

C A N A D I A N
Mennonite

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Telling of the living Lord

Last month, I had the chance to worship with First Mennonite Church in Calgary on Palm Sunday morning. Within a few minutes of walking through the front door, I was approached by Art Janz, who welcomed me with a handshake and then reached into his pocket and pressed something into my hand.

It turned out to be a set of pieces to a wooden puzzle he had made himself. I just wasn't to play with it during the sermon, he told me with a smile. Good advice, I responded. Since I was preaching that morning, it was even better advice than he thought!

Pastor Marv Thiessen told me later that pretty much every visitor who walks through their doors gets a puzzle from Art. I don't think I'm giving too much away to future newcomers to First Calgary to say the puzzle makes a cross when you assemble it. In fact, there was a big clue right on the puzzle: a small cross and "John 3:16" were inked onto one of the larger pieces.

However, for such a small puzzle, it took an embarrassingly long time to figure out how to match it up. Even though I knew what the end result would be, I moved the pieces around and around, and couldn't make anything other than abstract wood patterns. I thought it might be a candle for a while, despite the picture of the cross on the wood, because that's the only shape I was sort of getting. Upon my return home, the puzzle sat on our diningroom table for a few days while my wife and I worked on it from time to time. Then one day I entered the dining room and, lo and behold, I found the completed cross on the table—thanks to her.

Now that we are living in the joy of the Easter season, it's an especially good time to be thinking about empty crosses.

Now that we are living in the joy of the Easter season, it's an especially good time to be thinking about empty crosses. Two images have stayed with me out of this.

On the giving side, there is the spiritual discipline of being a cross-bearer. We all need to have something from Jesus' message in our pockets, ready to have at hand when we meet someone new. Telling others of the living Lord is our joy and our responsibility as Christians.

On the receiving end is the story of assembling a cross out of the fragments we have been given.

We know the story. Our Lord has risen! The kingdom of heaven awaits us. The power of God over sin and death has been proven. But we have to keep putting the pieces together through daily obedience. So often we see God's salva-

tion plan only in half-assembled pieces.

Like the disciples walking to Emmaus on the day we now know as Easter Sunday, we have a hard time seeing that salvation story even when it is right in front of us.

As we read in Luke 24, "*They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the Scriptures to us?' That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, 'The Lord has risen indeed, and he has appeared to Simon!' Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.*"

Thank you, Art, for telling me about the risen Lord in your way. Yes, he has risen indeed!

—Tim Miller Dyck

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Head office: 490 Dutton Drive, Unit C5, Waterloo, ON, N2L 6H7
Phone: 519-884-3810 **Toll-free:** 1-800-378-2524 **Fax:** 519-884-3331
Web site: canadianmennonite.org

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Ross W. Muir, Managing Editor, managinged@canadianmennonite.org;
Barb Draper, Editorial Assistant, edassist@canadianmennonite.org;

Tim R. Dyck, Graphic Designer, artdirector@canadianmennonite.org

Correspondents: **Leona Dueck Penner**, National Correspondent, dueck-penner@mennonitechurch.ca, 204-888-6781 x178;
Amy Dueckman, B.C. Correspondent, bc@canadianmennonite.org, 604-854-3735; **Donita Wiebe-Neufeld**, Alberta Correspondent, timanddonita@attglobal.net, 780-436-3431; **Karin Fehderau**, Saskatchewan Correspondent, k.fehderau@sasktel.net, 306-933-4209; **Evelyn Rempel Petkau**, Manitoba Correspondent, erpetkau@cici.mb.ca, 204-745-2208; **Maurice Martin**, Eastern Canada Correspondent, mauricem@sympatico.ca, 519-662-1031

Circulation/Finance: Lisa Jacky, office@canadianmennonite.org
Advertising: Barbara Burkholder, advert@canadianmennonite.org, toll-free: 1-800-316-4052, fax: 519-884-3331

Board of Directors: British Columbia: Henry Neufeld, John W. Goossen. Alberta: Brenda Tiessen-Wiens, Jan Wilhelm. Saskatchewan: Bernie Thiessen. Manitoba: Aiden S. Enns, Bernie Wiebe, Paul Krahn. Eastern Canada: Mary Lymburner, Brice Balmer, Ester Neufeldt, Larry Cornies.

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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 May 15 issue by May 11.

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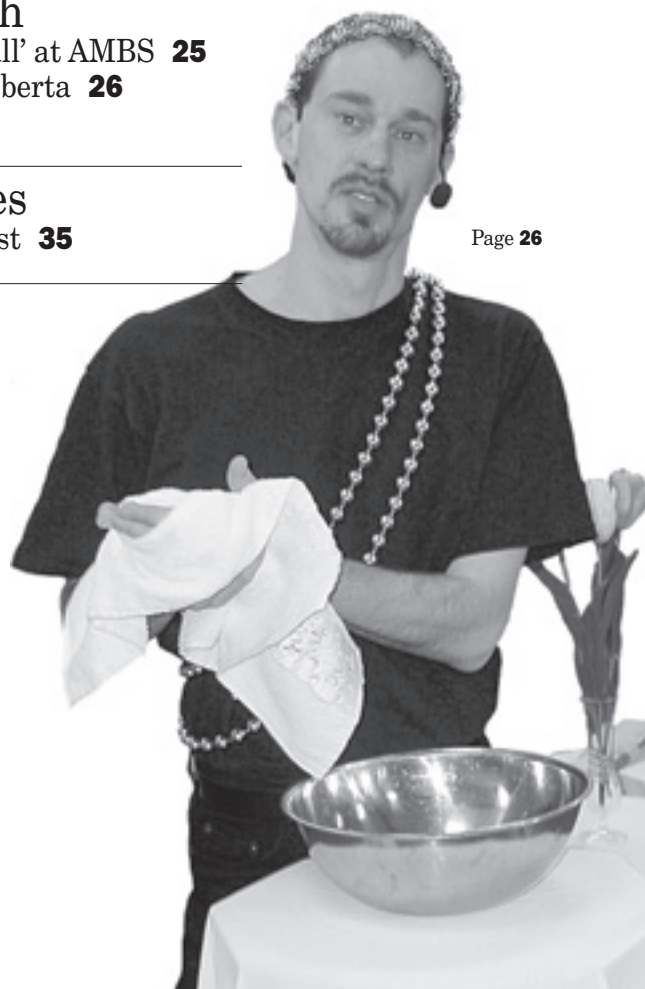
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Cover: Evelina Maligana, an expectant mother in the remote village of Mudemu, Tanzania, proudly displays her new insecticide-treated mosquito net designed to keep her new infant safe from the anopheles mosquito, a dangerous predator that bites at night and spreads malaria. See story on page 20.
—MEDA photo

Hope, B.C.

Squeah director says goodbye—after 18 years

For nearly half its life, Camp Squeah has had one executive director—Rudy Kehler—a fact that makes him feel old. But it's a fact and there's no denying that Kehler has had an impact on, and been impacted by, the place he has called home for the last 18 years. During that time, he's seen a lot of change.

"When I first started, we had three people on staff," he recalls. "My office was in the basement of our house. I had one old manual calculator, an electric typewriter and a desktop photocopier. We did double-entry book-keeping, which my in-laws taught me. When we made long distance phone calls, we had to do so via the local operator."

Squeah offers first day camp

For 38 children of Hope, Laidlaw, and Boston Bar, spring break wasn't just a week off school. They participated in Camp Squeah's first ever day camp—an experiment that came together with less than three weeks to advertise and prepare!

From 9 a.m. to 3:30 p.m. every day, campers played games, went on hikes, and participated in activities like the climbing wall, archery, team-building games and orienteering. Local storyteller Greg Pauls told a riveting story each day, which was followed by group activities adapted from "Don't Laugh at Me," a curriculum designed to help kids deal with personal interaction, including expressing emotions, caring and cooperation, resolving conflict creatively (dealing with bullying), and celebrating diversity.

The week turned out to be a huge success and Camp Squeah intends to run the program again next year.

—From a report by **Angelika Dawson**

O how the times have changed. In a few weeks Squeah will have access to high-speed Internet. It now has a network of six computers, six full-time staff and custodial staff on contract, a website, and two office spaces separate from his home. In the years he has been there, Kehler has also seen the building of another residence on the property to accommodate the maintenance director and his family. Several renovations have been done on cabins and other buildings. Trails have been built. Kehler worked on many of these projects himself and in that sense his fingerprints are all over this place.

As Camp Squeah grew, so did its understanding of itself and what it has to offer. The outdoor education program was launched under then program director Connie Lepp. It was a big risk for the board to undertake at that time. The program brings school groups to Squeah during the week each spring and fall, while church groups and other rentals visit the camp on weekends.

"We asked the board to commit to a three-year salary for Connie, which they did, and our intention was that the program would cover the cost of her salary," he says. "Now, the program accounts for a fifth of the entire budget. In a couple of years, it'll account for one-quarter of it."

And while Kehler has had some influence on these changes, he's well aware of how the place has impacted his own life. "Half my children were born here," the father of four says, smiling. "It was community that raised our children and they have grown to become self-assured, confident young people who are so capable and able to talk to adults—anyone—with ease. They've had an amazing childhood."

And when he thinks of what he'll

miss, he doesn't hesitate to answer. "The team I built. How do you leave a place? I spent years building a team of people who would oversee the growing work and now I'm pulling the plug," he says. "It feels awful, like a betrayal."

Kehler also thinks about the hundreds of hikes he's taken on trails he's built. "Hiking has always had a strong spiritual connection for me," he says. "And building trails that allow others access to such a beautiful place, that's very important. It's what Squeah should continue to do, work at something that connects people with the natural world."

When he thinks about Squeah's future, his hope is that it will continue to build on what it has always offered. "Squeah is a place that invites people to an experience with God," he says passionately. "And because you're away from all those outside influences, you have an easier time experiencing God."

Kehler feels strongly that Camp Squeah should continue to promote this invitation and its environment, so much so that he feels it should be a criteria for all rental groups. "Your experience at Squeah should include mandatory interaction with the environment—a hike on the trails, a walk through the trees, a visit to the creek—something outdoors, because that automatically translates into interaction with others, a connection with your inner spirit and with God," he says. "Otherwise, what are we here for? You can run sessions in a church basement."

Kehler, his wife Maureen and their family left Camp Squeah at the end of April and moved to the town of Hope, just 10 minutes away.

But there will be many visits to Squeah, he says, and he will always value his experience here.

—**Angelika Dawson**



Kehler

‘Love bade me welcome’: Faith as hospitality

In my work as an English professor, I am frequently led into new ideas through my engagement with other disciplines. In particular, since my primary research interest is Renaissance devotional literature, I am always interested in comparing the way Christians were in that time and place to the way we are now.

I had occasion for such thought a few years ago when Letty Russell delivered Canadian Mennonite University’s annual J.J. Thiessen

Lectures on the topic, “Hospitality in an age of difference.” She argued that hospitality should be the primary way that we, as a church, understand who we are in the world and in relation to God. Whereas we culturally seem increasingly drawn into a fear of others, hospitality asks that we not only treat the other well—whether that be across religious, cultural, racial or other lines, but that we delight in the host/guest relationship.

Shortly after Russell’s lectures, I was teaching the poems of one of my favourite writers, George Herbert, the early 17th-century Anglican minister. As I came once again to *Love*, I had occasion to rethink both the poem and Russell’s lectures, each in light of the other. For all their differences, it seems to me that these two Christians are speaking the same language, not understanding hospitality as a duty of faith, but faith as hospitality.

Herbert addresses here the spiritual core of our life in the world: Our life in Christ. If we are to host, we can only do so because we have been, and continue to be, hosted. Herbert’s poem helps us to think about how human hospitality should both imitate, and not imitate, divine hospitality.

Notably, the poem works through two layers of metaphor. We first encounter Love as a host, and then realize that Love itself is, in fact, Christ. Within Herbert’s historical context, the literal level of the poem describes an aristocratic lord, a noble house, and an unworthy guest of lower social status.

In this context, hospitality functioned not only as an exercise in community, but also as an occasion of courtly power negotiation. By hosting, powerful people would not only exercise generosity, but also display their power to be generous, and command loyalty. Attending guests would themselves bring gifts and return favour for favour. The entire event enacted a political economy in which, whether one was a host or a guest, one could advance in the world by giving and receiving.

Herbert’s poem alludes to, and then stands in contrast with, this cultural backdrop, for it is precisely not about giving and receiving. Rather, it presents divine hospitality as distinctly other than that of humans.

The host of *Love* differs from an earthly host almost immediately in the poem. While earthly hosts concern themselves with display, this host observes, first bidding the

Continued on page 6

Love bade me welcome: yet my soul
drew back,
Guilty of dust and sin.
But quick-ey’d Love, observing me
grow slack
From my first entrance in,
Drew nearer to me, sweetly
questioning,
If I lack’d anything.

A guest, I answer’d, worthy to be
here:
Love said, You shall be he.
I the unkind, ungrateful? Ah my dear,
I cannot look on thee.
Love took my hand and smiling did
reply,
Who made the eyes but I?

Truth, Lord, but I have marred them:
let my shame
Go where it doth deserve.
And know you not, says Love, who
bore the blame?
My dear, then I will serve.
You must sit down, says Love, and
taste my meat:
So I did sit and eat.
—*Love*, George Herbert, 1633



Paul Dyck

Hospitality *From page 5*

poem's speaker welcome, then noticing, "quick-ey'd," the speaker's discomfort. But Love is graceful, never making the speaker feel out of place. Love is gentle and intimate, not afraid of touch, drawing near and then taking the speaker's hand and guiding him to the table. Love is also persistent, growing neither impatient nor dismissive of the speaker's objections. Instead, those objections lead only to an ever greater unfolding of Love's depth, both in the words Love speaks and in the way Love says them. Love combines our two meanings of the word "grace": Love is both graceful and full of grace.

So what do this poem and Russell's lectures combine to say to us? It seems to me that we too easily fall into thinking that we understand grace, and even deliver it, without being very graceful. The church's hospitality in the world must be filled with a delight in the host/guest relationship. Hospitality is not simply a duty—it is a joy-filled way of being.

While the poem demonstrates Christian hospitality, it

also demonstrates a hospitality that is uniquely Christ's. Russell pointed out that Christian hospitality is not done solely on the host's terms; rather, it is a two-way, open encounter. The church cannot choose to whom it will show hospitality, on what conditions, and to what ends, and then deliver that hospitality. Instead, living hospitably means being vulnerable to the stranger, and even finding Christ in that stranger. Such hospitality does more than offer reward points to the Christian; it becomes a mode of spiritual growth, an ongoing prodding that pulls us into real engagement with others and, through that engagement, with God.

The difference between Christian hospitality and Christ's hospitality is that Christ welcomes us on his terms, rightly rejecting our terms. Notably, when the speaker of *Love* finally runs out of excuses as to why he cannot receive hospitality, when he finally offers to receive it, he proposes his own terms: "My dear, then I will serve."

The speaker insists on helping. Why does Love reject the offer? At this feast, there is nothing for the human to do but receive, to "sit and eat." Within the courtly culture Herbert knew, giving was a way of getting, and the speaker here can hope to earn favour only by serving. In the end, though, both the speaker's excuses of unworthiness and his offer to help stand in the way of fully encountering Love.

What does the poem imply about human hospitality? We cannot host as Christ hosts, but we can host in light of how Christ hosts. We can recognize that when we host, we are, in fact, inviting others to the table of Christ and into the presence of Love. In the presence of Love, we can delight in the other.

Such delight resonates with Christ's persistent, tender grace, and not with the anxieties of display or fear, of giving to get. Our recognition that in Christ we are always guests should help us exercise a radically Christian hospitality.

—**Paul Dyck**

The author is associate professor of English at Canadian Mennonite University.



Anabaptists wade into biotechnology debate

Viewing New Creations with Anabaptist Eyes: Ethics of Biotechnology. Miller, Roman J., Beryl H. Brubaker and James C. Peterson, eds. Cascadia Publishing House, Telford, Pa. 308 pages.

This is the first major publication about biotechnology from an Anabaptist source. The science is clearly presented by mostly Mennonite professionals working in secular contexts, such as Johns Hopkins University and the National Institutes of Health; several U.S. government officials and Canadian Conrad Brunk have their say as well.

The main issues are stem cell research, and cloning and genetic modification of plants and animals, but there is also a somewhat shocking story about eugenics in Cyprus by Ruth Schwartz Cowan, a Fulbright scholar.

Cowan's experience in Cyprus in 1999, investigating that country's virtual elimination of the serious childhood disease thalassemia by means of genetic screening, convinced her that this technology need not be a slippery slope and that it is something that need not be feared. Both the Cypriot Orthodox Church and Turkish religious officials have accepted mandatory screening of the population.

In responding to Cowan, Joseph Kotva is respectful but points to the dangers of eugenics, even in an open consumer-oriented society.

Stem cell research is another flashpoint.

LeRoy Walters, a Georgetown University ethicist, thinks the Anabaptist vision is compatible even with "therapeutic cloning," the most radical option in the use of five-day-old embryos. He implies that the Anabaptist ethic is supremely about justice. Concerns should not be about

the production of embryos, but about the equitable distribution of stem cell lines to all parts of the world and to every ethnic background.

Theologian Stanley Hauerwas rebukes Walters for entering the debate as an advocate of a certain public policy, warning of Constantinianism.

Carole Cramer, Leslie Biesecker and others present a positive view of genetic modification technology as a therapy for human disease, or as a way to produce more and better foods. There are concerns about the misuse of the technology, the effect on poor farmers, and the power of genetically modified seeds giant Monsanto, but none of the authors seem too worried about scientists playing God.

The editors provide solid theological reflection with the help of Hauerwas, Brunk and Joseph Kotva. Kotva speaks out of a fully realized Anabaptist concern for community discernment. He gives examples from the Amish community, where there is acceptance of genetic testing. But the testing is not a prelude to abortion or eugenics; it is part of the whole process of welcoming all children into the world and into the community. Christians are called to consider who humans are and who they will become.

A conference book is always a bit chaotic but it also allows the unexpected. In this case there is a delightful chapter on poetry and several chapters by nursing professionals. They have rarely been heard before. And the assistant editors are undergraduate students!

This book is not the last word on Anabaptists and biotechnology but it will be seen as a landmark, and you should have a copy.

—Glen Klassen

The reviewer is adjunct professor of biology at Canadian Mennonite University.



Beyond Aslan explores legacy of C.S. Lewis

With last year's release of the film version of *The Chronicles of Narnia: The Lion, the Witch and the Wardrobe*, interest in C.S. Lewis came to an all-time high. *Beyond Aslan—Essays on C.S. Lewis* was published by Bridge-Logos Publishers in January to feed that interest and examine Lewis and his work from every conceivable angle.

Columbia Bible College registrar and New Testament professor Michael Szuk and Columbia's president emeritus, Walter Unger, contributed insightful essays to this collection. Szuk examines Lewis's view that pain and pleasure are the touchstones of reality. Unger's chapter, "The agony and the ecstasy of C.S. Lewis," follows through on this theme, showing how it worked itself out in the latter years of Lewis's life and that of his wife Joy.

Edited by Burton K. James, *Beyond Aslan* includes contributions from other Lewis scholars, such as Clark Pinnock, Peter Schakel, Lewis's stepson Douglas Gresham, and Roger Stronstad of Summit Pacific College in Abbotsford, B.C.

—CBC release



Columbia Bible College New Testament professor Michael Szuk, left, and president emeritus Walter Unger are pictured under their favourite painting of Aslan the lion.

CBC photo

Theology, Spirituality

Biesecker-Mast, Gerald. *Separation and the Sword in Anabaptist Persuasion: Radical Confessional Rhetoric from Schleithelm to Dordrecht*. Cascadia Publishing House and Herald Press, 2006, 312 pages, \$35.95.

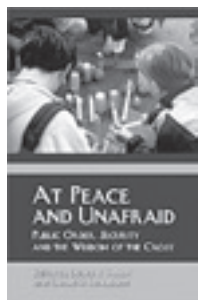
Biesecker-Mast re-examines the issue of separation from the world and the use of the sword in early Anabaptist documents. He evaluates how these issues have been interpreted by 20th century Anabaptist historians.

Buchanan, Mark. *The Rest of God: Restoring Your Soul by Restoring Sabbath*. W Publishing Group, Nashville, Tenn., 2006, 224 pages.

In his writing about Sabbath, Buchanan says we must re-sanctify time and learn how to live in God's time.

Elias, Jacob W. *Remember the Future: The Pastoral Theology of Paul the Apostle*, Herald Press, 2006, 540 pages, \$19.99.

Elias, who teaches at Associated Mennonite Biblical Seminary, shows that Paul's letters are timeless as they arise out of stories from the churches of the first century. He explains Paul's theology in light of these stories.



Friesen, Duane K. and Gerald W. Schlabach, eds. *At Peace and Unafraid: Public Order, Security and the Wisdom of the Cross*. Herald Press, 2005, 456 pages, \$21.29.

This collection of essays, commissioned by Mennonite Central Committee, explores questions of pacifism in today's world. To what extent should

SPRING LISTING OF

books & resources

Mennonites participate in the coercive systems needed for safe, stable and peaceful communities?

Graham, Billy. *The Journey: How to Live by Faith in an Uncertain World*. W Publishing Group, Nashville, Tenn., 2006, 312 pages.

Billy Graham, the evangelist, explores the joys and challenges of the Christian faith journey. Spiritual maturity means confronting temptation and staying the course.

Krabill, James R. *Is it Insensitive to Share Your Faith? Hard Questions About Christian Mission in a Plural World*. Good Books, 2005, 154 pages, \$9.99 U.S.

Krabill has experience in sharing his faith, having served with Mennonite Board of Missions for 20 years. Recognizing the discomfort and uncertainty about missions in today's world, he explores why this is the case.

Kraus, C. Norman. *Using Scripture in a Global Age: Framing Biblical Issues*. Cascadia and Herald Press, 2006, 200 pages, \$29.95.

As well as a brief overview of how the Mennonite Church has used Scripture in the past 100 years, Kraus outlines what the Bible has to say to some of the issues of today. Kraus taught Bible and religion at Goshen College for many years.

Kraybill, James R., Walter Sawatsky and Charles E. VanEngen, eds. *Evangelical, Ecumenical, and Anabaptist Missiologies in Conversation*. Orbis Books, 2006. 352 pages, \$25 US.

These 26 essays exploring Christian mission theology are

collected in honour of Wilbert R. Shenk. Contributors include Lois Barrett, Andrew Walls, James Stamoolis, John A. Lapp, Willard Swartley and Art McPhee.

Kreider, Alan, Eleanor Kreider and Paulus Widjaja. *A Culture of Peace: God's Vision for the Church*. Good Books, 2005, 208 pages, \$9.99 US.

When Widjaja, a Mennonite leader from Indonesia, commented to the Kreiders that the Indonesian church needed practical guidance to live at peace with Muslim neighbours, the result was this book. The book is the 2006 selection for the Mennonite World Conference's "Global Shelf of Literature."



Kropf, Marlene, Rebecca Slough and June Alliman Yoder. *Preparing Sunday Dinner: A Collaborative Approach to Worship and Preaching*. Herald Press, 2006, 500 pages, \$23.79.

Using the image of Sunday dinner, the authors explore the why and how of worship. They provide tips on how to make the many parts of worship nourishing.

Marshall, Chris. *The Little Book of Biblical Justice*. Good Books, 2005, 74 pages, \$4.95.

Part of the Little Books of Justice and Peacebuilding series, this book outlines what

the Bible teaches about justice.

Miller, Roman J., Beryl H. Brubaker and James C. Peterson, eds. *Viewing New Creations Through Anabaptist Eyes: Ethics of Biotechnology*. Cascadia Publishing House and Herald Press, 2005, 308 pages, \$35.95.

This collection of essays explores the discussion about the ethics of modern biotechnology, including stem cell research, human genetic therapies and genetically modified plants and organisms. The papers were presented at a bioethics conference held at Eastern Mennonite University.

Morgan, Richard L. *Meditations for the Grieving*. Herald Press, 2005, 104 pages, \$12.49.

Written by a retired minister and chaplain, this book contains a collection of 30 meditations for those who are experiencing grief due to a loved one's death or terminal illness. The meditations contain Scripture, poetry, readings and devotional comments.

Nation, Mark Thiessen. *John Howard Yoder: Mennonite Patience, Evangelical Witness, Catholic Convictions*. Wm. B. Eerdmans, 2006, 235 pages, \$20 US.

After presenting a brief biography of John Howard Yoder, Nation analyzes some of his theological insights and the effect his ideas have had on the Christian church. The author teaches theology at Eastern Mennonite Seminary.

Newell, J. Philip. *Celtic Treasure: Daily Scriptures and Prayer*. Novalis, 2005, 244 pages.

This illuminated book of Scripture and prayer is a modern expression of traditional Celtic spirituality designed to be used as daily devotions for families, groups or individuals. It is divided into seven sections of seven days.

Perry, John. *Torture: Religious Ethics and National Security*. Novalis, 2005, 192 pages, \$24.95.

Perry explores how torture has been used in the past and more recently in the modern “war on terror.” He declares that it is fundamentally immoral. The author teaches ethics at St. Paul’s College, University of Manitoba.

Yoder, Carolyn. *The Little Book of Trauma Healing*. Good Books, 2005, 96 pages, \$4.95.

Part of the Little Books of Justice and Peacebuilding series, this little book describes what trauma does to humans and how to move toward healing.

Yoder, Perry B., ed. *Take This Word to Heart: The Shema in Torah and Gospel*. Institute of Mennonite Studies, 2005, \$18.00.

Yoder, who teaches Old Testament at AMBS, and four former students comment on the greatest commandments: to love God and to love our neighbours.

History and Biography

Bender, Don, Mildred and Titus. *Without the Loss of One: The Story of Nevin and Esther Bender and Its Implications for the Church Today*. Cascadia Publishing House and Herald Press, 2005, 276 pages, \$20.95.

This story of the Bender family provides insight into the dreams and struggles of a Conservative Amish Mennonite family. It is told by three of the Bender children.

Brock, Peter. *Against the Draft: Essays on Conscientious Objection from the Radical Reformation to the Second World War*. University of Toronto Press, 2006, 544 pages, \$80.

This collection of 25 essays explores the anti-draft movement in various countries over hundreds of years. It includes various pacifist individuals and groups, including Anabaptist-Mennonites. The author is professor of history, emeritus, at the University of Toronto.

Dekar, Paul R. *Creating the Beloved Community: A Journey With the Fellowship of Reconciliation*. Cascadia Publishing House and Herald Press, 2005, 326 pages, \$35.95.

The Fellowship of Reconciliation is an inter-faith and international peace organization. Dekar, a professor at Memphis Theological Seminary, has been involved with this peace movement for 40 years and has written a history of the organization in the United States.

Dipple, Geoffrey. “Just as in the Time of the Apostles”: *Uses of History in the Radical Reformation*. Pandora Press, 2005, 324 pages, \$33.50.

Dipple re-examines how the Reformation, and especially the Radical Reformation, understood the history of the church.



Friesen, Abraham. *In Defense of Privilege: Russian Mennonites and the State Before and During World War I*. Kindred Productions, 2006, 536 pages, \$39.99.

The Mennonites living in Russia lost their privileged status by World War I. Friesen explains why this happened and what the consequences were. Friesen is professor of history, emeritus, at the University of California.

Kroeker, Wally. *An Introduction to the Russian Mennonites*. Good Books, 2005, 114 pages, \$7.95 US.

In this little book, Kroeker describes Mennonite resettlements in the Ukraine, the North American Midwest, the Chaco and other locations.

This short overview provides good context for understanding the Russian Mennonite story. It includes many photographs.

Jeschke, Marlin. *Rethinking Holy Land: A Study in Salvation Geography*. Herald Press, 2005, 172 pages, \$21.29.

Jeschke reflects on the biblical view of land ownership and applies it to the modern Israeli-Palestinian struggle. The author taught philosophy and religion at Goshen College.

Loewen, Royden. *Diaspora in the Countryside: Two Mennonite Communities and Mid-Twentieth Century Rural Disjunction*. University of Toronto Press, 2006, 336 pages, \$29.95.

Mennonite communities in North America changed between the 1930s and the 1980s as many people moved from farms to towns and cities. Loewen compares how two Mennonite communities in Kansas and Manitoba responded to this cultural shift.

McPhee, Arthur G. *The Road to Delhi: Bishop Pickett Remembered, 1890-1981*. SAIACS Press, Bangalore, India, 2005, 396 pages. (www.saiacs.org/SAIACSPress).

This biography traces the life of a United Methodist missionary who did important work in India in the 20th century. The author teaches at AMBS.

O’Laughlin, Michael. *Henri Nouwen: His Life and Vision*. Novalis, 2005, 172 pages, \$29.95.

This easy-to-read biography of Henri Nouwen has many photographs. It describes his spiritual struggles and insights from his early years in the Netherlands to his later years, working with the disabled in Toronto.

Urry, James. *Mennonites, Politics and Peoplehood: Europe–Russia–Canada, 1525 to 1980*. University of Manitoba Press, 2006, 492 pages, \$24.95.

Urry has surveyed the span of Mennonite history to show that rather than being the “quiet in the land,” Mennonites have a long history of involvement in politics. Urry, who teaches anthropology at Victoria University in New Zealand, is a well-known scholar of Russian Mennonite studies.

Novels and Poetry

Ens, Alvin G. *I Am the Poem*. Self-published, 2005, 94 pages, \$14. Available at aiens@shaw.ca.

This is Ens’ second published book of poems, following *Musings on the Sermon*. Some of the poems have interesting visual effects. The author is a semi-retired high school English teacher.

Fast-Vlaar, Angelina. *Seven Angels for Seven Days*. Castle Quay Books, Kitchener, 2005, 247 pages.

While on vacation in the Australian Outback, Angelina is faced with the death of her husband. Among the events in this true story are “angels” who appear and provide comfort and hope in the midst of grief and fear.



Lehman, Joanne. *Kairos*. Herald Press, 2005, 238 pages, \$18.79.

Angie Halstead, a social worker, becomes involved in the personal life of one of her clients, risking her career and reputation. The romantic story wrestles with the hard questions of pain and injustice. This is Lehman’s first novel.

Other books

Clarke, Bill. *Enough Room for Joy: The Early Days of L'Arche*. Novalis, 2006, 151 pages.

This reprint was first published in 1974. Clarke, a Jesuit, describes how Jean Vanier began the first L'Arche community for developmentally disabled persons in France.

Epp, Maureen and Carol Ann Weaver, eds. *Sound in the Land: Essays on Mennonites and Music*. Pandora Press, 2005, 220 pages, \$25.

Most of the essays in this collection come from the "Sound in the Land" conference held at Conrad Grebel University College in May 2004. The essays explore many aspects of the music Mennonites compose, play and sing.

Ganger, Steve. *Priority Parenting: Reclaiming Your Home for Heaven's Sake*. Herald Press, 2006, 120 pages, \$12.49.

Ganger discusses issues facing modern parents, encouraging families to concentrate on the important things. He declares that parenting is crucial and that it requires time. Each of the eight chapters ends with four discussion questions.

Kaufman, Gerald W. and L. Marlene. *Monday Marriage: Celebrating the Ordinary*. Herald Press, 2005, 150 pages, \$12.49.

This husband and wife team of family counsellors has written a book about how to find contentment in marriage by reducing unrealistic expectations and by valuing the ordinary. They believe marriage advice that involves trying harder is misleading and offer a different approach.

Pearson-Vasey, Gloria and J. Kevin Vasey. *The Road Trip:*

Life with Autism. Novalis, 2005, 243 pages, \$24.95.

This is a story about Kevin, a young man with autism who has learned to communicate through typing. The book is a combination of his journal entries and his mother's reflections about the family's journey with autism.

Showalter, Ann. *Touched by Grace: From Secrecy to New Life*. Cascadia Publishing and Herald Press, 2006, 196 pages, \$19.95.

With honesty and openness, Showalter describes how she struggled to cope with her husband's homosexuality and AIDS diagnosis. In spite of her grief she was able to be compassionate and help others struggling with AIDS.

Unruh, Heidi Rolland and Ronald J. Sider. *Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry*. Oxford University Press, 2005, 323 pages, \$35 US.

In exploring the religious dynamics of church-based community ministry, this book includes several case studies of churches in the Philadelphia area.

Children's books

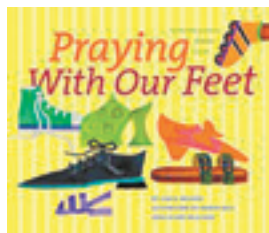
Dueck, Adele. *Nettie's Journey*. Coteau Books, 2005, 224 pages, \$8.95.

Written for ages nine and up, this novel is based on the story of Nettie Pauls, who lived in a Mennonite village in Ukraine during World War I and the Russian Revolution. The experiences of famine and terror, mixed with moments of kindness, are told from a child's perspective.

Smith, Eunice Geil. *Treasure Hunt: A Shenandoah Valley Mystery*. Herald Press, 2006,

120 pages, \$12.49.

Eleven-year-old Maggie finds an old diary written by her great-grandfather and unravels the clues in the diary to discover more about life during the Civil War. This mystery novel is for 10- to 13-year-olds.



Weaver, Lisa D. *Praying With Our Feet*. Herald Press, 40 pages, \$16.29.

This children's picture story book is told from the point of view of a young girl who participates in a peace walk. It includes a score of the song "Praying With Our Feet."

Resources

Can't, Not Won't: A Christian Response to Fetal Alcohol Spectrum Disorder is a 45-minute 2005 DVD or video from MCC Canada in which two families tell their stories. Grade 10 to adult, \$28.50.

Gifts to Share: Relief Kits, a 10-minute DVD or video from MCC for Grades 1 to adult, describes assembling and distributing relief kits in Indonesia and Iraq. \$14.

Making Ends Meet: AIDS and Poverty, an 18-minute 2005 DVD or video from MCC, explores the relationship between poverty and AIDS in India and South Africa. Grade 7 to adult, \$27.

Shadow Voices: Finding Hope in Mental Illness, a 58-minute 2005 documentary in DVD or video from Mennonite Media,

provides stories of stigma and hope from those suffering from mental illness. DVD, \$24.95 US, at 1-800-999-3534 or www.ShadowVoices.com.

We Should Talk Peace, a 27-minute 2006 DVD from MCC, tells stories of hope through grassroots peacemakers in Kenya, Nigeria and Uganda. Grade 10 to adult, \$27.

The spring 2006 issue of *Vision: A Journal for Church and Theology* published by Associated Mennonite Biblical Seminary and Canadian Mennonite University focuses on the theme of salvation. Visit www.mennovision.org.

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FOCUS

Books & Resources

Mennonite camping experience updated in new book

Co-editors Mary Jane Breneman and Larry Eby autographed copies of their just published updated history of Mennonite camping at the binational Mennonite Camping Association (MCA) convention hosted by Michigan's Camp Friedenswald in March.

In Harmony With God's Creation: Seeking God's Face in Mennonite Camping, 1980-2005 informs readers what has taken place in Mennonite camping in the past quarter-century, using stories contributed by current MCA member camps and retreat centres. The book is a sequel to the earlier volume, *A Vision and a Legacy: The Story of Mennonite Camping 1920-1980* by Jess Kauffman, which inscribed the beginnings of the Mennonite camping movement.

"This book is a valuable addition to the growing literature witnessing to the importance and value of the Mennonite camping experience," wrote longtime camping enthusiast Oswald H. Goering in the foreword. "As such, it should be...placed in church libraries, where it

is available to church members."

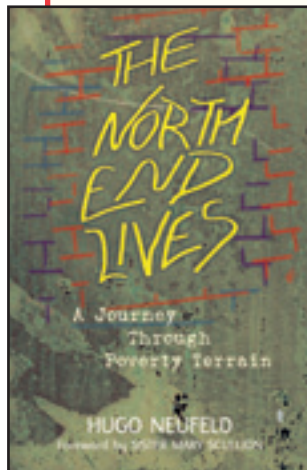
MCA will be distributing a copy of the new book to each congregation in Mennonite Church Canada and MC USA.

—MCA release by Grace Nolt

Larry Eby, co-editor of *In Harmony With God's Creation: Seeking God's Face in Mennonite Camping, 1980-2005*, autographs copies of the book during the binational Mennonite Camping Association (MCA) convention hosted by Michigan's Camp Friedenswald in March.



MCA photo



The North End Lives A Journey Through Poverty Terrain

In one of the oldest neighborhoods of Hamilton, Ontario, **Hugo and Doreen Neufeld** worked among residents of the city's North End at a community center called the Welcome Inn. For nearly 18 years, the Neufelds ministered to their "big-hearted neighbors," most of whom lived below the poverty line. These stories recount the struggles and giftedness of the North Enders the Neufelds have known and served. Their vivid experiences of love and friendship powerfully demonstrate that

the Good News to the poor is also Good News to the rich.

"The stories shared in these pages, while unique to the Hamilton setting, are unfolding wherever poverty exists."

—Hugo Neufeld

Paper, 128 pages, \$14.99

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New biography tells story of one Friesen family

An Altona, Man., woman has done the unusual—combined and organized her memories, pictures and diary entries into a 254-page book entitled *Kathrine: My Life Story*. Kathrine Friesen says she relied only on her memories, which go back at least as far as age five, a pen and paper, and the encouragement of husband Abram and children.

The book's front cover features a picture of the author playing guitar in front of her parent's home, with an added sun porch for her father's health. After her father died the family's plans to emigrate to Paraguay were cancelled.



Friesen

She wanted her life experiences to be remembered and appreciated by her family and future generations. "I did this out of the love of my heart," she says. "But if my kids hadn't pushed me, I probably wouldn't have finished it. I thought, 'I'm already 75 and my handwriting isn't getting any better.'"

In the book Friesen recalls the seasonal highlights of memorizing verses to go to Canadian Sunday School Mission Camp, the trials of weeding sugar beets, pig-killing bees and Christmas. During her teenage years, Friesen, a guitarist, and sister Suzie, and two other girls would play at Youth Endeavours (*Jugervereins*) in the Halbstadt church, community dances and young people's gatherings at Sawatzky's Halbstadt store.

The book also details the marriages of Friesen's sisters and brothers, and her own to Abram Friesen, the beginning of their farming life together, and how they raised their own family. "We worked very hard with our children to make a go in life," she writes.

Friesen has donated a copy of her book to the Altona Library and to Altona's Archives. Copies of the book can be

purchased from the author for \$15 apiece, by calling 204-324-6153.
—Elmer Heinrichs

MPN updates children's publications

This summer Mennonite Publishing Network (MPN) will launch a number of new resources, some of which will incorporate features of two long standing children's Sunday school publications—*Story Friends* and *On the Line*, which will be discontinued.

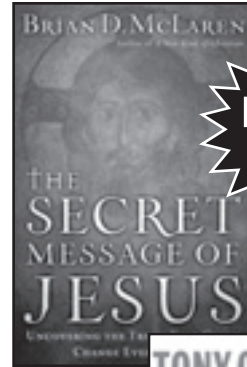
Gather 'Round, a Sunday school curriculum beginning this fall, has incorporated some features from *On the Line* into *Grow*, the student book for middler children. *God With Us Today* offers 100 short devotions for families with children ages four through 12. Three age-appropriate Bible reading record booklets, scheduled for publication in 2006, will encourage children to read their Bibles at home. In 2007, MPN will publish two books for primary and middler children that celebrate Anabaptist faith heroes.

Mennonite Publishing Network celebrates the long life that *Story Friends* and *On the Line* have had in the Mennonite denominations.

"We are grateful for dedicated readers who remained loyal for generations, and for the series of editors whose love for children was expressed on the pages of these magazines," commented Eleanor Snyder, director of Faith & Life Resources, MPN's congregational division. "While it is difficult to say farewell to these resources, we look forward to seeing how new ones will inspire the next generation." *Story Friends* and *On the Line* have experienced declining subscriptions for several years, she added.

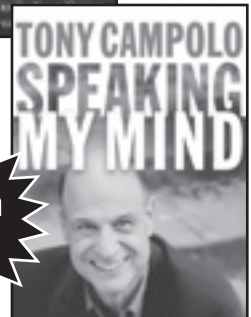
Other periodicals published by Mennonite Publishing Network—*Rejoice*, *Purpose* and *Leader*—will continue in their present forms. Beginning this September, *With*, a magazine for high school youths, will shift from bi-monthly to quarterly publication.
—MPN release

Books to Look For



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It's winter and as I drive the 40 minutes down the snow-swept highway to the Mennonite

Historical Society meeting in Hague, Sask., in early March, I wonder if I'll make it on time.

I find the gymnasium where the meeting is being held and settle in at the back where I can hear Bill Janzen, the director of the Mennonite Central Committee (MCC) Ottawa office, speak on religious freedom among the Mennonites, Hutterites and Doukhobors. Of course, being that this is a meeting of an historical society, his talk centres on what religious freedoms these groups insisted on when they first settled on the prairies many years ago.

Freedoms such as being granted conscientious objector (CO) status, having the chance to teach their children in their own schools, and being exempted from a military tax, were all important back then. But all this talk of exemption from war doesn't really impact my generation. I know war is wrong. And I learned in my Mennonite history class what the Mennonites did to maintain religious purity in their communities, but that's not really why I've come today.

I want to know how much freedom of religious expression the federal government will allow now? Religious family arbitration is not allowed, but wearing a kirpan is. And will religious freedoms be curtailed in the future?

As it turns out, I'm not the only person wondering about the future of religious freedom in Canada. After he finishes speaking, it's afternoon and lunch is on the way, but Janzen, a much-loved native of Hague, is given some time to answer questions from the crowd.

"Are these privileges still in effect?" one man asks.

Janzen explains that in the early 1980s, when the Charter of Rights was being drafted, MCC asked that the "conscientious objection to the taking of human life" be protected. The justice minister at the time later told MCC that "the courts would interpret the provision for freedom of con-

Facing religious freedom issues head-on

science," Janzen explained.

"I'm confident that the court would rule in favour of human rights," explained Janzen of the current state of affairs.

After the short Q&A session, we sit down for an interview and I prepare to pelt him with hard questions.

How should the Mennonite Church act to preserve religious freedom? Careful with his words, Janzen answers, "We don't do enough to challenge the status quo.... We should watch for [areas] where we need to speak up."

I've felt the same way at times—wanting to speak up. But I hesitate to add my moniker on a letter to the local editor. If I'm going to stick out my neck like this, it'd be nice if someone would stand with me. It's easier to hide behind that "quiet-in-the-land" theology.

Janzen reaches back to put the issue into historical perspective. In the 1960s, he recalls, there was an increase and acceptance of secular thought. It was assumed back then that religion had lost its strength. But today, if anything, the practice of religiosity is on the rise. "I wish we could work more for allowing all religions into the public arena, rather than pressuring that arena to be secular," he adds.

Prime Minister Stephen Harper, it

seems, would agree. He argues in a *Faith Today* article that separation of church and state "does not mean that faith has no place...in the public square," but that the state has no right to meddle in religious practice.

So do Mennonites have more religious freedoms now than in the past?

Janzen points out the shift in thinking that has pulled respect away from Christianity as the dominant religion in Canada. Decisions to take the Lord's Prayer out of schools, to endorse Sunday shopping, and to challenge the assumption that Christian holidays and expressions are now not automatically acceptable or politically correct, all reflect an increasing secularism.

Janzen does not see this as a loss of religious freedom, but rather a loss of support for the Christian way of doing things. "We must recognize that our society is now multicultural and multi-religious," he points out.

The rise of human rights issues has also played a hand in this, argues Janzen. "There is now more freedom to be non-religious," he explains. Sometime down the road, society may need to pick which forms of religion will be protected, he concedes.

On the drive home, I ponder these things and try to steer through the snow squall enveloping the city. I know these are issues I must face as a Christian. It is scary to think that Christianity has less influence in Canadian culture than the past. It would be easy to just pretend things were different. But Mennonites typically have faced these issues head-on.

—Karin Fehderau

The author is Canadian Mennonite's Saskatchewan correspondent.

Pontius' Puddle



Letters

Are we making a real difference?

My daughter participated in a 30-hour fast sponsored by her school, Westgate Mennonite Collegiate, and supported by Mennonite Central Committee (MCC). The students did role playing, heard speakers, prayed for the hungry, and initiated a fundraising project to help people gain access to clean water.

After the celebratory “breaking the fast” meal she talked quite animatedly about her experience. She had an interesting question, “How much of a difference do all the organizations like MCC actually make for world hunger?”

It was a fair question, given that they had heard that some 800 million people in the world suffer from

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.

hunger. Do these organizations make a difference?

For those who directly receive help, the answer would be a definite yes. But far more substantial change happens when governments change policies; when national economies grow (or shrink); or when funds are allocated to education and development, rather than to military purposes.

Organizations like MCC and churches like Mennonite Church Canada have a limited amount of impact in these big picture issues. And yet the call from God remains for us to

be “God’s people now” in the complex contexts of economics and politics, as well as in grassroots poverty-alleviating initiatives.

My daughter’s excellent question provided me with another opportunity to think about lifestyle issues and what the organizations I support actually do. Doing everything may not be possible, but doing something—or a lot of somethings—to “make a difference” is certainly what we are called to.

—**Steve Plenert, Winnipeg**

MELISSA MILLER



Family Ties

In a recent radio interview, environmentalist David Suzuki spoke of the racism and internment experienced by his Japanese Canadian family during World War II. As a result, he developed empathy and a passion to fight for those who are victims of discrimination. He also witnessed how the events marked his father, whose land and livelihood were stripped from him. As he observed his father’s struggle, he concluded that he would not allow anger to consume and destroy him, the way it had his father. This action freed him from being stuck in a life-stance as a victim, in spite of the harm done to him and his family.

In our societies, churches and families, we see this human tendency to slide into, and get stuck in, the position of being a victim. Feeding our hurt and anger keeps it alive. “If he would only apologize...” we say. Or, “If she would just admit she was wrong.” Brooding over our wounds and the harm done to us gives us a kind of power, a way to redress the disempowerment we experienced in the wounding. Such a position can also have retaliation as its goal—hurting the other person in response to the hurt we have known. Unfortunately, that focus often keeps us and the other person stuck in the pains of the past, and in our roles of victim and oppressor.

I remember an occasion when I was sitting in church waiting for worship to begin when I was overwhelmed with hurt. Someone who had injured me was sitting

nearby and feelings of distress and misery rolled over me like powerful waves. Thankfully a loved one was sitting beside me, and I asked, “Will you just hold my hand for a moment? I’m feeling rotten.” My companion wordlessly took my hand and quietly held it. That little connection to life, love and warmth pulled me from the depths and calmed me. Afterwards I vowed, “I will never let myself be so trapped in the role of a victim again.”

I have, of course, not always been true to the vow I made. What the experience and similar occasions afterwards have taught me is that I have a choice about how I respond and that God will help me choose well. With God’s grace I am learning to be open to the healing and compassion God makes available to me, and to the person with whom I am struggling.

Theologian Miroslav Volf writes compellingly of the cross where God, in the form of Jesus, embodies all the victims of the world—those who suffer innocently at the hands of others. Simultaneously, God meets all the wrongdoers of the world by responding to sin, which we all possess, with forgiveness. In that act of self-giving love, God transforms the relationship between victims and wrongdoers, and models how we can release the hurts that bind us. In this Easter season, may we open ourselves to the transformative power God so generously provides.

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

A way out

With God’s grace I am learning to be open to the healing and compassion God makes available to me....

Reader has fond memories of Theodore

I would like to respond to Brent Guenther's March 20 article, "What's to do in Theodore?" on page 15.

Yes, I know about Theodore! I grew up near Drake, Sask., which is approximately an hour-and-a-half drive west of Theodore.

I am now retired, living in Leamington, Ont., after having farmed with my husband in Harrow, Ont., for a number of years. We have children living in Winnipeg and near Edmonton, so we drive out west up to three times a year and drive right by Theodore in the process!

I also had a girlfriend who grew up

in Theodore. We went to Canadian Mennonite Bible College together and later she taught school on a Hopi Indian reservation in Arizona. She was married later in life to a widower with a number of children and became a very devoted mother to them. Unfortunately, she passed away in middle age after a bout with cancer. Being a very dedicated Christian, there is no telling how many lives she touched and to what extent.

So one can never tell what influences have come out of a small, seemingly insignificant prairie town like Theodore! Thanks for bringing an awareness of what a little town can do!

—**Marina (Dyck) Lepp, Leamington, Ont.**

Does CPT non-resistance represent today's Mennonites?

For four months, a small band of obscure peacemakers held global attention. In a cynical, media-spun world, this is remarkable. So it should not be surprising that extreme views about the merits and demerits of "getting in the way" have come to the fore since Tom Fox's murder and the later rescue of Harmeet Singh Sooden, James Loney and Norman Kember.

The ongoing media debate, where voices of warm support and angry antipathy of the work of Christian Peacemaker Teams (CPT), call us as Mennonites—as one of CPT's spon-

Continued on page 16

MIKE STRATHDEE



God, money and me

A recent study of toddlers suggests that kindness towards others starts early in life. Psychology researcher Felix Warneken's simple experiments remind me of the contrast between the way God made us and the way our world leads us. Warneken did a series of little tasks in front of toddlers. He hung towels with clothespins and stacked books.

Whenever he "accidentally" dropped pins or knocked over books, each of the 24 toddlers in his study quickly offered help. He never asked for assistance or said thank you, to avoid encouraging their actions.

Helpfulness—or altruism—requires the ability to understand other people's goals and what Warneken calls "pro-social motivation," a desire to be part of their community. Unfortunately, the overwhelming weight of the messages that children receive in our North American society run directly counter to our inborn desire to contribute.

Children in the U.S. are now taking in an average of 8.5 hours a day of screen time—television, computers, video games, "instructional videos" at school that include commercials promoting fast food sponsors, and messages on cell phones, author Nathan Dungan says. The children are being bombarded with as many as 3,000 advertising messages a day, messages screaming out "spend!" and "It's all about me." Dungan believes Christians should be worried about this, as the people who tell the stories define the culture. "The economic, social and spiritual implications of the tsunami of spending messages are incomprehensible," he says.

How can we respond? Part of the answer lies in understanding, as Jesus did, the importance of telling stories. The church can make a difference by holding up alternative views that speak to the way God intends us to think and live. Research on trends in giving patterns

Modelling generosity

Research on trends in giving patterns shows that appeals to institutional loyalty aren't relevant to younger generations.

shows that appeals to institutional loyalty aren't relevant to younger generations. Relationships are key.

People need to hear alternatives to our society's hyper-consumption and overspending, alternatives that include sharing and saving.

They need to hear the stories of peers, parents and neighbours, for the sake of their spiritual growth. Generating support as people

respond joyfully is a helpful byproduct.

When we look to Scripture for examples of modelling, King David's example in I Chronicles 29 stands out. David donated his fortune for building a temple, then put out the challenge, "And now, what about you? Who among you is ready and willing to join in the giving?" Because David acted before asking, leading by example, the response was great. "And the people were full of a sense of celebration—all that giving! And all given willingly, freely" (from Eugene Peterson's *The Message*).

A poll done in the U.S. following the 2004 national election asked about the top values crisis facing Americans. The response: greed and materialism. Modelling generosity, and the living-within-your-means required for people to have room to be generous, may be one of the least recognized challenges of this decade.

But people are hungry for lifestyle examples that don't come from advertisers. Testimonies, money autobiographies and group studies are helpful tools to show us a better way.

Mike Strathdee is a stewardship consultant at Mennonite Foundation of Canada's Kitchener, Ont., office. For stewardship education, estate and charitable gift planning, visit www.mennofoundation.ca for details.

CPT From page 15

soring communities—to theological reflection. We are being offered an opportunity to “give the reason for the hope that [we] have” (1 Peter 3:15) as a Christian community rooted in a pacifist tradition. Are we up for the challenge?

One discussion that is highlighted for us by the CPT experience in Iraq is the one around policing and the legitimate force of the state as “God’s servant, an agent of wrath to bring punishment on the wrongdoer” (Romans 13:4). Our early Anabaptist forebears were able to resolve the non-resistant tension with this state of affairs, because they lived with a clear “two kingdom” reality—the kingdom of the world and the kingdom of God. As disciples of Christ, the early Anabaptists established their loyalty to the kingdom of God, which they understood commanded them to live out an ethic of non-resistance.

Mennonites living in 2006 do not live with that worldview. The idea of two competing kingdoms, where loyalty to our version of God’s kingdom is a life and death choice, is incomprehensible.

The Canadian nation-state and democratic system expects that civil society is one of its partners. The church is now seen as only one part of civil society. Mennonites make up a much smaller subset of the church. On occasion, we have used this space to formally engage and critique our government. Nevertheless, we are integrally part of the system.

Our position as an Historic Peace Church, however, puts us in some tension with this state of affairs. Nation-states governed by the politics of self-interest make implicit demands on us that we have been largely oblivious to in the recent decades of affluence and relative security.

To my mind, CPT’s experience helpfully forces us to re-engage a very crucial question: “Do we as Mennonites still have a bedrock commitment to the non-resistant self-giving gospel of Jesus Christ?” If so, what is that commitment, and how will we live it out in this already violent 21st century?

—**Mary Lou Klassen, Kitchener, Ont.**

MCEC season of discernment lacking

Around 1995, MC Eastern Canada held a public discussion at Conrad Grebel University College on homosexuality. Since then, I have felt a lack of similarly resourced and guided public discussions.

Such occasions would have allowed us further exposure to, and discussion with, Mennonite theologians such as David Schroeder, A. James Reimer and Tom Yoder Neufeld, or the respectful and empathetic resources of New Direction for Life Ministries (which I was introduced to at that initial event). Associated Mennonite Biblical Seminary New Testament scholar Willard M. Swartley has also since offered us a thorough overall study of this topic and a serious attempt to address the pastoral role of the church in his book *Homosexuality: Biblical Interpretation and Moral Discernment*.

When scholarly resources and thoughtful comments are combined with prayer, humility and biblical guidance, Spirit-guided discernment can be anticipated. This was my expectation when MC Eastern Canada organized a talk by Tony and Peggy Campolo on homosexuality last October (“Is the homosexual my neighbour?” *Canadian Mennonite*, Nov. 14, 2005).

With Peggy Campolo’s heart-rending stories, his oratory and vast social experience, they appealed to our sense of Christian justice and respect for marginalized and oft-rejected members of society and our churches.

However, while Tony repeatedly stated his belief that homosexual activity was outside of his understanding of God’s intent for human sexuality (especially referring to Romans 1), he neglected to refer to Jesus’ explicit affirmation of the Genesis account of God’s created intention for human sexual relationships and marriage. They noted the absence of the term “homosexual” or explicit reference to that practice in the gospels. I believe that there are many practices that we accept as contrary to God’s revealed intent for humanity, which are not mentioned in the gospels or Scripture.

If there are related explicit instructions, as in this topic, then we must take those seriously in coming to conclusions about the unmentioned situations. I think that the very strong affirmation in Genesis 1 and 2, and by Jesus for monogamous marriage and exclusive sexual relationships, are essential guidelines in this discussion.

Although I have been an avid fan of Tony Campolo and agree with his conclusions on this topic, I was disappointed in his poor biblical arguments and his strong appeal to the “tradition of the fathers.” We would have gained much more by hearing our Mennonite theologians teach.

Speaking generally, the fact that some Christians rationalize—like Moses did regarding divorce—that committed homosexual unions are much better than promiscuity, does not make either situation good. As members of Christ’s body, we have committed ourselves to helping each other live by God’s good intentions for humanity.

—**Ivan Unger, Cambridge, Ont.**

Friesens has long history of social commitment

I was delighted to read that the tradition of Christian social responsibility continues at Friesens Corporation (“Corporate executive exemplifies business, faith, community life,” *Canadian Mennonite*, April 3, page 5).

Some years ago I was part of the founding of Child Abuse Research and Education (CARE). We needed a benevolent publisher/warehouse facility/shipper for what later became a successful program of child abuse prevention in many countries around the globe. Friesens quietly and efficiently helped us over the many years.

Thanks for highlighting their leadership and continued commitment to social responsibility.

—**Peter A Dueck, Vancouver**

Pasadena, Calif.

AMIGOS commits to 2009 youth summit fundraising

The Mennonite World Conference (MWC) global youth committee, AMIGOS, concluded its meetings with a commitment to raise \$100,000 US to help Mennonite, Brethren in Christ and Anabaptist-related young people from all over the world to attend the Global Youth Summit (GYS) in 2009 in Paraguay. The summit will be held in conjunction with the next MWC world assembly there.

The funds will partially subsidize about 50 delegates and cover AMIGOS' operational expenses between 2006 and 2009.

AMIGOS chair Elina Ciptadi called her experience as a delegate to the first youth summit in 2003 life-changing. She encouraged churches and individuals globally to support the 2009 event to equip their young leaders with directions and global perspective.

"In GYS 2003, young leaders discerned their roles for the church, the contributions they could make to the church at large, and shared experiences of grief and joy in serving the Lord," Ciptadi said. "These young leaders...went home encouraged and with clear directions as to what they need to do to make a difference. It is definitely an event to continue to support and send delegates to."

"Based on such positive results, the MWC agreed that Global Youth Summit needs to continue," said MWC associate executive secretary for events Ray Brubacher.

Fundraising will take place through many forms on each continent:

- Calls for donations;
- Church or individual sponsorships—especially to fund a delegate from the southern hemisphere;
- Matching funds; and,
- The sale of goods.

Conferences interested in sending a delegate will be challenged to fund, or partially fund, their own delegate.

Before the conclusion of MWC

General Council meetings in March, AMIGOS received a \$2,000 commitment from a young professional.

The donor stated, "In our family, we have the habit of giving 100 percent of our first month's salary for God's work. This is our way of offering the first fruit of our labour. When I received my first salary seven years ago, I told my family that I would do it, but never actually did. However, the thought never left my mind.

Therefore, in affirmation of AMIGOS' vision, I commit my latest month's salary as a delayed 'first' offering to God."

AMIGOS was established in 2005 to

maintain and build on the momentum arising from the 2003 youth summit. The committee consists of one representative from each of the five continental regions, and is responsible for:

- Exploring ways for youths around the world to share important faith and life issues, both to their own generation and to the senior church leaders;
- Expanding networks and other avenues of youth communication locally, regionally and globally; and,
- Incorporating youths more meaningfully into the life and leadership of the church.

—MWC release



Photo by Dan Bergen

Faith Alive Clinic, a free HIV/AIDS clinic supported by Mennonite Central Committee (MCC) in Jos, Nigeria, was destroyed by a fire in the early morning hours of April 13. No one was harmed in the fire, but everything in the clinic's main building was destroyed, including its pharmacy, medical equipment and computers. The fire was apparently caused by a power surge in the clinic's laboratory. MCC is providing \$12,700 to the clinic for immediate needs, along with 12,000 HIV test kits to replace those that were destroyed in the fire. Faith Alive Clinic provides free medical care to thousands of HIV/AIDS patients in Jos, a city of about 800,000 in central Nigeria. MCC provides \$59,000 in annual support for Faith Alive Clinic. MCC is appealing to its constituents for additional funds to help Faith Alive Clinic recover from the fire.

Chihuahua, Mexico

Plett estate funds new library

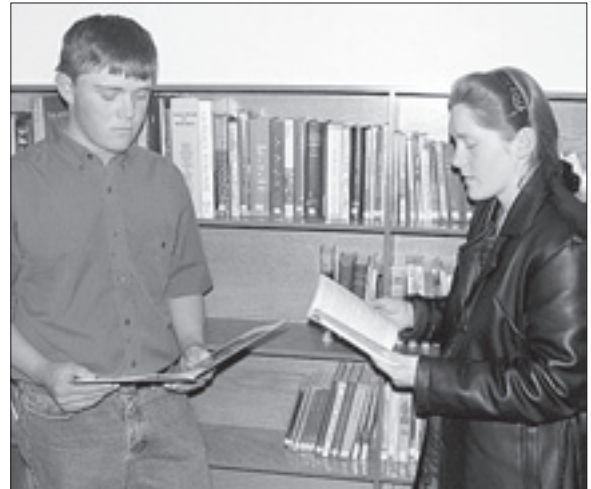
The opening of a community library in a conservative Mennonite colony in Mexico signifies changing attitudes toward literacy and education, according to Peter Enns, a civic leader (*Vorsteher*) in the Old Colony church.

“We are noticing that there is a better understanding of the Scriptures when people can read it themselves,” said Enns, speaking in Low German in a telephone interview following the official opening of the Biblioteca Colonia Manitoba library.

The library project was started in response to a \$100,000 gift from the estate of Delbert F. Plett, a Manitoba attorney and Mennonite historian and writer. In addition to designating this monetary gift for a library in

Manitoba Colony, Plett had also requested that books from his personal collection be donated to the library. About 1,000 of the library’s 1,500 books come from Plett’s collection.

Enns, one of four men elected to serve as civic leaders of the Manitoba Colony, said Plett’s generosity had taken the colony leadership by surprise but they felt comfortable accepting the gifts. The library, which opened in March, will improve literacy skills and raise the educational level of people in the Manitoba Colony, he explained.



MCC photo by Kennert Giesbrecht

Franz and Anni Harms read from selections in the Biblioteca Colonia Manitoba book store at the opening of the library project in March.

The 260-square-metre library is located in Lowe Farm, a village in the Manitoba Colony near Cuauhtémoc.

Cuauhtémoc, Mexico

Sheltered workshop a boon to community

In contrast to coverage in the *Chihuahua Herald* of a “drug bust,” which the paper suggested brought shame to many in the Mennonite community, Mennonites in Colonia Reforma are demonstrating the “grace and peace” mentioned in a number of New

Testament letters.

After several years of ministry in the town of Anahuac with the Conference of Mennonites in Mexico, Centro Evangélico Menonita de Teología Asunción (CEMTA) graduates Isaac and María Bergen felt drawn to begin an outreach program in one of the most violent and poverty-stricken areas of Cuauhtémoc—the “Reform Colony.”

A lot was purchased to construct a church. Upon seeing the work the Bergens were doing with street children and physi-

cally and mentally challenged people, the municipality donated land for a sheltered workshop.

Those who participate in the workshop receive 80 percent of the profits from the articles made, including separators for apple trees made from scraps donated by Mennonite construction firms.

The corner lot that adjoins the workshop had been set aside for a police station. But when the local authorities saw the positive effect the program was having on the neighbourhood, they offered this land to the Bergens to expand the workshop, saying that with their presence a police station was no longer necessary there. The extension of the shop will enable persons with allergies to dust, or with other disabilities, to work in a suitable environment.

From 50 to 60 persons attend the weekly church services and the sanctuary is filled when there are special meetings. The second floor houses four classrooms and a fellowship room where needy children will soon receive a noon lunch.

One Saturday a month, the Bergens offer classes to a group of adults that meets for theological education by extension, a three-year program to prepare leaders for the Spanish Mexican churches.

—Henry and Helen Dueck

The authors are former teachers at Centro Evangélico Menonita de Teología Asunción (CEMTA); the Bergens were their students.



Photo courtesy of Helen and Henry Dueck

Participants at a Mennonite-run sheltered workshop in Cuauhtémoc, Mexico, keep 80 percent of the profits. The workshop is part of an outreach program begun by Conference of Mennonites in Mexico workers Isaac and María Bergen.

The civic leadership invited Mennonite Central Committee (MCC) to assist with the building project, cataloguing of books and staff training. Short-term workers Mina and Harold Fehr of Winkler, Man., spent five months in Mexico providing this assistance.

In consultation with the school committee, the library project evolved to include a resource centre for teachers, a storage area for school supplies and a retail store for the sale of school supplies and books.

Kennert Giesbrecht, editor of *Die Mennonitische Post* and a member of the Delbert F. Plett Historical Research Foundation Inc., said the presence of ministers from the Old Colony church and other congregations at the opening ceremony were visible indications of the widespread support for the project. A plaque acknowledging Plett's contributions has been placed near the entrance.

Johan Harms, a minister of the Old Colony church, is managing the Biblioteca Colonia Manitoba library project, and his children, Anni and

Franz, are the first employees.

Die Mennonitische Post offices in Manitoba, Ontario and Alberta have been designated as collection depots to help fill the shelves of the lending library and book store. The library accepts books in German, English and Spanish. A committee will be established to screen the books.

Winnipeg

Pastors warned of 'CEO disease'

The greatest challenge facing pastors today is not finding enough time to study, pray, preach or visit members, although those are ongoing challenges for any church leader. Instead, according to Trevor Hubert, it is something called "CEO disease."

"The higher you go up the organizational chart, the harder it is to get good feedback," he told pastors gathered at a workshop sponsored by the Centre for Leadership and Management, a new initiative being explored by Canadian Mennonite University (CMU) with financial assistance from the Mennonite Foundation of Canada. "As you go up the chart, the quality of the feedback decreases," Hubert said.

Hubert, who leads organizational effectiveness workshops for Investors Group, a national financial services organization, told the pastoral workshop that lack of honest feedback can cause leaders to "over-inflate how well they're really doing." This can result in surprise and confusion when problems suddenly seem to appear out of nowhere, he said.

The antidote, said Hubert, is "regular, structured feedback from multiple sources. How confident are you that you are getting good feedback—the kind you really need?" he asked pastors at the workshop.

While getting good feedback is key to being a good leader, Hubert added that the most important thing "is your faith—your relationship to Jesus. If you don't have it

Manitoba Colony has a population of 17,000 people, making it the largest Mennonite colony in Latin America. The colony was organized in the 1920s following the mass migration of Mennonites from the Old Colony church in Manitoba and Saskatchewan.

—MCC release by **Gladys Terichow**

right at that level, you aren't going anywhere."

Helping pastors develop their leadership potential is just one of the goals of the Centre for Leadership and Management, which has been made possible by a legacy grant from the Mennonite Foundation of Canada. The purpose of the grant is to explore how CMU and the Foundation might work together to provide training, inspiration and encouragement to Christians involved in leadership in business, non-profit organizations, the arts, church and church-related organizations, along with developing a concentration in business and organizational administration for students at CMU.

The centre is led by Neil Janzen, former president of Mennonite Economic Development Associates, and Herta Janzen, former executive director of Winnipeg's Concordia Place Care Centre.

—CMU release by **John Longhurst**



Pastor Robert Marsch, left, talks with Trevor Hubert at a recent CMU Centre for Leadership and Management workshop for pastors.

CMU photo by John Longhurst

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Mudemu, Tanzania

Treated mosquito nets impact malaria rate

Evelina Maligana, an expectant mother in the remote village of Mudemu, opens her hut made of branches and clay, and invites visitors inside. In her sparse bedroom a new cone-shaped funnel of blue mesh hangs from the ceiling. She proudly tells the visitors that the net will keep her new infant safe from the anopheles mosquito, a dangerous predator that bites at night and spreads malaria.

Maligana is one of more than a million pregnant mothers in Tanzania who have acquired an insecticide-treated net in the past year through a partnership between the country's Ministry of Health and Mennonite Economic Development Associates (MEDA). The program, called Hati Punguzo, aims to put affordable nets

within reach of every pregnant woman and infant in the country, to help battle the country's leading health menace.

Malaria claims an African life every 30 seconds—nearly 3,000 a day—rivaling HIV/AIDS. Healthy adults can survive it, but expectant mothers and small children are highly vulnerable. Pregnant women can suffer anemia, premature delivery, intra-uterine death and stillbirth. Infants suffer fever, vomiting, diarrhea, poor appetite and convulsions leading to death. So far there is no effective vaccine against the disease. The best prevention is a World Health Organization-approved mosquito net treated with insecticide.

Maligana heard about Hati Punguzo when she went for a check-up at the village maternity clinic and was given

a voucher, which she took to a nearby retail shop. The voucher did not give her a free net, but covered 2,750 shillings (about \$3), which she could “top-up” with about 50 cents of her own.

Her physician credits the voucher program with dramatically boosting the use of treated mosquito nets. Before the program started, his clinic saw 60 to 80 malaria patients per month. Now it gets only a few.

In another region, mosquito net use by pregnant women soared from 16 percent before the program started to 95 percent now, according to Dr. Miriam Ongara, district medical officer in Kibaha region. “This is well beyond the UN’s Millennium Goal...—and 10 years early,” she says, adding that in the past year no one in Kibaha has died from malaria.

The Hati Punguzo program grew out of MEDA’s efforts to explore how business could play a role in health-care. Jerry Quigley, MEDA’s director of production-marketing linkages, and Greg Foster, MEDA’s Tanzania director, developed a public-private partnership built on expanding commercial networks.

Behind the simple act of getting a voucher into the hands of a pregnant woman is an enormous logistical task, managed by MEDA, and involving 4,000 public health clinics all over the country, some very remote and impossible to reach during the rainy season. Equally important are the 3,000 retailers who stock the nets and ensure their steady supply. Before the voucher scheme started, shops selling nets were concentrated around towns. Now they are everywhere.

In the first year of the program (2005), a million vouchers were distributed to clinics. This year the goal is 1.5 million. The redemption rate for those that have found their way into the hands of expectant mothers averages 87 percent.

So far, other countries have been slow to replicate the approach, although MEDA hopes they will see the

Central Java, Indonesia

Flooded hospital receives help from Mennonites

Tayu Christian Hospital, a Mennonite hospital in Central Java, was badly damaged in a flash flood on March 20. More than three feet of muddy water and debris swept onto the hospital’s first floor, destroying medical equipment and supplies, and driving 66 patients into a second-storey meeting room.

In the weeks that followed, Mennonite volunteers from two Indonesian Mennonite conferences—*Gereja Injili di Tanah Jawa* (Evangelical Church of Java) and *Persatuan Gereja-Gereja Kristen Muria Indonesia* (Muria Christian Church in Indonesia)—helped shovel mud out of the hospital, among other chores.

Mennonite Central Committee

Mennonite volunteers Deborah Retno, left, and Amanda Sisilia help to clean up after a flash flood damaged the Tayu Hospital in Central Java on March 20.

(MCC) is providing Tayu Hospital with \$42,400 to replace such medical equipment as a defibrillator and two neonatal incubators. MCC is also shipping two 40-foot containers of medical equipment, including 50 hospital beds.

Tayu Hospital was started in the 1950s by the Dutch Mennonite Mission. It is now owned by *Gereja Injili di Tanah Jawa* and serves a rural, predominantly Muslim community. MCC workers served at the hospital during the 1950s, '60s and '70s.

—MCC release by **Tim Shenk**



MCC photo

benefits of harnessing commercial networks to attack this and other medical foes. Some have used giveaway programs sponsored by large international agencies, but Foster thinks such handouts impede sustainability.

"The main reason why nets are now available everywhere in Tanzania is because retail shops have found it worthwhile to stock, transport and maintain a reliable supply for custom-

ers year-round," Quigley suggests.

In addition, he says studies have shown that people are more likely to use the treated nets when they pay something for them. "Even the simple act of going to the store and choosing [a net] is one small way to regain dignity as they make a key decision affecting the health of their families," says Quigley.

—MEDA release

Nairobi, Kenya

Field trips more than an education

In late January, teachers at Rosslyn Academy in Nairobi, were robbed by armed invaders while most of the students slept through the ordeal. Although one shot was fired, no one was injured.

This is not a typical experience, explains teacher Adelia Neufeld Wiens, a member of Bethel Mennonite Church in Winnipeg who serves as a Mennonite Church Canada Witness mission associate. But she says it is a possibility when the school's teachers and students divide into groups and disperse across the countryside for their annual cultural field studies (CFS) trips.

Even without the gunfire, the field trips are life-changing events for students and their teachers. They build Habitat for Humanity homes; visit schools, orphanages and communities; construct bridges; participate in community education; and share lives, food and stories across cultures. At the end of their four-day experience, students and teachers return to a conference centre near Nairobi for a debriefing.

Mike Neufeld was one of the teachers held at gunpoint. "This experience proved to me that my pacifist theology can stand the test," he said. "I never once felt as though we should fight these guys. We just gave them all our money [about \$600] and stayed calm."

A little dramatically, a Grade 9 student admitted, "Sometimes I complain about leftovers, my clothes, our blankets.... On CFS, I learned I need to be more content."

After seeing a school without any textbooks, a Kenyan Grade 9 student said, "We don't appreciate our books and homework. But now, I thank God for them."

Rosslyn Academy was started by Mennonites as Hilltop School in Tanzania, and is now owned by Eastern Mennonite Mission, Southern Baptists and the Assemblies of God. The school has more than 450 students from Kindergarten through Grade 12.

Neufeld Wiens describes Rosslyn Academy as a "Christian international



Photo by Adelia Neufeld Wiens

Each year, students from the international Christian day school, Rosslyn Academy, in Nairobi, Kenya, go on cultural field studies trips. Students spread out in groups across Kenya and participate in service and community development projects. Pictured, a group makes final adjustments to the cables of a newly erected suspension bridge.

day school." The CFS experience is one way the school infuses its vision to "help each student develop God-given gifts for Christ-like service in the world community."

Twelfth-grader Dae Han Kong, the student council president, visited a

Maasai community in Narosura and observed, "Materially, I have more. But they have God's love; their hearts are full. They taught me the purpose of my life—to live for God's love."

For the last two years, one of the field trips involved working with Bridging the Gap Africa, a mission effort that builds footbridges over riverbeds. Each bridge makes the primary form of local transportation—foot traffic—safer during the rainy season.

One student who worked on the bridge building crew offered an analogy: "CFS is a bridge, building relationships with communities and each other. Bridges are beautiful things!"

During the ceremony to celebrate the completion of the bridge, community leaders pledged to guard it against mischief and carelessness, noted Neufeld Wiens, who has accompanied Rosslyn students on five field trips. Four men were given the responsibility to watch over the bridge day and night; elders determined that the bridge would be closed except when it was needed, to save children from reckless play. Bridging a seemingly docile river, the structure serves to remind the drought-stricken region that the rains will come one day.

"It was inevitable that allusions to Jesus as the bridge between God and humanity were made," she said. "I was reminded of Psalm 1, and its reference to the tree planted beside streams of water. The water is not the enemy, but it is powerful.

"The bridge will be used by schoolchildren and merchants, sick people and caregivers," she continued. "The water that flows beneath it will bring life and hope, while the fear of death from its raging torrent will be eased. The gap is bridged through the cooperation of hearts and hands from different cultures."

Neufeld Wiens and her husband, Werner Wiens, are two of 10 Canadians teaching at Rosslyn Academy in Nairobi—a hub of mission activity in East Africa, with dozens of seminaries and mission headquarters. In 2007, the school will celebrate its 60th anniversary. The couple has been teaching at the school since 2001.

—MC Canada release by **Dan Dyck**

Ho Chi Minh City, Vietnam

Mennonite church recognized by authorities

The Ho Chi Minh City Committee for Religious Affairs has recognized one of the Mennonite congregations in the city. In a document signed March 6, the committee approved the request for registration of religious activities of the Vietnam Mennonite Church represented by Rev. Nguyen Quang Trung.

This represents a significant development in a process begun by Trung in the mid-1980s. The earlier Mennonite church property was appropriated by the local government in 1976, so Trung's home in Binh Thanh District is designated the temporary headquarters of the church. A nearby rented property where the congregation meets is also designated as the temporary place of meeting.

Reports indicate that a prominent

Baptist congregation in Ho Chi Minh City and some Adventist congregations were also recognized at the same time.

Trung, president of the Vietnam Mennonite Church, and leaders of the Baptist and Adventist groups were contacted by the Religious Affairs Committee in August 2004 and invited to submit documents in preparation for registration. Trung was committed to doing this, but many members of the Mennonite Church's administrative committee objected to his conversation with government officials at a time when six Mennonite leaders were imprisoned and awaiting trial. After action was taken to remove Trung from church leadership, he formed a separate church administrative committee and continued the process.

Recognition by Ho Chi Minh City government officials of the Binh Thanh congregation currently applies only to the city. But Trung says that city officials have indicated they

would guide the Mennonite, Baptist and Adventist churches in a process so that the government's top Religious Affairs Committee would authorize national assemblies granting official legal status.

A government visit in January to the Binh Thanh church conveying official New Year's greetings was followed by a similar gesture by authorities to the Mennonite congregation in the Mekong Delta city of Can Tho. The Mennonite church in the central Vietnam city of Hoi An also reports new freedom.

Even though a number of churches and denominations have gained legal status, the majority of evangelical Christians in Vietnam are still related to unregistered house churches. While many of these churches are seeking government recognition, some Christian leaders still prefer non-registration, expressing concern that reporting activities to the local government and seeking permission for new branch churches would stifle church life.

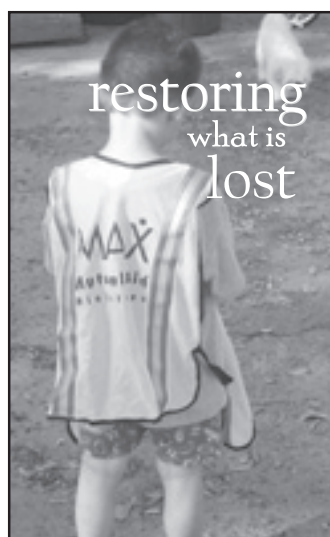
—MWC release
from Vietnamese Ministries

News brief

Burials begin for aboriginal remains

The culturally unidentifiable remains of aboriginal Americans, which for years were stacked in museums and institutions, will now be buried with dignity in regional cemeteries throughout the United States, beginning with a cemetery near the Cheyenne Cultural Center in Clinton, Okla. While a 1990 law mandated that aboriginal American remains stored in museums and institutions be returned to first nation communities, more than 111,000 remains can't be linked with a particular tribal community and remain unburied. Through the Return to the Earth Project, Cheyenne peace chief and Mennonite Central Committee (MCC) U.S. board member Lawrence Hart is assisting in burying these remains. On April 1, the first burial site was dedicated, with Cheyenne and Arapaho chiefs blessing the land and foundation for a building that will be used for final rituals and ceremonies. MCC Central States contributed funding toward the foundation, and Hart is continuing to raise support to finish the building.

—MCC release by **Maria Pierson Lester**



Mutual Aid Ministries helped Shay and his family by giving the physical, emotional and spiritual support needed after the hurricanes caused damage to their home in the fall of 2005.

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Preserving and Restoring Wholeness in the Anabaptist Community

Ottawa

CMU awarded at model UN conference

With more than 600 students from over 40 universities from across North America attending the four-day Canadian International Model United Nations Conference in Ottawa last month, it would be easy for 10 students from a little school like Winnipeg's Canadian Mennonite University (CMU) to get overlooked.

But when the conference was over, CMU students could say they held their own, coming away with three awards.

"Considering the size of our delegation, along with the fact that most members of the group were new to this type of event, we did very well," said Michael Alty of Winnipeg, who organized the trip. "Based on the amount of awards we won, my guess is that we stacked up in the top tier—quite a feat for CMU!"

A total of 63 awards were given out at the conference, with voting done by conference attendees. According to Savannah Baskin, project officer for the Model United Nations Conference, the awards are given to delegates who "exemplify the skills and ideals we are trying to instill through the conference." This includes things like diplomacy, critical thinking, debating effectiveness and leadership.

Winners from CMU were Cameron Derksen of Brandon, Man, who is studying at Menno Simons College, CMU's campus at the University of Winnipeg, and Cordella Friesen and Alty, both of Winnipeg.

For Friesen, participating in the event and winning an award was a reminder that "I have leadership abilities. I can step up to the plate and not be scared."

"I believe that everyone gained a lot out of the conference, both in preparation for the conference, as well as by participating in it," said Alty. "It allowed us to refine our researching skills, public speaking skills, and play



CMU photo by John Longhurst

CMU students attended the Model UN Conference in Ottawa last month, returning home with three of 63 medals handed out. From left to right, they are: Ben Bartel, Maeghan Morrish, Josh Wiens, Tsungai Muvingi, Mya Wheeler, Iliona Noria, Michael Alty and Amanda Thorsteinsson.

around with consensus building."

While at the conference, the students represented a variety of organizations and participated in discussions and simulations about issues such as the militarization of outer space, disaster relief, war crimes, population growth and sustainable housing.

Amanda Thorsteinsson of Winnipeg represented a women's rights group at the conference. "Fighting for women's rights is something I feel very passionate about," she said upon her return, adding, "After CMU I'd like to pursue a law degree so that maybe one day I can represent this issue for real, not just at a simulation."

The Canadian International Model United Nations Conference is sponsored by the United Nations Association of Canada. The goal of the event is to raise awareness about current global issues, the benefits of cooperation, and the functions and structure of the United Nations. Through model UNs, students develop and practise skills in research, organization, writing, debating, lobbying, negotiation, cooperation and compromise.

—CMU release by **John Longhurst**

Northern Vietnam

Helping prevent bird flu in Vietnam

Mennonite Central Committee (MCC) helped northern Vietnamese farmers and health workers take steps to prevent the transmission of bird flu during an outbreak of the disease this winter.

MCC supported bird flu prevention activities in four rural districts of Phu Tho and Vinh Phuc provinces, where the organization also supports agricultural development and public health projects. It also provided funds for local agriculture and health officials to train about 16,000 people in vaccinating poultry, recognizing bird flu, culling infected birds and protecting themselves from the disease. As well, MCC provided 84 agricultural communities with disinfectant, protective uniforms and guidebooks on preventing livestock diseases.

At least 42 people have died of bird flu in Vietnam since a deadly strain of the disease emerged in the country's

Ha Thi Lan, a veterinary worker in northern Vietnam, tries on a suit of protective clothing donated by MCC as part of a project to prevent the spread of bird flu.

poultry in 2003. All known human cases of bird flu in recent years have resulted from contact with animals, but the World Health Organization warns that the disease may spread from person to person in the future, causing a global pandemic.

Lowell Jantzi, an MCC country representative in Vietnam, says that preventing the spread of bird flu is especially important because rural health facilities are not equipped to treat the disease. "This has put a large burden on the health system because, out in those areas, they have no way of treating patients or any way of diagnosing them," Jantzi says.

The bird flu outbreak has also placed an economic burden on Vietnamese farmers and families that raise livestock. Malnutrition affects about 25 percent of children under five in several districts where MCC works, and poultry is an important part of local diets.



MCC photo by Pham Duc

But whenever an infected bird is identified, the government requires all birds in a three-kilometre radius to be killed. Locals are given financial compensation for their losses, but it is much less than the value of the poultry, according to Jantzi. "Families and farmers aren't interested in raising chickens anymore, so they're switching over to pigs or to cows if they can afford it," he says.

MCC is continuing to monitor the spread of bird flu in Vietnam and is examining further ways to support bird flu prevention.

—MCC release by **Tim Shenk**

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News brief

Bible does not offend, Saskatchewan court rules

The Evangelical Fellowship of Canada (EFC) is pleased the Saskatchewan Court of Appeal has overturned both the tribunal and lower court decisions in the Hugh Owens case. "The EFC believes that the Court of Appeal was correct in ruling that the Bible does not offend the Saskatchewan Human Rights Code," said EFC president Bruce Clemenger. "The Bible is a foundational religious text that conveys messages of love, forgiveness and instruction." In September 2005, the EFC intervened in the Saskatchewan Court of Appeal in the case of Owens v. Saskatchewan (Human Rights

Commission) as part of the Canadian Religious Freedom Alliance. The Alliance argued that Scripture should be protected by the Charter guarantee of religious freedom and cannot be banned or censored. Despite its belief that Owens inappropriately used biblical references in a 1997 newspaper ad regarding homosexual behaviour, the Alliance stated that the Bible itself does not constitute an expression of hatred. "This decision reaffirms that existing protection for religious freedom under the Charter is to be interpreted to include protection for sacred texts such as the Bible," said EFC legal advisor Rickcola Slawter. —EFC release

Elkhart, Ind.

New pastors gather for reflection and support

Being pampered. Relaxation. Rejuvenation. These are words that pastor Tim Kuepfer of Peace Mennonite Church, Richmond, B.C., used to describe his time at “Clarifying the Call.”

A weekend of conversation, support and learning for pastors in their first five years of ministry, “Clarifying the Call” was held last month at Associated Mennonite Biblical Seminary (AMBS). The event was co-sponsored by Mennonite Church Canada, MC USA and AMBS.

“It was just great to get away,” said Kuepfer, “to be with others who were equally vulnerable and new to ministry, to be with true compatriots.”

Denominational ministers and AMBS faculty members led workshops on such themes as transitioning from pastoral training to ministry, and working with church politics.

“For me, the penny really dropped with the whole discussion around office and the role of the pastor,” said Kuepfer, referring to a session led by Sven Eriksson, MC Canada denominational minister.

Allan Friesen, pastor at Eigenheim Mennonite Church in Rosthern, Sask., agreed. “The discussion we had was so illuminating for me—the idea that we are representing something bigger than we are as persons in the ministry.”

For Pieter Niemeyer, pastor at Rouge Valley Mennonite Church in Markham, Ont., learning centred on the significance of his upcoming ordination. “Calling is rooted in, and shaped by, a covenant relationship between God and the pastor and the congregation,” he said. “The pastor is to encourage and release the gifts of the congregation for God’s purposes in the world.”

Pastors’ participation and travel was free of charge. “I was blown away—and I think all of us were,” said Niemeyer. “It created a deep sense of



Photo by Mary E. Klassen

“Clarifying the Call,” a weekend event at Associated Mennonite Biblical Seminary, gave new pastors an opportunity to reflect on their ministry and gain new insights. Participants included, from left to right, pastors Allan Friesen, Tim Kuepfer and Rod Miller, and Sven Eriksson, MC Canada denominational minister, who was one of the planners.

being hosted and being affirmed.”

Although a resource person, Eriksson also found the weekend a rich experience. “It was wonderful to be able to sit with young pastors and to hear their experiences,” he said. “It was a very sacred kind of experience to be a part of this kind of learning, this kind of grappling.”

“Clarifying the Call” is part of a larger initiative at AMBS—the Engaging Pastors Project. Engaging Pastors aims to “transform seminary-church connections through sustained interaction between professors and pastors,” according to the program mission statement.

—AMBS release by **Hannah Dueck**



Photo by Karim Fehderau

Jerry Buhler, centre, was commissioned as the new MC Saskatchewan conference minister at a March 26 service at First Mennonite Church, Saskatoon. From left to right are prayer circle members Anna Rehan, Sharon Schultz, Gary Peters, Henry Block and Elayna Fehderau. Buhler replaces Ken Bechtel.

Edmonton

In Gethsemane in blue jeans

In the garden, in jeans, a plaid shirt and a worn ball cap, Jesus agonizes. His disciples have abandoned him for sleep. Fear and a pressing desperation build as the time of betrayal draws near. Should Jesus disguise himself and slip away from the approaching soldiers, or should he use his rightful power to defend himself? Falling to the ground, he calls out to God to take this cup from him. Then slowly he surrenders. “God, not my will, but yours, be done.”

In a powerful monologue, Arlyn Friesen Epp, manager of the MC Canada resource centre in Winnipeg, enacted what he imagined Jesus might have gone through while he waited alone in the garden, knowing his time of torture and cruel death was drawing near.

The dramatic presentation underlined the tension of the moment, emphasizing Jesus’ courage, love for God and his people, and his commitment to follow through on God’s plan for salvation. In the quiet following Jesus’ surrender to God’s will, a spotlight pierced the darkened stage and the unaccompanied voice of Matthew Pauls sang the haunting words to the African-American spiritual, “Calvary” (No. 249 in *Hymnal, A Worship*

Book). Worshippers left pondering the enormity of God’s love with the question, “Sinner, do you love my Jesus?” echoing in their hearts.

This was the 33rd year that the Inter-Mennonite Good Friday service has been a meaningful part of Edmonton Mennonite churches’ worship year.

Communion was served on Maundy Thursday evening at Sunrise Community Church, where Friesen Epp performed a monologue on the theme of God breaking in to human time as the Last Supper is being prepared.

Then at a Saturday breakfast in Lendrum, he presented a series of character sketches featuring Judas, Peter, Pilate, a mourner and a cross-maker. The monologues and accompanying readings were adapted from materials produced by the Iona



Photo by Donita Wiebe-Neufeld

During a Saturday morning breakfast in Lendrum, Arlyn Friesen Epp portrayed a number of biblical characters, including Pilate, who washed his hands of the problem of Jesus.

Community worship group from Scotland.

—Donita Wiebe-Neufeld

Calgary

‘The Ragman’ allegory a highlight of Good Friday service

There was an absolute hush when Kristin Harms sang “The Crucifixion” by J. Stainer, at the Good Friday Inter-Mennonite service at Bethany Chapel. Many were moved to tears. It brought the story as it had been built up through readings of Scripture, to the climax.

The theme, “Love will prevail,” was introduced by Erv Wiens, pastor of Trinity Mennonite Church. His message was that

one day all the turmoil and hatred in the world will cease and all people will turn to the Lamb of God.

The readings—by participants from Foothills, Vietnamese, Laotian, Trinity and First Mennonite churches—were interspersed with singing of well-chosen hymns, both new and old. The newer ones were projected on a screen, and older ones were sung from hymnbooks, but all were sung with equal enthusiasm and reverence.

“The Ragman”—an allegory by Walter Wangerin Jr., about a man collecting rags and exchanging them for something pure and good—was told by Doris Haysom. In the end, the Ragman turned out to be Christ himself.

Communion was served in a non-traditional form. Chau Dang from Vietnamese Mennonite Church invited the congregation to come forward and receive the bread and the cup from deacons from the various churches. However, those who were unable to come forward, were served first. After receiving the bread and the cup, participants were invited to pause or kneel at the cross and say a special prayer for the many Mennonite Central Committee projects that were being shown on the screen.

With the announcement that the offering brought in \$10,368.20, and a closing prayer, the simple, yet moving, ceremony came to a close.

—Irene Klassen

Saskatoon, Sask.

Stress-free day for Saskatchewan Women in Mission

On a beautiful, warm spring day in April, about 100 women met at Nutana Park Mennonite Church in Saskatoon with a brown bag lunch and a listening ear. It was the Saskatchewan Women in Mission (WIM) annual Enrichment Day and the participants came prepared to rest and be spiritually fed around the topic of “Calm in the midst of stress.”

Instead of quilting, baking and looking for opportunities to fill other's needs, they came to reflect and have their own needs met. Speakers for the day-long event provided varied perspectives on staying calm during stressful times.

Naomi Unger, a pastor and mother, said she learned some homespun wisdom on how to stay calm from her husband:

- Accept that the work is God's.

- Get enough sleep.
- Some things are good enough as they are.
- Recognize that people make mistakes and even good things can go wrong.

Something different this year took women out of their pews and gave them the opportunity to talk to each other around tables. WIM president Audrey Mierau Bechtel presented a list of phrases and words that described positive aspects of the women's ministry as they meet together in various congregations. She then asked for additional words for the list. Called a visioning process, the time was used to give a different perspective on things and answer the questions, “What are our strengths?” and, “How can we build on them?”

During the business session, it was

noted that more than \$45,000 was contributed by the various Saskatchewan women's groups in 2005 and that all financial commitments were met. About half the groups are still raising money by selling quilts, holding bake and craft sales, and catering. The other half, said Bechtel, are made up of younger, sometimes working, mothers, who meet regularly for inspiration. In those cases, the group chooses a charity to donate to each month, but does not focus on fundraising activities.

In total, the organization has about 400 members divided among between 25 and 30 groups. This past year, two churches left the organization because of dwindling memberships or other commitments, and one new group from Wildwood Mennonite Church joined.

—Karin Fehderau

School note

New health programs offered

Harrisonburg, Va.—Eastern Mennonite University (EMU) will begin offering two new healthcare leadership programs within the master of arts in business administration (MBA) program this fall. The health services administration program will prepare healthcare managers with the requisite business and leadership skills for administering a variety of healthcare settings. Students will have two study options: an MBA degree with an emphasis in healthcare administration or a graduate-level certificate in health services administration consisting of five on-line courses. In their second year, students will attend the annual Mennonite Health Services Alliance convention, allowing workshop attendance, face-to-face interaction and networking with other healthcare professionals. The coursework will take a case-based, integrated approach to the management and administration of health services and will emphasize Anabaptist servant-leadership values and how they shape the delivery of healthcare.

—EMU release



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Judaism and Anabaptism—Two Forms of Discipleship, Dr. Perry B. Yoder, Professor of Old Testament, Emeritus, Associated Mennonite Biblical Seminary, Indiana.

Jesus of Galilee: Understanding his Teachings in the Original Setting, Archbishop/Dr. Elias Chacour, President, Mar Elias College, Ibillin; Newly-appointed Melkite Archbishop of Galilee, author of *Blood Brothers*.

Sabbath Rest and Sunday Worship: Relevance for Christians, Dr. Maureena Fritz, NDS, President, Bat Kol Institute; Professor Emerita, St. Michael's University College, University of Toronto School of Theology.

Challenges for Today's Church in Relating to Jews and Israel, Rev. Michael McGarry, CSP, Rector, Tantur Ecumenical Institute.

Jesus at Prayer: Christians and Jewish Spirituality, Rabbi Levi Weiman-Kelman, Founder of Kol HaNeshama Synagogue; Lecturer, Hebrew Union College and Bat Kol Institute.



Winnipeg

Mennonite students awarded for their generosity

When it comes to generosity, the Bible has lots to say. The righteous, says the Psalmist, “are always generous and lend freely” (Psalm 37:26). A generous person will “be blessed,” says the writer of Proverbs (22:9). Paul tells Timothy to teach Christians to “do good, to be rich in good deeds, and to be generous and willing to share” (I Timothy 6:18).

Generosity is also important for Mennonite Foundation of Canada. That’s why the organization, which encourages stewardship education and service from an Anabaptist/Mennonite perspective, gives the Spirit of Generosity Award to one student from each of the participating schools in its Mennonite constituency. Recipients are selected based on how they have

“Every year we are surprised and inspired by the depth of generosity that is being lived out by students.”

demonstrated their personal spirit of generosity.

This year’s winner of the Spirit of Generosity Award at Canadian Mennonite University (CMU) is Heidi Koop, a second year math major and member of Winnipeg’s First Mennonite Church.

In making the nomination, Sheila Klassen-Wiebe, interim Student Life director, said that Koop is “always willing to help out anyone who asks,” is known for making “many drives to and from the airport when people need rides,” for her “commitment in friendship” and for exhibiting “a genuine spirit of generosity in everything she does.”

Each award winner receives \$400 from the Foundation, \$200 of which is to be given to a charity of the recipient’s choice. Koop has decided to use the funds to support her church’s efforts to sponsor a refugee family from Colombia.

Other award winners include:

- Leanne Vogt, Columbia Bible College;
- Jennifer Huston, Rocky Mountain College; and,
- Kevin Thiessen, Steinbach Bible College.



Koop

“Every year we are surprised and inspired by the depth of generosity that is being lived out by students,” says Erwin Warkentin, general manager of the Foundation. “The diversity of their involvements is a testimony to the wide-reaching impact they have in the world in which they live.”

Nine other educational institutions have yet to name their Spirit of Generosity Award winners.
—CMU release by **John Longhurst**, with files from MFC

Lethbridge

Church burns mortgage

Lethbridge Mennonite Church celebrated being debt-free this spring, as members and friends concluded their worship on April 2 by gathering outside to watch the burning of their mortgage and chant, “Fire’s burning, fire’s burning. Draw closer, draw closer. Thank you, Jesus, thank you, Jesus, for the blessings you have shown us.”

Assisted by loans from Mennonite Foundation of Canada and a private benefactor, as well as enthusiastic donations from members and friends, a contemporary styled church facility seating 200 was formally dedicated on Jan. 18, 1998. All costs, including land acquisition, totalled \$476,000.

Ernie Engbrecht, church chair at the time of construction, said, “When we think back to those years which culminated in us moving into this building, we are and were richly rewarded. The fact that we could take on a project of such magnitude, and do it with unity, compassion and respect for each other, helped define who and what we are as

God’s people. Thank you, God, for the vision and hard work that made this dream a reality.”

The debt-free celebration continued at a potluck lunch after the service with Doug and Anne Marie Boyse from Trinity Mennonite Church; the lunch raised more than \$1,200 for the construction of their new church building just outside Calgary.

—**Fred Unruh**



Photo by Walter Franz

Lethbridge Mennonite Church pastor Ruth Preston Schilk, left, celebrates the congregation’s mortgage-burning ceremony with Joel Wiebe-Neufeld, Jason Roth and Kevin Wirzba.

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School note

Canadian Goshen grads

Goshen, Ind.—Two Mennonite Church Eastern Canada students were among the 240 candidates who received diplomas at Goshen College's 108th annual commencement on April 23. Erin L. B. Williams, daughter of Paul and Lynne Williams of London, Ont., received a bachelor's degree in peace, justice and conflict studies with a minor in sociology/anthropology. She attends Valleyview Mennonite Church, London. Rachel M. Yantzi, daughter of Duane and Anne Yantzi of Wellesley, Ont., received a bachelor's degree in nursing with a minor in international studies. She attends Wellesley Mennonite Church.

—Goshen College release



CMU photo by John Longhurst

Athletic ability, leadership and service were celebrated April 6 at the annual Canadian Mennonite University (CMU) athletic awards ceremony. Pictured from left to right: Kara Fuchs of Winnipeg—Female Athlete of the Year; Jeremy Zehr of Deer Creek, Ill.—CMU Trailblazer Award; Christie Anne McCullough of Outlook, Sask.—Female Rookie of the Year; and Lucas Redekop of Floradale, Ont.—Male Athlete of the Year. Missing from photo was Jonathan Neufeld of Winnipeg—Male Rookie of the Year.



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Winnipeg

CMU grads return from 'Outtatown'

They spent eight months living in places like northwestern Ontario, the Rocky Mountains, Guatemala and South Africa. They swam with sharks, bungee jumped, rode horses and climbed volcanoes. They planted gardens, built houses, played with children and had their hearts broken by the poverty that many people around the world live with every day.

And on April 8 they gathered together one last time to reflect on—and celebrate—their experiences through the Canadian Mennonite University (CMU) Outtatown Discipleship Schools program.

Outtatown leader Dale Friesen told the gathering that the past eight months were “a chance to see God in a whole new way.”

“This is the beginning of interpreting their new experience at home, as they think of what God wants them to do and be now,” Outtatown director Paul Kroeker told the crowd of parents, relatives and friends who came to see the 95 graduates receive their certificates. “They have returned home as changed people.”

Tamille Richardson, who was in Guatemala, said, “The things I learned and experienced will last forever.”

Graduation speaker Jamie Howison used CMU’s theme verse for the year from Jeremiah 29:11 as the basis of his presentation to the graduates: “*For surely I know the plans I have for you,*

says the Lord, plans for your welfare and not for harm, to give you a future with hope.”

Howison, pastor of St. Benedict’s Table, a Winnipeg Anglican church, and father of one of the Outtatown students, compared their experience to that of Israel in exile in Babylon—one of the most significant events in the life of the nation of Israel in the Old Testament. “This story has everything to do with you,” he said. “These have been the most significant months of your lives. You were uprooted from home, and from what was left of the safety of childhood and adolescence. You have seen and experienced things that the rest of us can only imagine. Your world has exploded and expanded. God has been active in your life. You have tasted the deep pain and brokenness of the world.”

Their challenge now, Howison said of the grads, was to “bring home” what they had learned. “God has plans for you, for your life, faith and ministry—a future with hope. Bring what you know back to us, dare to live what you saw.”

The goal of CMU’s Outtatown Discipleship Schools is to help students know God, the world and themselves through Bible study, adventure and service. There are still openings for the 2006-07 program; visit www.cmu.ca for more information.

—CMU release by **John Longhurst**

Knowing God, the world and myself

I have come to know the world. I have been able to live like a Guatemalan—speaking their language, eating their food and, in essence, living their lives. As well, we’re given the amazing opportunity to see basically all of Guatemala.... I notice such amazing, contrasting beauty as we travel from location to location.

I have come to know myself. I’m constantly finding out things that I never knew about myself through different activities, and by being given different roles that allow me to notice emerging skills, gifts and qualities.

I have also come to know God. Maybe knowing God is as simple as serving the people he loves. And if that’s the case, I’m definitely knowing God, especially in this second semester. Through building houses with Habitat for Humanity, digging trenches for a girls dormitory at a Mayan school, and playing soccer with the local children, I have learned the fulfilment that can come from service. The love, care and receptiveness I’ve noticed from those we serve has taught me a lesson of what a servant’s heart, mind and attitude can bring.

—**Jonathan Friesen**

The author is a CMU Outtatown grad from Springstein, Man.



Friesen



CMU photo by John Longhurst

The 2005-06 CMU Outtatown members posed for a graduation photograph after their return from places like northwestern Ontario, the Rocky Mountains, Guatemala and South Africa.

People&Events

Langley, B.C.—Jonathan S. Raymond has been named the third president of Trinity Western University, a Christian liberal arts institution. Currently the president of William and Catherine Booth College in Winnipeg, Raymond is a cross-cultural social psychologist, having earned degrees from Asbury College and the University of Kentucky. Raymond has authored more than 60 refereed journal articles, book chapters and books. He has been an associate editor of the *Asia Pacific Journal of Public Health* and a consulting editor of the *Journal of Occupational Health Psychology*. Presently he is co-editor of The Salvation Army's journal of theology and ministry, *Word & Deed*. In addition to his appointment as president, Raymond has also been named to the faculty of the psychology department at Trinity Western University. —TWU release

Waterloo, Ont.—June Mears Driedger has been hired as the new managing editor of *Leader* magazine, a quarterly periodical designed to equip pastors and lay leaders within Mennonite Church Canada and MC USA. *Leader* is published by Faith & Life Resources, a division of Mennonite Publishing Network. For Driedger, the position combines her gifts of editing and writing with several years of pastoral experience. At present, she serves as pastor of the Michigan State Mennonite Fellowship in East Lansing, Mich. She has an MA in journalism and public affairs, and a master of theological studies degree in Christian spirituality from Associated Mennonite Biblical Seminary. During the 1990s she edited *Urban*



Driedger

Connections for the former Mennonite Board of Missions and has done freelance editing and writing. As managing editor, Driedger will work closely with senior editor Richard Kauffman and the *Leader* editorial committee. —MPN release

Toronto—A decision by the Canadian Radio-television and Telecommunications Commission (CRTC) last month approved a new all-homosexual radio station in Toronto. Under the terms of its licence, the new station “shall contribute a minimum of \$30,000 in each broadcast year to payments to musical artists showcased at the Pride Week celebrations.” In 2003, the CRTC rejected an application for an all-Catholic radio station in Toronto, despite the fact that nearly half of the 4.5 million people in the Greater Toronto Area identify themselves as Catholic and surveys have demonstrated that only 1 percent of Canadians identify themselves as homosexual. Tony Gosnach, a member of Catholic Radio Endeavour, told LifeSiteNews.com, “After putting in lots of hard work, not to mention large amounts of money, toward an ultimately unsuccessful application for a full-time Catholic radio station in Toronto, I and others involved in that effort are appalled to learn that our federal broadcast regulatory body approved a gay FM radio station for Toronto.” Gosnach, a Catholic writer, assistant editor of the *Interim* and a member on the editorial board of *Catholic Insight*, has called on Catholics to express their concerns to their members of parliament, the Canadian Heritage Ministry and the CRTC.

—From a christianity.ca report

Transitions

Births/Adoptions

Akers—to Rachel and Lonny, Grace Mennonite, Prince Albert, Sask, a son, Braden Edward, April 6.

Bentivogli—to Jennifer (Hoke) and Michael of Gordonville, Pa., Nith Valley Mennonite, New Hamburg, Ont., a daughter, Lia Margaret, March 19.

Campbell—to Lisa and Mark, Grace Mennonite, Prince Albert, Sask., a daughter, Nadia Marie, March 9.

Crouch—to Tiffany and James, of Edmonton, Rosthern Mennonite, Sask., a daughter, Lara Emily, April 1.

Ferron-Bouius—to Aimee Ferron and Derek Bouius, Ottawa Mennonite, Ont., a son, Emery Luke, April 3.

Hiebert—to Tina and John, Faith Mennonite, Leamington, Ont., a daughter, Marisa Alexandra, March 10.

Jewitt Cressman—to Fiona and Jon, Waterloo North Mennonite, Waterloo, Ont., a daughter, Zayden Breani, March 13.

Kuepfer—to Becky and Erv, Riverdale Mennonite, Millbank, Ont., a son, Carson Nicholaas, March 5.

Kuepfer—to Cristina and Toby, Riverdale Mennonite, Millbank, Ont., a son, Colten Dominic, April 9.

Lemke—to Sherri and Eric, Avon Mennonite, Stratford, Ont., a son, Carter Alexander, March 31.

McNeil—to Lisa and Stuart, Bethany Mennonite, Virgil, Ont., a son, Charles Stuart, Feb. 28.

Regehr—to Marnie and Dinho, of Regina, Rosthern Mennonite, Sask., a son, Riley Cooper, March 22.

Simard—to Kelly and Don, Avon Mennonite, Stratford, Ont., a son, Isaac John, Feb. 2.

Zettell—to Deb and Jerry, Wanner Mennonite, Cambridge, Ont., a daughter, Katherine Sarah Elizabeth, Feb. 13.

Marriages

Mayer-Huggins—Steven and Stacey, St. Jacobs Mennonite, Ont., April 8.

Stewart-Derksen—Ian and Tara, Bergthal Mennonite, Didsbury, Alta., March 25.

Zehr-Eidt—Ryan and Jennifer, Nith Valley Mennonite, New Hamburg, Ont., April 15.

Deaths

Bailey—Bill, 74, St. Jacobs Mennonite, Ont., April 5.

Baker—Arthur M., 93 (b. Sept. 6, 1912), Wanner Mennonite, Cambridge, Ont., April 4.

Dorsch—Joy, 46, First Mennonite, Kitchener, Ont., March 21.

Dufton—James, 79, First Mennonite, Kitchener, Ont., March 30.

Erb—Elmer G., 95 (b. Feb. 2, 1911), Crosshill Mennonite, Ont., April 2.

Gurney—Yvonne, 71, Avon Mennonite, Stratford, Ont., March 7.

Harder—Henry, 91, Nutana Park Mennonite, Saskatoon, Sask., April 14.

Klassen—John, 48, Blumenort Mennonite, Gretna, Man., March 26.

Kuepfer—Milton B., 85 (b. Dec. 5, 1920), Crosshill Mennonite, Ont., April 4.

Lichty—Arthur, 91, First Mennonite, Kitchener, Ont., April 4.

Miles—Ruby, 87 (b. Aug. 31, 1918), Steinmann Mennonite, Baden, Ont., April 3.

Penner—Margaret, 79 (b. July 14, 1926), Bethany Mennonite, Virgil, Ont., April 11.

Redekop—David, 70, Glenlea Mennonite, Man., March 28.

Shantz—Violet (nee Good, Bowman), 95, First Mennonite, Kitchener, Ont., March 22.

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.

Mennonite Church Canada

Prayer requests

Please pray for:

- Jeff and Tany Warkentin and family, who began as MC Canada Witness workers in Burkina Faso in February. Pray for learning, understanding and patience as they focus on learning a new language and becoming familiar with a new culture.
- Pray that the appropriate documentation and visa approval will allow a vital teaching ministry to continue to develop in Cuba, where Mennonite Church Canada Witness has been invited to provide theological workshops for pastors from the Evangelical Missionary Church of Cuba every six months. The last two attempts to apply for religious visas for the instructors were rejected.

May Equipping now in churches

The May *Equipping* packet presents a variety of resources for congregational use:

- A new KidsPak focusing on interviews and stories, games and recipes from “3rd Culture Kids 4 Christ” who live in China with Witness families.
- A bulletin insert, “Mission Action Profile,” featuring Native Ministry programs and involvements.
- Assembly Sunday Worship resources for July 9, based on I Peter 2:9-10.
- Inspirational reflections from MC Canada leaders, which touch on themes such as claiming ministerial office (Sven Eriksson), practising a “living legacy” by living out the promises of our baptism (Dave Bergen), and choosing as churches to “postpone pessimism until times get better... The resurrection of Jesus is a key sign that we can do this” (Jack Suderman).

Mennonite Church Manitoba

Pastoral updates

Crystal City Mennonite Church and Trinity Mennonite Church of Mather have called Erin Morash to be their pastor beginning this September.

“This idea of working together is a new concept in Manitoba,” says John Klassen, director of Leadership Ministries for Mennonite Church Manitoba. “It is an answer for some of our churches in this position who cannot afford a full-time pastor.”

Steinbach Mennonite Church has called Sonya Friesen to serve as three-quarter-time associate/family ministries pastor beginning August 2006.

Prayers are requested for the additional 11 openings for pastors in MC Manitoba churches.

Camps with Meaning ups number of beds

Due to high demand, Camps with Meaning has increased the number of beds at each of the three camps, expanding the maximum capacity for campers on selected popular weeks.

Education Ministries and Evangelism and Service Ministries, together with Springfield Heights Mennonite Church in Winnipeg, will be providing a week of summer camp to the communities of Matheson Island and Pine Dock. The bulk of the staff for this program will come from the Springfield Heights Mennonite Church youth group under the leadership of youth pastor Kyle Penner. This camp will take place July 10 to 14 with about 25 to 30 children in attendance.

IMPACT update

MC Manitoba pastors participating in the inaugural IMPACT (International Mennonite Pastors Coming Together) sessions are John Braun from Charleswood Mennonite Church, Albert Durksen from North Kildonan Mennonite Church, Norm Dyck from Graysville Mennonite Church, Marla Langelotz from Sargent Avenue Mennonite Church, Rick Neufeld from Altona Bergthaler Mennonite Church, and Karen Schellenberg from Portage Mennonite Church. They will be working with visiting pastors from Chile, Cuba, Paraguay, Brazil and Spain, in the first rotation of this program that will take place the first two weeks of June.

Mennonite Church Saskatchewan

Retiring RJC principal to be acknowledged

After 33 years of involvement at Rosthern Junior College, the last 18 as principal, Erwin Tiessen will be honoured over seven days in May and June before he retires from the school.

Officially dubbed Erwin Tiessen Week, May 29 to June 2 will include several events, including the first ever 33-kilometre triathlon, which is being run to celebrate each year of Tiessen’s work at the school. After securing pledges, students will team up to cover the total number of kilometres with a combination of five different sports—swimming, running, rollerblading, skateboarding or biking.

“This team-based friendly competition is a way to recognize Erwin, have fun and raise money for a bursary fund being established in Erwin and Ruth Tiessen’s name,” states the RJC college newsletter.

Prior to that, a banquet to honour the Tiessens and their family will be held on May 27 at the college.

For Alberta supporters, a chance for the wider Mennonite community to recognize Tiessen’s contribution will come in the form of a coffee and dessert evening at Foothills Mennonite Church in Calgary on May 18.

Mennonite Church Alberta

Two churches awaiting interns

First Mennonite Church in Edmonton and Trinity Mennonite Church in Calgary are looking forward to the arrival of student pastoral interns from Canadian Mennonite University.

Katherine Krehbiel of Goessel, Kan., will be interning at First Mennonite from May to July. She is considering seminary studies at Associated Mennonite Biblical Seminary for the fall.

Ryan Klassen of Sanford, Man., will be at Trinity from May to August, and is looking at the possibility of remaining in Calgary to work once his internship is finished.

Duties of summer interns are coordinated by the hosting congregation and may include preaching, worship leading, visitation, meeting attendance, chaplaincy work at Camp Valaqua, or any other pastoral ministry task the student wishes to explore. The internships benefit students by receiving opportunities and supervision while they explore the possibility of pastoral ministry. Hosting congregations benefit from the new perspectives, ideas and energy that a recent Bible student brings into the fellowship.

Calgary First Mennonite Church has benefited from the internship of Kristen Harms

during the 2006 school year. Harms, a member of the congregation and a music major at Rocky Mountain College, works 10 hours per week to provide direction and focus for the church's music ministry. The congregation saw Harms' internship as a way they could encourage her in leadership and help her to explore gifts in ministry while also strengthening the church.

Mennonite Church British Columbia

Conference service opportunities

Openings still exist on the following committees of

Mennonite Church B.C.:

- Church Ministries—two vacancies.
- Finance—two vacancies.
- Evangelism and Church Development—two vacancies.
- Nominations—four vacancies.
- Camp Squeah—three vacancies.
- Columbia Bible College—one vacancy.

Suggestions for persons to fill any of these positions may be forwarded to Peter Sawatzky at 604-850-8040 or phs@telus.net.

Say 'yes' to calendar for seniors

What does Jesus' abundant life look like for seniors? That

question will be explored at an aging seminar for seniors in Abbotsford in May, entitled "Say yes to the calendar: Aging and mortality." The sessions, led by Dr. and Mrs. John Neufeld, will be in two languages.

German sessions are on:

- May 15 at Eben-Ezer Mennonite, 10 a.m.;
- May 16 at Clearbrook Mennonite Church, 10 a.m.;

and,

- May 17 at King Road MB Church, 10:00 a.m.

English sessions are on:

- May 14 at Bakerview MB Church, 10 a.m.;
- May 21 at Bakerview MB Church, 10 a.m.

The sessions are sponsored by MC B.C. and the hosting

churches. For more information, e-mail eemc@telus.net or phone 604-850-8422.

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.

SVEN ERIKSSON



From our leaders

In many ways I was shaped by the '60s. Like many in my demographic, I like folk music and Volkswagen vans. Those of us who were shaped by this turbulent era also tend to respond with significant levels of cynicism to the practice of ordination to a ministerial office and pastoral authority in the church.

The '60s and '70s also saw a widespread revitalization of lay ministry. This awakening of "the laity" wonderfully empowered us but it also led many of us to devalue the idea of pastoral office and to question its authority.

It was not until I was well into my 40s that I was ready to embrace ordination to the pastoral office. Then the good people of Peace Mennonite Church in Richmond, B.C., "lashed me to the mast," as Eugene Peterson described ordination, so that the wind and waves of congregational life would not sweep me overboard.

The reluctant ambivalence around ordination and ministerial office that many of us have had—or still have—spills over into how we relate to current ministerial leadership. Pastors are to work exclusively from the consensus that the congregation presents.

Some use the concept of "the priesthood of all believers" to deconstruct the authority of ministerial office, especially when our pastors initiate new ideas. Adding to this reluctance to embrace authority is the fallout from the too-wide experience of ecclesial power abuse. As a result, many practise "a ministerial-office-weakened polity" that is as flat as the proverbial prairies, and transforming leadership is stifled and the church is disempowered.

Lashed to the mast

Our polity should affirm the conferring of ministerial authority.

I propose we rethink some foundational values about ministerial office:

- Jesus commissioned the disciples with authority to lead and minister: "All authority in heaven and earth has been given to me. Go therefore and make disciples..." (Matthew 28:18).

- Our polity should affirm the conferring of ministerial authority. "The authority for ministry in the New Testament is rooted in Jesus Christ, who received it from God and who conferred it upon those in ministry by the Holy Spirit in the church" (*A Mennonite Polity for Ministerial Leadership*, page 22).

- "Office" is a representational role the pastor fulfills on behalf of the church. Authority is accorded the position, not the person. By implication, the office is always larger than the person.

- Congregational members are to faithfully support the pastors they have ordained, honour their leadership and work closely with them in discerning God's leading for their congregations.

Pastors, claim your ministerial office. Embrace it. Not because you are ever fully qualified for the office and the overwhelming expectations that come with it, but because you have the high privilege of being called by God and God's people to offer pastoral leadership, and because the Holy Spirit will continue to equip you for the tasks of the ministerial office.

Sven Eriksson is MC Canada's denominational minister. The article originally appeared in the May issue of Equipping.

May 13 is World Fair Trade Day

New Hamburg, Ont.—May 13 is celebrated around the globe as World Fair Trade Day—a time for honouring the achievements that fair trade organizations have made in strengthening international development. On this day, Ten Thousand Villages stores across Canada invite community members to join them as they mark the day with activities for kids, fair trade sampling, special draws and more!

Purchasing fair trade products—coffee, jewellery and handicrafts for the home—offers increased support to farmers and artisans in places such as Bangladesh, Uganda and Haiti, by providing much needed income. As a result, their children can go to school and their families are healthier.

Around the world, thousands of people are working together to build community and change lives through fair trade. On May 13, World Fair Trade Day events will take place in more than 60 countries, as well as across Canada. For a complete listing of store locations and World Fair Trade Day events, visit www.TenThousandVillages.ca.—Ten Thousand Villages release

Calendar

British Columbia

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.

May 27: Black Creek MCC Relief Sale, Black Creek Community Hall.

June 1: MEI graduation ceremony.

June 3: MC B.C. special delegate sessions. Location TBA.

Sept. 15-16: Central Fraser Valley MCC Relief Sale, Auction and Festival, Tradex Exhibition Centre, Abbotsford.

Sept. 30: Mennonite Fall Fair, Prince George Civic Centre.

Alberta

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: Camp Valaqua fellowship banquet fundraiser. RSVP by calling 403-637-2510 or e-mailing manager@campvalaqua.com.

June 3: Annual Camp Valaqua hike-a-thon to raise funds for a new lodge roof and a future staff residence. Hike the Nihahi Ridge near Elbow Falls. Call 403-637-2510 to register.

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

July 4-7: MC Canada annual assembly in Edmonton.

June 9: Book launch of *The North End Lives: A Journey Through Poverty Territory* by Hugo Neufeld at Holyrood Mennonite Church, Edmonton, 7:30 p.m.

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

Aug. 26-27: Bluesky Mennonite Church 50th anniversary celebrations.

Saskatchewan

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

May 27: Tribute to Erwin Thiessen at RJC. To reserve a seat, e-mail office@rjc.sk.ca.

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

May 31: Erwin Thiessen 33-kilometre triathlon fundraiser for RJC.

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

June 4: Shekinah Retreat Centre triathlon.

June 4-6: MC Saskatchewan pastor-spouse retreat at Camp Elim.

June 9-10: MCC Relief Sale and Quilt Auction in Saskatoon.

June 17: Ultimate Adventure seniors retreat, banquet and carnival at Youth Farm Bible Camp.

Manitoba

May 17: Westgate Mennonite Collegiate work day.

May 17-June 6: “Passing on the Comfort” quilt exhibit—Mennonite Heritage Village, Steinbach (17-24); Winkler Berghaler Mennonite Church (26-28); CMU, Winnipeg (2-6).

May 19-21: Workathon at Camp Moose Lake.

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

May 26-28: Birding retreat at Camp Koinonia.

May 28: “A Mozart Celebration” featuring the Winnipeg Chamber Music Society at Buhler Hall, MCI, Gretna.

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 11: Eden Foundation and Big Brothers/Big Sisters charity golf tournament, Winkler Golf Course, 1:30 p.m. tee-off. To register, call 204-325-5355 or e-mail edenfdn@valleycable.com.

June 16-17: MCC Winnipeg Festival and Relief Sale at CMU.

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

June 24: Camp Koinonia fundraising golf tournament at Winkler Golf Course.

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.

Sept. 17: Westgate alumni and friends golf tournament at Bridges Golf Course, Starbuck.

Oct. 9: Morden Mennonite Church 75th anniversary celebration.

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

May 13: Coffee house in support of Student Open Circles, 7:30 p.m., at Hamilton Mennonite Church. Performers include the African group One Voice and Hope Rising, among others.

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

May 13: Springfest at Niagara United Mennonite Church, Niagara-on-the-Lake, 10 a.m. to 2 p.m. Auction, barbecue, baked goods, garden centre, family entertainment and more. Rain or shine.

May 15: Administrator's Day for church administrators and secretaries, First Mennonite Church, Kitchener. Keynote speaker: Elizabeth Klassen. Theme: "A role like none other."

May 15,16: Annual seniors spring retreat at Hidden Acres Mennonite Camp. Choose to attend either day. Resource people: Randy and Anita Lebold, missionaries to Indonesia with Wycliffe Bible Translators. To register, e-mail info@hiddenacres.ca.

May 20: Hamilton Welcome Inn Community Centre garage/plant/bake sale and

open house, 8 a.m. to 2 p.m. For more information, call 905-525-5824.

May 28: House of Doc in concert at the Elora Legion hall, 7:30 p.m., Tickets available by calling 519-741-8224.

June 11: Peach Pickers concert at Zurich Mennonite Church, 2:30 p.m.

June 13: Hidden Acres Camp annual chicken barbecue, 5:30 to 8 p.m. For advance tickets, call 519-625-8602.

June 30-July 2: Hidden Acres Camp family camping weekend. To book, e-mail info@hiddenacres.ca.

July 2: Truckers Sunday with Transport for Christ at Milverton Mennonite Fellowship. Truck parade, worship services for all ages, and a barbecue lunch. Call 519-595-8762 for more information.

July 14-16: Shantz family reunion in New Hamburg. Activities include local tours, storytelling, a pie and ice cream social, and a thanksgiving worship service. For more information, visit www.christianrshantz.ca or e-mail Ralph Shantz at rdshantz@golden.net.

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.

June 10-12: Mennonite graduate student conference,

AMBS, Elkhart, Ind. Papers from a variety of disciplines will be presented on the topic of "exclusion." Travel bursaries available. For more information, visit grebel.uwaterloo.ca/tmtc and follow the "news and events" link.

June 11-18: Shenandoah Valley Bach Festival at Eastern Mennonite University, Harrisonburg, Va. For concert and more information, visit www.emu.edu/bach.

Oct. 26: Mennonite/s Writing: Beyond Borders conference, Bluffton University, Ohio. Keynote speaker: Kathleen Norris. Submissions of Mennonite writing sought. For details, visit: www.bluffton.edu/eng/conference/.

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

Subscriber services 

How to subscribe:

- Individuals who attend churches that are part of Mennonite Church Canada or one of its five area churches can subscribe through our Every Home Plan (paid for by your church giving and CM's own fundraising). Please contact your church office to be added to the list.
- Personal subscriptions are also available to anyone. A one-year subscription (24 issues) is \$36.00 plus \$2.52 GST in Canada, \$53.50 (Can.) to the USA, and \$73.00 (Can.) for elsewhere. Two-year and group subscriptions are also available.

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 Phone: 519-884-3810 Toll-free: 1-800-378-2524 ext. 221
 Fax: 519-884-3331 E-mail: office@canadianmennonite.org

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Issue

May 29
(Focus on Seniors)
 June 12
 June 26
 July 10
 July 31
(Three-week cycle)
 Aug. 21
(Three-week cycle)

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 July 18
 Aug. 8

Contact:

Barbara Burkholder, advertising representative
 1-800-316-4052 / advert@canadianmennonite.org

New brief

Tanzanian Mennonites respond to drought

A Tanzanian Mennonite congregation is providing food to about 2,000 people in drought-stricken central Tanzania with support from Mennonite Central Committee (MCC). Iringa Road Church, a Mennonite congregation in Dodoma, Tanzania's new capi-

tal, is distributing nearly 22 tonnes of corn and 5.5 tonnes of beans to poor households in the surrounding region. Lack of rain has caused food shortages in central Tanzania and other parts of East Africa in recent months. MCC is providing \$13,400 to purchase food in Dodoma and pay for transportation. Iringa Road Church is covering other expenses, such as feeding volunteers. —MCC release

Employment opportunities

West Abbotsford Mennonite Church is a smaller, outreach-oriented church. We are excited about the ministry opportunities God is placing before us. We are inviting applications for the position of

ASSOCIATE PASTOR

and are looking for an individual with gifting in a number of the following areas: discipling new believers; Young Adult ministry and leadership training; mentoring established believers in gift discernment and outreach ministry; involvement in worship ministry; and resourcing Care Group leaders.

The anticipated starting time is late summer 2006. Please send a cover letter and resume to:

West Abbotsford Mennonite Church
Attention: Search Committee
31216 King Road, Abbotsford, BC V2T 6C2
Email: mail@westabbotsford.com



TEACHING OPPORTUNITY

MEI is a growing independent K-12 school system with over 1600 students. Successful candidates must possess valid BC College of Teachers certification and be dedicated to Christian Education.

Applications are invited for the following temporary teaching position available September 1, 2006

1 FTE MUSIC TEACHER- ELEMENTARY
 Maternity leave (Sept 06 – Apr 07)

- Teach K – Grade 5 music.
- Choir Grades 3- 5.
- French 5.
- Familiarity with Orff program an asset.
- Plan and prepare for school concerts.

Note: only short-listed candidates will be contacted.

Submit resume, references, statement of faith and transcripts by Friday, May 12, 2006 to:

Peter Froese, Superintendent
4081 Clearbrook Road, Abbotsford, BC V4X 2M8
Fax: 1-604-859-9206
Email: hdyck@meisoc.com www.meisoc.com



Stewardship Consultant

Mennonite Foundation of Canada (MFC) is a charitable foundation serving seven Anabaptist church conferences across Canada. MFC is seeking a second full-time stewardship consultant to work out of its Kitchener, Ontario office. This person will provide charitable gift and estate planning services and promote biblical stewardship of financial resources in Ontario and Eastern Canada.

The successful candidate will:

- Communicate effectively with individuals and have an aptitude for presenting in a variety of group settings
- Have a good understanding of charitable gift and estate planning
- Be creative, organized, and self-motivated
- Support MFC's stewardship mission by integrating faith and career
- Be willing and able to contribute as part of an inter-dependent staff team.

The successful candidate must be a member of one of MFC's seven participating conferences.

Submit applications by May 31, 2006 to:
 Erwin Warkentin, General Manager
 12-1325 Markham Rd, Winnipeg, MB R3T 4J6
 1-800-772-3257 fax: 204-488-1986
 e-mail: ewarkentin@mennofoundation.ca
 www.mennofoundation.ca

Rosthern Mennonite Church is excited that their current youth pastor has decided to pursue further ministry studies. We are seeking a new

FULL-TIME YOUTH PASTOR

to begin about the end of August, or at a time mutually agreed upon. We are a congregation of some 200 active members, with a large and active junior and senior youth program. To find out more about this position, please contact:

Jim Epp, Search Committee Chair
c/o Rosthern Mennonite Church
Box 519, Rosthern, SK S0K 3R0
Phone: 306-232-5577
E-mail: rosthernmc@sasktel.net

Applications will close May 15.

Connexus (Korea Anabaptist Center ministry) seeks
ENGLISH CONVERSATION TEACHERS

Opportunity for Christians with university degrees to learn, serve, teach, travel, earn and make friends! For more information, visit www.connexus.co.kr/english.

Mennonite Church Canada invites applications for the position of

**EASTERN DIRECTOR OF RESOURCE DEVELOPMENT
(.25 FTE)**

Mennonite Church Canada is a dynamic and exciting place to work and serve, where the team players are enthusiastic and energetic, and strive to put their faith into practice. This position, preferably located in the Kitchener-Waterloo region, participates in the mandate given to Support Services to support Christian Formation and Christian Witness with administrative services to enable these programs of the church to do their work efficiently and effectively.

The successful candidate's activities will result in financial, prayer, promotion and volunteer support for the ministries of Mennonite Church Canada. Some travel within Canada is required. Duties commence in summer 2006.

All staff are expected to exhibit a personal faith commitment to Christ as Saviour and Lord, uphold the Confession of Faith in a Mennonite Perspective, and the vision of Mennonite Church Canada as a missional church. For a list of qualifications and responsibility areas for this position, see the job description posted at www.mennonitechurch.ca/getinvolved/jobs/.

A letter of intent and a resume, or any inquiries or nominations, can be directed to:

**Kirsten Schroeder, Director, Human Resources
Mennonite Church Canada
600 Shaftesbury Blvd., Winnipeg MB R3P 0M4
Phone: 204-888-6781; toll-free 1-866-888-6785
E-mail: kschroeder@mennonitechurch.ca**

Application processing will begin May 19th.

Rosthern Mennonite Church in Rosthern, Sask., invites applications for the position of

FULL-TIME LEAD PASTOR

We are an older established congregation of about 200 members. We are looking for someone who has gifts in preaching, administration, discipling and pastoral care. A commitment to Anabaptist/Mennonite theology is important to us.

Our pastor, together with the congregation, will seek ways in which we can engage the community and world in which we live with the reconciling Gospel of Jesus Christ. Community involvement, visitation and participation in conference activities are desired. Preferred starting date is Sept 1/2006.

Contact:

**Ted Janzen
Phone: 306-232-5619; Email: tbjanzen@sasktel.net
Jerry Buhler
Phone: 306-249-4844; Email: jerry@mcsask.ca**

Petitcodiac Mennonite Church is looking for at least 2 couples to work with the Ten Thousand Villages program in Petitcodiac, N.B., for the fall 2006 season. Full-time responsibilities include working in the warehouse during the week and traveling to Festival Sale locations throughout Atlantic Canada on the weekends. For a detailed job description contact:

**Carolyn Nance, SOOP/MCC short-term coordinator
Phone: 204-261-6381; E-mail soop@mennonitecc.ca**

Canadian Mennonite

ADVERTISING REPRESENTATIVE

Canadian Mennonite is seeking an approximately .4 FTE Advertising Representative for the bi-weekly magazine. Pay is a negotiable combination of commission and salary, plus expenses. The majority of work can be done from home if desired. Resumes will be considered starting April 26, with the position starting June 28.

This person is responsible for managing, caring for and growing Canadian Mennonite's advertising base. Specific tasks include providing excellent service to advertisers; developing and carrying out ad marketing campaigns; responding to ad inquiries; organizing the production of ads from development through to print and/or online publication; growing our advertising base; and working with the publisher to develop our overall advertising business plan.

Applicants should be self-motivated idea people with strong sales and communication skills; the ability to understand customer needs and match our offerings to these; support Canadian Mennonite's ministry and mission; and be able to work independently. Come and serve the wider church in this exciting way!

Direct inquiries and applications to:

**Tim Miller Dyck, Editor and Publisher, Canadian Mennonite
490 Dutton Dr., Unit C5, Waterloo, ON N2L 6H7
Phone: 1-800-378-2524, x225
E-mail: editor@canadianmennonite.org**

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:

**Blumenort Mennonite Church Search Committee
c/o Blumenort Mennonite Church
Box 457 Gretna, MB R0V0V0
Phone: 204-362-2223 or 204-829-3625
E-mail: praland@mts.net**

Wanted

Book Wanted: **The Wideman Family in Canada & United States: A Genealogical Record 1803-1955**, by Norman E. Wideman and Enoch Martin Wideman. Contact Margaret Sherk, RR1, Elora, ON N0B 1S0, 519-846-5197, mrsherk@sympatico.ca.

For rent

Student housing in **Montreal**, located within walking distance of McGill and an easy commute to Concordia. Experience community living and social action in a Christian & Peace church context. www.residencema.ca; experience@maisondelamitie.ca; 514-843-4356.

Resurrection Blessings

In just-spring*
as Sunday morning
prairie sunshine warms ice-
glazed pools of glistening water
at Bethesda
my mother's scattered children
gather to celebrate her 90th

And she, whose mind
now mainly slumbers
(muted and entombed by the
deadening doom of Alzheimers)
rose 'specially
for that grand occasion:

dispensing smiles and kisses
offering murmurs of affection
and tucking into birthday cake
while coloured streamers,
bright balloons and
bursts of laughter
blossom in the air around her

throughout the afternoon
she singles out her younger grandchildren
and gives them personal blessings:

stroking, stroking Jenna's hands
for more than half an hour
and whispering softly in Paul's ear:

"God will bless you
with a special blessing
—to share and to love—
which is the most important"

Then,
as the evening shadows gather
my mother speaks again
back in her quiet chamber:
"I haven't had a day like this
for a such a long, long time"

While I, with tears,
give thanks for resurrection.

** The first line was inspired by an E.E. Cummings' poem, "In Just-spring..." which speaks of the world being "mud-luscious" and "puddle-wonderful."*

—Leona Dueck Penner

The poet is Canadian Mennonite's national correspondent. Coming as Mother's Day does during the Easter season, Canadian Mennonite offers this poem to mothers everywhere, spiritual descendants of those women who were the first witnesses to Christ's resurrection.

