

C A N A D I A N

# Mennonite

November 3, 2003  
Volume 7, Number 21

Greiser & King

*Yoder*

ANABAPTIST PREACHING

CRAZY QUILT



Earliest Hymns of the Ausbund

Riall and Peters



Fulfilling

The Way of *Wisdom* in Pastoral Counseling

EXTREME VIRTUES

Daniel S. Schipani



my very first Prayers

Rock \* Ayliffe



WIVES at the WINDOW

Miller



Brubaker

Reinventing AGING



my very first DIVERSITY

## Weird and wonderful titles

Compiling the Spring and Fall lists of books and resources is always a fascinating exercise. While wading through publishers' catalogues, reviews in journals and magazines, and files of book notes collected over the months, one invariably comes across tantalizing titles and unexpected treasures.

One also finds new things one would prefer not to see. Following are some of the more weird titles in the religious landscape this season:

- *Revolve* is a New Testament in fashion-magazine format for teenage girls (Thomas Nelson Publishers). This version offers images of stylish, beautiful young women, with quizzes and lists of celebrity birthdays, along with a "Guys speak out" column on how girls should dress and behave. (Update on St. Paul?) The publisher found that "the number one reason teens don't read the Bible is that it is 'too big and freaky looking.' This fashion-magazine format is the perfect solution." The text is the New Century Version created in 1978 as an easy-reader Bible. Thomas Nelson's *Extreme Teen Bible* (1999) has sold more than 800,000 copies.

- *In His Image* is the first book in the "Christ Clone trilogy" from Warner Books. In this series, Jesus is cloned from cells on the Shroud of Turin, combining apocalyptic fervour with scientific suspense. Apparently books on the end-times are so popular these days that secular publishers are trying to get in on the action. Penguin Books has just published two installments of *The Prodigal Project*, a series of novels about the end of time. *Right Behind* from Canon Press is described as a "parody of last days goofiness."

- *What Animals Can Teach Us about Spirituality* (Skylight Paths Publishing) provides "inspiring lessons from wild and tame creatures," and explores "different levels of spiritual development vividly embodied by animal models." Another title from this publisher is *The Sacred Art of*

*Bowing*, an introduction to "bowing as a spiritual practice" that can enrich your daily life. Another title from Skylight that holds more promise is *Spiritually Incorrect: Finding God in All the Wrong Places*.

I am intrigued by the fact that Oxford University Press is issuing a new series on the Seven Deadly Sins, written by "seven prominent writers and thinkers." In the first volume, American writer Joseph Epstein considers *Envy*. His wide-ranging exploration includes philosophers like Schopenhauer and Nietzsche, Shakespeare's *Othello*, and current breeding grounds for the vice, including academia. Epstein appears to be well qualified for the topic, having just written a bestseller called *Snobbery: The American Version*.

Also out this fall will be *Gluttony* by Francine Prose, a New York author who has written a book called *Guided Tours of Hell*. The third volume, *Lust*, is due in January. Its author is Simon Blackburn who teaches philosophy at Cambridge. Two of his previous works are *Think* and *Being Good*.

On a less weird note, check out the new titles in our Fall 2003 listing on page 15. Along with new titles from Mennonite publishers, we include other books that may be of interest to our readers, along with publishing notes and resources. See also the Focus on Books and Resources (page 20). It includes an article by Elsie Rempel, director of Christian Education and Nurture for Mennonite Church Canada, reminding us that books are a great resource for nurturing faith.

We have not included new recordings in this year's list because our next issue, November 17, will feature our first-ever "Focus on Music" section. That issue will also feature the second "Multi-cultural supplement" focused on the variety of ethnic congregations in Mennonite Church Canada. The first supplement was in the June 16 issue.

—Margaret Loewen Reimer

**Mission statement:** Published by Canadian Mennonite Publishing Service, *Canadian Mennonite* serves primarily the people and churches of Mennonite Church Canada and its five area conferences. *Canadian Mennonite* is a bi-weekly Anabaptist/ Mennonite periodical which seeks to promote covenantal relationships within the church (Hebrews 10:23-25). It provides channels for sharing accurate and fair information, faith profiles, inspirational/educational materials, news and analysis of issues facing the church.

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**Website:** www.canadianmennonite.org

PAP Registration No. 09613. Contact head office for subscriptions and address changes. See order form on inside back cover. ISSN 1480-042X  
 We acknowledge the financial assistance of the Government of Canada, through the Publications Assistance Program (PAP), toward our mailing cost.

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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 Nov. 17 issue by Nov. 13.

**Cover: From Fall listing of books and resources. See page 15.**



Page 27

Waterloo, Ont.

## Teacher makes Bible stories spring to life

**A** well-told Bible story has great power, says Lorrie Lankin.

Lankin, who grew up in Wilmot Mennonite Church and now directs adult education at Waterloo North Mennonite, is one of a number of first-class teachers Waterloo North has had over the years.

Lankin especially enjoys young children. “You become invested in children, important to them... A significant bond develops.”

Lankin says it is important to make the classroom a place where students feel safe and comfortable. She always began class with a snack, a ritual of hospitality and inclusion during which students would share highlights of their week. Then it was time to move to the story corner—no more talking.

“Children loved the wooden story figures” that came with the Jubilee curriculum, says Lankin. When she finished the story, she would leave the figures at the story centre so that kids could return and recreate the story, or play with the characters.

“The stories in the Bible are bare-bones,” she says. “A good teacher knows how to bring a story to life with details.”

Lankin has no shortage of ideas. Give small tasks to introverted children who would not be inclined to offer, she says. And don’t be shocked at the things kids come up with.

“Some children want to get a reaction by saying inappropriate things,” she says. “Don’t over-react. Once they realize this gets little attention, they stop.”

Her classes often involved dramas and skits, with children putting on clothes to get into character or switching roles “because everyone wants to be Jesus, or be the sick child healed by Jesus.” One of her classes wrote and presented a poem to rap music.

Once, for children’s time during

worship, she led an imaging exercise to illustrate the Adam and Eve story.



**Lankin**

She asked the children to imagine that they were in a beautiful garden.

Some students like to sing, others hate it, she says. (Currently, Waterloo North children assemble

to sing before going to their classes.) If she felt uncomfortable teaching a given lesson, she chose another from the extras offered in the Jubilee series.

Lankin’s people skills are also evident in her current role in adult education.

“You have to know the issues important to adults,” she says. Adult offer-

ings this fall include something intellectually meaty (a study on John Howard Yoder) and something participatory (building healthy families), among others.

Over the years she has maintained rapport with many young adults she taught as children, even if the class lasted only a year.

“They come back, and make a point of saying hello,” she says. She believes that the children in a congregation are everyone’s responsibility. Those children grow up to be a blessing to everyone.

Lankin says she gets as much out of teaching as her students do. Not surprisingly, her daughter Kaitlyn is now teaching, and sponsoring, junior youth at Waterloo North. Kaitlyn is incorporating into her teaching what she learned. —**Betti Erb**

Boissevain, Man.

## Nurturing seeds of faith

**T**he tension builds up when you have to chew on dried bread while others eat chocolate bars, says Lena Dyck-Hildebrand about a Sunday school lesson she taught about rich and poor.

Lena, 77, may be of a different generation than her students but she knows how to make Sunday school exciting for young people.

She began teaching Sunday school at Whitewater Mennonite Church in 1963. Although she has retired from

regular teaching she is often called on to substitute. She has taught all ages—from kindergarten to young adult. It was difficult in the beginning, she recalls, when Sunday school was taught in German. “It was so nice to teach kindergarten then” because the German wasn’t as hard, she says.

Lena is a teacher by profession and taught in a country school until she married. She raised her five children before she ventured into the Sunday

school classroom. The church asked her to teach and, given her teaching background and enjoyment of children, she accepted the challenge.

She was grateful when the Foundation Series curriculum became available. “Before its use the whole Sunday school used the same German booklet and adapted it to each age group. It was quite hard. I really enjoyed the Foundation



**Dyck-Hildebrand**

Series.” Currently her church is using Scripture Press materials.

Another significant change she has experienced is a drop in student numbers, due to declining rural population and smaller families. Space was a challenge when Sunday school had 100 students, grades one to eight.

“We would use wooden sliding dividers and we had to try to keep our voices down when teaching,” she recalls.

Portraits of  
**Christian  
educators**

Elmira, Ont.

## Young gardener tends church's flowerbeds

**C**assandra Bauman is 11 years old. She's not too young, however, to have taken great care of the flowerbeds at Elmira Mennonite Church this past summer.

In May, Ralph Martin, on the property committee, presented the congregation with a list of tasks that the church was paying someone to do. If volunteers would sign up and do those jobs for nothing, he said, the church could save a fair bit of money.

Cassandra, eldest daughter of Brent and Kathy Bauman, has always enjoyed gardening, so she volunteered to take care of the flowerbeds. Over the summer she watered and weeded two or three times a week.

Cassandra comes by her love of plants naturally. She is part of the 4-H Garden Club organized by Susan Martin, a cousin of her father. She helps to tend the flowerbeds at her own home, and around the farmhouse



**Cassandra Bauman has always enjoyed gardening.**

of her grandparents, Grant and Ruth Ann Bauman of West Montrose.

Her grandparents set aside a spot for a vegetable patch for her in one of their cornfields. This past year,

Cassandra raised zucchini and beans. She hoed the patch and kept a sharp lookout for bugs, and pests that come in a larger size—raccoons.

Cassandra's interest in plants is but one of her pastimes. She takes both piano and voice lessons. She began singing solos in church at age five, and people began to pay attention to her promising voice. She began voice lessons at age eight. Like any girl, she enjoys biking around the streets of her town.

Cassandra is in Grade 7. She looks forward to high school at Elmira District Secondary School, located only a block from her home. Cassandra's father commutes to the Chrysler plant in Brampton. Her mother Kathy is based at home. Cassandra has two sisters: Ashley, 10, and Tiffany, 5.

Staff at Elmira Mennonite Church, take note: Cassandra says she would gladly garden again.—**Betti Erb**

"Now we have about 25 children and only 4 classes."

"Children are different these days," says Lena. She found it easier to capture their interest in earlier years. But she welcomes the challenges that come her way. "The most...interesting time was when I had the youth class, because of their independent thinking and honesty." She recalls that one student wasn't sure if he loved God because he was having a hard time loving his neighbour.


Lena enjoys making faith stories become real for her students.

"One time I got some CO guys [conscientious objectors] to come to class when we were studying the believers' church story. The kids were really attentive and gung-ho. Before that they didn't even know there were COs."


Lena incorporates object lessons and simulation into her teaching to drive the lesson home. She tries to capture the minds and imaginations of her students to nurture seeds of faith.

—**Evelyn Rempel-Petkau**

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# The myth of redemptive violence

Why are we so attracted to violence as a solution to evil? asks Sue Steiner in this second in a series for Peace Sunday.

**W**hen I was about 10 years old, I sat glued to our friends' television set every Saturday night. We didn't have a TV in our own home, so we went to my parents' friends' house every Saturday because they watched the *Lawrence Welk Show*.

And after Lawrence Welk was over, I waited for these words: "Why don't we stay and watch *Gunsmoke*?"

*Gunsmoke* began in 1955 and lasted for 20 years, the longest-running dramatic series in the history of TV. *Gunsmoke* started a trend for TV westerns and outlasted them all.

Here's the formula. You have a frontier town named Dodge City. You have a shapely woman named Miss Kitty who runs the Long Branch Saloon and we're not sure what else. You have a tall, lanky U.S. marshall named Matt Dillon who roams the territory in the line of duty with his hillbilly deputy, Festus.

In Dodge City, peace is always tenuous. Each week, Marshall Dillon has to contend with cattle rustlers, fugitives, stagecoach bandits or perhaps a gunslinger. He prefers to take such folks into custody for a fair trial. But those who resist may well end up at Percy Crump's—Dodge City's undertaker and furniture dealer.

The most exciting part of *Gunsmoke* is, of course, the

gunfight. A fugitive from justice wanders into Dodge City—perhaps into the saloon. You can feel the excitement build. Marshall Dillon invites the guy outside for a gunfight. The street is cleared.

Of course the bad guy draws his gun first. But Marshall Dillon is always faster and calmer, and peace is restored to Dodge City...until next week.

Now why would Christian pacifists take their little girl to watch *Gunsmoke* every Saturday night? Why would they instill in her the myth of redemptive violence? And why would this little girl be so excited and oddly comforted by it?

The "myth of redemptive violence" is a phrase coined by Walter Wink, an American New Testament teacher. Wink claims that most cultures have a creation story about how their society began and that story becomes part of the culture's DNA. Almost always, this plotline features a struggle between the forces of evil (other folks) and the forces of good (us, of course).

The odds are stacked in favour of the evildoers because they cheat, lie and use brute violence. By contrast, our deepest qualities are goodness, decency, honesty and compassion. And at some point—just as the forces of evil are about to prevail—the powers of good find themselves compelled, against their wishes, to respond to evil with brutal violence of their own.

Of course, this is a righteous violence, a redemptive violence that is swift and furious in its outcome. It's a violence that is necessary if goodness is to prevail. Afterwards, we get on with the civilized ideals of truth and justice.

## Dominant religion

Wink claims that the dominant religion in most societies today is not Christianity or Judaism or Islam, but



the myth of redemptive violence. It has provided the rationale for every war in the history of the United States, including, most certainly, the one against Saddam Hussein.

It's the subplot of virtually all martial arts and action movies, many Saturday morning cartoons, and all westerns. It reveals our basic assumptions about the nature of reality and often operates at a deeply subconscious level.

If we are pacifists but also realists, we may well believe that at the end of the day the power of the fist or the gun or the bomb really is the universal solvent.

This worldview is very compelling, says Mennonite historian John Roth in *Choosing Against War* (Good Books, 2002). But there are a couple of problems. The first problem—which no one seems to notice—is that “redemptive violence” never permanently takes care of things. Marshall Dillon will be back next week. And after Saddam Hussein, another gunslinger will enter Dodge City.

So the cycle of violence continues. But for Christians, there's an even more serious problem—God is virtually irrelevant. Who needs God when we have Matt Dillon and George W. Bush to look after things?

There is another worldview, one that depends utterly on God. There is another plotline, one that celebrates the great good news that God loves enemies, letting the rain fall on the just and the unjust.

There is another society with a different act of creation and a different DNA. This society is created by the life, death and resurrection of Jesus. Its DNA is marked by gentleness of spirit and active peacemaking. Jesus' redemptive nonviolent love has already permanently taken care of things.

I believe peace is God's intention for humanity. I believe that since God has chosen to make peace nonviolently, we are called to do likewise. I believe we show God's character—we carry God's DNA—when we are peace-doers.

But that myth of redemptive violence is so strong, so pervasive, so

common sense. It's exciting and oddly comforting. How do we counter it so we can live within the other worldview and find it exciting and comforting and truthful?

### Suggestions for Peace Sunday

1) *Take time to reflect on the myth of redemptive violence.* Ask yourself why *Guns, Smoke*, video games and action movies are so appealing. Think about why we accept as common sense an approach that does not stop the cycle of violence.

2) *Practise creative ways to stop the cycle of violence in day-to-day things.* Then such responses will come more naturally when the big stuff hits.

Read Bible verses that are hard to hear because we think we are being asked to be milquetoasts: “If anyone strikes you on the right cheek...turn the other one also.... And if anyone wants to sue you and take your coat, give him your cloak as well.” Some commentators suggest that the point here is to surprise the opponent by doing something unexpected.

John Roth tells about a time he was given grace to try such an approach. He was traveling late at night in Germany, in a nearly deserted train. An elderly man came on board, dressed in rags and clearly suffering from a mental disability.

Four young men sporting chains and tattoos entered the car and began to taunt the old man. They threw a can of beer in his face, then began kicking and punching him. Roth looked on in horror. He knew he could not sit back and let this helpless old man be beaten.

He prayed: “God, calm my fear. Show me the right thing to do.” Almost before he knew what he was doing, Roth got out of his seat and walked toward the old man.

“Hans,” he called out in his best German. “Hans, how are you? It's been such a long time since we've seen each other.” Slipping between two of the surprised attackers, Roth embraced Hans, helped him to his feet and said, “Come, Hans, sit with me. We have so much to catch up on.”

**Continued on page 8**



Photo by Tyler Klassen

**This ceramic work by Marvin Bartel hangs in an entry way at Associated Mennonite Biblical Seminary. The image on the facing page (left) was from a Mennonite Church Eastern Canada initiative promoting a peace tax fund in Canada.**

**The dominant religion in most societies today is not Christianity or Judaism or Islam, but the myth of redemptive violence.**

**Violence** *From page 7*

The old man followed John to the back of the car and responded haltingly to Roth's questions about his health and family. His attackers were too surprised to know how to react and got off at the next station.

This creative act left the opponents bewildered, and it stopped the cycle. If we live in the spirit of nonviolent love in little things, we will more likely have something to call upon in the great things, something unexpected.

Now, this incident could just as easily have ended with the attackers beating up Roth as well. We don't know the outcomes of such actions. It's not an accident that Jesus linked the beatitudes about peace-doing with the one about persecution.

3) *Practise Christian humility.* Accept that we don't know all the answers. Humility goes hand in hand with Christian pacifism. We need the humility of respectful dissent, which includes listening carefully to those with other viewpoints, especially those who have been willing to die for their belief in redemptive violence.

We also need what someone has called "eschatological humility." We don't necessarily know how history should turn out. God is in control of the ultimate outcome. We are called to discern God's will in our daily lives, to be responsible caretakers of God's creation, to align ourselves with what we can see of God's movement in history. But ultimately, God is in charge. When we turn to violence, we are saying that we know how history should turn out.

As for redemptive violence, Dorothy Day says: "You just

need to look at what the gospel asks, and what war does. The gospel asks that we feed the hungry, give drink to the thirsty, clothe the naked, welcome the homeless, visit the prisoner, and perform works of mercy.

"War does the opposite. It makes my neighbour hungry, thirsty, homeless, a prisoner and sick. The gospel asks us to take up our cross. War asks us to lay the cross of suffering on others."

The other morning I was startled by the prayer for the day in the Catholic prayerbook I am following. It goes like this: "O God, your son Jesus died giving the message of your love to us. Have mercy on us. Give us the courage to die rather than cause the death of another. Help us to allow his death to mean new life for us and for our world. Never let us stand in the way of your saving grace." Amen. So be it.

—**Sue 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 2002.*

Winnipeg, Man.

## Dramatic story of Lao convert

**A**s a new pastor of the Lao Mennonite Church, I pray for wisdom and guidance. I worry about my preaching because I am not a good speaker, but when I feel discouraged, I recall Tym Elias' words, "Just do your best and leave the rest to the Holy Spirit."

I began with the goal to have 20 families so that I could feel assured that the Lao Mennonite Church is here to stay. Our church attendance averages 20 people, but I give thanks to my Lord for he has given me four more members who were baptized on October 20 last year. Let me share the story of Somneuk Khousanith.

Khousanith accepted Christ at the age of 63. Though I have known him a long time, I met him in the name of Christ in 1999. He responded to my invitation and came to our church, just trying to be polite. He said he was too old to change faith. He said that he came to support our good work, to fill one empty chair, lest we would be discouraged and give up.

I told him, "Don't worry, let the future be between you and Christ." And then I prayed for him.

A year later, Somneuk was seriously injured in a car accident, breaking both his legs. He was in the hospital for about a year. I visited regularly and prayed for him. One day our church held a special group prayer for his upcoming operation. We formed a circle and sang our favourite song, "What a friend we have in Jesus."

As we held hands, we all prayed aloud at the same time. Each of us prayed like crazy. As we calmed down, Abe Neufeld, our co-pastor, asked for blessing.

A few days later I visited Somneuk, bringing a cassette tape of the Gospel of Matthew. He told me how happy he was that our group had come to be with him the day before. He described the singing and prayer and how it helped him to feel comforted. He asked to pass along his thanks.

I was ashamed that, as a pastor, I was not the first one to visit him. The following Sunday, I passed his words of thanks to our group. To my surprise, many said they

too wanted to visit him and asked for his room number. Each assured me that they hadn't visited him.

During my next visit to the hospital, I told Khousanith that he had been under the influence of anesthetic which caused him to dream. He argued that I could say what I wanted, but he had seen us there, with his eyes open. He recounted that the doctors and the nurses were working on his leg, and that my group was there, singing and praying. He believed what he saw.

He accepted Christ as his saviour on October 20, 2002. Three weeks before our baptism service, I told him that I would baptize three new believers and wondered if he would consider being one of them.

Without hesitation, he exclaimed, "Yes! That is my birthday." That day I baptized four. I am so thankful for Khousanith, Janfong, Liangsy and Lam, because out of these will be the body of our church.—From report by **Onong Prasong**

*The writer is pastor of Lao Mennonite Church in Winnipeg. Although recent cuts in Mennonite Church Canada mean that he is no longer a full-time leader, he plans to give as much leadership as possible to the congregation.*



## 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.

### Pen pals become friends for life

*The following letter was inspired by the note about Words of Cheer pen pals (Sept. 22, page 34).*

When I was a child we attended Baden Mennonite Church. One Sunday afternoon, my father showed me *Words of Cheer*. In the "Readers Write" section was a pen pal with my birthday. I was thrilled. We began writing each other in 1964.

My friend lived a world away, in Mannheim, Pennsylvania, but we wrote and sent cards frequently. On Christmas morning, 2000, I decided to call information for her phone number and I talked to my friend of 36 years for the first time.

What a thrill that was. The next Christmas we exchanged e-mail addresses and then the correspondence really began. If we were having a rough day or needed to share a joyful moment, or maybe a beautiful sunset reminded us of each other, we'd sit and pen (key) our feelings.

As her wedding day approached, I decided I wouldn't miss that important event in her life. We met for the

first time on August 29, 2003. She was everything I imagined while reading her letters over the years.

While honeymooning in Niagara Falls, she and her husband made the one-hour drive to our farm near Burford and we spent the day together. What an adventure this has been—all because of a child's Sunday school paper.—**Edith Spilles, Burford, Ont.**

### Commend Canadian efforts in racism awareness

In the late 1990s, the Mennonite Voluntary Service (MVS) program which I worked with was struggling to incorporate racism awareness into its orientation sessions. We realized quickly that the Damascus Road presentation focused on an American context and did not reflect the binational nature of the program at that time.

MVS staff began to create a presentation that would reflect commonalities about racism in the U.S. and Canada but would also recognize the contextual differences. I took a sabbatical in 1999 and focused my time on racism in Canada. Part of my journey was to participate in both the 1999 Crossroads gathering and the 2000 "Broken Circles" event.

Shadell Permanand is kind in her words about the Crossroads gathering (October 6, page 7). As the weekend went on there was an ever-growing disconnect between presenters and participants. In some ways it was unfortunate that the Crossroads staff had to be guinea pigs in a Canadian angst process.

This gathering starkly identified the different histories, social realities and general differences between Americans and Canadians. (It should be noted that the gathering was a well-rounded group from many backgrounds and the reaction to the presentations was often from people of colour.)

Because of the Crossroads gathering it was clear that future racism awareness events in Canada needed to be contextually Canadian. The "Broken Circles" event was just that. And it was significantly more meaningful and helpful, I believe, for all involved.

I encourage Shadell and Keith to continue this work. I also encourage provincial conferences and Mennonite Church Canada to draw on their expertise to present a faith-based Canadian agenda for racism awareness.—**Brad Reimer, MVS director, Mennonite Church Canada**

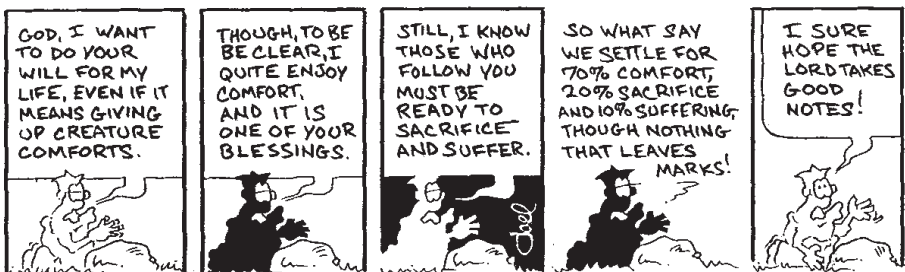
### An open letter to MC Canada leaders

For months now, I have been struggling to come to terms with the deep disillusionment I feel in Mennonite Church Canada.

I was raised in a "conference" family.

**Continued on page 10**

### Pontius' Puddle





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**Leaders** *From page 9*

The yearly assemblies interspersed with General Conference assemblies were a fact of my childhood, and I still mark major events in my life in relation to Estes Park, Bethlehem '83 and other assemblies. I was proud of my parents' commitment to this national body, and the years of service my dad poured into Native Ministries.

How, then, do I find a way to accept what has happened in the past year? How do I reconcile the vision of the "missional church," which has been the mantra of MC Canada recently, with the actions of the board and administrators?

When I first heard rumours about a financial crisis, I expected the conference leadership to quickly make us all aware of the circumstances, to ask for our support in prayer, and to assume a posture of openness to guidance and

creative suggestions.

How disheartening, then, to see the leaders opt instead for a corporate model of closed-door meetings, top-down decisions with little meaningful input from the constituency, and slash-and-burn job cutting, with everything spun out publicly in euphemistic terms that never revealed the seriousness of the problem until after the fact.

It is hard not to be cynical, given this demonstration of the missional church in action.

And what has been the result of the decisions made? That the new downsized MC Canada has all but ceased to be a missional presence on the front lines in Canada. Those doing the concrete missional work have been removed from native communities (severing connections nurtured over many years), from Voluntary Service units, from church planting.

The Peace and Justice portfolio, central in my understanding of the Anabaptist vision, no longer exists.

Conference literature informs us that these things are still important but I have a hard time imagining Jesus carrying out his missional work from an office, and I expect the people left in a native community with no one to perform funeral services, or the sincere VS worker wanting to make a difference would agree.

Meanwhile, within a couple of weeks of these cuts (none of which happened at the top administrative level, it appears), MC Canada was looking to beef up its finance department.

It feels as if the wider church at work, the body of Christ, the Anabaptist vision, has given way to corporate culture. It feels as if the MC Canada I knew has closed up shop and moved off the street.—**Tamara Franz-Martin, Gretna, Man.**

## Supportive communities help marriages to last

En route to visit family in Wisconsin, we marked our 27th wedding anniversary in Fargo, North Dakota. It was not the most romantic of getaways but it did have its pleasures, including a robust pancake breakfast at Perkins.

Our family celebrations always include food—pancakes accompany celebrations that represent adventure and risk-taking. Is marriage an adventure? What's so risky after 27 years? I certainly believe that the beleaguered institution of marriage is worth celebrating.

Recent reading has included two autobiographies: Hilary Rodham Clinton (*Living History*) and Ruth Brunk Stoltzfus (*A Way was Opened*). Both are about strong women who married strong men and write openly about the challenges and rewards of marriage. Rodham Clinton describes the way faith and forgiveness (modelled by her friend Nelson Mandela) enabled her to wrest her marriage from the ashes after her husband's infidelity.

Brunk Stoltzfus, a formidable Mennonite church leader from Virginia, recalls the warmth of her mutually supportive marriage relationship. She praises Grant, a history professor at Eastern Mennonite College, for supporting her ministry at a time when the church severely curtailed women's

leadership. She speaks frankly of struggles—tight finances, wayward children and Grant's depression.

Both authors provide a window into the very private relationship of marriage. We benefit from people telling us what it's "really like." Often we enter marriage with little more than our parents' models as a guide. As a naive 22-year-old, I truly believed, based on my parents' manner of hiding struggle and conflict, that when you got married all the big problems in life

temperatures," with some being volatile and others more placid, this ratio holds throughout. Another study of happily married people offered two main reasons for the longevity of their unions: 1) my spouse is my best friend and 2) we made a sacred vow.

Companionship and faith commitment were at the top of the list. In fact, people who describe themselves as religious have a higher chance of staying married.

At our wedding, professor and friend Willard Swartley preached about the necessity of keeping our marriage in the community of God. He urged us to maintain our involvement with the church, and said that God's people would help us remain faithful to each other. He was right.

Our community has held us, laughed and ached with us, helped us make tough decisions, grieved and celebrated with us. They have done this over tea and *faspa*, in small groups and in corporate worship, during long walks and over bird-watching weekends, with risky questions and adventurous challenges. We have been blessed by the community of God.

Anyone for pancakes?

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



were solved! (My son, reading this as he gave me a shoulder rub said, "That won't be my problem.")

Researchers also look at marriages. One concluded that a 5:1 ratio is key for marital satisfaction. For each negative interaction that occurs between the couple—a fight, a snide comment, a hurtful action—there need to be five positives.

While couples differ in their "emotional

Elmira, Ont.

## Congregation and community mourn a hockey hero

**O**n October 10, Elmira Mennonite Church hosted the largest funeral in its history—that of 25-year-old National Hockey League player Dan Snyder, a native son whose death sent shock waves through the hockey world.

Snyder, a centre for the NHL's Atlanta Thrashers, died of head injuries sustained in a car crash in Atlanta on September 29. He was a passenger in a vehicle driven by teammate Dany Heatley. The entire Thrashers team, including Heatley (on crutches), attended the funeral.

Snyder, son of Graham and LuAnn, grew up at Elmira Mennonite. His grandfather, Joe Snyder, was a former moderator of the Mennonite Conference of Ontario and Quebec, now part of Mennonite Church Eastern Canada.

The media across North America noted how the family embraced Heatley after the tragedy. Although Heatley has been charged with vehicular homicide—for which he could face prison—the Snyders want him to get on with his life. As Graham Snyder told journalists: We are all humans; we all make mistakes.

"God made us eternal, not invincible," said Dale Bauman, former Elmira pastor, at the funeral. We must consider the perspective of eternity—the other side, he said. Speaking to whatever blame people may be tempted to assign to the driver of the vehicle that crashed at high speed, he said: "Pointing a finger never brings healing."

We can't comprehend why tragic things happen—that knowledge is reserved for God alone, said Don Liesemer, president of Hockey Ministries International. Atlanta Thrashers

coach Bob Hartley also spoke movingly of the team's loss.

The crowd was estimated at 1,300. Scores of people lined up for hours before the service began. A sea of young hockey players who had been inspired by Snyder tapped their hockey sticks as the family walked by on their way to church.

The church held 650 people, including people in the basement auditorium. Others watched on closed-circuit television at a nearby nursing home. Hundreds more mourners listened outside in the warm autumn sun.



**This photo of Dan Snyder was included with the bulletin at his funeral service.**

By all accounts, Elmira, a town of 7,000, was a first-class host, despite unrelenting media attention for days after the accident. Yet the day of the funeral was not the media circus that many dreaded.

Ruth Anne Laverty, co-pastor of the church, said that she and church staff fielded questions from the media prior to the funeral. The media, in turn, respected the family's desire for privacy.

Television, newspaper and radio journalists remained behind a police barricade in exchange for a guarantee of interviews later with family members. The day was an extraordinary showcase of a community working together.

The church hosted the funeral, with local businesses and their suppliers donating food. The fire department handled parking. A nearby church loaned chairs and mugs.

Snyder, survived by his parents, brother Jeremy (Jake) and sister Erika, joins an unusually high number of young people in the Elmira area who have died in accidents in recent years. The media commented on the

embracing nature of the town in the face of yet more tragedy.

It became a story about forgiveness and generosity, about extending an olive branch. As Laverty put it, "This is becoming a story about God's grace, God's love."—**Betti Erb**

### Remembering my son

**T**he following is from a poem for Derek Matty, a 21-year-old hockey player who was killed last May in British Columbia. His mother explains: "As I pray for the Snyder family who buried their son, a hockey player, on the Friday before Thanksgiving Day, I share my grief as a member of the Mennonite community of Abbotsford with the Mennonite community of Elmira. I buried my son, a Junior Hockey player, on the Friday before Mother's Day. He died instantly after being hit by a car on a dark, rainy night. The funeral was held at Emmanuel Mennonite Church."

#### Thanksgiving remembrance for #19 Derek Matty

So fast and fluid  
 You skated down the ice  
 From one end to the next  
 From one zone to another  
 Almost instinctively  
 With no time to lose—  
 And just as fast  
 You made the transition  
 From one side to the other  
 From this world to the next  
 Almost impulsively  
 With no time to think.  
 Oh how I wish my body  
 Could make the transition  
 Just as fast  
 From pulsing pain to  
 The acceptance of your death....  
 I can't adapt so easily  
 To this paradoxical reversal of order  
 Which makes this life less sweet  
 And any death less bitter.  
 I just don't know how  
 I'll ever score short-handedly  
 In this game without you in it....

**Maria Siemens Matty**

Abbotsford, B.C.

## B.C. meetings voice frustration with MC Canada

**M**ennonite Church British Columbia held four listening meetings in October to give congregations an opportunity to express their views on church relations in B.C. and with Mennonite Church Canada. Many participants expressed discontent over MC Canada's perceived lack of leadership in a number of areas.

Much of the discussion revolved around homosexuality, and whether MC Canada is committed to the Mennonite Confession of Faith and its own statements on homosexuality. MC Canada's recent financial troubles were hardly mentioned.

The meetings were all well attended, with nearly every church represented. Personnel from MC Canada were present at each meeting. Henry Krause, moderator of MC Canada, and Dan Nighswander, executive secretary, spoke about the things that Canadian churches do together—missions, education, publication—and noted that staff are committed to working with conferences and churches in mutual discernment. They answered many questions.

"This is not a discussion, not a debate," said Doug Epp, moderator of MC British Columbia, at the Vancouver meeting. The intention, he said, is for voices to be heard.

At the meeting in Greendale, Krause reasserted MC Canada's commitment to the Confession of Faith and conference statements.

"We have statements that guide us, and our statement on sexuality clearly states that anything outside a monogamous heterosexual relationship is outside of the will of God," he said.

Several churches, nonetheless, have taken action. Kelowna Gospel Fellowship has withdrawn from MC British Columbia since that is the only way it can fully distance itself from MC Canada. Vernon Mennonite Church has also indicated an intent to withdraw by spring. According to Epp, several other churches are contemplating similar action.

At the meeting in Vancouver, Lorin

Bergen, pastor of Living Hope Church in Surrey, said, "I'm closer than I've ever been to giving up on our national conference. I'm an affirmed Anabaptist. I see the national conference slowly but surely moving away from scriptural truth. We need to take a stand and say, 'This is what the Bible says.'"

Judy McCullough, representing United Mennonite Church in Black Creek, voiced similar concerns. "We stand on the word of God. Sin is sin and we want to align ourselves with organizations that believe as we do," she said.

Other churches voiced strong support for both provincial and national bodies. First Mennonite in Kelowna presented a statement encouraging churches not to make "harmful" decisions that would lead to separation: "We commit to praying for each other and working together toward Christian unity in the mind and spirit of Christ."

David McAlary of Peace Mennonite Church in Richmond also voiced strong affirmation. "Some of our churches want a more hierarchical leadership which has not been our style," he said, noting that MC Canada is being used as a scapegoat.

Representatives from the Spanish and Chinese communities also voiced their commitment to both levels of

conference. Jorge Hoajaca, pastor at First United Spanish Mennonite in Vancouver, said, "It's clear to me where MC Canada stands. We don't want to detract from the main task of the church."

Comments from another speaker from First United Spanish Mennonite were translated into English: "In the Mennonite church there exist different cultures and different positions on homosexuality. We understand what the word of God teaches and what the Confession of Faith teaches. Let's...look back on the history of the


Mennonite church; let's try to live the life of the martyrs of our faith. We need to pray and let the Spirit of God direct the churches."

Billy Chieu from Vancouver Chinese Mennonite church said: "The majority of our deacons want to be part of MC British Columbia and MC Canada." MC British Columbia executive will process the information from the listening meetings and prepare for an extraordinary meeting of delegates on November 29. On that date a budget will be passed.

"I've been encouraged by the seriousness with which churches have addressed this," said Epp. "I've been encouraged by the turnout and the diverse perspectives shared."

— **Angelika Dawson**

**'I'm closer than I've ever been to giving up on our national conference.'**



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Plum Coulee, Man.

## Delegates tackle program changes in Manitoba

**D**elegates of Mennonite Church Manitoba came to a special session here on October 18 anxious to debate proposed program changes and the process of decision-making within the conference.

Among the pressing issues was the MC Manitoba Board's decision to cut back funding for *Canadian Mennonite* subscriptions.

Although 38 of the 48 congregations were represented, the number of delegates was not sufficient to make legally binding decisions. So the Board took the opportunity to listen to delegates' frustrations and fears about the direction of the conference. Many congregations had studied the issues, and several came with resolutions.

On July 1, the Board had increased the director of Evangelism and Service position from half to full time. That required funding cuts elsewhere, especially since donations were well behind budget. Funding to the *Canadian Mennonite* subscription plan was reduced by 50 percent, effective July 1, and the Resource Development position was terminated on July 31.

Proposed actions included ending the Abundant Life radio program and recording engineer's position (part of the Faith and Life program), and continuing the reduction in funding for *Canadian Mennonite*. The proposal also included additional resources for a Church Community Building Ministry that would consolidate communications and promotion.

Some of these actions struck close to the hearts of delegates, especially

changes to Faith and Life programs and to *Canadian Mennonite*.

"It's hard to believe we make decisions to go ahead with evangelism at the same time cutting two programs

doing evangelism—Faith and Life and hospital chaplaincy," said Len Wiebe of Charleswood Mennonite, referring to the earlier termination of the hospital chaplain coordinator position.

Board member Hugo Peters explained, "The chaplaincy program is going forward" on a volunteer basis.

"I am annoyed and sad," said Franz Wiebe of First Mennonite, especially because "the decisions of the conference seem to hinge on finances only."

David Schroeder, Charleswood Mennonite, said a structure which enables the board to make decisions without church input is problematic.

"We'll be crucifying some of our best leaders repeatedly under the present structure," he said. "We have to move things back to the delegate body taking responsibility."

Others felt the new structure needs more time.

"The problem is we haven't given it a chance," said Bernie Wiebe, former



Henry Wieler, John Hildebrand, and Sig Falk from Crystal City Mennonite Church discuss program changes.

Photo by Evelyn Rempel Petkau

moderator. "I would like to see us rethink this second set of cuts."

The Board's resolution to adopt its redefinition of MC Manitoba's ministries was not voted on. Two budget proposals could also not be voted on. Delegates commended the Board for the three-year budget planning but voiced concern over ratifying budget when program details are still unclear.

The *Canadian Mennonite* prompted some of the most heated discussion. Paul Krahn of Altona Mennonite Church suggested that evangelism should come from the churches, but that communication needs to come from the top. Therefore he encouraged full funding to continue.

Mike Wolfe from Rosenfeld said the magazine is causing serious problems in his church.

"We need a publication but someone needs to get hold of the editorial content," he said.

A resolution to reinstate full funding to the *Canadian Mennonite* for 2003 was passed. A resolution asking for interim funding for Abundant Life while an option could be prepared was defeated, as was a resolution to review the new MC Manitoba structure.

The Board will decide on how to proceed. Delegates reminded the Board of the Anabaptist notion of church in making decisions.

"The delegate body needs to vote on and take responsibility for policy, structure, budget and program initiatives," said Helmut Harder.—**Evelyn Rempel Petkau**



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Winnipeg, Man.

## Churches need policies for liability insurance

An absence of volunteer screening and abuse prevention policies is threatening liability insurance coverage for some churches. Some congregations have already lost a portion of their liability coverage.

So far, incidents of threatened coverage have occurred in B.C. and Ontario churches, reports Kirsten Schroeder, human resources director at Mennonite Church Canada.

"Insurance companies and the legal system are considering the lack of such policies to be a sign of negligent behaviour," said Schroeder. "I have little doubt that this will become a wider and more pressing concern in the future."

In response, Schroeder has developed a Volunteer Screening Guide to help congregations develop their own abuse prevention policies. It identifies volunteers who work with children, youth, at-risk adults, and, in some cases, seniors as working in "high-risk

service areas."

"Churches are places of peace and justice. Developing policies like this will help us respond in helpful and consistent ways when issues arise," said Schroeder.

Since specific laws vary from province to province, Schroeder suggests that congregations with similar needs work together regionally at formulating policies. She offers several tips.

Consider the nature of your programs, whether you are a rural or urban congregation. Consider who the volunteers and program will serve, whether children from the community or seniors. If your church or program is large and volunteers do not know the participants personally, consider identification procedures and a sign-out system for your Sunday School.

Test your procedures and policies within your community and respond to feedback. Have the policy reviewed by

legal counsel.

The six-page document is filled with helpful information and references to additional sources. It is available to MC Canada congregations through the November issue of *Equipping*. The guide and a sample policy developed by the Listowel congregation (Ontario) are also available from the MC Canada web site at [www.mennonitechurch.ca/resources/financehr/volunteers/index.htm](http://www.mennonitechurch.ca/resources/financehr/volunteers/index.htm).—MC Canada release

### News briefs

#### Supreme court refuses appeal on marriage

The Supreme Court of Canada has refused to hear an appeal by the Interfaith Coalition for Marriage and Family on changes to the traditional definition of marriage. The Evangelical Fellowship of Canada (EFC) is lead partner in the coalition. "We have lost an important opportunity to express the concerns of millions of Canadians," said Bruce Clemenger, EFC president. The coalition questioned whether the Charter requires a change in the definition of marriage and expressed concern about religious freedom if the definition is changed. "We are...concerned about religious freedom for clergy and churches that do not recognize same-sex marriages," says Janet Epp Buckingham, director of Law and Public Policy for EFC. The EFC is also involved in the Quebec marriage case which will probably be appealed to the Supreme Court.—EFC

#### Smallest nation in the world

The smallest nation in the world is Vatican City or the Holy See (109 acres), headquarters of the Roman Catholic Church. The city is run by the Papal Commission (three cardinals and a secretary), with the pope as its head. Located in the middle of Rome, it has its own police force, stamps, currency and flag.

### Myth #9

## Love and roses fix all in a marriage

What do you do when love and roses don't address the basics of household finances? **Mennonite Foundation of Canada** provides an excellent resource: *Money Management and Financial Planning*. It is available at no cost to individuals and couples, and to pastors involved in marriage counselling.



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## Theology, Spirituality

Brown, Dale W. *Biblical Pacifism*. Evangel Publishing House and Herald Press, 2003, \$16.95 US.

This second edition of a book published in 1986 explores key biblical passages about peace and takes up the unsettling questions that the world today poses for peace-loving Christians. The author, an Anabaptist historian from the Church of the Brethren tradition, has been active in the American peace movement for more than 50 years.

Greiser, David B. and Michael A. King, eds. *Anabaptist Preaching: A Conversation Between Pulpit, Pew and Bible*. Cascadia Publishing House, 2003, 238pp., \$34.95.

Fourteen scholars and preachers offer an overview of the Anabaptist preaching tradition within the challenge of current communication theories and hermeneutics. Writers include Rene Sauder, June Alliman Yoder, Ervin R. Stutzman and Dennis Hollinger.

Kraybill, Donald B. *The Upside-Down Kingdom* (25th anniversary edition). Herald Press, 2003, 312pp., \$26.79.

This is a revised and updated version of a popular book on the kingdom of God as portrayed in the New Testament. Since its release in 1978, the book has sold over 60,000 copies and been translated into six languages. The author, a sociologist and pastor from Pennsylvania, has written about 15 books on Anabaptist faith and life.

Liechty, Daniel. *Reflecting on Faith in a Post-Christian Time*. Cascadia Publishing House, 2003, 200pp.

This is a new edition of *Theology in Postliberal Perspective* (1990), with added chapters and extensive responses. The author, who teaches social work, draws on the anthropological work of Ernest Becker to examine the Anabaptist-Mennonite faith.

# FALL LISTING OF books & resources

Duane Friesen, Mennonite ethicist, wrote the foreword.

Shenk, David W. *Journeys of the Muslim Nation and the Christian Church: Exploring the Mission of Two Communities*. Herald Press, 2003, 232pp., \$23.49.

This resource examines the differences and similarities of Islam and Christianity at their deepest levels. The author draws on years of dialogue with Muslims. Appropriate for university, the book also has study questions for church groups. The writer works for Eastern Mennonite Missions in Pennsylvania.

Sider, Ronald J. *Doing Evangelism Jesus' Way*. Evangel Publishing House, 2003, 112pp.

In this book, a well-known author shows how all Christians have opportunities to share their faith in everyday encounters with others. The book emphasizes the vital relationship between evangelism and community service. Ron Sider is the author of *Rich Christians in an Age of Hunger*.

Swartley, Willard M. *Homosexuality: Biblical Interpretation and Moral Discernment*. Herald Press, 2003, 248pp., \$23.49.

A well-known New Testament scholar takes a fresh look at what the scriptures teach about same-sex relationships. Drawing from contemporary scholarship and cultural analysis, he tries to present various sides of the issue and concludes with a model for congregational discernment. The author teaches at Associated Mennonite Biblical Seminary.

## History and Biography

*Africa*. Global Mennonite History series, Book 1, Pandora Press and Herald Press, 2003.

This first volume in the history of Anabaptist churches worldwide, was written by Africans from six countries: Alemu Checole, Barbara Nkala, Bekithemba Dube, Doris Dube, Michael Kodzo Badasu, Erik Kumedisa, I.U. Nsasak., Siaka Traore, Pakisa Tshimika and Samuel Asefa. Editors of the series are John Lapp and Arnold Snyder. Compiled at Pandora Press in Ontario, the book was printed in Zimbabwe and released during Mennonite World Conference assembly.

Chornoboy, Eleanor Hildebrand. *Faspa: A Snack of Mennonite Stories*. Self-published, 2003, 215pp., \$24.95.

This book is a compilation of stories and anecdotes about two second- and third-generation Manitoba Mennonite families who arrived in Canada from Ukraine in 1874. The stories range from toilet training with straw, and bootlegging during prohibition, to butchering, bees and unorthodox car repairs.

Driedger, Jacob N. *There Was a Boy*. Essex-Kent Mennonite Historical Association, 2003, 100pp., \$20.00.

This is a collection of short stories, with poems and photos, of life in Essex County, Ontario, in the 1930s—the early years of Mennonite settlement there. The author, a retired English teacher, observes events with the curiosity and humour of a young observer. The book is

available from the historical association, phone (519) 326-0456 or e-mail: ekmha@mnsi.net.

Friesen, Edith Elisabeth. *Journey into Freedom: One Family's Real-Life Drama*. Raduga Publications, 2003, 242pp., \$34.95.

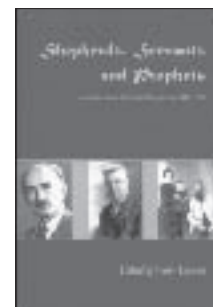


The story of a Mennonite family caught up in the sweep of events during the 1930s and 1940s, from Stalinist Russia to Poland and Germany to Canada. *Journey* combines history with family experiences of loss, faith and survival. The author, a Winnipeg communications specialist, has based the book on her family's stories.

Kraybill, Donald B. *The Amish: Why They Enchant Us*. Herald Press, 2003, 48pp., \$12.49.

This Mennonite sociologist explores why the Amish are one of North America's most fascinating religious communities. How does a traditional group that shuns secondary school, computers and cars survive in a high-tech society? This overview describes the diversity among Amish, their common practices and changes occurring in their communities.

Loewen, Harry, ed. *Shepherds, Servants and Prophets*:



*Leadership Among the Russian Mennonites* (ca. 1880-1960). Pandora Press, 2003, 445pp., \$42.50.

This volume presents 24 short biographies of men who guided Mennonite life and faith in Russia and North America. During the period represented, Russian Mennonites experienced the greatest upheaval in their history: World War I and the communist revolution, the Stalinist terror, emigration, World War II and resettlement. The profiles are by a variety of writers.

Marr, Lucille. *The Transforming Power of a Century: Mennonite Central Committee and its Evolution in Ontario*. Pandora Press, 2003, 390pp., \$38.00.

Through the use of interviews and archival sources, this history of MCC Ontario preserves the stories of those who founded the Ontario organization, including the significant role played by women. The author is pastor of the Mennonite Fellowship of Montreal and lectures in Religious Studies at McGill University.

Mock, Melanie Springer. *Writing Peace: The Unheard Voices of Great War Mennonite Objectors*. Cascadia Publishing House and Herald Press, 2003, 348pp., \$35.95.

Here are published, for the first time, the diaries of several Mennonite conscientious objectors from World War I. The book uses historical, biographical and literary approaches to understand these diaries and their role in the story of the Mennonites and wartime in America. Foreword by historian James C. Juhnke.

Riall, Robert A., trans., and Galen A. Peters, ed. *The Earliest Hymns of the Ausbund*. Pandora Press and Herald Press, 468pp., \$39.50.

The Swiss Brethren hymnal, the *Ausbund*, is the oldest hymnal in continuous use. (The Old Order Amish in



North America still use it.) The earliest hymns, translated here, refer to 53 songs composed and sung in a dungeon in Passau, Germany, from 1535-37, which became the core of the first *Ausbund*. This book includes analysis and commentary on the hymns.

Schiedel, Mary A. *Pioneers in Ministry: Women Pastors in Ontario Mennonite Churches, 1973-2003*. Pandora Press and Herald Press, 2003, 206pp., \$22.50.

Surprise and opportunity are themes in the stories of these Ontario women who responded to God's call to pastoral ministry. Without role models, they enriched the church and blazed a trail for their younger sisters.

Wiebe, Katie Funk. *Border Crossing: A Spiritual Journey*. Cascadia Publishing House and Herald Press, 2003, 212pp., \$22.95.

A revised edition of a classic resource on aging. The Saskatchewan-born author, now living in retirement in Kansas, combines lively autobiography with commentary and added material, including the recent experience of her daughter's death.

Yoder, Cynthia. *Crazy Quilt: Pieces of a Mennonite Life*. Cascadia Publishing House, 2003, 188pp., \$22.95.

The author's depression in graduate school takes her to her Pennsylvania grandparents where she finds keys to recovery and hope for her broken marriage. The book includes stories, diary entries, old photographs and recipes. The author holds a master's degree in fiction writing. Foreword by John L. Ruth.

## Literature and Art

Bender, Carrie. *Beyond Mist Blue Mountains*. Herald Press, 2003, 158pp., \$14.29.

Book three in the *Dora's Diary* series. In this story, Dora and her husband go to Belize to work in an orphanage. Carrie Bender is the pen name of an Old Order Amish woman from Lancaster County, Pennsylvania. She is the author of the *Whispering Brook* series, *Miriam's Journal* and *Miriam's Cookbook* series.

Dick, Janice. *Eye of the Storm*. Herald Press, 2003, 398pp., \$23.49.

This novel, a sequel to *Calm Before the Storm*, tells of the further adventures of Katarina Hildebrandt and Johann Sudermann, who strive to retain faith in God as their world is torn apart by war. The author lives on a grain farm in Saskatchewan. She writes out of the experience of her parents who were born in Russia.

Dirks, Ray, compiler. *In God's Image*. Herald Press, 2003, 148pp., hardcover \$34.99, soft \$29.99.

Art, photographs and stories from the Mennonite family in 17 countries, from the exhibit at the Mennonite World Conference assembly in Zimbabwe this summer. Published in cooperation with MWC and the Mennonite Heritage Art Gallery in Winnipeg, the book was printed by Friesen Printers of Altona, Manitoba. Dirks is curator of the gallery and contributed photographs. Order by phone: (204) 888-6781 or e-mail: cwiebe@mennonitechurch.ca.

Gundy, Jeff. *Scattering Point: The World in a Mennonite Eye*. State University of New York Press, 2003.

This book of essays draws on the author's experience of growing up in a Mennonite farming community in Illinois. It is part memoir and family history along with creative musing. The book ranges

widely, traversing the Illinois prairie to caves in Europe. The author is a poet and teaches English at Bluffton College in Ohio.

Hostetler, Ann E, ed. *A Cappella: Mennonite Voices in Poetry*. University of Iowa Press, 2003.

This anthology of 24 Mennonite poets is compiled by a Goshen College English professor and poet. Canadians in the collection include David Waltner-Toews, Barbara Nickel and others. The editor created this collection so that Mennonites and others can enjoy "this wonderful new literary productivity" in one volume. The book is available from the publisher. Phone 800-621-2736.

Klassen, Jack. *The Chiropractor*. Self-published, 2003, 200pp., \$16.99.

This novel from an Altona, Manitoba, writer is available in both English and Low German versions. The book is based on the writer's great-aunt, Gertrude Klassen, a single woman who was a chiropractor and took in 46 foster children in her lifetime. The book can be ordered from the author. Phone (204) 324-5993 or e-mail: jcklasse@mts.net.

Miller, Evie Yoder. *Eyes at the Window*. Good Books, 2003, 512pp., \$22.95 US.

This historical novel is a saga of Amish settlers in Pennsylvania and Ohio in the 19th century. The author uses eight points of view to show the rise and fall of patriarchs, the devotion of women, and the difficulties of life in the wilderness. The author, who grew up in Iowa, teaches writing at the University of Wisconsin-Whitewater.

Rainbow, Jonathan. *Speak to Her Kindly: A Novel of the Anabaptists*. Pleasant Word, 2003, 422pp.

This novel, set in Germany in 1534, traces the life of an Anabaptist couple during the revolution in the city of



Münster. The author, who is a specialist in Reformation history, teaches history and English in California.

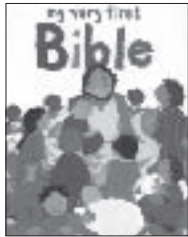
### Children's books

Bender, Esther. *Elisabeth and the Windmill*. Lemon Tree Series. Herald Press, 2003, 144pp., \$10.99.

Elisabeth is haunted by a secret: although she is 16, she cannot read. This tale blends fiction and history as a way to show children what many settlers endured in the pioneer days of North America. The writer, a former teacher, is a member of Children's Book Writers and Illustrators.

Rock, Lois, with Ayliffe, Alex, illus. *My Very First Bible*. Good Books, 2003, 256pp., \$18.99 US.

A colourful Bible story book for toddlers. The old stories—such as “Grandfather



Abraham,” “Jesus and his Friends,” and “The Hole in the Roof”—are told simply and faithfully. The author is known for her books on prayer and Bible stories.

Rock, Lois, with Ayliffe, Alex, illus. *My Very First Prayers*. Good Books, 2003, 158pp., \$14.99 US.

This book covers a child's world with 120 prayers. It is divided into sections that reflect a child's experience: “Morning,” “Things I Do,” “Great Big World.” Its papercut pictures capture the everyday world of children. Alex Ayliffe is an award-winning illustrator of picture books for young children.

Weber, Levi B. *Possom Hollow*, Book 4. Herald Press, 2003, 200pp., \$15.79.

The continuing saga about

the author's childhood and youth in Virginia and Pennsylvania. This is the last book in this series. The author is a retired building contractor who has published many stories on his early life.

Wiebe, Rudy, with Michael Lonechild, illus. *Hidden Buffalo*. Red Deer Press, 2003, \$19.95.

A Mennonite author teams up with First Nations painter Michael Lonechild of Saskatchewan to retell an old Cree tale about the buffalo. The story, for young children, emphasizes First Nations' understanding of the relationship between the spiritual and physical realms.

*What You Will See Inside...* is a series of illustrated books for children ages 6-10 on the houses of worship and rituals of various faiths. *What You Will See Inside a Mosque* is the newest in the series. The first one focused on the Catholic church. Coming next spring is the Jewish synagogue. The books are published in Canada by Novalis, a Catholic publisher, phone 1-800-387-7164.

### Other books

Brubacher, Shirley Yoder, ed. *Reinventing Aging*. Herald Press, 2003, 208 pp., \$17.29.



This book is intended to revolutionize the way we respond to aging in our families and churches. The writers—all professionals—share stories and advice. Issues range from bodily changes to financial decisions to preparing for death. A study guide appendix and companion video make this ideal for group study.

Byler, Anne Meyer. *How to Teach Peace to Children*. Herald Press, 2003, 96pp., \$14.29.

This book shows parents how to teach peace through family relationships, teaching care for others, and guiding children in the way of nonviolence. Based on the popular book by J. Lorne Peachey, this new edition offers suggestions to help families pattern their lives after Jesus. The author, from Goshen, Indiana, has been involved in peace and justice as an activist and writer.

Eby, Omar. *Markings / My Own: Musings on the Gospel of Mark*. Cascadia Publishing, 2003, 236pp., \$22.95.

*Markings* is a spiritual memoir of eclectic devotional meditations on 70 episodes in Mark's gospel. The writer taught writing and literature for 27 years at Eastern Mennonite University, and spent six years teaching in Africa.

Eidse, Faith and Nina Sichel, eds. *Uprooted Childhoods: Memoirs of Growing Up Global*. Intercultural Press, 2003.

This book includes 20 memoirs from the children of missionaries, business people, diplomatic attaches, military personnel and educators. Included are stories of well-known writers such as Isabel Allende, Pat Conroy and Carlos Fuentes. Editor Faith Eidse grew up as a Mennonite missionary child in Congo, Manitoba and the United States.

Klassen, Joanne. *Tools of Transformation*. Art Book Bindery, 2003, 230pp., \$18.95.

This book provides tools for transformation through the process of writing, whether one's interest is self-help, a business, or enhancing one's creativity. The author, from Winnipeg, operates a writing school called Heartspace. She has brought principles of personal and organizational transformation to thousands of

groups across North America. The book is self-published.

Noll, Douglas. *Peacemaking: Practicing at the Intersection of Law and Human Conflict*. Cascadia Publishing House, 2003, 480pp., \$51.95.

In this ambitious project, the author weaves many strands of academic thinking about human conflict into a view of why people fight—and how they can make peace, in the courtroom and beyond. Joining ancient philosophical views with modern neurosciences, the book reflects on human nature and the conflicts people face in a multidisciplinary approach.

Powell, Elinor. *The Heart of Conflict: A Spirituality of Transformation*. Northstone Publishing, 2003, 256 pp., \$34.00.

Challenging the belief that conflict is negative, this book contends that our spirituality is found in the midst of turmoil, most especially when we confront difficult issues and our wounded relationships. The author, a retired physician from British Columbia, is a leader in the field of peace studies and conflict management.

Roche, Douglas. *The Human Right to Peace*. Novalis, 2003, \$24.95.

The book argues that peace is a fundamental human right. We must build a peaceful world—that children must be taught to make peace a reality—if we are to survive. Douglas Roche has spent his career working for peace and security, both in the Canadian government, where he served in development and disarmament, and at the United Nations.

Schipani, Daniel. *The Way of Wisdom in Pastoral Counseling*. Institute of Mennonite Studies, 2003, 120pp., \$12.00 US.

Daniel Schipani's thesis is that pastoral counselling must be reframed—practised and taught in a different frame-



work. He proposes wisdom as a powerful biblical alternative and illustrates how counsellors can centre their work around the good news of Jesus. The author teaches pastoral care and counselling at Associated Mennonite Biblical Seminary.

Shenk, Sara Wenger. *Anabaptist Ways of Knowing: A Conversation About Tradition-Based Education*. Cascadia Publishing House, 2003, 212pp., \$34.95.

Tapping the wisdom of Plato, the early Anabaptists and contemporary thinkers, this work of practical theology shows how daily habits shape our personal and communal character. The author's approach to education draws its strength from the particular and the practical. She teaches Christian education at Eastern Mennonite Seminary.

Taylor, Pamela Howe. *The Germans We Trusted*. The Lutterworth Press, 2003, \$46.00.

This is the author's second book on German prisoners of war in England during World War II and how they fostered reconciliation. It contains 36 stories of friendships between Germans and Britons (and a few North Americans), with 180 photographs. Her first book, *Enemies Became Friends*, was published in 1997 and has been featured on German and British television. The new book can be ordered from the author for \$46.00, e-mail: [pamela9939@aol.com](mailto:pamela9939@aol.com).

## Publishing notes

The *Mennonitische Rundschau*, the German periodical of Canadian Mennonite Brethren, is

celebrating its 125th anniversary this year. It began as the *Nebraska Ansiedler* in 1878 by John F. Funk and moved to Winnipeg in 1923. It became a Mennonite Brethren magazine in 1945. Current editors are Brigitte Penner and Marianne Dulder.

Herald Press has released a perfect bound edition of the popular cookbook, *Extending the Table: A World Community Cookbook*, by Joetta Handrich Schlabach. The cookbook, which first came out in 1991, features recipes and stories of people from 80 countries. The cookbook sells for \$21.99.

Copies of *Ever Into New Horizons with a Faithful Guide* by Sara Lehn Harder are available at the CMU Bookstore, phone (204) 487-3300. The autobiography, published in 2000, follows the writer's life from childhood in Ukraine to British Columbia.

*Voices Across Boundaries* is a new Canadian multi-faith magazine that treats public events from a perspective of faith, and matters of faith in an accessible way. The first issue, Summer 2003, includes an article by Ernie Regehr of Project Ploughshares entitled, "Culpable nonviolence: The moral ambiguity of pacifism." Other writers are Mary Malone, Gregory Baum and Joy Kogawa. *Voices* publishes essays, reviews, art, fiction, poetry, photography and creative non-fiction. It will appear bimonthly. Its inaugural issue was summer 2003. The magazine is a publication of Across Boundaries Multifaith Institute. Editor is Robert Chodos, e-mail: [voices@acrossboundaries.net](mailto:voices@acrossboundaries.net).

*Jason Has Been Shot: The True Story of Family, Faith and the Power of Forgiveness* by Dale Lang and Mark Lang tells the story of the high school shooting in Taber, Alberta, in 1999. Dale, an Anglican pastor, announced on television his forgiveness of the boy who killed his son. Here he tells the

story together with his son Mark. The book, published by Castle Quay Books Canada, can be ordered from Augsburg Fortress Publishers, phone 1-800-265-6397.

*An Annotated Anthology of Hymns* by J. R. Watson (Oxford University Press) is now available in paperback. The 470-page book includes 250 of the best-known hymns, arranged historically. It sells for \$51.00.

## Resources

*Making Disciples* by April Yamasaki is a guide for preparing people for baptism, Christian living and church membership. Published by Faith & Life Resources, the guide includes ideas, handouts, lesson plans and other resources for church leaders. The author is pastor of Emmanuel Mennonite Church in Abbotsford, B.C. Order from Faith & Life Resources, phone: 1-800-743-2484.

*God's Story, Our Story. Exploring Christian Faith and Life* by Michele Hershberger is an introduction to the Christian faith from Faith & Life Resources. The book can be used in preparation for baptism, or by people who simply want to mull over questions of faith. The writer teaches youth ministry and Bible at Hesston College in Kansas.

"Heading for the Promised Land" is Pathway B in the Second Mile program for congregations. Second Mile is a "peace journey" with four different "pathways." Pathway B includes resources on conflict transformation, spirituality of peace and walking with First Peoples. It comes with student pamphlets and a leader's guide. The Second Mile program is available from Faith & Life Resources, phone 1-800-743-2484. Cost is \$10.99 per copy. It can also be viewed online at [www.gosecondmile.org](http://www.gosecondmile.org).

The first issue of *Leader* magazine from Faith & Life Resources came out this fall. The quarterly magazine is to help Mennonite leaders equip congregations for their missional tasks. Senior editor is Richard A. Kauffman; managing editor is Byron Rempel-Burkholder of Winnipeg. The first issue includes a feature on Ontario pastor Jim Loepp Thiessen, columns by Elsie Rempel and Jeff Steckley, and Advent resources for congregations. An annual subscription is \$46.75. Single copies are \$11.85. To order, phone 800-245-7894.

*Sex and Faith: Celebrating God's Gifts* by David Boshart is the third booklet in a series for men called "Closer than a brother" published by Faith & Life Resources. This booklet gives guidelines for five sessions on the glories and risks of sex, the meaning of manhood, keys to sexual fulfillment, temptation and accountability, and sexuality through life stages. Other titles in the series: *What Really Matters: Conversation Starters for Men* and *The Meaning of Tough: Using Power and Wealth*.

Mennonite Central Committee Canada has launched "7 Days—An Earth Care Trek for Christians," a nine-month web-based experience to help Christians explore the connections between their faith and caring for the earth. About one month will be devoted to each of the seven days of creation. Register on the website ([www.mcc.org/7days](http://www.mcc.org/7days)) to receive weekly updates from coordinator Joanne Moyer and to join those on the trek.

*Extreme Virtues: Living on the Prophetic Edge* by David Fillingim is a seven-session Bible study on the Old Testament prophets, especially Isaiah. Published by Herald Press, the 112-page study calls the reader to radical living and virtues of sacrifice, responsibil-

ity, steadfast love, justice, hope, courage and peace. The author, who teaches in Georgia, is a former pastor. The book sells for \$23.49.

Mennonite Central Committee offers an AIDS tool kit to help congregations understand AIDS from a Christian perspective. *Join Hands Stop AIDS* includes a four-session curriculum with case studies, games about myths versus facts, and discussion materials. The kit also includes a DVD, posters, T-shirt order forms and materials for worship on World AIDS Day on December 1. Although created for a high school audience, the kit can be used by adult groups. There are suggestions on how to assemble a care kit for AIDS workers overseas. To order, phone 1-888-622-6337 or e-mail: [aje@mcc.org](mailto:aje@mcc.org).

*Creative Worship 2*, compiled by Ian Price for Wood Lake Books, is an ecumenical collection of services for special days. A service of "Healing for congregations in conflict" was prepared by Muriel Bechtel, minister of pastoral services for Mennonite Church Eastern Canada. Others include a ritual for affirming pregnancy, an Earth Day service, a litany for graduates, and services for seasons of the church year. The first collection of *Creative Worship* focused on services from Advent to Pentecost. The \$29.95 resource can be ordered from Wood Lake Books, phone 800-663-2775.

*Conversations at the Well* is a video and study guide from the Church Council on Justice and Corrections. This video features two young people asking tough questions on what they believe about crime and justice, and God's perspective on it. For more information, contact Rick Prashaw, phone (613) 563-1688, ext. 13.

## Two novels draw on Mennonite history

Jonathan Rainbow, *Speak to her Kindly: A Novel of the Anabaptists*, Pleasant Word, 2003.

The excesses of Anabaptist Münster in the 1530s—enforced polygamy, fierce-eyed Anabaptists throwing stones, starving people chewing on rats, and Anabaptist corpses displayed in cages—make it hard for Mennonites to look at this period of their history.

This novel is a compelling window on that kingdom in Münster in 1534-35. The story centres on Paulus Ketterling who loses his wife Marga to the "holy city" and its chiliastic inhabitants.

The story makes vivid this incandescent period and gets us into the "superheated minds," as Rainbow put it, of those early Anabaptists.

A few turns of phrase got my attention. The writer alludes to people being led out of "the Egypt of Roman Catholicism." The church became known as "Roman" Catholic only after the Münster siege—following the Council of Trent which had its first session in 1545.

A few sentences were baffling; for example, Paulus "heard very little of the sermon although he knew that it was entirely clear."

Some sentences were irritatingly literal: "...they had zigzagged westward into Germany like a ball being kicked from one player to another."

Much description, however, is first-class. There is an excruciating paragraph on Marga giving birth—a good reminder that there were no well-appointed birthing rooms in the 16th century.

Also toe-curling: famished Paulus smothering a dog and eating it, the terrible visit of the priest to determine if the Ketterling child has been baptized (it has not) and the child being wrenched from its mother's arms.

I especially liked the many homely details, as in: "Grass was high and thick everywhere. Down within it the bugs bred and came out in their swarms."

Powerfully told, this story is about the free spirits in a Christian community that, had it worked, might have reshuffled the social order. Instead, we remember Münster as another lurid attempt to seize power.

For the most part, this is a ripping good read.

Janice Dick, *Calm before the Storm*, Herald Press, 2002.

This is, as the back-page endorsement puts it, historical fiction with a touch of romance.

South Russia, 1914: Johann Sudermann leaves a village in the Molotschna Colony to tutor Katarina Hildebrandt on her family's estate in the Crimea. He finds—you guessed it—true love, although love's path has a few bumpy loops.

**To my mind, these folks could use a little more pepper in the socks.**

Dick creates a sense of impending doom in the secure Mennonite villages of central Ukraine, with their well-weeded gardens, their grape arbours hanging heavy with fruit, in the halcyon days before the country implodes.

Pockets of language sparkle. Katya describes herself in relation to a sister who makes heads turn: "I am plain, compared to her, as a cornstock is to a magnolia blossom."

The writer knows how to paint scenes that appeal to all the senses: "Peacefully, gently, descended to settle gracefully on branch and earth, on hedge and roadway, flake upon lazy flake, until it lay thickly everywhere." You can taste that snow.

She offers memorable glimpses of Gregory Rasputin, the mesmerizing monk, and Nicholas Romanov, the last czar.

Dick's characters are perhaps a bit too "Mennonite nice." But we care about them, as we do in any good yarn. It is a light read, but a worthy one.

As Rudy Wiebe puts it, "The fact is always in the past, but a fiction is what you make of it." A sequel to this novel, *Eye of the Storm*, has just been published.—**Betti Erb**

### Mennonite publishers

**Herald Press**  
Scottsdale, Pa. USA  
Phone: 1-800-256-7894  
[hp@mph.org](mailto:hp@mph.org)

**Faith & Life Resources**  
Phone: 1-800-743-2484

**Pandora Press**  
Kitchener, Ont.  
Phone: (519) 578-2381  
[panpress@golden.net](mailto:panpress@golden.net)

**CMBC Publications**  
Winnipeg, Man.  
Phone: (204) 487-3300  
[mfranz@cmu.ca](mailto:mfranz@cmu.ca)

**Kindred Productions**  
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**Good Books**  
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# FOCUS

## Books &..... Resources

### Nurturing faith as 'people of the book'

Nurturing faith is by now a non-controversial, "motherhood" issue. Few Mennonites would argue that we shouldn't train our children to be biblically literate, to be "people of the book."

In the 1900s, most North American Mennonites learned to rely on the Sunday School teacher as a vital partner and on the

Sunday School as an important time for nurturing faith. Do you remember memorizing Bible verses on Saturday night? I do.

As our educational opportunities developed, we moved toward trusting the specialists. Many lay people lost confidence in talking about their faith, especially when it was outside of the congregational environment. Sunday morning became prime time for a host of alternative activities, and Sunday School had to compete with TV, radio, and community recreation. Attendance dwindled.

Both the Sunday School and the home have been weakened as faith nurturers. Many of us are no longer really "people of the book."

We are not proud of our lack of biblical literacy. As we come to terms with living in an increasingly post-Christian society, we realize that we need to be intentional in nurturing our faith and that of our children.

To nurture faith, we need to be familiar with its building blocks, like children need to learn an alphabet and the sounds its letters make so they can learn to read and write. The building blocks of our faith include the biblical stories and epistles, the songs and poems of the Bible.

These building blocks become tools to interpret God's word and God's will. With these tools we build community, live lives of

#### THERE WAS A BOY – by Jacob N. Driedger

A book of 100 pages including short stories, poems and a few photos is set in Essex County, Ontario in the 1930s, the early years of Mennonite settlement there.

The book is published by The Essex-Kent Mennonite Historical Association and available for \$20.00 plus \$5.00 for mailing.

Please contact the Historical Association at  
31 Pickwick Dr., Leamington, ON. N8H 4T5.  
e-mail: [ekmha@mnsi.net](mailto:ekmha@mnsi.net)  
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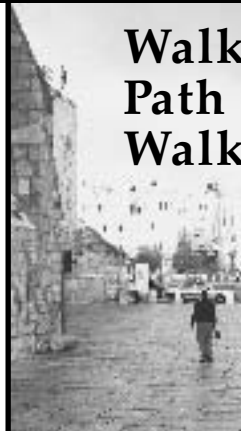
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service, and develop a relationship to God, like a child who learns to make words, sentences and stories with the letters of the alphabet. To reacquaint ourselves with the building blocks of our faith, we will need to work together as homes and congregations.

We do have tools for facing this challenge. This October, I was inspired by a workshop where pastors shared how we could celebrate birthdays in our worship services. Some of our congregations have staff or committees to work in family-based ministries.

The Milestones Ministry manual, *Planting Seeds of Faith*, which was recently developed by the Hillcrest Mennonite Church, is available on the Mennonite Church Canada website: [www.mennonitechurch.ca/resources/family/](http://www.mennonitechurch.ca/resources/family/). This resource is full of useful rituals that can help your congregation empower families to start playing with the building blocks of faith once again.

The Opening Doors initiative continues through Mennonite Church Canada. There is a network of trained lay people with a trainer's manual that is chock full of plans for empowering congregations and households

to become more intentional in nurturing faith. I can help connect you with those people. There are also excellent books on nurturing faith (see my column on page 35).

God has found many ways of inviting us into informed conversation. We have access to the tools. If we want our children to grow up knowing God, we will use those tools to become "people of the book" once more.  
—Elsie Rempel

*The writer is director of Christian Education and Nurture for Mennonite Church Canada. She can be reached by phone at 1-866-888-6785, e-mail: [erempel@mennonitechurch.ca](mailto:erempel@mennonitechurch.ca).*

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# Faith-building resources



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## Recovering Christian stewardship

Michael O'Hurley-Pitts, *The Passionate Steward*. St. Brigid Press, 2003.

This book invites discussion about stewardship in a missional context. The author, a Catholic, publishes *The Stewardship Review*, an online quarterly on Christian stewardship and philanthropy.

For Mennonites, chapter 7 will be a pleasant surprise. The author quotes from Article 21 of the Mennonite Confession, commending it as "one of the most erudite, poetic, and faith-filled declarations concerning stewardship in the Christian corpus."

The chapter compares secular and Christian motivations for philanthropy. The author argues that over centuries of division in the church one unifying thread has remained: a Christian understanding of stewardship. Mennonite Central Committee is an obvious example of this unifying aspect.

At the St. Catharines assembly this summer, I discerned the central theme to be stewardship. Public confession of our communal failings—the budget shortfall and the pain expressed by many—was prominent. We are rethinking how we practise stewardship.

This author writes: "Secular fundraisers go after major gifts because this allows an organization to reach its goal with the least expenditure of effort possible..." He also says: "The assertion that tax policy is a reason for giving negates the ancient Greek notion of philanthropy as the 'love of humanity' and reduces giving to a transaction, whereby the giver receives something in exchange for his or her gift."

For those of us struggling with a direction our church is taking, O'Hurley-Pitts says: "To give up our Christian vocation as stewards, or withhold our gifts until we get our way...means depriving not only the church, but humanity, of our gifts of time, talent and treasure."

I commend this book to the Mennonite community as we grapple with our stewardship practices in a missional church. We may be able to recover some healthy practices from our past that will enable us to be missional in the future.—Dan Jack

*The reviewer is from First Mennonite Church in Calgary, Alberta.*

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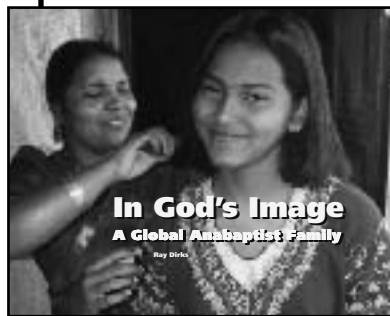
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book of art, photos, and stories of shared faith from 17 countries.

Broadly covering all major regions of the world, the photographs highlight the everyday life of faith, work, family, and friends. Together the art and photographs portray the backbone of church and community, the ordinary people. Beautiful, full-color coffee-table book.

Published by Herald Press in cooperation with Mennonite World Conference and Mennonite Heritage Centre Gallery.

148 pages. Paper, \$29.99. Hardcover, \$34.99.



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Leamington, Ont.

## ‘Groundbreaking’ in more ways than one

**G**roundbreaking ceremonies were held on October 5 for an 84-bed long-term care wing at Leamington Mennonite Home and Apartments.

The financing of “Project Home Rebuild” was also groundbreaking. Two institutions—Mennonite Savings and Credit Union (MSCU) and Mennonite Foundation of Canada—collaborated on their first joint financing project to provide the \$6.8 million in mortgage funds. MSCU provided \$4.75 million, and Mennonite Foundation \$2.05 million.

The \$9.5 million project is the fifth since Leamington Mennonite Home was constructed in 1964. A low rental facility, Homeview Apartments, opened in 1968. Pickwick Apartments, where rent is geared to income, were built in 1979. A townhouse project was completed in 1989, and The Gardens, a life-lease condo complex, opened in 1990.

“From our perspective, this project

exemplifies faith in action through the practice of mutual support,” said MSCU Leamington manager John Dean. “MSCU is pleased to...provide loan funding in partnership with Mennonite Foundation of Canada.”

Bob Veitch, general manager of Mennonite Foundation of Canada, said, “This model brings together the Anabaptist community across Canada to partner in a unique way, using savings and managed charitable assets to help fulfill the mission and vision of Leamington Mennonite Homes.”

Ontario’s Ministry of Health will provide \$6.3 million in construction funding for the project, to be paid over a 20-year period. A local three-year campaign to raise \$1.79 million in support of the project has netted \$827,000 to date.

The mission of Leamington Mennonite Homes is to provide a continuum of care, said Linda Tiessen, administrator. “This [addition] is an important part of that continuum, as it allows us to provide the most complex care... to the frail elderly in the community.”

The home is the only charitable long-term care provider in Essex County. The new wing will have dining rooms and activity areas on each floor, a palliative care room with an adjoining room for family members, a chapel and community meeting room, and enlarged tub and spa areas.

Upon completion of the new facility, planned for early 2005, the existing 72-bed home will be converted into a 44-bed retirement home.—From release by MSCU, MFC and Leamington Home

### Low German books

*The Chiropractor* by Jack Klassen of Altona, Manitoba, is a novel available in both English and Low German versions. The work is self-published. Klassen found his inspiration for the book in the life of his great-aunt, Gertrude Klassen (Taunte Trutje) of Kleefeld, Manitoba, a single woman who was a chiropractor and took in 46 foster children in her lifetime. The 200-page book is available for \$16.99 from the author, phone (204) 324-5993, e-mail: jcklasse@mts.net.—Elmer Heinrichs

*De Bibel*, the complete Bible in Low German, is now available. The project builds on the New Testament translation by J. J. Neufeld. Since 1998 the project has been under the Canadian Bible Society. The Bible can be ordered from Kindred Productions in Winnipeg for \$29.99. Phone 1-800-545-7322, e-mail: kindred@mbconf.ca.—From release



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Saskatoon, Sask.

## Planning church plant in Saskatoon

On October 6, a group met at Nutana Park Mennonite Church here to discuss the idea of planting a church in Saskatoon. The last official plant was Wildwood Mennonite in 1976.

Since then there have been two attempts to begin a house church. One is still going but remains small.

The planning group represented four urban and two rural churches of Mennonite Church Saskatchewan, and several conference executives. There were a variety of perspectives.

"Will it be a church designed to attract ethnic Mennonites or will it have a strong outreach focus to the community?" asked Mel Letkeman, pastor of First Mennonite in Saskatoon.

Vern Ratzlaff, pastor of Nutana, talked about the possibility of a Mennonite presence in the new, quickly growing areas of the city. Others wondered about a church in a high-needs neighbourhood.

"We do have things to offer [as a Mennonite church]," said Helen Kruger, a hospital chaplain in the city core.

A third option would involve a church for the native population. Although Saskatoon has the highest number of First Nations people in Canada, there is no direct connection between them and Mennonites in the city at the present time.

After discussing possible locations, conversation turned to matters of style. Some felt strongly that the new congregation should be "intentionally multi-denominational."

"Then people would see that churches will work together," noted Ratzlaff. The style of worship could be in a higher liturgical form, noted Ken

Bechtel, interim conference minister, or in a contemporary style tied strongly to Anabaptism.

The discussion ended with a commitment from each city church to suggest one person from the congregation to help carry the idea forward. The Ministries Commission of MC Saskatchewan will convene those people to dream further and explore the feasibility of another church. They hope to have information for the MC Saskatchewan sessions at the end of February.

For a conference struggling with debt and lack of vision, this could be an overwhelming project. On the other hand, people tend to gather around a vision. Saskatchewan Mennonites could be mobilized to look outward and put their naval-gazing on hold for awhile.—**Karin Fehderau**

St. Catharines, Ont.

## Home breaks ground for new facility

Over 200 people attended groundbreaking ceremonies for the new Vineland United Mennonite Home on October 17—49 years to the day after sod was turned for the first home of 50 beds. During its history, the home has accommodated over 1,000 residents.

The new two-storey, \$17 million building will have 128 beds—an increase from its present 80. Planning and preparation took nearly 10 years. In May 2001, the Ministry of Health finally awarded the contract for additional beds. The town of Lincoln later waived its \$200,000 development charges.

Art Seib, administrator, welcomed guests. Chair Nick Pankratz offered opening remarks and Marv Friesen prayed. Darren Pries-Klassen sang two songs. Among officials who spoke were Ray Konkle, mayor, and Jill Hildreth, regional councillor.

The new home is scheduled to open in September 2004.—From a report by **Henry Hildebrandt**

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Saskatoon, Sask.

## New models of church emerging in rural communities

**D**riving through rural Saskatchewan, one gets a sense of unbroken monotony, of an unchanging landscape. But if you look into the fabric of Mennonite life in this province, you will find that values and priorities are shifting.

A report just issued by the Vibrant Rural Churches Project of Mennonite Church Saskatchewan reveals some surprises. The nine-page report, written by Eric Olfert and Naomi Unger, uses words like “real flexibility and resourcefulness” in profiling the 10 smallest rural congregations. It also takes a look at the highs and lows of small church life and what individuals are doing to survive.

Olfert notes that “the stress our rural communities are under has accelerated...the urgency of developing new models of doing church.”

These communities have watched members of their spiritual family being pulled away from their roots. Young people are leaving to attend school or find work. Seniors are moving to larger centres to be closer to health care. And young families feel compelled to go where there will be friends and programs for the children.

Such realities have forced congregations to answer hard questions about their future, questions that challenge their already amazing resilience: how to survive with a part-time pastor or no pastor; how to make the Mennonite church applicable to other Christians whose churches have closed down; how to provide ministry for teens and children; and how to share resources with other small churches.

New models are being forged from necessity. In these churches, it's understood that everyone is involved. Teenagers are leading worship. The shy are teaching Sunday School. Busy mothers are providing children's features. No one is excused for lack of experience, courage or time.

Emmaus Mennonite in Wymark, only 35 members strong, is accomplishing much in its community. Vacation Bible School draws in about 50 children from the community. Out of that has come a Wednesday Night

Club for children.

In December, a choir sings for seniors and joins an inter-church Christmas program. A women's Mission Club visits the elderly, hosts a Seniors Day, organizes a borscht and pie sale, and puts on a Thanksgiving dinner. But being community minded has not stopped them from supporting conference programs like Camp Elim.

Many other rural churches have similar stories to tell. Everyone wears two or three hats.

The second unspoken rule is that no one complains that the effort isn't good enough. All contributions are appreciated. Praise is freely offered.

The third rule is that traditional ways are open to review. Tried and true ways of “doing church” are receiving a spiritual overhaul, with some promising results. Being more flexible about worship style has deepened the worship experience for many members. At Emmaus Mennonite, children are allowed to dance in the aisles.

Many rural churches are discovering that there is “increased life in working closely together with churches of other denominations.” Whether it is responding to community misfortunes together, sharing resources, or welcoming worshippers without forcing them to become Mennonite, these communities aren't holding each other at arms length anymore.

In fact, some congregations are considering forming a multi-denominational church. Why maintain three or four struggling churches when so much could be gained by joining forces?

The small size of these 10 congregations in the study has also meant there is no fence sitting.

“Decision making involves the whole congregation and commits the whole group,” said one church with 20 members.

A warm sense of family has developed in these churches. Even newcomers receive a welcome that mirrors an experience of “coming home.” More impressive, points out Olfert, is that there is “reduced age-group stratification.” The current model of church

involves each age group having its own events. In these rural churches, the invisible lines between generations are erased and friendships that develop lead to natural mentoring.

The public face of the Mennonite church in small towns is changing. Pastors are becoming more involved in ministerial groups. Communities turn to Mennonite clergy for funerals and weddings—Mennonite pastors are becoming, in effect, community pastors.

Another way of surviving the urban exodus has been for two or three churches to share one pastor. For example, both Fiske and Herschel Mennonite churches have the same postal code and the same pastoral team. Bethany Mennonite in Watrous uses a part-time pastor from a United Church background.

Congregational exchanges offer comfort to over-worked members and help ease loneliness. Combined picnics, communion and Passion Week services also help. Some churches are also joining other denominations for special events.

Yet there is also a strong sense of frustration. The study notes comments like, “In ten years, there may not be a church here,” or “We've talked about joining forces with the Catholic church but the priest wasn't interested” or “It's frustrating that the votes we get at conference are determined by our numbers, not by our giving.”

Comments like these are indicators that something should be done on the conference level, something to restore a sense of fairness between rural and urban churches.

“The urban-rural conversation should recognize that there are great differences in perspectives, needs and problems,” said one person from a 45-member congregation.

Ways of broadening the understandings between rural and urban congregations are being considered. A study guide based on what Unger and Olfert heard is being prepared. The second phase of the project will explore further options.—

**Karin Fehderau**



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Akron, Pa.

**MDS names new coordinator**

**O**n February 1, Kevin King will become the executive coordinator of Mennonite Disaster Service (MDS).

With 12 years of experience as material resources manager for Mennonite Central Committee (MCC), King is acquainted with the broad spectrum of Anabaptist constituents whose donor and volunteer resources support MDS activities.

King will replace Tom Smucker, who has accepted a position with a business in the Akron area. Smucker served with MDS for over 12 years, leading the organization since 1997.

By improving volunteer accommodation and care, Smucker cultivated longer-term service—volunteers serving for 12 months or more at a time. He expanded the staff in the Akron office and opened a new office in Winnipeg to better support the needs of Canadian volunteers.

King anticipates that under his direction MDS will increase even more

the diversity of its constituents.

“Many North American disasters impact communities of ethnic diversity,” says King. “In serving these communities, I would feel better if our boards reflected the changing face of North America.”

He believes that MDS experience encourages young people to broaden their worldview. “I

hope MDS can seek ways to increase opportunities for young people to serve,” he says. “I would also hope that MDS could strengthen its linkages to other Mennonite agencies when responding to communities affected by disasters.”

King holds a master’s degree in economic development and an undergraduate degree in agricultural development. He has served in Brazil and Jamaica with MCC.



Photo by Ted Houser

**Tom Smucker (left), outgoing MDS coordinator, chats with his successor, Kevin King, during the potato harvest at the King family farm in Pennsylvania.**

“I am looking forward to working with an organization that is grassroots, made up of ‘can-do’ type people who ‘work out their salvation with fear and trembling,’” says King.

King lives with his wife, Karen, and their two children in Lititz, Pennsylvania.—From MDS release

Akron, PA.

## Volunteers leave on assignments

**T**wenty-one Canadians were among the volunteers who participated in orientation for Mennonite Central Committee here September 2-16. Several are serving overseas. Eric Maertens-Poole and Shari Narine, United Church, Pincher Creek, Alta., are job creation advisers in Bangladesh. Dick and Kathy Braun, Osler Mennonite, Sask., are Mennonite colony workers in Bolivia. Gloria Elizabeth Dueck, Grace Mennonite, Prince Albert, Sask., is an occupational therapist in Egypt. Daniel and Nancy Charles, Elmwood Mennonite Brethren Church, Winnipeg, are working in Bangladesh. Deanna and Doug Hiebert, Cornerstone Community Church, Virgil, Ont., are peace and development coordinators in Burundi/Rwanda. Jonathan Pageau and Marta Vrstiak, Laval, Quebec, are job creation workers in Congo.

Alan Bleiken, most recently of Blumenort, Man., is director of El'Dad Ranch in Steinbach. Stefan Kremin, Githom, Germany, is a warehouse worker in Winnipeg. Janaya Letkeman, Morden Mennonite (Man.), is youth education and service coordinator in Winnipeg. Amy Peters, Bethel



**Back row, from left: Peter Ascough, Dick Braun, Deanna Hiebert, Doug Hiebert, Alan Bleiken, Stefan Kremin, Steve Peters, Gary Desterke, Andreas Penner. Middle row: Irene Ascough with son Christopher, Kathy Braun, Don Proctor, Karen Daly, Shari Narine with Ethan, Marta Vrstiak, Jonathan Pageau, Janaya Letkeman. Front row: Dan Charles, Nancy Charles, Gloria Dueck, Amy Peters, Jonathan Narine Maertens-Poole with Eric.**

Mennonite, Winnipeg, is a student support worker in Winnipeg. Stephen Peters, Bethel Mennonite, Winnipeg, is a neighbourhood ministry coordinator in Winnipeg.

Gary Desterke, Grace Community Church, Pitt Meadows, B.C. is a thrift shop manager in Vancouver. Irene and

Peter Ascough, of New Hamburg, Ont., are youth camp directors in Labrador. Karen Daly, Danforth Mennonite, Toronto, is an administrative coordinator in Toronto. Donald Proctor, Brussels Mennonite Fellowship, Ont., is an Aboriginal Neighbours worker in Ontario.

Winnipeg, Man.

## Turkey tax fills food pantry

**A**n empty church pantry, a pastor, and a live poultry specimen came together in a Thanksgiving service at Home Street Mennonite Church.

Tom the turkey stood quietly in his straw-lined cage, seemingly unaware that he was guest of honour during the children's time. Nor did Tom realize his role in the turkey tax—a strategy dreamed up to fill the food pantry of this inner-city church.

Keeping the pantry stocked remains an ongoing challenge for the Home Street congregation. Visitors who need food come any time and on any day of the week, including Sunday mornings.

Both children and adults were invited to take home and fill out a form that

looked like an income-tax document, with calculations based on various courses consumed at their Thanksgiving meal. There were deductions for drinking water instead of juice, sharing the meal with a non-family member, and reductions for seniors.

The strategy raised over \$800 for the food pantry, with a promise of more dollars to come. The junior youth will create hampers with essential food items for balanced meals.

The Thanksgiving service included the hymn: "Strangers and neighbours, they claim my attention. / They sleep by my doorstep. They sit by my bed. / Neighbours and



**Tom the turkey visited Home Street Mennonite Church on Thanksgiving Sunday.**

strangers, their anguish concerns me, / And I must not feast till the hungry are fed" (#142 in *Hymnal: A Worship Book*).— **Dan Dyck**



# AMBS window

## Young, Anabaptist and pumped on church

Andy Brubacher Kaethler, Director, !Explore: A Theological Program for High School Youth

I can still ... see the gathering of 7,000 Mennonites and Brethren and Christ worshipping. ... hear the rich harmonies of the choirs during worship and the hum of chatter during meals. ... smell the dry dusty Bulawayo air and the woodfires used for cooking our food. ... feel the warm handshake of a newfound friend.

These are some of many memories I brought home from Mennonite World Conference's Africa 2003 gathering.

However, the most powerful experiences I returned with do more than incite the senses. Attending the Global Youth Summit, a three-day youth conference which preceded MWC's Assembly Gathered, had a profound impact on my faith in Jesus Christ, my trust in God's leading and my hope for the church empowered by the power of the Holy Spirit.

I have witnessed firsthand that God is preparing a new generation of leaders in the Mennonite/Anabaptist church.

I met, prayed with, worshipped with and listened to young men and women who are thoroughly committed to Jesus Christ as their Lord and Saviour, and to the mission of the church

to bring Good News to the poor and oppressed. For these young leaders, being "evangelical" and being concerned about peace and social justice are not mutually exclusive. Only together do they reach to the core of the Kingdom Jesus came to introduce.

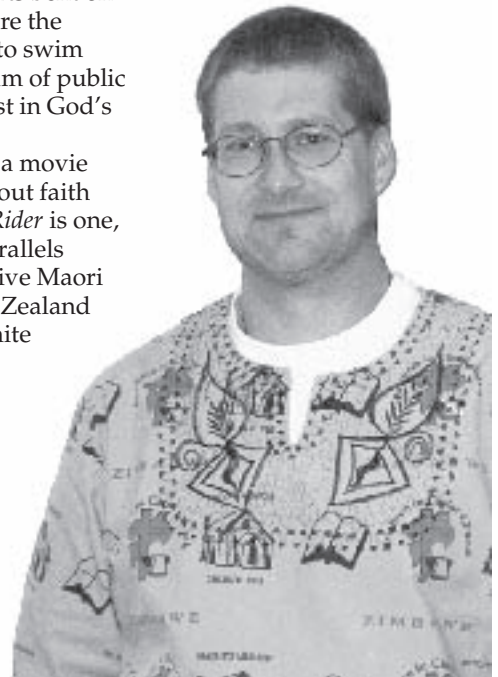
These youth are the *Samuels*, who have been encouraged by adults and have heard God's call to transform our religious institutions. They are the *Esthers*, courageous in standing up for justice and mercy. They are the *Davids*, bright, charismatic, sporting their own kind of armor, with hearts bent on worship. They are the *Joshuas*, willing to swim against the stream of public opinion and trust in God's promises.

Occasionally a movie speaks to me about faith and life. *Whale Rider* is one, because I see parallels between the native Maori peoples in New Zealand and the Mennonite church today. There are elements of our faith traditions that are fading, and at times people feel despair and loss. This movie reminds us that God continues to

call new leaders who bring hope and life to the church.

The challenge we face as a church is threefold: to trust in God's leading and the leaders that God blesses us with ... to recognize that God does not always call the people who fit the conventional image of leaders ... to encourage and nurture the young leaders God has planted in our midst.

It is with trust in God's desires for the Mennonite church that I begin as Director of !Explore: A Theological Program for High School Youth. ●



Fall 2003  
Volume 14 Issue 1

- 2 **!Explore will give youth opportunities to experience ministry**

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- 3 **Serving the whole church**

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- 4 **President's Window  
Panorama**

## New program launched **!Explore will give youth opportunities to experience ministry**

**T**his is so cool!" Jewel Gingerich Longenecker, associate dean for leadership education at AMBS, said as she convened the first !Explore staff meeting in early September. Gathered around the table were Andy Brubacher Kaethler, Jill Gerig and Curt Weaver.

"I'm looking forward to being part of the beginning of the !Explore program as

it takes shape. This is a program I would have been very interested in participating in as a teenager," Jill said. Just recently returned from a two-year voluntary service assignment with the London (England) Mennonite Centre, Jill is an AMBS student.

Curt, who worked in conference youth ministry for the last ten years in Lancaster Conference, said

he hopes congregations, pastors and youth ministry people see !Explore as a partner. "Many individuals in the church have been working at identifying gifts in young people for a long time. I hope programs such as !Explore will be used by them as one more tool to encourage youth to explore their faith and to make life choices that allow their gifts to be used in the church."

!Explore is designed to give young people an opportunity to experience ministry in various settings, as well as interact with AMBS professors. It will likely include a follow-up "internship" in the participant's home congregation after the three-week program. Those selected to participate will receive a monetary stipend as well as scholarships to study at a Mennonite college and AMBS in the future.

Andy, former minister of youth ministries for Mennonite Church Eastern Canada, described the type

of individuals he hopes will participate: "We are looking for youth who are seeking a vibrant, challenging life with Christ, who exhibit budding leadership, and who are capable of thinking deeply about what it means to be a relevant Mennonite church in our society today and tomorrow."

The program will rely heavily on congregational partnership when selecting candidates. The fact that a young person is "asked" by their congregation to participate in !Explore can be in itself a very affirming moment. Andy emphasizes that responding to the need for pastors in the Mennonite church is not the program's only purpose. "We want youth to feel affirmed as children of God and integrated into the Mennonite faith community. We want them to be challenged to grow spiritually, mentally and emotionally. If this happens, we also will have developed leaders." ●



**Staff for !Explore: A Theological Program for High School Youth are Andy Brubacher Kaethler (standing), director; Curt Weaver, communications specialist; and Jill Gerig, administrative assistant. Curt and Jill also are AMBS students, and Andy will teach youth ministry courses at AMBS.**

### **Watch for details: How to become involved in !Explore**

**!Explore links youth with their congregations, Andy Brubacher Kaethler, director, emphasizes. That means the congregation will be involved as young people are selected to participate.**

**The application process for !Explore will include forms for the youth to complete as well as forms for the pastoral leader(s) in the congregation to complete. Details of this application process will be available within the next month. Check the AMBS web site, [www.ambs.edu](http://www.ambs.edu), and watch for releases from AMBS about these details.**

# Youth pastors— Serving the whole church

To be a youth minister is to be a pastor for the whole congregation. That is the premise behind the youth ministry programs of study at AMBS.

“Some congregations treat youth ministry as ‘ministry-lite,’” Loren Johns, AMBS academic dean, says, “but we want to emphasize youth ministry as **ministry**, employing all the tools of ministry.”

The AMBS programs:

- emphasize the congregational context of youth ministry. The youth pastor is seen as a pastor whose assignment is not separated from other ministry.
- incorporate the full range of academic and professional preparation: Bible, church history, theology, ethics and practical skills.
- call each student to have a youth as a mentor (not a mentee!).
- prepare people to minister to families, not just to the youth alone.

The majority of youth ministry courses are scheduled as intensives on weekends and in two- or three-week sessions during January and the summer. This makes them accessible to youth pastors who cannot relocate to campus as well as to youth sponsors who want to upgrade their skills but may not plan to pursue a degree.

Issues related to youth ministry will be explored in one-credit-hour courses, offered on weekends. Last



**Michele Hershberger (center) could be saying, “The church wants YOU.” She taught the course Engaging Youth in Mission, Service and Peacemaking last summer, leading students through activities they can repeat to help youth identify and counteract injustice and racism. Michele, who received a Master of Arts in Theological Studies from AMBS in 2000, teaches in the Bible and ministry department at Hesston (Kan.) College. This course was one of three summer weekend intensives focused on issues for youth ministry. Students in the class included Rhiannon Harrison, Lisa Kunjam and Jason Harrison.**

summer three of these were offered: Worship and Ritual in Youth Ministry, taught by Marlene Kropf and Marlene Frankenfield; Premarital Guidance, taught by Daniel Schipani; and Engaging Youth in Mission, Service and Peacemaking, taught by Michele Hershberger (see photo above).

In summer 2004, two intensives are planned: Paradigms in Youth Ministry, taught by Andy Brubacher Kaethler; and Relationships and Sexuality, taught by Nancy Kauffmann.

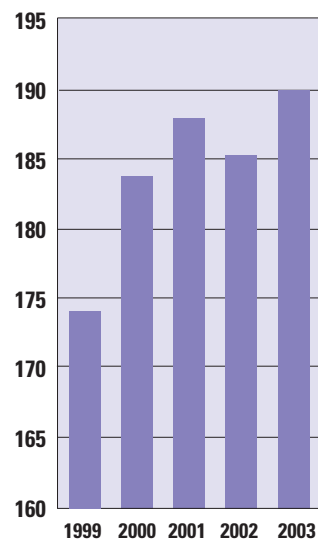
Core courses are taught by pastors and professors with training and experience in working with youth, such as Gareth Brandt from Columbia Bible College, Abbotsford, B.C.; and Wes Bontreger, pastor at Yellow Creek

Mennonite Church, Goshen.

AMBS offers three plans of study in youth ministry: a concentration in the Master of Divinity degree—the recommended plan of study, a concentration in the Master of Arts in Christian Formation degree and a concentration in the Certificate in Theological Studies.

Information on these and upcoming courses is available on the AMBS web site: [www.ambs.edu](http://www.ambs.edu); select *Academic Information* and *Areas of Study*. ●

## AMBS enrollment



Total AMBS enrollment for fall semester each year shown.

## President's Window

**W**ould you want any of the four characters pictured here to be a leader in the Mennonite church? Twenty-five years ago, in front of a coin-operated portrait camera at a shopping mall, I struck four poses in thirty seconds: normal self (when I still had hair!), goofy face with pullover cap, mobster in sun glasses, and "Mennonite bishop."

Some roles I considered or even tried as a young adult were less than edifying. How can I thank the teachers, pastors, mentors—and especially parents—who believed in me and drew me toward faith even when I



was getting bad grades in high school or asking cynical questions in college?

While still in my teens I served on the staff of *Outspokin'* (a now-defunct Mennonite cycling ministry), did writing and "editorial consulting" (!) for *With* magazine and was a student assistant in the Bible department at Goshen College. These and other leadership opportunities shaped my emerging adult identity. Affirmation from others in the church changed my life.

With glittering career options in front of young people today, we cannot afford to be passive about mentoring the next generation of leaders for the church. Young people today are drawn to business, law, medicine, education and a host of other

careers. Many will serve God and society with distinction. But if Mennonite congregations and conferences do not call capable young people to church leadership with the strong reinforcement they receive in other vocations, our church will stall in mediocrity.

AMBS collaborates with Mennonite colleges and regional conferences to sponsor the Ministry Inquiry Program (MIP) for college students considering ministry. Now AMBS launches the !Explore program to identify and nurture church leadership gifts in high school students. We do this in concert with a whole denomination awakening to the fact that faith communities do not rise above the spiritual tide of their leaders.

Thank God for gifted young people in the church who already are trying on leadership hats. These youth are not the "future of the church." They are the *present* of the church—deserving encouragement, opportunity and the best training the church can provide.

— J Nelson Kraybill

## Alumni News

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

**Brenda Martin Hurst** (Master of Divinity 1986, received a Ph.D. from Union Theological Seminary, Richmond, Va., on June 1. She is assistant professor of practical theology at Eastern Mennonite Seminary, Harrisonburg, Va.

**John Lenshyn**, Master of Divinity 1978, was granted a Doctor of Ministry degree from Providence Theological Seminary, April 2003. His dissertation examines the spirituality of, and ministry to, people living with Alzheimer Disease.

**Daryl Schmidt**, Master of Divinity 1970, has been named the John F. Weatherly Professor of New Testament in the Department of Religion at Texas Christian University, where he is beginning his 25th year.

### Fall 2003

Volume 14 Issue 1

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

Editor and Designer: Mary E. Klassen  
Photos by Mary E. Klassen

Distributed three times a year as a supplement to *Canadian Mennonite* and *The Mennonite*.



Associated  
Mennonite  
Biblical  
Seminary

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Elkhart, IN 46517-1999  
574 295-3726  
[www.ams.edu](http://www.ams.edu)

## Panorama

### Upcoming events

**Pastors Week:** "The Heart of the Matter: Effective Ministerial Leadership," January 26–29, 2004

**Leadership Clinics:** Five workshops for church leaders, January 30, 2004

**Theological Lectureship:**

Miroslav Volf, professor of systematic theology at Yale Divinity School, New Haven, Conn., February 26–27, 2004.

**Consultation:** "Hard Cases: Confronting the Spirit World," April 15–17, 2004.

**Continuing Education:** "Dancing with the Gorilla, Pastoring a Multi-staff Congregation," March 1–3, 2004.

**Study tour:** "Seven Churches of Revelation—From Patmos to Rome: A Journey with the Apocalypse of John," a TourMagination event led by Nelson Kraybill, AMBS president; Loren Johns, AMBS academic dean; and Wilmer Martin, president of TourMagination, May 28–June 8, 2004.

See more information at [www.ams.edu](http://www.ams.edu).



## School notes

## Enrolment at EMU

**Harrisonburg, Va.**—Eastern Mennonite University (EMU) has 1,436 students this fall, the third highest enrolment in the school's 86-year history. Last fall, EMU set an all-time high with 1,501 students. This fall's entering class of 196 students is 57 percent Mennonite, up from 50 percent last year. More than half of the Mennonite students came from Mennonite schools. Eight countries contributed 12 new students to the first-year group. Eastern Mennonite Seminary reported a record enrolment of 131 students, 72 full-time, compared to 53 last fall. Another 16 students are participating in the seminary's distance learning program.—From EMU release

## Award-winning speech

**Akron, Pa.**—Zachary Kurtz of Eastern Mennonite University is the winner of the C. Henry Smith Oratorical Contest this year. The contest, open to college students, is administered by the Peace and Justice Ministries of Mennonite Central Committee U.S. Kurtz' speech, "A taxing dilemma," challenged Anabaptists to explore options for war tax resistance. Tim Nafziger of Goshen, Indiana, took second place with "It takes a college to raise an activist." Third place went to Jeremy Schrag of Bethel College for "Rock n' Roll Jesus," a challenge to move beyond the dominant images of Jesus. One of the judges was Carol Penner, Minister of peace and justice with Mennonite Church Eastern Canada. The winning speech may be found at [www.mcc.org/us/peaceandjustice/peace.html](http://www.mcc.org/us/peaceandjustice/peace.html).—MCC U.S. release

## Transitions

## Births

**Cressman**—to Jacqui and Ken, Community Mennonite, Drayton, Ont., a daughter, Raegan Anna Jean, Sept. 27.  
**Jantzi**—to Leanne and Gary, Maple View Mennonite, Wellesley, Ont., a daughter, Rachel Renee, Oct. 4.  
**Martens**—to Anne and Bradley, of Kitchener, Ont., North Leamington United Mennonite, a daughter, Kate Anna, Sept. 9.  
**Moon**—to Kari and Shane, United Mennonite Church, Black Creek, B.C., a daughter, Tyler Dale, Oct. 19.

## Marriages

**Assad-Loder**—Josh and Melissa, Community Mennonite, Drayton, Ont., Sept. 27.  
**Besser-Yamchuk**—Dale and Wendy, Laird Mennonite, Sask., Oct. 12.  
**Carter-Nafziger**—Adam (Bellefontaine, Ohio) and Lora, Kitchener, Ont., Oct. 11.  
**Doerksen-Bolt**—Earnest Goerge and Janet Elaine, Point Grey Inter-Mennonite Fellowship, Vancouver, B.C., in

Abbotsford, B.C., Aug. 30.  
**Hiebert-Gingerich**—Kyle and Tara, Breslau Mennonite Church, Ont., Oct. 18.  
**Hiebert-Klassen**—David and Carla, Douglas Mennonite, Winnipeg, Man., Oct. 4.  
**Jacobs-Lebold**—Wesley and Angela, Maple View Mennonite, Wellesley, Ont., Aug. 9.  
**Kaethler-Toman**—Kurt (Kitchener Mennonite Brethren) and Wanda (Breslau Mennonite), in Baden, Ont., Sept. 28.

## Deaths

**Bauman**—Annie (Horst), 93, St. Jacobs Mennonite, Ont., Oct. 12.  
**Krueger**—Henry, 68, North Leamington United Mennonite, Ont., Oct. 9.  
**Martin**—Almeda S., 79, St. Jacobs Mennonite, Ont. Oct. 10.  
**Neufeld**—Margaret, 93, Whitewater Mennonite, Boissevain, Man., Oct. 6.  
**Siemens**—Jake, 77, Eben-Ezer Mennonite, Abbotsford, B.C., Sept. 29.

*Canadian Mennonite welcomes transitions announcements within four months of the event. When sending by e-mail, please identify*

# CANADIAN Mennonite

## Canadian Mennonite is seeking an Editor/Publisher for its head office in Waterloo, Ontario

*Canadian Mennonite* is the primary communication vehicle of Mennonite Church Canada and its area conferences. It provides news and information about individuals and churches across the country, inspirational and educational articles on faith, and analysis of issues facing the church.

The **Editor/Publisher** is overall director of the magazine and publishing operation, accountable to the Canadian Mennonite Publishing Service board.

### Applicants should have:

- a good knowledge of Mennonite Church Canada and its area conferences
- training/experience in journalism
- communication and relational skills
- administrative and computer experience.

Direct inquiries by **December 20** to:

**Henry Neufeld, CMPS chair**  
**Phone: (604) 946-3961**  
**E-mail: [hneufeld@telus.net](mailto:hneufeld@telus.net)**



**Ida Stoltzfus, age 92, receives a plaque from Samir Amr, representing the Palestinians of Hebron, to honour her nearly 38 years of service there. The citation states, "In appreciation of Ada and Ida Stoltzfus and the Mennonite Central Committee for charitable and humanitarian work in the ancient city of Hebron...." After several years in India and Pakistan, the Stoltzfus twins worked with Palestinian refugees from 1952-1989. They also opened an orphanage and school in Hebron. Amr, whose family worked closely with the sisters, is now chief of pathology at a health centre in Saudi Arabia.—MCC release**

MCC photo by Ken Sensenig

## Mennonite Church Canada

### Equipping Canada now electronic

The November *Equipping Canada* is the third exclusively electronic distribution of a packet begun by Mennonite Church Canada in June for pastors, congregational leaders, committees, teachers and librarians.

All *Equipping* material is posted to the Mennonite Church Canada web site at [www.mennonitechurch.ca](http://www.mennonitechurch.ca). Follow the link from the home page. Items that are too bulky or have copyright requirements are held for hard-copy distribution. (Four hard-copy editions per year are sent to all congregations.)

Many recipients find web delivery useful. People who have access to the internet can alert their members about using the resources. For those who create bulletins and church newsletters, cutting and pasting text from the web saves time.

Noteworthy items in the November/December issue include a paper on "Where does Mennonite Church Canada stand?" by Henry Krause and Dan Nighswander, and materials for World Fellowship Sunday on January 25.

A review of the electronic distribution indicated that:

- Over 90 percent of MC Canada congregations receive *e-Equipping*.

- About 3 percent dislike electronic distribution and have requested a return to hard copy.
- Approximately 9 percent of recipients have reported problems.

- Approximately 9 percent of e-mail messages to congregations are returned as "undeliverable."

In a given week in October,

there were nearly 700 hits on the *Equipping* web page. (In September, there were 266,000 total hits on the MC Canada web site.)

Technical challenges have created some difficulties and problems are being worked at. Congregations wishing to return to hard copy distribution may call 1-866-888-6785 and ask for Karen Peters.

Send your comments and suggestions via e-mail to [office@mennonitechurch.ca](mailto:office@mennonitechurch.ca), or call 1-866-888-6785.—From MC Canada

### Helping new church in Ecuador

Rudy and Helen Baergen, MC Canada Witness workers in Colombia, recently brought stories of Anabaptist history, theology and church practice to a two-year-old congregation in Quito, Ecuador.

Thirty people from The Mennonite Church of Quito gathered August 22-24 at a campground near Ecuador's capital city to discuss "Radical theology."

Rudy crafted his stories "masterfully and with a pastor's heart," said César Moya, a worker with Mennonite Mission Network (MC USA). Helen led a workshop on music in the church.

"The weekend was filled with joy and fellowship," said Moya. "It was the first time for this new church to live in community for three days.... We affirmed our Christian commitment and enjoyed nature."

Baergens, from Ontario, teach at Seminario Bíblico Menonita.—MC Canada release

### Prayer request

Bonnie Klassen, MC Canada Witness associate in Bogotá, Colombia, wrote recently about the October 26 elections. "So

far 25 candidates have been killed, 47 threatened and 88 have stopped running simply to avoid any future threats....several municipalities have absolutely no candidates," she wrote. Pray for the people of Colombia, in the wake of these recent elections.—MC Canada

## Mennonite Church Eastern Canada

### Church drafts policy on abuse prevention

On October 23, MC Eastern Canada staff discussed ways to implement an abuse prevention policy for the conference. "A plan to protect" is designed to safeguard children, youth and leaders in programs carried out by the commissions and staff of constituent churches.

Keith Regehr, a lawyer and instructor in mediation at Conrad Grebel University College, facilitated the session.

Galen Peters, administrative assistant of MC Eastern Canada who drafted the policy, said: "It's one thing to have something on paper; it's quite another to put it into practice as we plan for the various programs of conference."

The 10-page document begins with the "Vision: Healing and Hope" statement and includes the following comment: "So that God's healing and hope flow through us to the world, MCEC staff and/or volunteers must be proactive in preventing harm to children and youth, as well as protecting ourselves from false and wrongful allegations."

The policy states the following:

- Child abuse includes physical, emotional and/or sexual abuse.
- All child abuse involves the misuse of power.
- Misuse of power takes place when people take advantage of the authority or power they

have over vulnerable people.

- Vulnerable people include adults with physical or mental disabilities, children, and youth under 18 years of age.

The document also addresses the issue of screening staff and volunteers responsible for events that involve children or youth. Criteria include an assessment of levels of responsibility. The document has three appendices: an incident report form, volunteer application and background reference check form.

Robertson/Hall, the insurance broker for the conference, had informed conference leadership that such a policy would probably be required in the next few years. Many congregations are establishing similar policies in fulfillment of requirements pertaining to liability insurance they carry.

Peters said that creating such a policy "is a timely thing to do." Abuse and crossing of sexual boundaries does take place in the church, even by leaders in whom people have placed their trust.

### Correction

The October 6 issue incorrectly identified Tara Gingerich as pastor for youth and children's ministries at Breslau Mennonite Church. Her correct title is simply "pastor." Also, she recently married and changed her name to Tara Gingerich Hiebert.

## Mennonite Church Manitoba

### Camps celebrate with banquets and retreats

Annual Celebration Banquets, focusing on summer ministry and God's presence in that ministry, were to take place at Camp Koinonia on November 1, Douglas Mennonite on November 2, and at Winkler Berghaler Mennonite on November 8.

The banquets include stories and music from the past summer, performed by the "Camps with Meaning Band." The songs are also available on a recently released Camps with Meaning CD entitled "Peace...Live it!" Offerings go to camp programs.

Many retreats for 2004 are already scheduled. Young adults will retreat to Camp Koinonia January 23-25. Junior youth retreats have grown—four are being offered this year: January 16-18 and March 12-14 at Camp Koinonia, February 13-15 and March 12-14 at Camp Moose Lake.

The senior youth retreat will happen January 9-11 at Camp Koinonia. Families with mentally disabled people will gather on March 5-7 at Camp Assiniboia. Plus 55 retreats are scheduled for June 5-7 at Camp Koinonia and May 31-June 2 at Camp Moose Lake.

Two quilting retreats are taking place in November. More retreats may be planned. A meeting to organize retreat experiences for Christian growth will be held November 12 at the MC Manitoba office.

### Mennonite Church Saskatchewan

#### Elim seeks new leadership

Now that a successful camping season is over, conference-supported Camp Elim is searching for new leadership. Former camp managers Cam and Marlis Bartsch have moved to Nova Scotia where Cam is beginning a master's degree in geology.

The camp manager earns a half-time salary and lives rent-free. Director duties add four months of full-time pay to the position, which needs to be filled as soon as possible.

Camp Elim, which accommodated 176 campers this past summer, requires a used pick-up truck. Although the camp would prefer a compact truck, a full-sized one would be considered. Call Ben Dyck at (306) 773-7063 or Grace Funk at (306) 773-9616.

### Mennonite Church Alberta

#### Camp Valaqua gets new ski trails

An uncharacteristically warm autumn day set the scene for a successful workday at Camp Valaqua on October 18.

Approximately 50 people, a good mix of youth and adults, came from as far away as Pincher Creek and Edmonton to help with end-of-season work.

Machinery was available to dig and level pathways across the entire property. Once snow arrives, cross-country skiers will have easier access to the river and northern sections of the camp.

Other projects included chopping and stacking firewood, cleaning up deadfall around the buildings and removing docks from the river. Ginny Hindman, summer camp cook and resident of Water Valley, provided a nourishing meal to refresh our volunteers.

### Mennonite Church British Columbia

#### Delegate meeting on November 29

MC British Columbia is holding an extraordinary delegate meeting on November 29 at Bethel Mennonite Church, beginning at noon. Delegates will hear information from area listening meetings and approve a new budget for 2004.

All congregations are encouraged to send delegates. For more information, call the MC British Columbia office at (604) 850 6658 or e-mail: [admin@mcbc.ca](mailto:admin@mcbc.ca).

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

## Books to help us reconnect with faith

As I converse with Mennonite Christian Education staff in North America, I often hear about books that can help us reconnect with the source of our faith. Here are some of the recommendations we have shared with each other recently. Contact me if you'd like to chat about one of my favourite topics.

#### For younger children:

The first two books are written for children of all faiths. These picture books give children tangible images of God, add immediacy to ancient biblical stories, and provide easy settings for adults and children to explore faith together. The devotional book is the most interactive one I've found.

- *Cain and Abel: Finding the Fruits of Peace*, Sandy Eisenberg Sasso, illustrated by Joani Keller Rothenberg, Jewish Lights Publishing, 2001.

- *For Heaven's Sake*, Sandy Eisenberg Sasso, illustrated by Kathryn Kunz Finney, Jewish Lights Publishing, 1999.
- *At Home With God: Family Devotions for the School Year*, Upper Room Books, 2002.

#### For youth and young adults:

These small devotional books feel good in your hands. They are graphically intense with full colour art. Each devotional begins with connecting with everyday experiences, leads into a related Bible text and then raises faith-nurturing questions. The final instruction is "pray."

- *God is Near: 30 Extraordinary Encounters*, Group Publishing, 2001.
- *Christ in Me: 30 Next Level Encounters*, Group, 2002.
- *The Spirit Moves: 30 Transforming Encounters*, Group, 2002.

## From our leaders

#### For homes and congregations:

- *Parents and Grandparents as Spiritual Guides*, Betty Shannon Cloyd, Upper Room Books, 2001. This is a wise, sensitive, down-to-earth guide for the spiritual mentoring of children.
- *Anabaptist Ways of Knowing: A conversation about tradition-based critical education*, by Sara Wenger Shenk, Cascadia Publishers, 2003.
- *Growing Together: Understanding and Nurturing Your Child's Faith Journey* by Anne Neufeld Rupp, Faith and Life Press, 1996. This is a Mennonite classic that is still indispensable for understanding the ways children receive and respond to God talk at different ages.

*Elsie Rempel, director of Christian education and nurture, Mennonite Church Canada, e-mail: [erempel@mennonitechurch.ca](mailto:erempel@mennonitechurch.ca), 1-866-888-6785*



Employment opportunities

Columbia Bible College  
announces an opening for  
Dean of Students

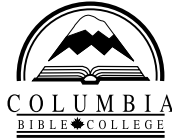
Columbia's Dean of Students is responsible for the development of all policies and programs for the Student Life department at the College and the hiring, training, and supervision of all Student Life staff. This includes coordinating the counseling services of the College and housing services for students. 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.

For a complete list of qualifications and job description, please see our website:  
www.columbiabc.edu/employment

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**

Dr. Paul Wartman, President  
Columbia Bible College  
2940 Clearbrook Road  
Abbotsford BC V2T 2Z8  
presidentsoffice@columbiabc.edu  
Fax: (604) 853-3063



invites applications for the position of  
**MIDDLE SCHOOL PRINCIPAL**

The Board of Directors is opening a new Grade 6 – 8 school for 460 students on a beautiful 17 acre campus in Abbotsford, British Columbia. The MEI Board is inviting applicants for principal with a vision and understanding of Christian education and middle school philosophy.

The successful candidate must be eligible for or possess membership in the B.C. College of Teachers and have a masters degree in administration or equivalent. Check the website for more information.

Please submit resume, copies of transcripts, references, educational philosophy and a statement of faith by Monday, November 24th, 2003 to:

**Mr. Peter Froese, Superintendent**  
4081 Clearbrook Road, Abbotsford, BC V4X 2M8  
Fax: (604) 859-9206; E-mail: hdyck@meisoc.com  
www.meisoc.com



invites applications for the position of  
**SECONDARY PRINCIPAL**

MEI is an established independent Christian school located in Abbotsford, BC. MEI Secondary will become a grade 9-12 school consisting of 700 students. The school is being administered by an acting principal who has held the position for the past two years, pending the completion of the new Middle School.

The successful candidate must be eligible for or possess membership in the B.C. College of Teachers and have a masters degree in administration or equivalent. Please see the website for more information.

Please submit resume, copies of transcripts, references, educational philosophy and a statement of faith by Monday, November 24th, 2003 to:

**Mr. Peter Froese, Superintendent**  
4081 Clearbrook Road  
Abbotsford, BC V4X 2M8  
Fax: (604) 859-9206 E-mail: hdyck@meisoc.com  
www.meisoc.com

Camp Assiniboia (Headingley, MB) invites applicants for  
**CAMP MANAGER**

Responsibilities include personnel leadership and oversight of physical operations and guest services. Assiniboia is a busy facility which operates both summer programs for children and September through June rental services. This position is ideal for a motivated couple with an Anabaptist faith commitment and a willingness to relate to an MCM congregation (see additional position available below). Strong communication and organizational skills an asset.

Contact by February 1, 2004:

**Mennonite Church Manitoba,**  
Phone: (204) 896-1616  
E-mail: camps@mennochurch.mb.ca

Additional year round position open at Camp Assiniboia:

**HALF-TIME RENTAL SECRETARY**

to coordinate group schedules and provide hosting.

MORDEN MENNONITE CHURCH (formerly Morden Bergthaler Mennonite Church) located in Southern Manitoba requires a

**FULL-TIME SENIOR PASTOR**

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

For more information please contact:

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



**Advertising Information**

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Kitchener, Ont.

## Private school hears 'public' perspective

**R**ockway Mennonite Collegiate had a surprising speaker at its annual meeting on October 9. Principal Terry Schellenberg pointed out the irony of having a public school board leader address the annual meeting of a private school.

The speaker was Ted Martin, chair of the Waterloo Region District School Board, who attends Erb St. Mennonite Church.

Martin believes in public education, but he recognizes that funding in Ontario is inherently unfair because it fully funds Roman Catholic schools but not schools of any other religion. His comments were in response to the United Nations human rights ruling in 1999 saying that Ontario education funding violates international agreements.

Martin, who ran unsuccessfully as a New Democratic Party candidate in the October 2 provincial election, disagrees with his party's opposition to support for religious schools. The Liberals, who won a majority, have

promised to eliminate even the partial tax credit for tuition at private schools, a benefit that began in 2002.

The status quo is not acceptable, said Martin, but he does not support public funding for independent schools. He believes that funding religious schools would fracture society along faith-based lines and could weaken the public system. He pointed to situations in the U.S. where funding has followed students to alternative schools while the public system became an under-funded ghetto.

One strong, inclusive system could work, he said. Faith-based schools within the secular stream would strengthen the schools involved.

Martin believes that most school boards in Ontario would like some faith instruction in schools. He

pointed to the model of Lakeport Secondary School and Eden Christian School in St. Catharines. Eden, a former Mennonite Brethren school, is

now an alternative school within the Niagara public system. Eden and Lakeport share facilities.

Eden students have regular chapels and some separate classes with Mennonite Brethren teachers, but they also share classes with Lakeport students. Martin believes this is a

model of being "in the world but not of it."

The time for questions showed that the members of the Rockway Association were interested in Martin's comments, but not completely sold on his model. Martin expressed appreciation for the opportunity to share his ideas. He came, not knowing if people would throw things at him!

—**Barb Draper**

Goshen College seeks applicants or nominations for a full-time

### COMMUNICATION PROFESSORSHIP

The ideal candidate will bring to the job significant achievement and experience in broadcasting, film or multimedia.

Teaching responsibilities may include classes such as broadcast journalism, convergent media, electronic media production, film criticism and production, oral communication, and writing for electronic media, as well as additional courses as appropriate to the department's needs and the candidate's areas of expertise. Co-curricular responsibilities may include advising GC-TV (producing a weekly campus news program and supervising longer-term video production projects) or the yearbook. Faculty members are also expected to develop or continue relationships with communication professionals and organizations.

The search committee will begin to review candidates on Dec. 1, 2003, and will continue until the position is filled. Faculty responsibilities begin July 1, 2004. A master's degree is required, Ph.D. preferred. Preference will be given to candidates who exhibit both strong professional and teaching credentials.

To apply, visit the specific position announcement on the Goshen College web page [www.goshen.edu/employment](http://www.goshen.edu/employment). Women and minority persons are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.

## Announcement

### FRANK H. EPP MEMORIAL FUND

The administrative committee of the Frank H. Epp Memorial Fund invites applications for study/work projects which further Epp's vision for scholarship and peacemaking in Canada and throughout the world.

The committee annually distributes approximately \$2,200 to support projects dealing with history of minorities, (especially Mennonite), peacemaking (particularly in the Middle East), Mennonite ecumenicity and communication of the Christian faith. Preference is given to Mennonite and Brethren in Christ persons who are studying or working in Canada.

Information and application forms are available from our website: <http://grebel.uwaterloo.ca/ipacs/frankepp.htm#fund>

**Frank H. Epp Memorial Fund  
Conrad Grebel University College  
Waterloo, Ontario N2L 2G6  
Attn. Chris Matsuda**

All applications must be received by January 15, 2004. The award will be announced in February.

## Gordon Thiessen to speak at gala

**Leamington, Ont.**—On November 7, Leamington Mennonite Home will hold its second annual gala at the Roma Club to raise funds for

“Project - Home Re-build.”

The guest speaker will be Gordon Thiessen, former governor of the Bank of Canada and now an economic consultant in Ottawa.

The evening will also feature a silent auction of approximately 40 items, including gift certificates to



Thiessen

restaurants, golf packages, local arts, and autographed hockey jerseys.

The project will add 84 long-term care beds to the nursing home. The anticipated completion date is in late 2004. The cost of the expansion is \$9,476,277. To date, \$829,000 has been raised from individuals and organizations.

Call Wendy Koop at (519) 326-7212 for tickets.—From release

## Health assembly planned for Shekinah

**Saskatoon, Sask.**—The annual sessions of the Canadian Mennonite Health Assembly in 2004 will be held at Shekinah Retreat Centre in Waldheim, Saskatchewan. Planned dates are September

30 to October 2.

Approximately 150 Mennonite healthcare workers from across the country attend the assembly, which offers information on professional development and current issues in health care, using faith-based speakers and resources.

## DaCapo concert

**Waterloo, Ont.**—The DaCapo Chamber Choir, directed by Leonard Enns, presents its first concert of the season on November 15 at 8:00 p.m. at St. John the Evangelist Anglican Church in Kitchener, Ontario. Entitled, “The poetry is in the pity,” the concert will feature Eric Friesen, CBC Radio host, reading the poetry of Wilfrid Owen, and John Helmers, cellist. The choir will sing music of lament and reflection by Allegri, Britten, Harris, Penderecki, Tavener and Tormis. Tickets available from choir members or at the door. For more information, e-mail: dacapo@canada.com.—From release

## Gallery 7 performance

**Abbotsford, B.C.**—Gallery 7 Theatre Company in Abbotsford, B.C., is presenting its fall production, *Twelve Angry Jurors*, on November 7-8, 13-15, and 20-22, at 7:30 p.m., with matinees on November 8 and 15 at 2:00 p.m. In the play, a teenage boy is on trial for the murder of his father. Jurors are adamant that the boy is guilty—until one juror offers an alternative view. The play takes a probing look at how our prejudices cloud our judgments. Two movie versions have been made under the original title, *Twelve Angry Men*. Gallery 7 received permission from the publisher to alter the title so that females could participate. Performances are at Ebenezer Mennonite Church in Abbotsford.—Gallery 7 release

## Calendar

### British Columbia

**November 13-15, 20-22:** Gallery 7 Theatre presents *Twelve Angry Jurors* at Ebenezer Mennonite Church, Abbotsford, 7:30 p.m. (Nov. 15 also at 2:00 p.m.)

**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 Emmanuel Free Reformed Church, Abbotsford (6) and Knox United, Vancouver (7), 8:00 p.m. Offering for Menno Simons Centre.

### Alberta

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

**January 23-25:** Junior Snow Camp, Camp Valaqua.

**February 14-15:** Mennonite Men’s Curling Bonspiel in Didsbury. Contact Herman Epp at (780) 335-3894.

**February 20-22:** Senior Snow Camp, Camp Valaqua.

**February 27-28:** Mennonite Church Alberta 75th delegate sessions at Rosemary Mennonite Church.

**March 19-20:** Missional Church training at Camp Valaqua.

### Saskatchewan

**November 21-23:** Women’s quilting and scrapbooking retreat at Shekinah Retreat Centre, Waldheim.

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

**January 30-February 1:** Senior high retreat at Shekinah Retreat Centre.

**February 14-15:** Shekinah Fun Days.

**February 27-28:** Mennonite Church Saskatchewan annual sessions in Rosetown.



Photo by Benjamin Krause

**Mennonite Central Committee’s portable meat canner crew have set out for a new season. From the left: Alfredo Berg from Bagé, Brazil; Jerry Hiebert from Loma Plata, Paraguay; Tim Friesen from Henderson, Nebraska; and Marcus Heinrichs from Kitchener, Ontario. The seven-month meat-canning season was launched October 2 with a commissioning service at MCC headquarters in Akron, Pennsylvania. The crew will travel to 12 states, plus Manitoba and Ontario, where local volunteers cut, cook and can meat for hungry people around the world. Last year’s season resulted in a record-breaking 456,906 cans of beef, pork, turkey and broth—19 tractor-trailer loads, or enough to stretch for 28 miles. MCC meat canning began in the 1940s.—From MCC release**

**Manitoba**

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

**November 16:** Mennonite Community Orchestra fall concert at Bethel Mennonite Church, Winnipeg, 3:00 p.m. Features Darryl Friesen, pianist.

**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, Gretna, 8:45 to 4:30 p.m.

**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 Berghaler, 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.

**January 9-11:** Senior youth retreat at Camp Koinonia.

**January 16-18:** Junior youth retreat at Camp Koinonia.

**January 23-25:** Young adult retreat at Camp Koinonia.

**February 7:** Canadian Mennonite annual meeting and banquet at Douglas Mennonite, Winnipeg. Meeting 4:00 p.m. Banquet 6:00 p.m. Speaker: Ken Reddig. Contact Ron Loeppky at (204) 261-4949.

**February 13-15:** Junior youth retreat at Camp Moose Lake.

**February 20-21:** Annual session of MC Manitoba at Whitewater Mennonite, Boissevain.

**Ontario**

**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 8, 9:** Musical "It's Cool in the Furnace," at Waterloo North Mennonite Church, 7:00 p.m. (8), 9:45 a.m. (9).

**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 16:** Fundraising concert by Schneider Male Chorus at Tavistock Mennonite Church, 7:30 p.m. Offering for MCC Meat Canning.

**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. Saturday meeting at Countryside Mennonite Fellowship, Hawkesville, 8:30 a.m.

**November 22:** Mennonite Historical Society of Ontario meeting at Conrad Grebel University College with John Harder reading from his book, *From Kleefeld with Love*, 2:00 p.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., 3:00 p.m.

**November 23, 30:** Soli Deo Gloria Singers concert (conductor Paul Dueck) at St. Matthews Anglican Church, Windsor (23), 8:00 p.m.; and Leamington United Mennonite Church with Russell Braun (30), 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, 29:** United Mennonite Educational Institute, Leamington, Grade 11 drama, "The Best Christmas Pageant Ever," 7:00 p.m.

**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.

**November 30:** Inter-Mennonite Children's Choir presents "Carol of the Children," a concert at First Mennonite Church, Kitchener, 3:00 p.m.

**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 7:** Christmas concert at United Mennonite Educational Institute, Leamington, 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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Fax: (519) 884-3331 E-mail: office@canadianmennonite.org

# An Anabaptist hymn

**I would now like to sing  
and likewise be happy,  
but I shall not succeed,  
nor will my heart find expression.  
So, I must give it up,  
accept sorrow,  
get hold of my soul with patience,  
until my Comforter comes.**

**I shall be patient, therefore.  
I wait for his time,  
I let all thing go  
until it goes differently with God.  
O Lord! Give me patience  
here in this time  
lest I fall into guilt  
in my sadness.**

**O Lord! Fortify my conscience  
in face of the devil's cunning,  
so that I will not be torn apart  
in this evil time.  
Guide it for me  
according to your righteousness.  
Lead me in peace  
until I depart from here.**

*This above is from a 33-stanza hymn written by an Anabaptist in prison,  
first published in 1564. This translation is from The Earliest Hymns of the  
Ausbund (Pandora Press, 2003).*