite Collegiate Institute in Gretna.

"We think we can expect 45-55 teams with over 400 youth from both junior and senior high groups," said Bob Wiebe, director of Education Ministries.

All teams must register by November 14, and each must be accompanied by one or more sponsors. The teams will meet at 8:45 a.m. for worship, followed by a full day of volleyball (to 4:30 p.m.).

Those who don't have enough members for a team can indicate on their registration forms that they would like other youth to join them. Youth groups are asked to bring bag lunches or plan to travel to "some of Altona's fine dining establishments."

Tournament organizer this year is Dave Rempel of the Blumenort Mennonite Church. To register, call the MC Manitoba office at (204) 896-1616 or e-mail: office@mennochurch.mb.ca.

## Website up and running

Daryl Neustaedter Barg, director of Media Ministries, wants to get the word out: MC Manitoba's website is up and running at [www.mennochurch.mb.ca](http://www.mennochurch.mb.ca).

It is still in progress, he cautions, "but it is well on the way to becoming a clearinghouse for all the events happening in our conference." His vision includes a site that would attract young people.

"We already have a few songs written by young people on the website. I would like to have a media section that would feature young people from our conference who are starting out making music.

"Right now we are in discussion about producing some three-minute videos for

the web. Some possibilities would be young adults interviewing other young adults about what makes their faith real or what helps them in their walk."

Neustaedter Barg also envisions devotional pieces for young people and hopes the site can be a place they can share music, art, filmmaking and other resources.

In his half-time position, Neustaedter Barg hopes to develop videos and other media in partnership with the three MC Manitoba ministries (Leadership, Evangelism and Service, and Education).

### Mennonite Church Saskatchewan

## Resource for pastor evaluations

In response to a request from churches about pastor evaluations, Ken Bechtel, MC Saskatchewan conference minister, has decided to build a resource base of volunteers to help churches through the sometimes difficult task of assessing the pastor-congregation relationship.

"We want to make them into events that we can actually learn from," said Bechtel.

The evaluation process can be stressful for a pastor's family as well as for the congregation. The eight volunteers are being trained to walk with a church through the process. Bechtel said the message has come through clearly that evaluations are not always helpful learning events.

In addition to working with this and the Visioning Team, Bechtel has also held workshops with various congregations on topics relevant to them.

## New pastor

Russell Reid, the former youth pastor at Cornerstone Church Mennonite in Saskatoon, is becoming senior pastor of the congregation. The new youth director will be Kristin Clark. Cornerstone has a membership of almost 300 and a staff of four pastors.

### Mennonite Church Alberta

## Pastors meeting at Bergthal church

The Alberta Pastors Council is meeting at Bergthal Mennonite Church in Didsbury on November 15. On the agenda is a discussion of Michele Hershberger's book, *The Christian View of Hospitality; Expecting Surprises*.

The book will provide a starting point for pastors to discuss how churches welcome newcomers to worship services, open their arms to strangers, invite people to join the church, and share their faith.

### Mennonite Church British Columbia

Camp Squeah is hosting a retreat for Scrapbookers November 7-9. Building on the success of last year's retreat, this year promises lots of room to work on your projects, specialty workshops, and an opportunity to try new things.

Carolyn and Janie of JC's Scrapbook Shop in Abbotsford will be "bringing their store" up to the retreat. They'll be leading a "Scrapbooking 101" session on Friday night to help "beginners" get a start on their first album. On Saturday, they will coordinate two "make & take" stations where participants can try out new techniques. They'll also have supplies available to purchase.

Leading the two workshops on Saturday will be Tamara Strachan of Rookies Creative in Tsawwassen. A "die-hard scrapper" herself, and the owner of an independent company, Tamara will be sharing her passion for scrapbooking by teaching the latest in scrapbooking fashion!

Along with all of this will be morning devotions and sharing time, and lots of coffee! For more information contact Christa Lynn Nikkel, phone (604) 325 8012, e-mail: [nikkel@telus.net](mailto:nikkel@telus.net); or Jennifer Burkholder, phone (604) 323-1650, e-mail: [jenburkholder@shaw.ca](mailto:jenburkholder@shaw.ca).



Photo by Brad Reimer

**These eight Canadians participated in orientation for Mennonite Voluntary Service at Camp Mennoscah, Kansas, September 1-5. Sitting, from left: Alice Pound, North Kildonan Mennonite, Winnipeg (serving in Sioux Falls); Derrick Martens, Stirling Avenue Mennonite, Kitchener, Ont. (Winnipeg); Johanna Petkau, Carmen Mennonite, Man. (Montreal); Julia Hogue, Springstein Mennonite, Man. (Montreal); Rachel Hiller, Bethel Mennonite, Elora, Ont. (Dallas); Jeremy Wiebe, Charleswood Mennonite, Winnipeg (Toronto). Sitting on the ground: Krista Lord, Stirling Avenue Mennonite, Kitchener (Toronto); Lisa Nafziger, Warden Woods Mennonite, Toronto (Boulder). The MVS group also included 36 volunteers from the United States and 6 from Germany.—MVS release**

School notes

Manuscripts donated to CMU

**Winnipeg, Man.**—A collection of medieval musical manuscripts—some 500 years old—was donated to Canadian Mennonite University and Mennonite Heritage Centre on September 27. The manuscripts were collected by Walter Loewen during his travels in Europe. There are five books—some measuring two feet by three feet—and approximately 40 individual sheets. Panels depicting notes of Gregorian chants are etched in colour on goatskin. Loewen has a musical connection to Canadian Mennonite Bible College: he provided pianos for the college as owner of Yamaha Canada Music Ltd. He is donating the manuscripts “as a gift for the enhancement of culture and the music programs” at CMU. A group of music students sang a piece from one of the manuscripts at the presentation. “It is particularly powerful when we can sing a hymn from an ancient manuscript which we still sing in our churches today,” said Dietrich Bartel, music professor. The value of the collection is currently being assessed.—From CMU release

CANADIAN Mennonite

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For further information contact:

**Mennonite Church Manitoba,**  
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**E-mail: camps@mennochurch.mb.ca**

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For more information please contact:

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



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**Fax resume to (717) 859-2171**  
**E-mail: psd@mcc.org**  
**Phone: Prem Dick or Anna Reimer at (717) 859-1151**

## Columbia Bible College

announces an opening for  
**Dean of Students**

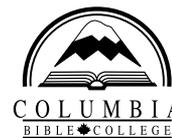
Columbia's Dean of Students is responsible for the development of all policies and programs for the Student Life department at the College and the hiring, training, and supervision of all Student Life staff. This includes coordinating the counseling services of the College and housing services for students. The Dean of Students works with the Academic Dean in developing strategies of learning as well as with the Academic Dean and Registrar in developing guidelines for registration and admission. This person reports to the President and is a part of the administration leadership team.

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*In accordance with Canadian immigration requirements, this advertisement is directed in the first instance to Canadian Citizens and permanent residents.*

Interested persons should forward their resume (either by e-mail, fax, or hard copy) by **November 15, 2003**

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**Columbia Bible College**  
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## Campolo to speak at MCC fundraiser

**Kitchener, Ont.**—Tony Campolo, popular American speaker and writer, will bring his passion for the marginalized to a fundraiser at Waterloo Mennonite Brethren Church on November 3 at 7:30 p.m.



### Campolo

An offering will go to support Circles of Support and Accountability, a program of Mennonite Central Committee Ontario. "Circles" works with sexual offenders who are returning to the community after serving their prison sentences.

For more information, contact Eileen Henderson at (416) 596-9341.—MCC Ontario release

## MDS to meet in Hawkesville

**Kitchener, Ont.**—The Ontario Mennonite Disaster Service unit will host the Region V (Canada) MDS meetings November 21-22.

On Friday at 6:30 p.m., a banquet will be held at the St. Clements Community Centre. Speaker will be Tom Smucker, coordinator of MDS bi-national. The program will include a report on the B.C. fire clean-up and music by a group of returned workers. Tickets are available from Mennonite Central Committee Ontario, phone (519) 742-8458.

The Saturday annual business meeting will be at the Countryside Mennonite Fellowship in Hawkesville, from 8:30 a.m. to 3:00 p.m.—MDS Ontario release

## Pax Christi concerts

**Toronto, Ont.**—Pax Christi Chorale, conducted by Stephanie Martin, is presenting three concerts this season. On November 22 and 23, the choir will perform Handel's *Israel in Egypt* at Grace Church on-the-Hill, Toronto. The Saturday concert is at 8:00 p.m., Sunday at 3:00 p.m. Lessons and Carols will be performed December 14 at 3:00 p.m. at Grace church. The choir will join with Menno Singers on April 24 to perform Durufle's *Requiem* and Vaughan Williams' *Dona Nobis Pacem* at Yorkminster Park Baptist, Toronto, 8:00 p.m.—From release

**November 29:** Mennonite Church British Columbia delegate meeting at Bethel Mennonite, Aldergrove, 8:30 a.m. to noon.

**December 6, 7:** Abendmusik Advent Vespers at Evangelical Free Church, Abbotsford (6) and Knox United, Vancouver (7), 8:00 p.m. Offering for Menno Simons Centre.

## Alberta

**October 29, 30, November 1, 2, 5:** MCC Community Justice Ministries celebrations at LaCrete (29), Edmonton (30), Tofield (8:30 a.m. breakfast, Nov. 1), Calgary (1), Gem (2), Didsbury (5).

**October 31-November 1:** MC Alberta General Council meetings.

**November 1:** Latin America theme dinner with Janet Plenert at First Mennonite Church, Calgary, 6:00 p.m. Call Betty Wiehler at (403) 249-8784.

**November 4:** Canadian Foodgrains Bank 20th anniversary celebration in Red Deer. Call Mary Thompson at (403) 248-0205.

**November 15:** MC Alberta Pastors Council meeting at Bergthal Mennonite Church, Didsbury on "hospitality."

## Saskatchewan

**October 31-November 1:** MCC Saskatchewan annual meeting at Laird Mennonite Church.

**November 5:** MEDA breakfast at Smiley's Restaurant, Saskatoon, 7:30 a.m.

**November 14-15:** MC Saskatchewan Bible Conference with Harry Huebner at Riverside Community School, Prince Albert.

**November 21-23:** Women's quilting and scrapbooking retreat at Shekinah.

**December 3:** MEDA breakfast at Smiley's Restaurant, Saskatoon, 7:30 a.m.

## Calendar

### British Columbia

**November 1:** MCC B.C. annual meeting at South Langley MB Church.

**November 6-8:** Mennonite Disaster Service informational evenings: Vernon Mennonite (6), Greendale MB (7), Peace Mennonite, Richmond (8), 7:00 p.m. Reports from MDS volunteers.

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

## Canadian volunteers

**Akron, Pa.**—Eighteen Canadians were among the volunteers who participated in orientation for Mennonite Central Committee here July 8-22. Ann and Jake Enns, Altona Bergthaler Mennonite and John and Ruth Janzen, Winkler Mennonite Brethren, Man., are working in Mexico with the Low German program. Karen Smith, Fairview Mennonite Brethren, St. Catharines, is teaching in Egypt. Jeffrey Betker, New Hope Fellowship, Langley, B.C., is a warehouse assistant manager with MCC in Abbotsford.

Annie Brosseau, Eglise Chretienne de St. Eustache, Que., is MCC co-representative in Montreal. John Dawson, Emmanuel Mennonite, Abbotsford, B.C., is continuing as program manager with MCC B.C. Hilda Friesen, Sommerfelder Mennonite, McGregor, Man., is a receptionist with MCC Akron. Kenneth Landis Funk, Zoar Mennonite, Waldheim, Sask., is continuing as restorative justice coordinator with MCC Saskatchewan.

Diane Klassen, South Abbotsford MB, B.C., is continuing as receptionist with MCC B.C. Daniel Lepp Friesen, Gospel Mennonite, Winnipeg, is executive director of MCC Manitoba. Debora Loewen, Charleswood Mennonite, Winnipeg, is a mail clerk with MCC in Winnipeg. Kendra Loewen, Peace Mennonite, Richmond, B.C., is resource development assistant for MCC B.C. Phil Schafran of Abbotsford, B.C., is director of resource development for MCC B.C. Dianne Schroeder, Central Heights MB, Abbotsford, is MCC B.C. accounting assistant. Andrea Wiens of Abbotsford is a receptionist for MCC B.C.—From MCC release

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**Manitoba**

**October 30-November 2:** MEDA 50th anniversary convention at Fairmont Hotel, Winnipeg. Call 800-665-7026.

**October 31-November 2:** Quilting retreat with Val Pankratz at Camp Moose Lake.

**November 1:** Launch of MCC Alberta Christmas CD by Kim Thiessen and Darryl Neustaedter Barg at Douglas Mennonite Church.

**November 1, 2, 8:** Camps with Meaning banquets at Camp Koinonia (1), 6:00 p.m.; Douglas Mennonite (2), 5:00 p.m.; Winkler Bergthaler (8), 6:00 p.m.

**November 1, 8:** Preaching workshops at Grace Mennonite Church, Brandon (1) and Plum Coulee Bergthaler Mennonite (8).

**November 7-9:** Quilting retreat with Meg Suderman at Camp Moose Lake.

**November 14-15:** MCC Manitoba annual meeting at Richmond Park MB Church, Brandon.

**November 19:** Evening with the Arts at Westgate Mennonite Collegiate, 7:30 p.m.

**November 21-22:** MCC Canada annual meeting, Winnipeg.

**November 22:** MMYO Volleyball Tournament at Mennonite Collegiate Institute, Greta, 8:45 to 4:30.

**November 27-29:** MCC pork canning in Winkler.

**December 6, 7:** Christmas concert with Faith and Life Male Choir and Women's Chorus, at Winkler Bergthaler, 7:30 p.m. (6), Bethel Mennonite, Winnipeg (7).

**December 8:** Westgate Mennonite Collegiate Christmas concert at Bethel Mennonite Church, Winnipeg, 7:00 p.m.

**December 11, 18:** Winnipeg Mennonite Elementary School Christmas concerts: Agassiz at Bethel Mennonite (11); Bedson at Immanuel Pentecostal (18), 7:00 p.m.

**December 13:** Advent concert of North Kildonan Mennonite Church Quartet, 7:00 p.m.

**Ontario**

**October 25:** MC Eastern Canada delegate session at Toronto Chinese Mennonite Church. Speaker: Michael Banks.

**October 25:** African theme dinner with Sharon and Rudy Dirks at Floradale Mennonite, 6:30 p.m. Call Jim Loepp-Thiessen at (519) 634-8712.

**October 25:** Marriage Encounter banquet and auction at Kitchener MB Church. Call (519) 896-7877.

**October 26:** Five-on-the-Floor and Peach Pickers concert at Waterloo-Kitchener Mennonite Church, 3:00 p.m. Fundraiser for Toronto Mennonite Theological Centre and Mennonite Centre Ukraine.

**October 28, 29:** Mennonite Savings and Credit Union meetings at UMEI in Leamington (28) and Kitchener head office (29), 7:30 p.m.

**November 1:** Silver Lake Camp annual meeting at Waterloo-Kitchener United Mennonite Church, 4:30 p.m. Fish fry and sausage dinner, 5:00-8:00 p.m.

**November 2:** Menno Singers performs "Requiem for the Victims of Chernobyl" with two Ukrainian choirs at St. Matthew's Lutheran Church, Kitchener, 3:00 p.m.

**November 7:** Benjamin Eby Lecture at Conrad Grebel University College featuring John E. Toews, "Toward a biblical theology of leadership affirmation: Rethinking ordination," 7:00 p.m.

**November 7-9:** Marriage Encounter at Niagara Falls. Call Marjorie at (519) 699-8667.

**November 9:** Atrium dedication at Conrad Grebel, 3:00 p.m.

**November 14-15:** MCC Ontario annual meeting at Brother Andre Catholic High School, Markham.

**November 20:** MEDA breakfast at Stone Crock, St. Jacobs, 7:30 a.m. Speaker: Monica Vandenberg.

**November 21-22:** MDS Canada annual meeting. Friday banquet at St. Clements Community Centre,

6:30 p.m. Call (519) 742-8458 for tickets. Meeting at Countryside Mennonite Fellowship, Hawkesville, Saturday, 8:30 a.m.

**November 22, 23:** Pax Christi Chorale presents Handel's *Israel in Egypt* at Grace Church on-the-hill, Toronto, Saturday 8:00 p.m., Sunday 3:00 p.m.

**November 25:** Hidden Acres Camp members dinner, 6:30 p.m. Annual meeting, 7:45 p.m. Call (519) 625-8602 to reserve.

**November 28-30:** Ten Thousand Villages Mennonite Christmas Festival at Harbourfront Centre, Toronto.

**November 29:** Peace seminar for Christian police officers at Conrad Grebel University

College, Waterloo. Call Wendy Shoreman at (519) 745-8458.

**December 5:** Discovery Day for prospective students at Rockway Mennonite Collegiate, Kitchener.

**December 5, 6:** Four choirs Christmas concert (Menno Singers, Inter-Mennonite Children's, Rockway Collegiate, Conrad Grebel chapel choirs) at St. Matthew's Lutheran Church, Kitchener, 7:30 p.m.

**December 12:** Christmas concert at Rockway Mennonite Collegiate, Kitchener, 7:30 p.m.

**December 14:** Lessons and carols with Pax Christi Chorale at Grace Church on-the-hill, Toronto, 3:00 p.m. Call (416) 494-7889.

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# Autumn gifts



**‘For the earth will be filled  
with the knowledge of  
the glory of the LORD.’**

**Habakkuk 2: 14**

