

CANADIAN Mennonite

March 6, 2006
Volume 10, Number 5

**A rock star's
prayer**
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Church planting strategies

Census data shows that Canada's population will increasingly look different as this century unfolds. Canada's birth rate has been dropping steadily, to about 1.5 births per woman in 2001, below the replacement rate of two children per woman.

Immigration is helping make up the loss in population due to the birth rate. Canada welcomed 2.2 million new immigrants in the 1990s, more people than any decade in the past century. China is now Canada's largest source of new immigrants, followed by India, the Philippines and Hong Kong. Three-quarters of these newcomers settled in Toronto, Vancouver or Montreal.

At the MC B.C. delegate sessions at Eben-Ezer Mennonite Church in Abbotsford late last month, I met with a number of people who are helping start new congregations in the province. All six church plant projects are focused on growing Asian and Central American communities in the greater Vancouver area.

Language classes, personal discipling and children's ministries are three important ways to be effective in witnessing and ministering to newcomers, according to Edgar Rivera, MC B.C. staffer for Evangelism and Church Development. "What we found out is the effectiveness is limited to the need," he said. "If they don't need the church for this specific need, they say, 'Well, why should I go to the church?' But the people who want to see Christ will stay. We have to love them. We have to serve them as any other people. That is one of the ways to reach them."

John Melendez, who is from Colombia himself, is working as a church planter in east Vancouver. He told me about some of the specific challenges of his work with migrant

workers and refugee claimants.

"The Mexicans, they come to plant strawberries, blueberries. Those people, they arrive for two months, and they say, 'Are you a pastor? Could you come with us please? We don't speak any English. We need information to buy phone cards, to send money to my family.' I visit them. There are 32, 35 people. Two are Christian. I serve [communion] to them. The next Sunday, they prepare taco salad for my wife and me. Two Sundays in the month I have spent with them to preach.

"It is very difficult to consolidate the church because people are refugee claimants and they stay only for two, three months and then they leave Canada. A lot of people come in without Jesus, they meet Jesus, and when they leave, we receive letters from those people that say, 'Thank you, pastor. I have not lost my time. Why? Because I met Jesus. Thank you, pastor.'

"It's many an amazing experience I had. One time, a guy from Chile, he had applied for refugee status in Quebec. He left Quebec because it was so cold. He came here and worked for two months. Immigration said you have to leave Canada. Now he is in Chile and now he said, 'I didn't get my papers, but I met Jesus.' Now he is meeting in a different church in Chile."

We'll be having a number of articles from these new edges of the Mennonite church in coming months. Bringing together the rich heritage of faith and strong family connections that Russian and German Mennonites have with the vibrancy and energy of growing segments of Canada's population is the church's challenge for this century. The Great Commission calls for it and our own future health and growth depend on it.

—**Tim Miller Dyck**

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Web site 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 on the Thursday before the issue date. So you can check out the March 20 issue by March 16.

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Cover: The unique 14-sided Talkabout “ball” is a unique component of the new Gather 'Round Sunday school curriculum that helps teachers, students, and parents make the connection between church and home. Each side contains suggestions to spark talk about faith around the dinner table at home. See story, page 19. —Photo courtesy of Church of the Brethren



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Elora, Ont.

Ethiopian student compares worship practices

Starting Grade 1 at age 14 in impoverished rural Ethiopia seems like an unlikely start for graduate seminary training in Ontario, but then God leads in mysterious ways.

The second oldest of eight children in a primitive agricultural family, Fanosie Legesse learned the hard hand labour connected with raising crops and livestock. No electricity or telephones were a fact of life for him. Although the Legesse family was officially part of the Ethiopian Orthodox Church, superstition ruled the lives of their society.

When Legesse was 17, his older brother (now living in a town 90 minutes from their home) heard a small group of young people witnessing about Jesus and he joined them as a believer. Some of these witnesses were of Mennonite (Meserete Kristos) background, the spiritual progeny of Mennonite missionaries who had come to Ethiopia in the early 1950s.

Abandoning the faith of one's parents is never easy, but Legesse joined his brother and others in accepting Jesus, and a new centre of faith began to emerge in the town. The young evangelists, who witnessed to anyone on the roads around the town, met three times a week for prayer, asking God's Spirit to empower and equip them, and praying for a change to the communist government that had come to power in Ethiopia in 1972.

Legesse moved to the town, where he started school, worked and did church visitation. He also went home each weekend, to help on the family farm. He read the Bible to his family and within a year all were led to Christ. Every Sunday they all walked to church.

Legesse's pastoral gifts were recognized and eventually he was called to be a full-time minister of the growing congregation—with a salary of \$40 a month. He served the congrega-



Ethiopian Fanosie Legesse, right, attends Bethel Mennonite Church in Elora with his wife Debbie and son Zachariah.

tion, which today has more than 250 members, for a year-and-a-half. Then he received a full scholarship to attend Meserete Kristos College for a one-year certificate program.

His outstanding grades opened the door for him to study for a degree, and his church gave their approval. In his third year of study, Legesse met a young woman from Fergus, Ont., who was in Ethiopia leading a service venture with a group of Swiss youths.

Later, he married the woman—Dianne Dobbie, a member at Bethel Mennonite in Elora, Ont. They moved to Ontario, where Legesse received a scholarship to study at Heritage Theological Seminary in Cambridge. As part of his studies, Legesse recently completed a three-month internship at Bethel, where he and his family regularly attend.

With a sense of humour and thoughtfulness, he compares his experiences of life in Ethiopia and Canada.

In his Ethiopian congregation, most people can't read or write, he notes, so printed materials are not required so much. Instead of driving, the parishioners walk to church, often from a distance. Many come well before the

10 a.m. service begins, for a time of prayer.

Ethiopian services tend to be loud, emotional and animated, Legesse explains. Singing is lively and accompanied by drums and handclapping. An hour-long sermon is expected.

In comparison, he says Canadian worship is more professionally handled and things happen on schedule, with audience participation limited and subdued.

Because the church in Ethiopia is growing rapidly, new believers need to be introduced to a new understanding of spirituality. It is difficult for them to shake their belief in spirits and demons that dominated their past.

Because of this situation, there is a great need for one-on-one ministry, Legesse says. His Ethiopian congregation provided him with more than 10 unpaid assistants who would teach, pray, visit and preach, providing essential help for the members' many needs.

The message of the Ethiopian church is the gospel of Jesus Christ accompanied by healings and exorcism. Prayer and fasting are important, and all-night prayer meetings are common. All the gifts of the Spirit are at work when believers gather for prayer and worship, Legesse says. Tithing is strongly taught, with people giving whatever they can, including livestock. Alcoholic drinks are strictly forbidden for churchgoers.

Compared to Ethiopia, Legesse sees a lack of differentiation between Canadian Christians and non-Christians.

When Legesse graduates in 2007 with a master of divinity degree, he plans to return to Ethiopia with his family—wife Dianne and son Zachariah—to continue his teaching and preaching ministry.

—Art Byer

The author is a member of Bethel Mennonite Church, Elora, Ont.

Winnipeg

Chaplain amazed by faith of the dying

When Kay Klassen began as a volunteer chaplain at Winnipeg's Victoria Hospital in 1986, she never imagined that she would be making that weekly trip for 19 years.

Her call to hospital chaplaincy came after a 30-year career as an elementary school teacher and, although she had been a deacon at First Mennonite Church for five years, it struck her as being something uniquely different and something she was not sure she was particularly suited to.

While she was considering the call, the coordinator of the chaplaincy program invited her to a volunteer luncheon meeting. "I found it was such a dedicated group of people," she says. "I wanted to be a part of that."

She was hooked.

Nineteen years later, Klassen feels grateful for the blessings she has received through her once-a-week ministry. "I've learned that it is important to be a good listener and let them tell

you their story," she explains. "It is amazing how people open up."

"It is so humbling to enter into somebody's confidence," she adds. "It is like you are treading on holy ground. I'm always amazed at the strong faith so often emitting from the frailest body. Your own faith is reinforced by some little dying person who has no idea what they are offering you."

Klassen's experience as a deacon was helpful. She took courses from the Manitoba Association for Pastoral Care during her first year as chaplain. Conferences and workshops also provided helpful and interesting interaction with people from different denominations.

"And strength came from above," Klassen acknowledges. "You can be assured that Christ is there in the hospital room already, so you have the support."



Klassen

There were many critical and challenging visits in her experience, but Klassen also enjoyed moments of humour. "One time in the clergy room, a young man from the Catholic faith came in and asked, 'Are you a Father?' I had to tell him I wasn't even a mother," she says with a smile.

"At times the chaplain has to be a liaison between the patient and nursing staff. Sometimes certain needs are ignored," she says. Klassen recalls the time she was told that a newly admitted woman was mute. "When I walked into her room and started speaking *Plautdietsch* [Low

German] her face lit up and she talked and talked. The nurses dropped their jaws. This patient had just come from Mexico and knew no English. She didn't know what was happening to her and why she was in the hospital."

Klassen is part of a group of nine volunteers who make up the Volunteer Chaplaincy Program of Mennonite Church Manitoba. In 2002, MC Manitoba withdrew funding for the program.

"That was when we found out how much support there was for [it]," Klassen says. "Many of the churches heard about the program for the first time, and so it may have been a blessing in disguise, because upon learning about it, people rallied, ministerial councils wrote letters. The other chaplains in these hospitals were very supportive and wrote letters."

MC Manitoba reinstated the program, but not the funding. The program is now entirely run by volunteers.

Changes to the Personal Health Information Act have also affected the chaplains. "Before it was implemented, there was no problem getting access to patient lists," she says. "Now, there are greater limits as to who we are able to see."

Together with her sister, Klassen plans to continue sharing her diaconal gifts by visiting hospitalized members of her church, which has an aging population.

—Evelyn Rempel Petkau

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Mutual Aid Ministries Volunteer, Ron Jantzi helping to rebuild the Lakota Gospel Church in Porcupine SD after a fire in June of 2004.

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A rock star's prayer: Put out the fire in Africa

The following speech—in excerpted form—was delivered by U2 lead singer and international AIDS and debt relief activist Bono on Feb. 2 to the American National Prayer Breakfast in Washington, D.C.

If you're wondering what I'm doing here, at a prayer breakfast, well, so am I. I'm certainly not here as a man of the cloth, unless that cloth is leather. It's certainly not because I'm a rock star....

I'm the first to admit that there's something unnatural...something unseemly...about rock stars mounting the pulpit and preaching at presidents, and then disappearing to their villas in the south of France.

I'd like to talk about the laws of man, here in this city where those laws are written. And I'd like to talk about higher laws. It would be great to assume that the one serves the other, that the laws of man serve these higher laws... but, of course, they don't always....

Yes, it's odd, having a rock star here—but maybe it's odder for me than for you. You see, I avoided religious people most of my life. Maybe it had something to do with having a father who was Protestant and a mother who was Catholic in a country where the line between the two was, quite literally, a battle line. Where the line between church and state was...a little blurry and hard to see.

I remember how my mother would bring us to chapel on Sundays...and my father used to wait outside. One of the things that I picked up from my father and my mother was the sense that religion often gets in the way of God.

For me, at least, it got in the way. Seeing what religious people, in the name of God, did to my native land...and in this country, seeing God's second-hand car salesmen on the cable TV channels...offering indulgences for cash...I must confess, I changed the channel....

Even though I was a believer.

Perhaps because I was a believer.

I was cynical...not about God, but about God's politics.

Then, in 1997, a couple of eccentric, septuagenarian British Christians went and ruined my shtick—my reproachfulness. They did it by describing the millennium, the year 2000, as a Jubilee year, as an opportunity to cancel the chronic debts of the world's poorest people. They had the audacity to renew the Lord's call....

Jubilee! Why Jubilee? What was this year of Jubilee, this year of our Lord's favour?

I'd always read the Scriptures, even the obscure stuff. There it was in Leviticus 25: *"If your brother becomes poor and cannot maintain himself... you shall maintain him.... You shall not lend him your money at interest, not give him your food for profit."*

It is such an important idea, Jubilee, that Jesus begins his ministry with this. His first words are from Isaiah: *"The Spirit of the Lord is upon me because He has anointed me to preach good news to the poor."* And Jesus proclaims the year of the Lord's favour, the year of Jubilee....

So fast-forward 2,000 years. That same thought—grace—was made incarnate in a movement of all kinds of people. It wasn't a bless-me club, it wasn't a holy huddle. These religious guys were willing to get out in the streets, get their boots dirty, wave the placards, follow their convictions with actions...making it really hard for people like me to keep their distance. It was amazing. I almost started to like these church people.

But then my cynicism got another helping hand.

It was what Colin Powell, a five-star general, called the greatest WMD (weapon of mass destruction) of them all: a tiny little virus called AIDS. And the religious community, in large part, missed it. The ones that didn't miss it could only see it as divine retribution for bad behaviour. Even on children... even though the fastest growing group of HIV infections was married, faithful women.

Aha, there they go again! I thought to myself: Judgmentalism is back!

But in truth, I was wrong again. The church was slow, but the church got busy on this—the leprosy of our age.

Love was on the move.

Mercy was on the move.

God was on the move.

Moving people of all kinds to work

I was cynical... not about God, but about God's politics.

White House photo



Rock star Bono addresses the National Prayer Breakfast in Washington, D.C., on Feb. 2.

with others they had never met, never would have cared to meet...conservative church groups hanging out with spokesmen for the gay community, all singing off the same hymn sheet on AIDS.... This is what happens when God gets on the move: Crazy stuff happens!...

It was breathtaking. Literally. It stopped the world in its tracks.

When churches started demonstrating on debt, governments listened—and acted. When churches started organizing, petitioning, and even that most unholy of acts today, God forbid, lobbying...on AIDS and global health, governments listened—and acted....

God may well be with us in our mansions on the hill. I hope so. He may well be with us as in all manner of controversial stuff. Maybe, maybe not. But the one thing we can all agree...is that God is with the vulnerable and poor.

God is in the slums, in the cardboard boxes where the poor play house. God is in the silence of a mother who has infected her child with a virus that will end both their lives. God is in the cries heard under the rubble of war. God is in the debris of wasted opportunity and lives, and God is with us if we are with them.

"If you remove the yoke from your midst, the pointing of the finger and speaking wickedness, and if you give yourself to the hungry and satisfy the desire of the afflicted, then your light will rise in darkness and your gloom will become like midday and the Lord will continually guide you and satisfy your desire in scorched places" Isaiah 58:9-11.

It's not a coincidence that in the

Scriptures, poverty is mentioned more than 2,100 times. It's not an accident. That's a lot of air time—2,100 mentions. You know, the only time Christ is judgmental is on the subject of the poor. *"As you have done it unto the least of these my brethren, you have done it unto me" Matthew 25:40....*

After 9/11 we were told America would have no time for the world's poor. America would be taken up with its own problems of safety. And it's true, these are dangerous times, but America has not drawn the blinds and double-locked the doors.

In fact, you have doubled aid to Africa. You have tripled funding for global health.... Your emergency plan for AIDS relief and support for the Global Fund...have put 700,000 people onto life-saving anti-retroviral drugs and provided eight million bed nets to protect children from malaria.

Continued on page 8



Photo by LeShinda Clark

Beatrice Naava, 32, right, and her mother, Margaret Biyinzika, look at the new towel she received recently as part of a Mennonite Central Committee (MCC) AIDS care kit, one of 180 distributed in and around Kampala, Uganda. Besides the towel, each kits includes bedding, bath soap, a T-shirt, rubber gloves, a jar of petroleum jelly and medicated body powder. The kits are delivered by local HIV/AIDS clinic staff, who make twice-weekly visits to bedridden patients; the cost of the visits is covered by MCC.



A smiling U.S. President George Bush shakes rock star Bono's hand following Bono's speech to the National Prayer Breakfast.

Bono *From page 7*

But here's the bad news.... There is much more to do. There's a gigantic chasm between the scale of the emergency and the scale of the response.

And finally, it's not about charity after all, is it? It's about justice.

And...justice is a higher standard. Africa makes a fool of our idea of justice; it makes a farce of our idea of equality. It mocks our pieties; it doubts our concern. It questions our commitment.

Sixty-five-hundred Africans are still dying every day of a preventable, treatable disease for lack of drugs we can buy at any drug store. This is not about charity—this is about justice and equality.

Because there's no way we can look at what's happening in Africa and, if we're honest, conclude that deep down, we really accept that Africans are equal to us. Anywhere else in the world, we wouldn't accept it. Look at what happened in southeast Asia with the tsunami—150,000 lives lost to that misnomer of all misnomers: “mother nature.”

In Africa, 150,000 lives are lost every month. A tsunami every month. And it's a completely avoidable catastrophe.

It's annoying, but justice and equality are mates.... Justice always wants to hang out with equality. And equality is a real pain.

Think of those Jewish shepherders going to meet the Pharaoh, mud on their shoes, and the Pharaoh says, “Equal?” A preposterous idea: Rich and poor are equal? And they say, “Yeah, ‘equal,’ that's what it says here in this book. We're all made in the image of God....”

We hear that call even more powerfully today, as we mourn the loss of Coretta Scott King, mother of a movement for equality, one that changed the world, but is only just getting started....

Preventing the poorest of the poor from selling their products while we sing the virtues of the free market...

that's a justice issue. Holding children to ransom for the debts of their grandparents...that's a justice issue. Withholding life-saving medicines out of deference to the Office of Patents... that's a justice issue.

And while the law is what we say it is, God is not silent on the subject.

That's why I say there's the law of the land. And then there is a higher standard. There's the law of the land, and we can hire experts to write them so they benefit us. So the laws say it's okay to protect our agriculture, but it's not okay for African farmers to do the same, to earn a living....

God will not accept that.

Mine won't, at least. Will yours?

“Do to others as you would have them do to you” Luke 6:30. Jesus said that.

Thus sayeth the Lord: *“Bring the homeless poor into the house; when you see the naked, cover him; then your light will break out like the dawn and your recovery will speedily spring forth; then your Lord will be your rear guard” Isaiah 58:7-8.*

That is a powerful incentive: The Lord will watch your back. Sounds like a good deal to me, right now.

A number of years ago, I met a wise man who changed my life. In countless ways, large and small, I was always seeking the Lord's blessing. I was saying, you know, I have a new song; look after it. I have a family; please look after them. I have this crazy idea. And this wise man said stop.

He said, stop asking God to bless what you're doing. Get involved in what God is doing—because it's already blessed.

Well, God, as I said, is with the poor. That, I believe, is what God is doing. And that is what he's calling us to do....

There is a continent—Africa—being consumed by flames. I truly believe that when the history books are written, our age will be remembered for three things:

- The war on terror;
- The digital revolution; and,
- What we did—or did not do—to put the fire out in Africa.

History, like God, is watching what we do.

—**Bono**

Hamilton, Ont.

Hope Rising produces songs of redemption and grace

Rick Pauw, a songwriter from Hamilton Mennonite Church, together with the musical group Hope Rising, has recently released a second CD—*Still and Still Moving*. The music on this CD reflects Pauw's approach to life; the lyrics are very thoughtful and contemplative.

When Pauw begins writing a song, he pauses and reflects on some of the struggles and questions he has experienced in the course of the day. He then listens, waiting for the song to come to him, thinking of it first in terms of a melody with guitar accompaniment. Pauw finds water a powerful source of inspiration and many of the songs on this CD use water as a metaphor. The CD title—*Still and Still Moving*—is borrowed from a poem by T. S. Eliot, and in the song "Grace Brought Me Here" he describes grace as a river that is "still and still moving/moving yet still."

The songs provide insight into life.

"I have a deep longing to draw out some meaning from the seemingly chaotic messes that we sometimes find ourselves in," Pauw says. "Music has been my way of occasionally stepping outside of the anxious struggles or the wonderful moments of connectedness, and to explore the beauty, meaning or grace that can be found."

All the money raised from the sale of the CDs, as well as honoraria the group receives from performances, goes to the work of Circles of Support and Accountability, a Mennonite Central Committee Ontario program which helps offenders integrate into society after their release from prison. Pauw is the Hamilton coordinator for the program.

"In order for me to carry on with

such damaged individuals I must believe that there is hope for redemption and grace in everyone," says Pauw. "This is some of what I try to bring to the songs—looking for glimpses of hope, restoration and grace amidst the darkness and despair that often surrounds us." Most of the songs reflect a journey from brokenness to restoration, from despair to hope.

Another dimension to Pauw's songwriting is the fact that he is visually impaired, with less than 10 percent functional vision. Because his vision could decline at any time, he is very mindful of the mysterious wonder of sight. Some of his thoughts are reflected in his song, "The Giver," which tells the story of Christ healing the blind man and the fact that he is scorned and questioned by the religious leaders when his sight is restored. Pauw says he felt compelled to end the song with the following words: "I don't believe faith means just standing in line/waiting in vain for a



miraculous sign/But to open our hearts and minds to those we face/ we become like mirrors of light and grace."

In the process of writing his songs, after the basic melody and chords are in place, Pauw enjoys taking a collaborative approach.

During the rehearsal process the other musicians, who are friends from the Hamilton area, add their interpretations through improvising the accompaniment. As the musicians respond to each other, a deeper texture to the songs is developed and the music comes alive. Instrumentation includes guitar, bass, percussion, piano, violin, flute, trombone, saxophone and mandolin, plus five vocalists.

Since the CD was released last fall, members of the group have performed at various concerts and church services.

To order the CD, or for more information, call 905-528-3285 or e-mail stillhoperising@hotmail.com.

—**Barb Draper**



CMU photo by John Longhurst

After touring Africa, Europe and North America, "In God's Image: A Global Anabaptist Family"—a collection of about 100 pieces of art from 17 countries—has found a permanent home in Winnipeg at Canadian Mennonite University (CMU). The collection of paintings and photographs by 59 artists, including Mennonite Heritage Gallery director Ray Dirks, pictured, shows daily life in Africa, Asia, the Caribbean, Europe, and South and North America. The donation of "In God's Image" was made possible by CMU supporters Bill and Margaret Fast, Herb and Erna Buller, and Frank and Agnes DeFehr of Winnipeg.

Hollywood, Calif.

Films honoured for their faith content

By the time this issue of *Canadian Mennonite* arrives in your home, the Academy Awards (Oscars) will have already been handed out. Ad campaigns for the winning films will fill the entertainment pages of local papers, enticing moviegoers back into the theatres.

But for those not impressed by the Hollywood glitz—who seek out spiritual themes in the movies they pay to see—another set of awards might be of more interest. The Faith and Film Critics Circle (FFCC)—a group of religious reviewers who have published in print and online (*Christianity Today*, Hollywood Jesus and Bible Films Blog, among others)—has released its own list of cinematic winners from 2005.

Millions (reviewed in *Canadian Mennonite*, Feb. 20, page 11) was the big winner, taking home four FFCC awards and tying for first in a fifth category. Although *Millions* did not make the Oscars short list, a number of the winning FFCC films are up for Academy Awards (*), proving that faith-based films do not have to be bad.

The winning faith-based films of 2005 are:

- *Millions*: Most Significant Exploration of Spiritual Issues; Best Narrative Film; Best Child Actor/Actress (Nathan Etel as Damien); Best Film for the Whole Family; Best Original Screenplay (tie with *The Squid and the Whale*).
- *A History of Violence*: Best Ensemble Cast; Best Director (Canadian filmmaker David Cronenberg); Best Supporting Actress (Maria Bello)*.
- *Born Into Brothels*: Best Documentary.
- *Capote*: Best Actor (Phillip Seymour Hoffman)*.
- *Cinderella Man*: Best Supporting Actor (Paul Giamatti)*.
- *March of the Penguins*: Best Cinematography.
- *Munich*: Best Adapted Screenplay*; Best Original Score (John Williams)*.
- *Walk the Line* (the biography of country singer Johnny Cash): Best Actress (Reese Witherspoon)*.

—**Ross W. Muir**

Book tries hard to connect us to 'The Story'

Bernhard Ott. *God's Shalom Project*, translated by Timothy J. Geddert, Good Books, 2004, 140 pages.

The cover of this book promises “an engaging look at the Bible’s sweeping story,” and that is a strength of Ott’s work. *God’s Shalom Project* traces the sweep of God’s work—the healing of relationships—from the beginning to a place from which we still anticipate the end.

Treating the Bible as story and its content as “The Story” is not unique to Ott. Others have gone before (*The Story We Find Ourselves In* by Brian D. McLaren, for example). However, Ott’s brevity and his simple writing style make it easily accessible.

Ott understands and tells God’s story from an Anabaptist/Mennonite perspective. He sees in “The Story” the great Anabaptist themes of peace, community and faithfulness in lifestyle (discipleship). The title itself, *God’s Shalom Project*, encapsulates those foundational pieces. God’s project is to bring people back into relationship with him and each other, starting with the two great questions of human accountability: “Where are you, Adam?” and “Where is your brother, Cain?”

These are questions that each person must answer as an individual, but answering them in a reconciling way will always lead the individual into a community that is the model and sign for what things will look like when God’s shalom project is complete.

The 17 chapters cover the main points of the biblical story; each is followed by a set of discussion questions and a letter to two imaginary young people (Monica and Peter) who are reading the chapters and responding to the author. The questions often seem too “stock in trade,” not particularly helpful in jumping from “The Story” into 21st century life. The letters that respond to the questions raised by the imaginary Monica and Peter sometimes succeed in making that move into life, but often fail because of their brevity and the absence of the “letters” to which Ott is responding. Ott may have tried to do too much in less than 150 pages.

The bibliography at the end is labelled “For further reading,” but I found myself wondering “for whom?” It’s a long leap from the simple style of Ott’s work to the heavy discussions of Berkhoff, Yoder and others.

As it is written and designed, the book is an excellent student manual for a course in the basics of Christian faith. I plan to use it for my next class of potential baptismal candidates. Anyone who chooses to use it should be prepared to have other background material at hand (the books in Ott’s bibliography, perhaps) and to do the work in the classroom of moving beyond Ott’s material to how “The Story” fits into the 21st century and how we, the people of this century, fit into “The Story.”

—**Ray Friesen**



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Letters

Land restitution under consideration

I am compelled to comment on the “Mennonite groups oppose land speculator” story in the Jan. 23 issue of *Canadian Mennonite*.

First and foremost, the article states that the Caobo Company, of which I am CEO, is seeking the restitution of land “now owned in part by individual Ukrainians.” The process of determining which properties the Caobo Company will seek to secure through restitution is not even yet complete. Caobo Company personnel based in Ukraine have been examining historical title records to accurately locate the Mennonite properties that were confiscated.

At the same time, Caobo staff are working with the people of the region to begin identifying prospective businesses that would prosper in their communities. These two simultaneous processes, coupled with negotiations with Ukrainian officials, will ultimately determine which lands Caobo will seek to acquire through restitution.

Erwin Warkentin questions whether the Caobo Company can claim “to speak for all Mennonites that have suffered loss as a result of leaving Ukraine.” Caobo does not make such a claim. Such an audacious declaration would be disrespectful and insensitive to the magnitude of loss our people suffered.

But should the Ukraine agree to entertain the restitution bill sought by the Caobo Company, the Ukrainian people want the assurance that no other Mennonite claimants will step forward to seek redress from their government. Therefore, upon restitution, the Caobo Company proposes to assume this role.

A third point that should be clarified is the blurring of lines between “for profit” and “nonprofit.” As a business, the Caobo Company is a “for profit” enterprise. This is made abundantly clear in the material sent by the Caobo

This section is a forum for discussion and discernment. Letters express the opinion of the writer only, not necessarily the position of Canadian Mennonite, the five area churches or Mennonite Church Canada. Letters should address issues rather than criticizing individuals and include contact information. We will send copies of letters referring to other parties to them to provide an opportunity to respond in a future issue if their views have not already been printed in an earlier letter. Please send letters to be considered for publication to letters@canadianmennonite.org or to Canadian Mennonite, 490 Dutton Drive, Unit C5, Waterloo, ON, N2L 6H7, “Attn: Letter to the Editor.” Letters may be edited for length, style and adherence to editorial guidelines.

Company to prospective investors. Nevertheless, two of the sources quoted in the article question the capacity of their fellow Mennonites to know the difference between an investment and a charitable gift. I find this a gross underestimation of our people.

These same sources allege that the Caobo Company put critical investment information in “fine print,” inferring that the company was intentionally attempting to deceive. There is no cloak and dagger here. Just a little old fashioned business.

On Dec. 29, Anatoly Smerdov, mayor of Molochansk in the Zaporizhzhya Region, announced at a holiday gathering of young people and their parents that the Caobo Company plans to build new businesses in their community, and this means jobs for them.

For many years, Mennonites have done amazing humanitarian work in this region, but charity is not the same as providing jobs. What the people of the Zaporizhzhya Region need and want most now are not charitable handouts, but employment. The Caobo Company aspires to give them the jobs they want.

—Paul Henry Willms, Everett, Wash.

Dumpster ‘shopping’ just neo-consumerism

Re: “Backlane castaways bring hope,” *Canadian Mennonite*, Jan. 23, page 12.

Why does Aiden Enns “need to invent some theological rationale for picking through other people’s garbage”? And whose garbage is he picking through anyway?

From the comfort of his middle class

values he greets “the guy going dumpster to dumpster with a plastic milk crate strapped to the back of his bike,” and then declares that he sees “the figure of Jesus.” But here we have a rich young Christian—with the luxury of Christ’s suggestion to “sell your possessions and give to the poor” ringing in his ears—helping himself in what might be the only place his fellow man can afford to shop.

Satisfying a whim or a desire for something different in the house—something new, like a chrome breadbox, or a great pair of pants (which he manages to scrounge just before the poor guy with the milk crate gets there)—is neo-consumerism, a proposal that you can cool that consumptive fever as long as you take it from somewhere else and brush it off, launder it or staple it down.

All you need to do is change your tastes and you won’t have to change your urge to take. Then you can declare your new-“found” stuff as a badge for your theologically imaginative thoughts.

The examples Enns cites to support his theological rationale do not help me to understand how this is “grace that moves in the back lanes.” Grace for whom? This is simply low-impact materialism that still feeds the ego of individualism. There is no real need here, only the luxury of picking and choosing which freebee one will take.

Shouldn’t we, as “upside down kingdom” dwellers, instead head out to the dumpster with boxes of our own clothes or food, and save “the guy who pokes through the bags with his stick” the trouble by offering him some of our stuff?

—Paul Krahn, Altona, Man.

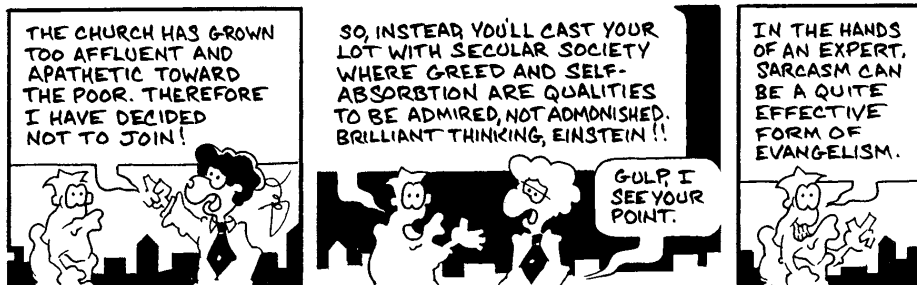
World Vision 'brand' not for Mennonites

While I commend Willard Metzger on his appointment to World Vision's church relations position (*Canadian Mennonite*, Jan. 23, page 30), I have concerns that the association of World Vision with Witness will further erode Anabaptist principles already at risk. And the news that Mennonite Central Committee (MCC) is thinking of partnering with World Vision raises serious concerns of accountability and stewardship that all the tear-streaked faces on television cannot overcome.

World Vision boasts of its "brand of goodwill" that is aggressively marketed on television and radio and in print. This branding seeks to divorce issues from image, and promotes that image so donors feel assured they are participating in something greater than they are, regardless of actual results.

What they are participating in is an-

Pontius' Puddle



tithetical to the Anabaptist principles of mutuality, respect, stewardship and faith, and, in many cases, is contributing to the destruction of those same principles. Branding is something that Anabaptists should never become involved in. It is truly a time when we are taken to the high place and told, like Jesus was by the devil, that we can have the whole world (Luke 4:5-7).

World Vision has an uncomfortably close association with USAID, the relief arm of the U.S. government

that ties food aid and infrastructure improvements in a developing country to adoption of U.S.-friendly policies and business practices.

My own experience with World Vision was much tainted by my trip to Zimbabwe for Mennonite World Conference in 2003. There, I saw World Vision vehicles (new Toyota Land Cruisers with every possible chrome accessory) and staff in three-piece suits, along with USAID using U.S. overseas personnel, instead of

MELISSA MILLER



Family Ties

The morning after my grandmother died, I drew comfort from the daily prayer selection in *Swallow's Nest*, by Marchiene Vroon Rienstra. Psalm 23 was one of the readings, offered with feminine pronouns. I read, "Because El Shaddai shepherds me, my deepest needs are met.... She restores me, body and soul. She leads me in the paths of wholeness."

Such phrases seemed particularly soothing as I marked my grandmother's passing, recalling the strong outpouring of productivity and caregiving which had flowed from her hands. A second psalm (103) noted "You know how fragile our bodies are.... They so quickly return to dust!" The biblical texts were perfect for my spirit's needs that day.

The tradition of daily prayers using the Psalms or other Scriptures is a long one in the Christian church. Mennonites have joined in a revival in this practice. A distinctly Anabaptist prayer book, *Take Our Moments and Our Days*, has been produced by Associated Mennonite Biblical Seminary. It offers a four-week cycle weaving together faith-shaping biblical passages with hymns and prayers.

One benefit I've received from daily prayers includes the manner in which the texts capture my concerns in ways I could not articulate. Often biblical phrases have a timeless capacity to express our yearnings to God. This has been most powerful when I've been most silent, most troubled, and least able to form words around my struggle.

Family relationships benefit from prayer. My parents knelt side by side at their bed and prayed every night of

their 50-year marriage. Alternating the lead, they prayed through the childhood struggles and adolescent perils of their children, and the aging frailty of their parents. Each night they closed in unison reciting the Lord's Prayer. I believe their prayers embraced, protected and guided their children in ways too numerous to count.

My niece, born when I was 27, is a close companion, although we've lived far apart most of our lives. We sing our prayers to each other during our regular phone calls, and when we meet face to face. We often pray the gospel hymns we both know from childhood. Such prayers link us in faith and family, from the past to our hopes for the future.

At the age of 96, my grandmother's death was not a surprise. In the previous months, she had gone to death's door on several occasions. Family gathered around, and each time she turned from death, rallied and began speaking and eating again. Keeping vigil on such occasions can be emotionally and physically wearing. Over the phone, I heard my mum's weariness, and longed to share her load. "Can I pray for you?" I finally asked, and mum, with a deep sigh, assented. The Spirit breathed words and comfort into our prayer, blessing us with peace.

Prayer is a gift, available at any moment. Whether we use prayer books, our own spontaneous words, music, silence or many other forms, we have access to the rich resources of the Spirit through prayer. What a great gift to share with our families!

Melissa Miller is a family life consultant, pastoral counsellor, and author from Winnipeg.

Prayer is a gift

Family relationships benefit from prayer.

locals, giving to certain groups (often family-based) and not to others.

There will always be a fine line between the Anabaptist ideals of mutuality, respect, stewardship and faith, and the worldly ideals of accountability, profit and aggrandizement. In my view, any closer association with World Vision and USAID steps too far over that line. I encourage everyone involved to seriously rethink any potential marriage with World Vision.

—**Andre Pekovich, Vancouver**

How would St. Patrick be received today?

St. Patrick, the patron Saint of Ireland, is one of Christianity's most widely known figures, but for all of his celebrity, his life remains a mystery.

We know that at the age of 16, Patrick was taken prisoner by a group

of Irish raiders who were attacking his family's English estate. Alone and afraid during his six-year captivity, he became a devout Christian before escaping back to England. Patrick soon began religious training there. After 15 years of study, he became a priest. He was sent to Ireland with a dual mission: minister to the few Christians in Ireland and help to convert the rest. Since the Irish were used to honouring their gods with fire, he superimposed a sun—a powerful Irish symbol—onto the Christian cross to create what is now called the Celtic cross.

To me, St. Patrick was a man of the Lord that no denomination can lay claim to. He was lonely and afraid—as we are all at some point and time in our life—and he turned to his religion for help, as we of all Christian denominations do. He endured hardship, as a lot of us have, but he still remained

faithful to his calling.

One of my favourite prayers is called “St. Patrick's Breastplate.”

Christ be with me. Christ within me. Christ behind me. Christ before me. Christ beside me. Christ to win me. Christ to comfort and restore me. Christ beneath me. Christ above me. Christ in quiet. Christ in danger. Christ in hearts of all that love me. Christ in mouth of friend and stranger.

It is hard to know what impact St. Patrick would have if he came today. It was difficult enough for him when he came in the mid 5th century AD; at that time there was a lot of superstitions; people had beliefs and fears that they could not understand. But if something came from a powerful body such as the church—whose priests were considered well-educated people—then it was taken as gospel.

—**Bill J. Heavener, Cochrane, Ont.**

MATTHEW BAILEY DICK



Shoes for your feet

It happened one Sunday morning while I was sitting in church. Although the sermon was rather interesting, I really needed to shift my weight in order to prevent my buttocks from going to sleep. I slowly shifted myself and repositioned my legs underneath the pew. My foot knocked against something hard.

I looked, and there on the floor was what appeared to be a wooden plank. It was unlike anything I had ever seen underneath the pew. I bent my head down in order to get a better look, and I noticed a length of rope tied around the plank. What on earth? I pushed the plank with my foot but it didn't seem to move.

I looked around to see if anyone else was watching. Nope. Now the curiosity was overwhelming and, against my better judgment, I moved down furtively and knelt on the floor so that I could peek underneath the pew. I was amazed to see that the wooden plank was, in fact, as long as the sanctuary itself! And it had more ropes tied around it—about one every six feet.

I returned to a sitting position and pondered this unusual sight. Later in the morning when I needed to get some books from the room where the peace and justice committee meets, I noticed another long wooden plank lying on that floor. This one was quite similar to the one underneath the pews—very long and with ropes tied around it too.

What was this all about? Was I seeing things? Suddenly, a fog lifted inside of me and I saw a new vision. It was a vision of the whole congregation working together to get the one plank out of the sanctuary and the other plank out of the peace and justice room. I saw congregational members carry these incredibly long boards out of the church and onto the church parking lot,

The vision of the two planks

**‘Come on and limber up!
We're following Jesus!’**

where they set them down in parallel about two feet apart from each other.

Then I couldn't believe my eyes, for I saw the entire congregation form a straight line, and everyone put their right foot onto the right-hand board and their left foot onto the left-hand board. As people grabbed hold of the ropes, I heard a voice say, “Come on and limber up! We're following Jesus!”

In one coordinated motion, everyone lifted their right foot while those holding the ropes pulled up on the right plank. It was a single step forward with dozens of feet moving together! Then the left plank moved forward with a similar motion. What synchronization! Off they went, across the parking lot and down the street. The two-by-fours clunked on the pavement as this long row of believers headed off into the world.

That's the vision I want to share with you for this last column in the “Shoes for your feet” series. It's about a sort of “collective shoe,” and I think it has something to do with bringing together spirituality and peacemaking. It has to do with finding ways of making worship and social justice more interconnected. It has to do with leaving the comfortable surroundings of our regular churchly ways so that we can take risks with the gospel of peace.

What specific peace ministries would get your whole congregation involved? How is the Holy Spirit calling you to work together to build justice? What are the “two planks” that allow your church to overcome violence in the world? Blessings as you practise this discipline!

The author is the husband of one, father of two, and half-time pastor of many at Erb Street Mennonite Church, Waterloo, Ont.

FOCUS

Summer..... Travel, Food & Events

Heritage Village offers a summer of fun, learning

Beginning with "Spring on the Farm" on May 22, Mennonite Heritage Village in Steinbach, Man., offers a number of spring and summer events for visitors wanting a taste of living Mennonite history. "Spring on the Farm" features plowing, sheep shearing, demonstrations and food. The Mennonite Central Committee (MCC) quilt exhibit "Passing on the Comfort" will be on display during this event only as an MCC fundraiser.

An "Antique Farm Equipment Show" is slated for June 10. Feel the excitement of antique farm power enthusiasts driving or operating a variety of tractors, farm trucks and stationary engines.

On Canada Day, July 1, there will be a



Mennonite Heritage Village photo

The Livery Barn restaurant is popular with visitors to Mennonite Heritage Village in Steinbach, Man.

celebration of our country and pioneers who settled here. Enjoy the music, food and activities for all ages.

"Pioneer Days" run from Aug. 4 to 7. This is Mennonite Heritage Village's biggest event of the year. Over four days experience pioneer activities, steam-powered threshing, milling, horse shows, a petting zoo, food, drama and more.

Sept. 4 features "Fall on the Farm." Experience harvest work along with hearty food, music and pioneer demonstrations.

Besides the special events, Mennonite Heritage Village—with its outdoor village, general store, Livery Barn restaurant and art gallery—is open seven days a week from May to September. It also offers a spring and summer school

program for students and a summer daycare program.

For more information, visit www.mennoniteheritagevillage.com.

—From Mennonite Heritage Village website

Shantzes celebrating 200 years in Ontario

The Shantz family name is well known and widespread in Waterloo County in southern Ontario. From July 14 to 16 in New Hamburg, Ont., the family will celebrate the 200th anniversary of their ancestors coming to Canada.

In 1806, Christian Shantz came to Waterloo County from Montgomery County, Pa. His Grandfather Jacob was born in Switzerland and lived in Holland before settling in Pennsylvania.

Christian's parents, Isaac and Barbara, had six sons and two daughters, and the sons were interested in farming. By the early 1800s, farmland in Pennsylvania was very expensive and scarce, so Christian and his older brother decided to come to Waterloo County, where farmland was plentiful.

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The 800-kilometre trip to Waterloo Township (now Kitchener) took six weeks by covered Conestoga wagon, travelling over the Alleghany mountains and crossing the Niagara River. Christian, his wife Magdalena and their children settled in the area that is now the east end of Kitchener. Christian sent back positive reports, so in 1808 his mother and her four youngest children moved to Waterloo County (Isaac had died in 1802).

In 1820, with the help of many neighbours, Christian built the first bank barn in Waterloo County. That barn was moved to Doon Heritage Crossroads in 1958 and remains there as part of the historical tourist attraction. In 1837, Christian built his "dream home," which is still standing in Kitchener today.

In total, Christian purchased 670 acres of land, and an 1831 census lists Christian Shantz as one of the leading landowners in Waterloo Township. In the early 1830s, Christian and his sons also bought about 650 acres of land in Wilmot Township. Today, five of Christian's great-great-grandsons

still live on some of the farms on Erb's Road. Many of Christian's descendants are buried at the Shantz cemetery, which is adjacent to Shantz Mennonite Church, Baden, Ont.

The rich 200-year history of the Shantz family coming to Waterloo County is certainly reason to celebrate! This July, Christian Shantz's descendants from across Canada and the United States will gather in Waterloo County to meet, fellowship, reminisce and pay tribute to the heritage of the Shantz family.

The three-day event will include local tours, storytelling, a presentation of the video *A Grand Decision* by the Pennsylvania German Folklore Society of Ontario, a Saturday evening pie and ice cream social, and a Sunday morning thanksgiving worship service at the New Hamburg arena.

For more information about the celebration, visit www.christianshantz.ca or e-mail Ralph Shantz at rdshantz@golden.net.
—**Lori Shantz**

Mennonite Heritage Village

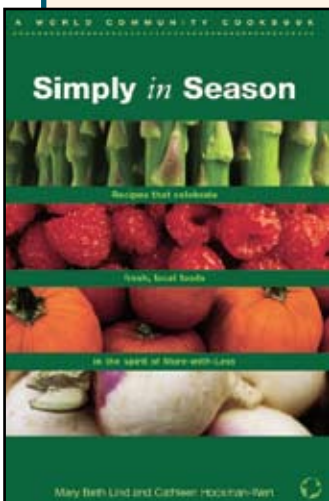
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Photo courtesy of Christy Sprinkle

Somali militias disarm with MCC help

Mogadishu, Somalia

Rival warlords and militias have fought each other for control of Mogadishu, Somalia's capital, since the collapse of the national government in 1991. Machine guns are common weapons in this violence and are often available in local markets for as little as \$35.

Christy Sprinkle, a Mennonite Central Committee (MCC) worker in Mogadishu, is helping a Somali organization collect machine guns that local people turn in to be destroyed. SAACID (meaning "to help" in Somali), an MCC partner organization, is collecting machine guns from 500 militia members in exchange for vocational training. Sprinkle is helping SAACID document the project by taking photos, shooting videos and writing reports.

"For the entire month of December militia [members] came daily to register, do interviews, and test their

Christy Sprinkle, a Mennonite Central Committee worker in Mogadishu, Somalia, is helping a Somali organization collect weapons that local people turn in to be destroyed.

weapons," Sprinkle wrote in an e-mail. "If the weapon fired, it was taken and they were told to show up to register for classes on Jan. 1."

Militia members are attending classes in literacy, basic math and business skills in exchange for giving up their machine guns. When the classes are finished, SAACID will destroy the guns in a public ceremony.

"People are ready for peace—and society has to reintegrate those fighters into society, when all they've known for years is the gun," Sprinkle wrote.

SAACID reports that the project has already had an effect on the prices of machine guns in local markets. Because fewer guns are available, they now cost about \$175.

—MCC release by **Tim Shenk**

Akron, Pa.

MC Canada members beginning MCC assignments

Three Mennonite Church Canada members are among 28 workers who participated in an orientation session at Mennonite Central Committee (MCC) offices in Akron in January. Sixteen are beginning assignments in the United States and Canada, while 12 are beginning assignments in other countries. The MC Canada members are:

- Amzie Brubacher, a member of Nith Valley Mennonite Church, New Hamburg, Ont., who is beginning a two-year assignment in Ontario as a management support worker. Brubacher obtained a master's degree in religious education from Associated Mennonite Biblical Seminary, Elkhart, Ind. He last served as a pastor at Erie View Mennonite Church, Port Rowan, Ont.
- Douglas and Jodie Johnson Hatlem of Toronto United Mennonite Church, who are beginning a two-year assignment in Toronto.

They join three other MC Canada couples who went through orientation last fall:

- Barrette and Sandra Plett of Bethel Mennonite Church, Winnipeg, who are serving three-year terms in Egypt as English teachers.
- Abram and Helena Unrau of River East Mennonite Church, Winnipeg, who are serving as community workers in Mexico.
- Brian and Verena Enns of Kitchener, Ont., (members of Toronto United Mennonite Church), who are serving three-year terms in the Ukraine as administrative assistants.

Each year, some 250 people enter MCC assignments in more than 50 countries around the world. Currently, 784 board-appointed MCC workers serve in assignments such as community development, education, health, food production, emergency response and administration.

—MCC release

Ibillin, Israel

Chacour promoted to archbishop

His Excellency, the Archbishop Metropolitan of the Melkite Catholic Diocese of Acco, Haifa, Nazareth and Galilee: This is the new official title of Abuna (“Father” in Arabic) Elias Chacour, whose entire life has been dedicated to reconciling Palestinians and Israelis in this troubled region.

With his appointment, he becomes the first-ever native-born leader of the largest Christian denomination in the Middle East. A heavy gold neck chain now stands out against the simple black cassock of the internationally known self-described “Arab Christian Israeli Palestinian.”

“But my close friends must still call me Abuna, as before,” he insists. And with his warm welcome and expansive manner, he still greets pilgrims and prelates from far and wide to his home in Ibillin, about 25 miles west of Nazareth in Galilee.

While his historic title—announced Feb. 8 by the Vatican and Melkite Catholic Synod—clings to the designations imposed under Ottoman rule of the 1800s, the archbishop’s responsibility extends to some 76,000 Melkite Church members throughout Israel. Chacour is the senior denominational leader in the country, subject directly to His Beatitude Patriarch Gregorios III in Damascus. The Melkites comprise about half of all Christians in Israel and Palestine. There are over one million Melkites in the world, about the same number as Anabaptists, according to Mennonite World Conference figures.

The appointment puts Chacour into a new position of influence, which he intends to use in caring for the oppressed and promoting reconciliation.

“My plan is to work for reconciliation and dialogue among the three religions of the Holy Land,” says Chacour.

In the sanctuary of his still incomplete Church of the Sermon on the Mount, named for the New Testament



Photo courtesy of the Vatican

Archbishop Elias Chacour is pictured in his new ceremonial vestments.

theme he consistently returns to in his talks, there is a blank space on the wall above the bishop’s chair where an icon should be.

Traditionally, the icon would depict the raised hand of Jesus the enthroned Christ, holding the sacred text, representing an authoritative Christ-figure that has dominated many Eastern churches through the centuries.

“It may start a revolution,” says Chacour, smiling, “but...I’ve chosen an icon of the image of Jesus washing the feet of his disciples.”

Chacour started his reconciliation ministry more than 40 years ago by providing basic education for Palestinian-Israeli students without access to schooling. Over the years, the facilities have expanded to accommodate the now 4,000 students attending the Mar Elias educational institutions from many of the towns and villages of upper Galilee, where religious and ethnic backgrounds are completely interwoven in the student body.

When they visit him in Israel or when on international speaking tours, Chacour always encourages greater Anabaptist participation in his reconciliation efforts. It was the central theme of his speaking tour of southern Ontario last year (see “History of a peacemaker,” *Canadian Mennonite*, July 11, 2005, page 5. *Ed.*)

—Glenn Edward Witmer



Jesus Village Church in Chun Chon, South Korea, celebrated its 10th anniversary in January with food, festivities and a commemorative book by Sang-Uk Nham, the church’s coordinator. A common thread throughout the celebration was the acknowledgement of God’s leading hand in the life of the church. Jesus Village was begun in 1996 by a group of curious Christians seeking alternatives to the predominant Protestant faith expression in South Korea. A cultural inclination for study led them to a Korean translation of a 1963 book, *The Anabaptist Story*, by William R. Estep, which eventually led to connections with workers from the Commission on Overseas Mission and Mennonite Board of Mission—both of which are predecessors of Mennonite Church Canada Witness. The Korea Anabaptist Center, a ministry offering training, resources and service opportunities for discipleship and peacebuilding, is an outgrowth of a vision by Jesus Village and other Korean Anabaptists.

Winnipeg

Conference ‘bridges the gap’ between pastorate, laity

We all need to be told we are doing all right, that we’re doing a good job—our need for affirmation is very strong,” Trudy Schroeder, director of the Winnipeg Folk Festival, told pastors during the “Toast to Ministry” event at Canadian Mennonite University (CMU) on Jan. 31.

Schroeder was one of three Winnipeg laypeople asked to tell pastors from across Canada how they had been influenced and encouraged by pastors during their lives. Something that she was especially grateful for was having a pastor “take interest in my world, and take special interest in my children.”

Fred Wall, a retired businessman and member of Charleswood Mennonite Church, echoed Schroeder’s

sentiments, recounting how one of his pastors had taken time to visit him at his workplace, and then created a forum where church members could discuss issues facing Christians in business. “I was affirmed by his interest in me,” said Wall.

The “Toast to Ministry,” which was sponsored by CMU’s Centre for Leadership and Management, was part of Bridging the Gap, a conference for pastors and church leaders organized by the university’s Institute for Theology and the Church.

Featured speaker Ray Bystrom, an associate professor at Mennonite Brethren Biblical Seminary in Fresno, Calif., led the pastors through a series of reflections on the Apostle Paul’s vision for pastoral ministry. He told



Photo by Leona Dueck Penner

Donita Wiebe-Neufeld of Edmonton’s First Mennonite Church, right, felt it was good to get together and “talk shop” with other pastors and lay church leaders at CMU’s Bridging the Gap conference.

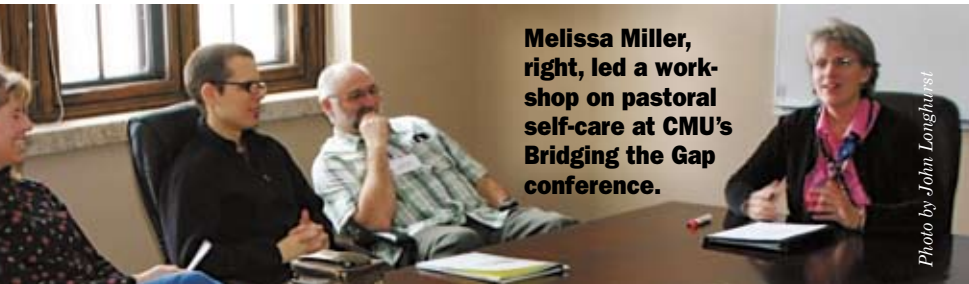
them that Paul’s vision is for leaders who will “participate with God in transforming the community,” that God doesn’t only “offer us grace and forgiveness, but that God claims us for a new kind of existence.”

For him, this means living differently than “our self-centred culture” by “looking out for the interests of others—not just our own.” Church leaders can help members do this through their preaching, and through corporate worship and prayer that doesn’t “echo the individualism of our culture—not ‘me’ and ‘I’ all the time.”

The conference also featured a variety of workshops on topics such as helping people cope with grief, practising communion, ministering to businesspeople, dealing with congregational conflict, and self-care for pastors.

For Donita Wiebe-Neufeld of Edmonton’s First Mennonite Church (and *Canadian Mennonite’s* Alberta correspondent), a valuable part of Bridging the Gap was hearing a wide variety of pastors “talk shop.”

“I came away from these candid sessions somewhat apprehensive about the risks of being a pastor,” she acknowledged. “Many leaders tell painful stories. The stronger feeling I



Melissa Miller, right, led a workshop on pastoral self-care at CMU’s Bridging the Gap conference.

Photo by John Longhurst

Pastoral self-care topic of Bridging the Gap workshop

When it comes to taking care of the pastor, there’s only one person who can do it—the pastor himself.

That was the message given to pastors at a workshop entitled “Who’s taking care of the pastor?” at Bridging the Gap, a winter conference sponsored by Canadian Mennonite University’s Institute for Theology and the Church.

During the workshop, Melissa Miller, a Winnipeg counsellor and author (and *Canadian Mennonite’s* “Family Ties” columnist), told participants that pastors “aren’t always good about self-care.” Using the story of the woman who sought to be healed by touching Jesus, she said that “the work of caregiving requires energy. Over time, a pastor can feel the energy going out.”

The challenge is exacerbated by the

fact that pastors are always on the job. Unlike counsellors, who see people for short and proscribed amounts of time, pastors can see people they are caring for at church, at meetings or standing in line at the potluck. Providing spiritual care in a congregation is “incredibly rewarding,” she said, “but it is also taxing.”

Pastors can add to the problem by not taking enough time to rest. “If you are willing to work 70 to 80 hours a week, the church isn’t going to tell you to stop,” she said. “Individuals may be concerned about you, but the church as institution will eat you up. That’s a very hard lesson to learn.”

Miller’s recommendation is that pastors follow Jesus’ example and take regular times “in the wilderness” by taking regular one-day retreats. The wilderness “is an important part of the spiritual journey,” she said, adding that another biblical model to keep in mind is the Sabbath. “Pastors need to rest from their work to find balance,” she said.

—CMU release by John Longhurst

Pittsburgh, Pa.

Sunday school leaders 'Gather 'Round'

The new "Gather 'Round: Hearing and Sharing God's Good News" Sunday school curriculum was officially launched by Mennonite Publishing Network and Brethren Press last month in Pittsburgh. The launch was also a training workshop for more than 100 Christian educators and staff of Mennonite Church Canada, MC USA and the Church of the Brethren.

Gather 'Round may be the first Sunday school curriculum to offer a class for parents and caregivers, the publishers said. Another feature is a multi-age option designed for small congregations that do not have enough children to hold separate classes for different age groups.

Presenters emphasized that the biblically based Gather 'Round materials offer sessions for all ages of children and youth, as well as a class for parents and caregivers of children, and a multi-age option for Kindergarten to Grade 6. Each group studies the same text on the same Sunday. The three foundational texts for the curriculum are Luke 10:27, Matthew 18:20, and Deuteronomy 6:4-9—known as the *shema*. The *shema* begins, "Hear, O Israel: The Lord is our God,..." and is the memory verse for the first quarter of the curriculum.

The curriculum includes a new

left with, however, was one of renewed purpose and assurance. Congregations and their leaders are works in progress. When we remember that God is in control, everything else eventually falls into place when we learn to be truly open to God's leadership."

"It inspired me, gave me a boost to keep on going," said Herman Wiebe of Zoar Mennonite Church in Langham, Sask.

The conference also included an opportunity for CMU students to meet and hear pastors like Wiebe-Neufeld, MC B.C. conference minister Henry Kliewer, and MC Manitoba conference minister John Klassen, describe the ups and downs of being a pastor.

—CMU release by **John Longhurst**

focus on strengthening the relationship between church and home, and an intentional emphasis on worship and keeping the focus on God. The curriculum makes a renewed commitment to inviting questions from learners, and the call to share the Anabaptist faith.

"Our curriculum is different" than those of larger publishers because it shares our Anabaptist heritage, said Anna Speicher, director and editor of the Gather 'Round curriculum. Designed for busy teachers who may not have time to research Scripture texts for themselves, each lesson includes a short Bible insight piece by a Mennonite or Brethren biblical scholar.

"The basic premise is that children come into the world with a relationship with God," in accord with Anabaptist theology, explained Eleanor Snyder of Mennonite Publishing Network. Gather 'Round "invites children to discover that wonderful relationship," she said.

A unique piece called the Talkabout helps make the connection between church and home. The Talkabout for the fall quarter—a 14-sided cardboard "ball"—intrigued participants at the launch with its suggestions to spark talk about faith around the dinner table at home.

"I'm very impressed," said Monika Neufeld, of Abbotsford, B.C. "What's been done is definitely God's plan," she said, "with a lot of people working very hard to make it happen."

During closing worship led by Mennonite Publishing Network executive director Ron Rempel, each participant placed a *shema* scroll on a doorpost, literally carrying out the command to "write them on the doorposts of your house and on your gates." Rempel commissioned the participants go out and share the good news.

New materials are produced quarterly for every age group. The



Photo by Ron Rempel

Canadian resource advocates for the new Gather 'Round Sunday school curriculum are, from left to right, front row: Arlyn Friesen Epp, director, MC Canada Resource Centre; Donna Schultz, MC Saskatchewan; Monika Neufeld, MC B.C.; and, Lisa Carr-Pries, MC Eastern Canada; and, back row: Elsie Rempel, director, Christian Education and Nurture, MC Canada; Marla Langelotz, MC Manitoba; and Tracy Brown Ewert, MC Alberta.

first quarter of the curriculum is scheduled to be used in churches this fall. Materials for the fall may be ordered now from Mennonite Publishing Network by calling toll-free 1-800-245-7894.

—**Cheryl Brumbaugh-Cayford**

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Winnipeg

Survey provides insight but few surprises

Mennonites are victims of their own success, consultant Larry Matthews told Mennonite Church Canada's General Board in November. What once set Mennonites theologically apart from other denominations has become more commonplace, he said in a presentation of the results of a 2005 survey sent to 5,000 Mennonite Church Canada members.

While respondents said that working with other church partners is often conditional on affirmation of Mennonite values and beliefs, increasingly those values and beliefs are being shared by other groups. Consequently, an individual, pastor or even a congregation may feel comfortable working with a wide range of partners. The risk is the possibility of diluted loyalty for the denomination and lessened commitment to supporting MC Canada ministries.

But Matthews added that peace and justice work continues to set Mennonites apart from many Christians, while personal and corporate piety sets Mennonites apart from many in mainline denominations.

The survey found that respondents had high expectations from the denomination when it comes to youth and children's ministry, and providing resources such as Sunday school materials. Respondents also expect the denomination to "set up programs for action," and in doing so partner with other Christian organizations in the areas of native, international and multi-cultural ministries.

When it comes to how MC Canada should communicate with individuals and congregations, *Canadian Mennonite*, personal leadership visits and participation in annual assemblies were ranked as the most valuable.

Seventy-five percent said they read some to all materials received from MC Canada. This would be "a welcome result for many groups," noted Matthews. Respondents are not TV faith consumers; almost 60 percent of respondents said they watch no Christian TV stations regularly.

Respondents said that MC Canada

makes a positive contribution to congregational and personal Christian life, and meets many, or most, of their expectations, much, or most, of the time.

The survey results also offered a snapshot of financial giving to MC Canada. Ten percent of respondents indicated that their household giving to MC Canada had increased in the past two years, while almost one-third indicated an increase in giving to their local congregation. Twenty-three percent said they had increased giving to Christian organizations outside the local church and denomination in the last two years.

"Clearly, Mennonite Church Canada is not ranked as high a financial priority as local ministry or other Christian organizations. This is the same in almost every denomination," said Matthews.

On the question of "value" provided by MC Canada, 53 percent agreed or strongly agreed that they got "good value for the funds committed to the activities and initiatives of Mennonite Church Canada." But another 42 percent were neutral or gave no opinion, suggesting either a lack of conviction or lack of awareness about what the

denomination does.

Respondents tended to be quite active in their local congregations. A significant percentage (36 percent) have served on a church committee, as worship leaders (23 percent), and Sunday School teachers (20 percent). Sixty-two percent had attended an area conference assembly, and 45 percent an MC Canada assembly. Ninety percent said they attend church worship services weekly or almost every week. One-third indicated having completed a voluntary service assignment with a Mennonite organization.

On the question of "What does it mean to be Mennonite?" 75 percent said they think of themselves as Mennonite no matter what congregation they attend. Less than half thought of themselves as Mennonite because of ethnicity. Eighty-two percent of respondents were raised in a household that participated in a Mennonite church, and almost one-third attended a Mennonite high school, college or university.

Half of the respondents live in communities of 50,000 persons or less. The response rate was 18 percent.

—MC Canada release by **Dan Dyck**



Tim Friesen of Calgary Inter-Mennonite Church, back row right, has been teaching at Connexus, an institute of the Korea Anabaptist Center in Seoul, South Korea, since last June. He is pictured with some of his students who have become friends as the result of their interaction in his English language classes, some of which combine language learning with Anabaptist peace and pacifism studies. Begun in October 2004, Connexus has grown to five teachers and more than 100 students. Teachers like Friesen gain a cross-cultural learning experience themselves, as they live with a Korean host family during their tenure.

Connexus photo by Lee Jae-Sung

Winnipeg

Church, university seek to be scent sensitive

For people with scent allergies, going to church can be tough if they have to sit near someone wearing a lot of perfume. But at least one Winnipeg Mennonite church is striving to be sensitive to people with scent allergies.

“We don’t have a policy on being scent free,” says Lois Friesen-Wiebe, office administrator at Fort Garry Mennonite Fellowship. “We are trying to be scent sensitive.”

For that church, being scent sensitive means putting occasional reminders in the bulletin about not wearing strong perfumes, colognes or scented products.

“Having [Canadian Mennonite University (CMU) student] Reece Retzlaff worship with us has also made us more conscious of the issue,” Friesen-Wiebe says. “She, and others in the congregation who have scent allergies, are a visible reminder for us.”

Retzlaff, 23, is studying theology and music at CMU. She also has trouble with scents of various kinds. Her reactions can range from nausea and severe headaches to loss of some muscle control; if the attack is bad enough, she may need help walking. She calls her condition “an invisible disability.”

Friesen-Wiebe also has a personal stake in the issue—over the years she has developed a reaction to perfumes. “I get splitting headaches, and it’s hard to breathe,” she says, adding that “it’s gotten worse over time.”

One thing Friesen-Wiebe appreciates is how CMU is taking leadership in this area. “It helps to make the public more aware of the issue,” she says.

CMU has committed itself to becoming a scent-free university, making it one of only a few universities in Canada, and the only university in Winnipeg, that is trying to do so.

Students are encouraged to refrain from using scented products, and to

instead use unscented or lightly-scented products that won’t cause problems for people like Retzlaff. As well, the university has changed to unscented or low-odour cleaning products in the bathroom dispensers and for washing floors. Maintenance staff also purchase low-odour paints and adhesives for tile and carpet.

Retzlaff appreciates the effort. “It’s really great that there are so many people here who take this seriously, and who try to help,” she says.

Even so, life can still be difficult. Retzlaff never goes anywhere without her special carbon filter masks—the ones that make her look a little bit like Darth Vader from the *Star Wars* movies.

“We are on the lonely edge of a social revolution,” says Retzlaff, noting that it will probably take a long time



Reece Retzlaff: With her carbon filter mask and without it (inset).

before Canadians give up scented products entirely. “The perfume industry is huge, but it wasn’t so long ago that people could smoke wherever they wanted, too. Maybe one day wearing fragrances will be seen the same way.”

—CMU release by **John Longhurst**



MCC B.C. photo by Sophie Tieszen Eightbike

Some of the 54 participants at this year’s Mennonite Central Committee (MCC) International Visitor Exchange Program (IVEP) mid-year conference enjoyed a day at Lynn Canyon in British Columbia. The week-long conference included worship, workshops, recreation and sharing that focused on the theme of “peaceful action in social conflict,” learning what it means to be a peacemaking and prayer-minded Christian actively engaged in kingdom-building service. The event ended with an international worship service at Bakerview MB Church in Abbotsford, B.C.

Transitions

Births/Adoptions

Campbell—to Sarah and Andrew, Brussels Mennonite, Ont., a daughter, Charlotte Anne, Dec. 9.

Dechenes—to Tara and Yvon, Preston Mennonite, Cambridge, Ont., a son, Sebastien Yvon, Aug. 11.

Giesbrecht—to Helma and Stephan, Springfield Heights Mennonite, Winnipeg, a daughter, Shanna Alexa, Nov. 24.

Hiebert—to Jacqueline and Wilfried, Springfield Heights Mennonite, Winnipeg, a daughter, Daniella Leanne, Dec. 17.

Kim—to Angelique Toews (Arnaud Mennonite, Man.) and Gus, a son, Adam Christopher, Jan. 29.

Kinsie—to Krista and Josh, Preston Mennonite, Cambridge, Ont., a daughter, Faith Carolyn Nancy, Jan. 5.

Lewis Fretz—to Beverley Fretz and Pat Lewis, Bloomingdale Mennonite,

Ont., a daughter, Simone, Jan. 23.

MacLaurin—to Tracey and Scott, Steinmann Mennonite, Baden, Ont., a son, Grayson Connor, Jan. 5.

Penner—to Debbie and Alvin, Morden Mennonite, Man., a son, Jordan Luke, Feb. 14.

Pickel—to Angie and Jeremy, Springfield Heights Mennonite, Winnipeg, a son, Carson Jeremy, Nov. 2.

Rorke—to Janine and Joel, Preston Mennonite, Cambridge, Ont., a son, Eric David, Sept. 9.

Thiessen—to Nadine Neudorf-Thiessen and Brandon, Point Grey Inter-Mennonite, Vancouver, a son, Ben Coal, Oct. 19.

Marriages

Doig-Kroeker—Rod and Candace, Trinity Mennonite, Calgary, Feb. 3.

Friesen-Sawatzky—Brent and Tara, Altona Bergthaler Mennonite, Man., Feb. 4.

Froese-Letkeman—Bob and Janaya, Steinbach Mennonite,

Man., Dec. 31.

Neufeld-Kinman—Jason (Glenlea Mennonite, Man.) and Ashley, in Versailles, Ky., Dec. 31.

Deaths

Braun—Jake N., 82 (b. May 7, 1923), Altona Bergthaler Mennonite, Man., Feb. 1.

Claassen—Elenore, 49, First Mennonite, Calgary, Feb. 10.

Froese—Bruno, 85 (b. Feb. 3, 1920), Springridge Mennonite, Pincher Creek, Alta., Jan. 13.

Goetz—Susanna, 78, Springfield Heights Mennonite, Winnipeg, Jan. 27.

Heinrichs—Donald, 69, Trinity Mennonite, Mather, Man., Feb. 13.

Janzen—Brock A., 2 years 3 months, Tiefengrund Rosenort Mennonite, Laird, Sask., Jan. 28.

Kehler—Edgar, 70 (b. June 7, 1935), Steinbach Mennonite, Man., Feb. 17.

Klassen—Else, 87, Springfield Heights Mennonite, Winnipeg, Dec. 25.

Krause—Maria, 82,

Springfield Heights Mennonite, Winnipeg, Feb. 10.

Peters—Esther, 78, Rosthern Mennonite, Sask., Feb. 13.

Rogalsky—Jacob, 88, Glenlea Mennonite, Man., Jan. 30.

Thiessen—Leo, 85, Toronto United Mennonite, Feb. 11.

Warkentin—Lorraine, 71, Glenlea Mennonite, Man., Jan. 10.

Wiebe—Alvin, 83, Morden Mennonite, Man., Feb. 12.

Baptisms

Bergthaler Mennonite, Plum Coulee, Man.—Abe and Tina Hildebrand, Kristen Kehler, Tracey Kehler, Chrisie Giesbrecht, Jessica Rempel, Jan. 22.

Breslau Mennonite, Ont.—Brenton Schmidt, Feb. 5.

Preston Mennonite, Cambridge, Ont.—David Penny, Jan. 8.

Springridge Mennonite, Pincher Creek, Alta.—Jessica Buhler, Jan. 29.

Toronto United Mennonite, Ont.—Karl Reimer, SuYoun Kim, Jan. 1; Geisa Roveri, Nino Rodriguez, Feb. 12.

Zurich Mennonite, Ont.—Stephanie Elliott, Dec. 18.

Canadian Mennonite welcomes Transitions announcements within four months of the event. Please send Transitions announcements by e-mail to transitions@canadianmennonite.org, including the congregation name and location. When sending death notices, please include birth date and last name at birth if available.



Curriculum Writers Wanted

Gather 'Round: Hearing and Sharing God's Good News is accepting writer applications for its third curriculum year. A project of the Church of the Brethren, Mennonite Church Canada, and Mennonite Church USA, *Gather 'Round* will be available for congregational use beginning this fall.

Curriculum units are designed for Preschool (ages 3-4, with tips for 2s), Primary (grades K-2), Middler (grades 3-5), Multiage (grades K-6, with tips for older students), Junior Youth (grades 6-8), Youth (grades 9-12), and Parent/Caregiver.

Accepted writers will attend a writers conference October 15-19, 2006, and begin writing immediately thereafter. First quarter materials will be due by January 13, 2007. Writers generally commit to writing the entire curriculum year. Payment varies according to the writing requirements for each unit.

For an application, please contact the *Gather 'Round* project office at gatherround@brethren.org. Telephone: 847-742-5100. See the website at www.gatherround.org for product samples and more information.

Application deadline is May 31, 2006.

Advertising Due Dates

Issue	Copy Due
April 17	April 4
May 1	April 18
<i>(Focus on Books and Resources)</i>	
May 15	May 2
May 29	May 16
<i>(Focus on Seniors)</i>	
June 12	May 30
June 26	June 13

Contact: **Barbara Burkholder**
1-800-316-4052 / advert@canadianmennonite.org

Mennonite Church Canada

Prayer requests

Please pray for:

- George and Tobia Veith and Tim and Cindy Buhler as they host church partners and mission representatives in Macau, from March 13 to 16, for the Consultation on Anabaptist Leadership Development in eastern Asia. Pray for wisdom and creativity as church partners discern new approaches to address leadership training needs for Anabaptist churches in Asia.
- Theresa Rempel, Witness mission associate serving with Mercy Corps in Beijing, China, who came home to Manitoba for the funeral of her father, Art Rempel, who

passed away on Feb. 16. (Art and Helen Rempel served with the Commission on Overseas Mission in Taiwan from 1983 to 1986.) As she returns, pray for peace during a time of loss, and energy for the challenges of her work in China. She recently moved from the Korean border region to the Chinese capital, where she now works in Mercy Corps' Beijing office supporting its microfinance programs countrywide. Of her new duties, she says, "I will be kept busy providing capacity building training, technical oversight and managing the donor relations. I'm looking forward to these new challenges, as well as living in a main city again."

- Joji and Dann Pantoja, recently appointed Witness workers in the Philippines,

who write about the good connections they are making in their new ministry. "In building relationships among the people of Mindanao, being introduced to other people and community leaders is everything," they write. Pray that God would continue to open these relational doors for this peacebuilding ministry.

Mennonite Church Eastern Canada

Pastors taught about God's 'star wars'

"*Star Wars* is all wet," said Ben Ollinger as he spoke to pastors at the annual School for Ministers. Many Scriptures, he said, depict a cosmic struggle between the

forces of good and evil, not unlike what is seen in *Star Wars*.

Does God use violence? What is it directed toward? A reading of Genesis and various Psalms, as well as some of the prophetic materials, show that the battle is against water. Recent experience with the Asian tsunami makes clear that water continues to be a chaotic power of biblical proportions.

But evil is also embodied in the creatures that inhabited the waters—the Dragon of the Deep, and Leviathan, the seven-headed monster, which were actually Canaanite deities, or their agents. Israel's God does battle against the gods of Canaan.

It is all about God's sovereignty. When God roars (often

Continued on page 24

HENRY KRAUSE



From our leaders

As you read this, Leadership Assembly is taking place in Winnipeg. This is an annual opportunity for the various councils and other parts of Mennonite Church Canada, as well as staff, to discern together our role as leaders, and to seek God's guidance in our efforts.

This gathering gives me joy and hope for the future of our church across the country, as we all come with a common vision of strengthening our congregations, area conferences and our national church.

Our agenda includes giving attention to the priorities we see as central to the work of MC Canada. At our delegate assembly in Charlotte last summer we worked on a discernment process to identify what the priorities for our church should be for the next chapter of our ministry. At our General Board meeting in November we spent time looking at this question of priorities as well, and saw our work being "*To engage the world with the reconciling gospel of Jesus Christ,*" so that we can:

- Form a people of God;
- Become a global church; and,
- Grow leaders for the church.

We want to clearly identify what we discern God is calling us to as MC Canada.

One clear priority is to *form a people of God*. This happens in our congregations as we meet together week after week for teaching, fellowship, worship and sharing the good news of the reconciling love of God through Jesus Christ. Our challenge as leaders is to discern together

Engaging the world

One clear priority is to form a people of God.

how as a national church we can encourage and give leadership and resources to our congregations and area conferences to do this well.

We see the need to engage churches around the world and so *become a global church*. We are in a new reality in our relationship with the global Anabaptist/Mennonite community, where we are learning to both give and receive counsel and gifts. Through our now official membership in the Evangelical Fellowship of Canada and the Canadian Council of Churches, we are better understanding what we can contribute to,

and receive from, the church that extends beyond the Mennonite/Anabaptist community in Canada—a stepping stone to the global church.

Finally, we also identify the need to continue to *grow leaders for the church*. It is of primary importance for the national church to give priority and resources to training leaders, both lay and professional, for our congregations and for ministry around the world. We want to continue to have pastors, teachers and ministry leaders at a variety of levels who are knowledgeable, full of grace and wisdom, rooted in Anabaptist theology, and able to discern the times and the Scriptures well.

We continue to believe and trust that the "*God who began a good work among us will bring it to completion,*" as Paul wrote to the church in Philippi.

Henry Krause is the moderator of MC Canada.

TheChurches From page 23

translated “rebukes”) at the waters, they flee. The psalmist declares that God has established his rule over the waters. The God of creation—who created order out of the “formless void” and chaos of the primeval swamp—also created humankind to “have dominion,” that is, to “keep the peace,” as God’s regents.

All the “star wars” in Scripture are God’s battles for peace, culminating in Revelation, when the cosmic struggle will cease and Christ the Lamb will reign. This is the same Jesus who “roared” at the wind and waves, saying, “Peace, be still.”

Sometimes, as in Exodus, God turns things on their head and uses the very forces he had previously opposed for his own purposes, said Ollinger, referring to the sea in which Pharaoh’s army drowned, adding that many Scriptures declare that God breaks apart the weapons of war.

When asked by a seminary student several years ago how he views the “violent” God of the Old Testament, he replied, “I would rather worship the God I find portrayed in the Old Testament than any God I might create myself.”

Mennonite Church Manitoba

Two congregations join MC Manitoba

At the annual delegate sessions in Gretna on Feb. 25, two northern congregations—Living Word Church in Cross Lake and Riverton Fellowship Circle—were welcomed into MC Manitoba.

Walter and Hilda Franz are interim pastors at Riverton Fellowship Circle.

Lorna McIvor is the pastor at Living Word Church. This church, formerly Elim Mennonite Church, became chartered in 2004 and last year undertook a major building project. They held their first service in the new building last Christmas Eve.

Spring retreats at Camps with Meaning

Camps with Meaning will be presenting three retreats in the spring. Plus 55 Retreats will be held at Moose Lake (May 29 to 31) and at Koinonia (June 5 to 7). At the Moose Lake retreat Henry and Elna Neufeld will speak out of their life ministry experience with aboriginal communities on the topic “Approaching another people.” Pam Driedger will address the topic “Rooted in the centre, living on the edge” at the Koinonia retreat.

A birding retreat will be held at Camp Koinonia from

May 26 to 28. This is the fifth annual retreat. Leaders Adolf Ens and Fran Giesbrecht will assist novices and experienced birders alike in identifying new species and appreciating God’s winged handiwork.

Mennonite Church Saskatchewan

Youths team up to serve during Easter

Saskatchewan youths are teaming up with Mennonite Central Committee (MCC) Saskatchewan for a chance to serve others.

During their Easter break from March 18 to 20, about 50 high school students will be participating in an MCC Chalo experience in Saskatoon and Regina. According to the October issue of the MCC Saskatchewan monthly newsletter *Connect*, Chalo is a “short-term exposure and service experience for people age 13 to 30.” The program works to break down stereotypes and misunderstandings about inner-city lifestyles and choices.

“It will be a cross-cultural experience,” affirmed Anna Rehan, MC Saskatchewan youth minister.

Teenagers will first meet at the MCC office in Saskatoon for a morning of orientation before being sent out to their different locations. In Saskatoon, the students will be working at the Friendship Inn, which serves about 500

meals every day to transient and homeless individuals, and helping with a kids carnival in an inter-denominational inner-city outreach known as “The Bridge.”

Those heading to Regina will be helping at the Healing Hearts Church, plugging into the ministries of that local congregation.

The troupe will reassemble in Saskatoon on Thursday night for a debriefing, said Rehan.

Youth pastors and sponsors will also be involved.

Mennonite Church Alberta

Bergen rink wins Didsbury bonspiel

The much-anticipated Mennonite men’s annual curling bonspiel in Didsbury on Feb. 10 and 11 was, once again, a lively social event enjoyed by participants and their families and friends. The sheets were busy with 22 rinks competing in four divisions, encompassing a variety of skill levels and ages.

This year, one rink gained the distinction of becoming definite fan favourites. Teenager Nicholas Bergen of Edmonton and three friends from his curling club played very well, narrowly missing out on the A division finals.

The famous pie counter was, as always, at least as busy as the ice. People left the bonspiel

Continued on page 28

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Concert to raise AIDS awareness, funds

Waterloo, Ont.—On March 22, Carol Ann Weaver, music professor at Conrad Grebel University College, is hosting a benefit concert in response to the AIDS pandemic in Africa, in support of Mennonite Central Committee (MCC) and the Stephen Lewis Foundation.

For this event, Weaver has composed a piece entitled, “Every Three Children,” that symbolizes the number of children infected with the AIDS virus in parts of Africa. This new piece—with live music and original African field recordings of children’s singing—is based on writings by Stephen Lewis, Stephanie Nolen of the *Globe and Mail*, and many others who recount stories of AIDS deaths, especially among children in Africa.

“Every Three Children” will be performed in two settings: in the noon hour concert and in the 4:30 chapel service. Both concerts feature Weaver on piano, vocals by Rebecca Campbell, and the Conrad Grebel Chapel Choir, among others.

This is a free concert, but donations towards African AIDS relief work via MCC Africa or the Stephen Lewis Foundation would be greatly appreciated.

—Conrad Grebel release

View foliage on wildflower pilgrimage

Goshen, Ind.—Merry Lea Environmental Learning Center of Goshen College invites nature fans to join its staff for a trip on the Southern Ohio Wildflower Pilgrimage, April 20 to 23. Participants will spend two-and-a-half days hiking the foothills of Appalachia with experienced naturalists and botanists at the height of wildflower season. Travellers can choose

from 12 botanical hotspots and a variety of levels of difficulty.

Some hikers might opt to stroll through Etawah Woods, where columbine, trillium, wood anemone, geranium, goldenseal and celandine wood poppies are set against imposing rock walls and the shadows of giant hemlock trees. Others might choose a more rigorous scramble up to Buzzard’s Roost, 600 feet above nearby Paint Creek—perhaps the most spectacular vista in the state.

Those joining Merry Lea will travel by van and stay at Beechcliff, a restored turn-of-the-century hunting lodge in a wooded setting at Highlands Nature Sanctuary.

Costs for the pilgrimage are \$335 US per person—double occupancy. Single occupancy is available for an additional \$90 US. All meals are included in the package except those eaten while on the road.

The deadline for registration is March 20. For more information on the trip, or to register, call 260-799-5869 or e-mail jenniferhs@goshen.edu. For complete details on the pilgrimage, visit www.highlandssanctuary.org.

Merry Lea Environmental Learning Center is an 1,150-acre nature centre owned and operated by Goshen College.

—Merry Lea ELC release

Calendar

British Columbia

March 28-29: Cross-cultural interactive First Nation and Mennonite gathering at Emmanuel Mennonite, Abbotsford, 7 p.m. For more information, call MCC B.C. at 604-850-6639.

April 6: CBC view day.

April 8, 9: Lenten Vespers with Abendmusik Choir, 8 p.m. at Emmanuel Free Reformed Church, Abbotsford (8), and Knox United Church, Vancouver (9).

April 22: Columbia Bible College graduation ceremony.

April 24-29: MEI spring musical *The Secret Garden*.

April 28-30: Jr. Youth IMPACT retreat at Camp Squeeah.

May 2: Columbia Bible College 2006 Open golf tournament.

April 29-30: Bethel Mennonite Church 70th anniversary.

May 7: B.C. Mennonite Women in Mission Inspirational Day, First Mennonite Church, Vancouver.

May 26-27: “Come to the table: A conference on the arts in worship” explores the theme of collaborative worship (dance, drama, visual arts, writing for worship, storytelling and more). Keynote speakers from AMBS: June Alliman Yoder, Marlene Kropf and Rebecca Slough. For more information, e-mail Angelika Dawson at music@emmanuelmennonite.com.

June 1: MEI graduation ceremony.

Alberta

April 7-8: Mennonite Church Alberta annual assembly, Foothills Mennonite Church, Calgary.

April 21: MCC’s third annual fine arts festival, Master’s Academy, Calgary. Theme: “What does peace look like to your neighbour?”

April 21-23: Strengthening Family Ties men’s retreat at Camp Valaqua. Guest speaker: Gordon Houser, associate editor of *The Mennonite*. For more information, call Marvin Baergen at 403-256-2894.

May 6-7: Songfest hosted by Edmonton First Mennonite Church. Theme: “God’s people now.” A choir from Canadian Mennonite University will be the featured guests.

May 26-28: Women in Mission annual retreat at Camp Valaqua. Theme: “Women in conversation: Celebrating women’s lives.”

May 28: “Glimmers of Hope” with Brian Stewart and

Anna Maria Tremonti, Boyce Theatre, Calgary. Fundraising/awareness-raising event for MCC AIDS projects.

May 29-June 1: Theological studies week at Camp Valaqua. Guest speaker: Dan Epp-Thiessen.

June 2-4: Foothills Mennonite Church 50th anniversary celebrations.

June 16-17: MCC Alberta Relief Sale and bikeathon, Didsbury.

July 5-9: MC Canada annual assembly in Edmonton.

Saskatchewan

March 24: RJC open house for prospective students.

March 26: Commissioning service for incoming MC Saskatchewan conference minister Jerry Buhler, First Mennonite, Saskatoon.

March 31-April 1: Pleasant Point Mennonite Church presentation of *Daniel*.

April 1: Shekinah Retreat Centre fundraising banquet and auction at Mount Royal Mennonite Church, Saskatoon, 7:30 p.m. Special guests: Simply Superb.

April 2: Buncha’ Guys spring concert at Knox United Church, Saskatoon, 7:30 p.m.

April 8: Women’s Enrichment Day.

April 18-20: Saskatchewan Mennonite Youth “Chalo” experience in Saskatoon and Regina.

April 22: MHSS fundraising banquet and retirement celebration for Dick Epp, editor of *The Historian*, at Bethany Manor.

April 22-23: North Star Mennonite Church 100th anniversary weekend. To register for meals or billets, or for more information, call 306-363-2125 or e-mail ld.balon@sasktel.net.

April 29: Ministries Commission second annual Touring Mission Fest.

May 6: RJC alumni golf tournament. To enter, visit www.rjc.sk.ca

May 15-18: Anabaptist spirituality continuing education course with Arnold Snyder at First Mennonite, Saskatoon.

May 27-28: Three-camp retreat at Shekinah Retreat Centre.

June 3: Prairie Falcon motorcycle rally fundraiser for MCC, Saskatoon.

June 4: Shekinah Retreat Centre triathlon.

June 9-10: MCC Relief Sale and quilt auction in Saskatoon.

Manitoba

March 18: Winnipeg MCC Relief Sale banquet.

March 25: CMU chamber choir and men's chorus at the Laudamus Auditorium, 7 p.m.

April 1: MDS awareness and fundraising banquet, Richmond Park Church, Brandon, 6 p.m. Guest speaker: Kevin King, MDS executive coordinator. Call 1-866-261-1274 for ticket information.

April 2: CMU fundraising faspalight supper and vespers at Mennonite Collegiate Institute, Gretna. Supper at 5:30 p.m.; vespers at 7:30 p.m. For more information or reservations, call 204-487-3300.

April 6: Jazz at CMU, 7:30 p.m.

April 6,7: MCI western Manitoba and Winnipeg fundraising banquets.

April 8: MCI Gretna fundraising banquet and concert with Canzona.

April 14: Sargent Ave. Mennonite Church Adult Choir, orchestra and soloists present *The Seven Last Words of Christ* on Good Friday, April 14, 10:30 a.m., at the church.

April 22: CMU annual spring concert, 7:30 p.m.

April 23: Spring concert Winnipeg's North Kildonan Mennonite Church, at the church, 3 p.m.

April 28-29: Manitoba Mennonite spring curling funspiel, Winnipeg. For more information, call Gerald Warkentin at 204-487-2972 or Dave Zacharias at 204-477-4714.

April 28-30: Manitoba Mennonite and Brethren Marriage Encounter weekend

in Winnipeg. For more information, call Peter and Rose Dick at 204-757-4705.

May 4-6: Institute for Leaders: Part 1, sponsored by CMU's Centre for Leadership and Management. For more information, visit www.cmu.ca.

May 6: Worship and enrichment day at First Mennonite, Winnipeg. Registration at 8:30 a.m. Bring a bag lunch. All women invited.

May 17: Westgate Mennonite Collegiate work day.

May 25: Westgate Mennonite Collegiate Senior 2 to 4 spring concert, at Bethel, 7:30 p.m.

May 29-31: Plus 55 retreat at Camp Moose Lake.

June 1: Westgate Mennonite Collegiate Grade 7 to Senior 1 spring concert, at Bethel, 7:30 p.m.

June 5-7: Plus 55 retreat at Camp Koinonia.

June 11: MCI *Saengerfest*. Worship, 10:30 a.m.; concert, 2 p.m.

June 15-17: Institute for Leaders: Part 2, sponsored by CMU's Centre for Leadership and Management. For more information, visit www.cmu.ca.

June 16-17: MCC Winnipeg Relief Sale.

June 20: CMU President's Golf Tournament, Kingswood Golf and Country Club, LaSalle. Visit www.cmu.ca for more information.

Aug. 21-25: CMU Blazers multi-sport overnight camp. For more information, visit www.cmu.ca.

Aug. 28-Sept. 1: CMU Blazers multi-sport day camp. For more information, visit www.cmu.ca

Sept. 10: Covenant Mennonite Church, Winkler, 25th anniversary celebration. For further information, call 204-325-4374 or e-mail covenant@mts.net.

Sept. 16: Morris MCC Relief Sale.

Sept. 16-17: Brandon MCC Relief Sale.

Oct. 15-16: CMU J.J. Thiessen Lectures with Ellen Davis, professor of Bible and practical theology, Duke Divinity School.

Nov. 17-18: MCC Manitoba

annual general meeting, Winnipeg.

Jan. 18-20: CMU Refreshing Winds conference on worship and music. Keynote speaker: Marva Dawn, author of *Reaching Out Without Dumbing Down: A Theology of Worship For This Urgent Time*.

Feb. 20-21: CMU winter lectures with Robert Russell, professor of theology, Graduate Theological Union. Topic: "Science and theology."

Ontario

March 14: Campus Day at Conrad Grebel University College. Guided campus tours and information about academic and residence programs available.

March 16-18: Conrad Grebel student council presents *Footloose* in the Humanities Theatre, Hagey Hall, University of Waterloo. 8 p.m. each night; 2 p.m. matinee (18). For tickets, call 519-888-4908.

March 18: Sawatsky Visiting Scholar fundraising dinner and tribute to the late Rod Sawatsky. Keynote address by Doug "Jake" Jacobsen. For more information, e-mail fwmartin@uwaterloo.ca.

March 22: *Every Three Children* fundraising concerts by Carol Ann Weaver for MCC and the Stephen Lewis Foundation, Conrad Grebel chapel, 12:30 and 4:30 p.m.

March 23: MEDA Waterloo Chapter breakfast meeting at the Stone Crock, St. Jacobs, 7:30 a.m. Speaker: Richard Stevanus, Vandel Construction.

March 25: Mennonite Aid Union annual meeting at St. Jacobs Best Western Inn, 9:30 a.m. For more information, call 519-634-5267 ext. 202.

March 27: MSCU annual general meeting, Steinmann Mennonite Church, Baden. Registration: 6:30 p.m.; meeting: 7 p.m. Special music by Bryan Moyer Suderman.

April 11: A reading by Rudy Wiebe from his new memoir *Of This Earth: A Mennonite Boyhood in the Boreal Forest*,

Conrad Grebel college chapel, 7:30 p.m.

April 2: Conrad Grebel's April Fool's Café at the Church Theatre, St. Jacobs. 3 p.m. Featuring Rick Cober Bauman, John Moyer and No Discernable Key. Proceeds to Grebel student aid and scholarships. For tickets, call 885-0220 ext. 381.

April 8: Fraser Lake Camp 10th annual fundraising dinner and auction at Rouge Valley Mennonite Church, 6:30 p.m. E-mail info@fraserlake-camp.com or call 905-642-2964 for more information.

April 21: Guelph MCC meat canning fundraising ham dinner at Hamilton Mennonite Church, 5 p.m. to 7 p.m. Music by Hope Rising. For tickets, call 905-679-6506.

April 24-28: MCC meat canning at the University of Guelph.

April 28-29: Engaged workshop at Living Water Fellowship, New Hamburg. To register, call Delmar and Mary Bender at 519-656-2256.

April 28-29: MC Eastern Canada spring conference, St. Catharines.

May 13: Menno Singers present "Psalms and Hymns" with Marilyn Houser Hamm, Zion United Church, Kitchener, 8 p.m.

U.S.A.

June 8-10: "Holding fast to our faith: Confession of Faith in a Mennonite Perspective 10 years later" conference, AMBS, Elkhart, Ind.

To ensure timely publication of upcoming events, please send Calendar announcements EIGHT WEEKS in advance of the event date by e-mail to: calendar@canadianmennonite.org

TheChurches From page 24

with happy memories and singing taste buds.

This year's bonspiel winners were:

• **A event:** Bruce Baergen, Lowell Thiessen, Vince Friesen, Paul Bergen.

Runners-up: Dick Sawatzky, Dan Zacharias, John Sawatzky, Tony Funk.

• **B event:** Peter Enns, Rob Enns, Gerald Enns, Brian Enns.

Runners-up: Bill Neumann, Byron Koop, Dick Neufeld, Ron Neufeldt.

• **C event:** John Bergmann, Walt Dyck, David Dyck, Paul Neufeld. **Runners-up:** Abe Fehr, Will Martens, David Martens, Ervin Martens.

• **D event:** Quentin Dyck, Len Franz, Karl Blank, Martin Blank. **Runners-up:** Mike Goerzen, Tony Stauffer, Artlen Motz, Eric Goerzen.

**Mennonite Church
British Columbia**

**FUMC to host
Inspirational Day**

The B.C. Mennonite Women in Mission annual Inspirational Day will take place May 7 at First United Mennonite Church (FUMC), Vancouver. The afternoon's theme is "Preparing to worship with

all the nations," based on Revelation 7:9-12, with speaker Ingrid Schultz, pastor of FUMC.

Registration begins at 1:30 p.m. with coffee and displays; the worship service starts at 2:30 p.m. A supper will conclude the afternoon.

All Mennonite Church B.C. women are welcome to attend, whether or not they attend a women's group at their church.

**Joint venture with
aboriginal neighbours**

How can traditional spirituality and understanding be fulfilled in the gospel, or transformed by it, in the same way that European cultures interpreted the gospel into their context?

This is the question that Mennonite Church Canada and Mennonite Central Committee B.C. are asking as they host two evenings of cross-cultural experience at Emmanuel Mennonite Church, Abbotsford, on March 28 and 29.

Micmaq theologian Terry LeBlanc of Edmonton and Cree theologian Ray Aldred of Winnipeg will be featured on March 28, 7 p.m., acquainting aboriginals with Mennonites of European and other cultural backgrounds. Aboriginal drumming and singing will be

featured.

On March 29, Gitksan carver Eric MacPherson will talk about art, culture and faith.

These events are part of an interactive listening and learning process to bring First Nation and other communities together. A learning and get-acquainted camping trip is planned for Aug. 8 to 13 this year on Vancouver Island, and will include visits to First Nation communities in Black

Creek and Port Hardy. For more information on the program, or to register for the camping trip, visit www.mcc.org/bc.

Unless otherwise credited, the articles in TheChurches pages were written by: Leona Dueck Penner (MC Canada), Maurice Martin (Eastern Canada), Evelyn Rempel Petkau (Manitoba), Karin Fehderau (Saskatchewan), Donita Wiebe-Neufeld (Alberta) and Amy Dueckman (British Columbia). See page 2 for contact information.

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Announcement

Opportunity for pastors: Applications are now being accepted for the **2006-2007 Pastor-Faculty Colloquies**, a series of discussions involving pastors and seminary professors sponsored by Associated Mennonite Biblical Seminary. The topic for 2006-2007 is the role of pastor as teacher of Bible in the congregation. Pastors are invited to apply if they are interested in study and discussion of this topic and can attend all sessions, scheduled for August 21-23, October 30-November 1 and February 26-28. Eight pastors will be selected. Travel and lodging costs are reimbursed, and participants receive a stipend.

Information and application forms are available online at www.ams.edu; choose Church Leadership Center, then Engaging Pastors; or go to: www.ams.edu/php/EngagingPastors/ep_colloquies.php. Pastors may phone **574-296-6269** for information.

Send applications to:

**AMBS, 3003 Benham Avenue
Elkhart, IN 46517
E-mail: hdueck@ams.edu**

News brief

**Immigration reform
MCC campaign target**

The Mennonite Central Committee (MCC) Washington Office is inviting congregations to gain awareness about the plight of immigrants along the U.S./Mexico border by joining an effort to send at least 463 letters to Congress about immigration reform. The online campaign (www.mcc.org/letter-sontheline) remembers the 463 immigrants who died along the border last year, and provides congregations and individuals with suggestions for speaking out in response to an immigration reform bill passed by the U.S. House of Representatives

last December. The Border Protection, Antiterrorism and Illegal Immigration Control Act would make being in the country without immigration documents an aggravated felony and criminalize church workers and social service providers who assist undocumented immigrants. The campaign website suggests that letter writers share with lawmakers their vision for policies that lead to justice and peace for immigrants. Congregations or individuals who send letters are asked to notify the Washington Office, and the website will track how many letters have been sent. —MCC release

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Submit applications by April 18, 2006 to:
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1-800-772-3257 fax: 204-488-1986
e-mail: ewarkentin@mennofoundation.ca
www.mennofoundation.ca

Springridge Mennonite Church invites applications for a full-time

PASTOR

The applicant's duties will include preaching, teaching, visitation, community involvement, as well as wide Conference involvement, some administration and generally giving spiritual leadership to the congregation. A Mennonite/Anabaptist theological understanding is important.

Springridge Mennonite Church is a small, hospitable, rural, inter-generational congregation with an average attendance of about 50 people. The church is located 45 minutes from the Rocky Mountains and a half-hour from Pincher Creek. The starting date is **August 1, 2006**.

Contact:

Abe Janzen
Phone: 403-627-3991
E-mail: aejanzen@telusplanet.net
Web: <http://springridge.mennonitechurch.ab.ca/>

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3. Changes will be made immediately but may take four to six weeks to take effect because of printing schedules.

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Waterloo, Ontario, Canada N2L 6H7
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- proven supervisory skills
- in-depth knowledge of excel spreadsheet applications
- experience using computerized financial report and financial statement generators
- experience with various database modeling software tools
- strong analytical, organization, and time management skills
- an understanding and commitment to cooperative philosophy and values would be a definite asset

We thank all candidates but only those selected for an interview will be contacted.

Applications will be accepted until the position has been filled, with interviews expected to begin as early as **March 27, 2006**.

Interested persons should send their resume to:

Pam McCartney, Human Resources Manager

Mennonite Savings and Credit Union

1265 Strasburg Road • Kitchener, ON N2R 1S6 Tel: (519) 746-1010
1-888-672-6728 • Fax: (519) 746-1045 • E-mail: pmcartney@mscu.com



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Mennonite Church Eastern Canada invites applications for

REGIONAL MINISTERS

A team of three half-time Regional Ministers is required for ministry in different geographical areas within MCEC. Applicants will draw on their previous pastoral experience, their familiarity with congregational denominational resources, their depth of spiritual maturity, and their commitment to Anabaptist theology to be a resource for pastors and lay leaders for effective congregational ministry. Applicants will be excellent communicators and team-builders who are energized by working alongside the conference Leadership Team to realize MCEC's mission of "Extending the peace of Jesus Christ: Making Disciples, Growing Congregations, Forming Leaders." Application deadline is March 31, 2006. For more information, or to request a job description, please contact:

David Martin, MCEC Executive Minister

Phone: 519-650-3806 /1-800-206-9356

E-mail: dmartin@mcec.ca

Web: www.mcec.ca

Blumenort Mennonite Church in Rosetown, Man. is seeking a

PASTOR

to lead our multi-generational congregation forward. Our average attendance is around 180-200 people. We are looking for someone with a compatible faith commitment, someone who communicates and relates well to all ages, and is able to work well with people. Areas of responsibility would include preaching, discipling, visitation, administration and giving spiritual leadership to the congregation. The pastor would be working together with a strong Youth and Lay ministry team.

Send inquiry or resume to:

**Attn: Blumenort Mennonite Church Search Committee
c/o Blumenort Mennonite Church**

Box 457 Gretna MB R0V 0V0

Phone: 204-362-2223 or 204-829-3625

E-mail: praland@mts.net



Mennonite Central Committee Ontario invites applications for the position of

WORKROOM MANAGER

New Hamburg Thrift Centre, New Hamburg, Ontario

The position requires a person with a commitment to Christian faith, active church membership and non-violent peacemaking. New Hamburg is in the process of building a new Thrift Centre, which would combine the work of its two current thrift shops.

MCC is seeking a person with:

- Strong interpersonal and management/ leadership skills.
- An awareness of second hand retail market trends.
- Experience working with volunteers.
- Good organizational skills.
- Willingness to work in a team environment with board, staff and volunteers.

This full-time salaried position is available beginning May 1, 2006. Application deadline is March 27, 2006. Complete job description available on MCC's website at **www.mcc.org**.

To apply, send cover letter and resume, or for more information contact:

Cath Woolner

50 Kent Ave., Kitchener, ON N2G 3R1

Phone: 519-745-8458

E-mail: cathw@mennonitecc.on.ca

FULL-TIME LEAD MINISTER

Waterloo North Mennonite Church is a dynamic, urban, multi-generational congregation with an average attendance of 250. Responsibilities include leading a Ministry Team that includes the Associate Minister (staff) and three lay ministers. The successful candidate will have a Master of Divinity, a commitment to Anabaptist/Mennonite theology, pastoral leadership experience, and will be gifted in preaching, administration and pastoral care.

Apply by March 15 to:

**Waterloo North Mennonite Church
c/o Muriel Bechtel, Conference Minister**

4489 King St. East

Kitchener, ON N2P 2G2

Phone: 519-650-3806; Email: muriel@mcec.ca

Columbia Bible College announces a faculty opening in
COUNSELLING/PSYCHOLOGY

Columbia is seeking a faculty member in the field of Counseling and Psychology for a 3-year term appointment to begin in Fall 2006. For a full list of qualifications and job description, please consult www.columbiabc.edu.

Please forward resume to the attention of **Dr. Ron Penner** by **March 31, 2006**. In accordance with Canadian immigration requirements, this advertisement is directed in the first instance to Canadian citizens or permanent residents.

Foothills Mennonite Church invites applications for the position of

ASSOCIATE PASTOR

with primary responsibility in the areas of youth and family ministry. Those interested, please indicate so by contacting Foothills Mennonite Church at:

Phone: 403-289-7172
E-mail: foothillsmennonite@nucleus.com
The job description can be viewed at
<http://foothills.mennonitechurch.ab.ca>

HUMAN RESOURCES MANAGER

Head Office, Mennonite Savings and Credit Union

Mennonite Savings and Credit Union is a progressive faith-based financial institution with six full-service branches; serving a membership base of more than 15,000, with more than \$500 million in assets under administration. MSCU serves members of Mennonite, Amish, and Brethren in Christ churches across Ontario. Plans are underway to open additional branches in the Niagara region and in Aylmer.

As a member of MSCU's Senior Management Team, the Human Resources Manager will identify, implement and measure progress toward organizational and human resources objectives in line with overall organizational strategies. This will entail planning, organizing, implementing and evaluating programs related to staff recruitment, selection and development, employee relations, health and safety, compensation, benefits, appreciation and recognition. As the leader of a small team, you will have a variety of additional related responsibilities and opportunities that support the continued growth and development of service to our credit union members.

The ideal candidate will have:

- a generalist background with progressive experience in human resources management
- a reputation as a good listener, an effective mentor and coach
- a university or college degree in a relevant area of study
- completed or be actively pursuing a certified program in Human Resource Management (CHRP designation preferred)
- demonstrate awareness and understanding of the Amish, Brethren in Christ and Mennonite communities in Ontario
- share a commitment to MSCU's co-operative philosophy and values

We thank all candidates but only those selected for an interview will be contacted.

Applications will be accepted until the position has been filled, with interviews expected to begin as early as **March 20, 2006**.

Interested persons should send their resume to:
Nick Driedger, Chief Executive Officer

Mennonite Savings and Credit Union
1265 Strasburg Road • Kitchener, Ontario N2R 1S6
Telephone: (519) 746-1010 • Fax: (519) 746-1045 • E-mail: ndriedger@mscu.com



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SENIOR AND ASSOCIATE PASTOR

Niverville Mennonite Church is a group of believers that wishes to reach out and receive people with the grace, love and mercy of Jesus Christ, journeying, worshipping and serving together in community as a growing witness to God and the World. The NMC is in a unique position of requiring both a Senior and Associate Pastor.

We are seeking a Senior Pastor who is a spiritual leader with a compassionate heart willing to serve and equip others. This individual must have pastoral experience and hold a Bachelor's Degree in Bible or related studies.

We are also seeking a vibrant, enthusiastic and energetic individual for the position of Associate Pastor. The Associate Pastor would provide direction and care in the areas of Senior Youth, Junior Youth, Education and Children's Ministry.

Niverville is a growing community located 30 minutes south of Winnipeg. Our church has a membership of 150, with balanced demographics and an active youth program of approximately 50 individuals. Further information concerning the church and these positions is available upon request.

Please submit inquiries and resume to:

NMC Pastoral Search Committee
c/o Gerry Rempel
Box 854 Niverville, MB R0A 1E0
Phone: 204-388-4572; E-mail: gsrempe@mts.net



Niverville Mennonite Church
112-3rd Avenue South, Box 117
Niverville, Manitoba, R0A 1E0 • (204) 388-4645

MENNONITE DISASTER SERVICE OPEN POSITIONS:

MDS is expanding its bi-national staff as a result of the increased need following the Gulf Coast hurricanes of 2005. MDS will interview and hire qualified candidates to head the following areas, each reporting directly to the Executive Director:

COMMUNICATIONS - Primary Responsibility: To develop and administer a comprehensive communications plan to share the MDS message with the constituency and stakeholder communities as well as the general public, interpreting MDS philosophy/vision and promoting strong support.

FIELD OPERATIONS - Primary Responsibility: To manage all field operations and to assure effective and efficient team effort in all field relationships and activities in serving MDS "customers/clients" within the philosophy and resource parameters of MDS.

FINANCE & ACCOUNTING - Primary Responsibility: To oversee the financial management, reporting and controller functions, assuring integrity in all financial aspects of MDS.

HUMAN RESOURCES - Primary Responsibility: To assure prompt provision of qualified staff for all leadership positions and long-term volunteer positions and program needs. To enhance effective teamwork throughout the organization.

Address inquiries to:

MDS Human Resources, Attn: Arleta Martin
1018 Main Street, Akron, PA 17501
E-mail: jobs@mds.mennonite.net
Phone: 717-859-2210; Fax: 717-859-4910
www.mds.mennonite.net

For where two or three are
gathered in my name,

A new Bible-based Sunday school curriculum



for children, youth, and the adults who care for them
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Mennonite Publishing Network
1-800-245-7894



I am there
among them.—Matthew 18:20