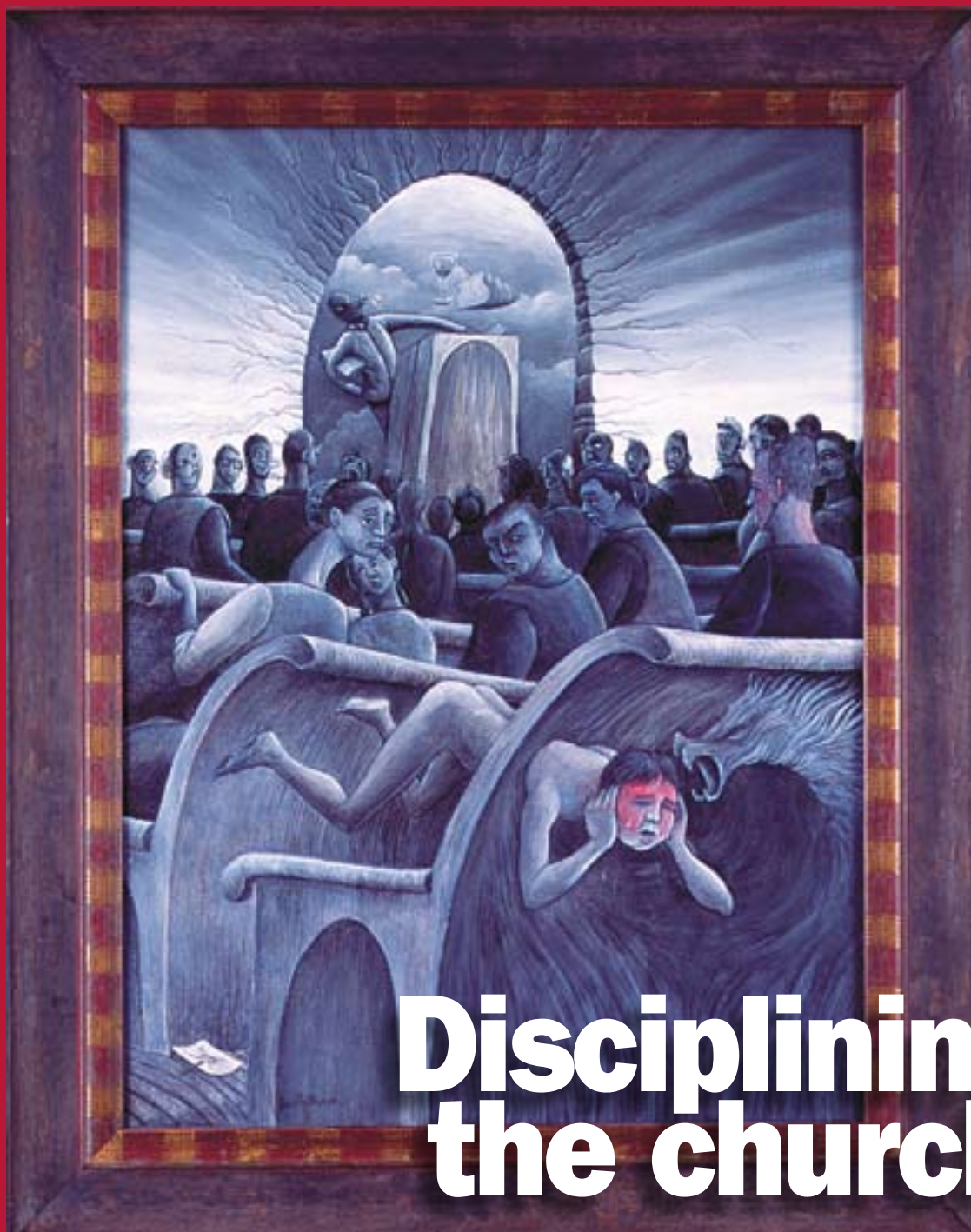


CANADIAN  
**Mennonite**

**May 15, 2006**  
Volume 10, Number 10



**Disciplining  
the church**

## We need church discipline

**C**hurch discipline is the focus for this issue of *Canadian Mennonite*. Mennonite churches are deeply uncertain over how and when to practise church discipline. “We don’t know where to stop. Sometimes we don’t know where to start,” says my colleague Maurice Martin, a long-time MC Eastern Canada pastor.

Why is church discipline seen as suspect? Our culture tells us that each of us has to fight to protect our individual rights. Distrust of authority and authority figures is widespread. Moral relativism says that whether something is good or bad depends on our own individual life situations. Who has the right to judge under these circumstances?

Past experiences of church discipline also have left their scars. For example, one practice out of our history required disciplined members to stand before the church and publicly confess the specifics of their sins before they could take communion. Turning discipline into a public peep show should have shamed those asking for it as much as it did those made to do it.

However, to leave discipline behind as a leftover from a less enlightened age is a major error in understanding what the church is and how it should work. Church discipline is necessary for both our shared and individual spiritual health. “Like with many other things, our pendulum swings from extreme to extreme, rather than finding a healthy centre,” said John Klassen, MC Manitoba director of Leadership Ministries. “Our response to ‘bad’ church discipline is to move to a place where we avoid it altogether. Since when is the opposite of ‘bad,’ ‘no’?”

Early Anabaptists considered discipline as important to the health of their churches as adult baptism and sharing in

communion. They understood discipline to be a part of the larger practice of discipleship.

Anabaptist historian Arnold Snyder has argued that Anabaptists wanted to extend the lifestyle demands of community discipline and sacrifice, which the Catholic Church placed on its monks and nuns, to everyone in the church. In fact, the “confession of faith” that created the church, the 1527 Schleithem Confession, was largely written by a former Benedictine monk and was considered so strict that Protestant church father Martin Luther called our early church a “new monkey.” Our concept of church as a committed, accountable community of disciples is one of the great gifts that we bring to the wider church.

We must not leave behind those early convictions. Our spiritual ancestors were saying that belonging to a church meant a lot more than Sunday morning faith. Being a disciple means seeking greater faithfulness in every part of daily life. Submitting to the ongoing instruction and correction of our faith community is an essential part of this process.

The goal of church discipline is to enable the return to a right relationship with God and a restoration of fellowship. In cases of disagreement, the right course is to seek to convince the larger body of one’s views but also continue to submit to the authority of that larger body. We are not the church as individuals; we are only the church together. The whole church continues to depend on the Holy Spirit to lead it in spirit and in truth.

Sadly, there will be cases where there is a persistent, determined divergence from teachings that the larger church identifies as central to the faith. In these cases, it is necessary to formally recognize that separation has occurred, while still working for a future return to fellowship.

—**Tim Miller Dyck**

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

**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

**Please send all material to be considered for publication as follows:**

**General submission address:** submit@canadianmennonite.org  
**Letters to the Editor:** letters@canadianmennonite.org  
**Calendar announcements:** calendar@canadianmennonite.org  
**Transitions announcements:** transitions@canadianmennonite.org  
 Material can also be sent “Attn: Submissions/Letter to the Editor/Calendar/Transitions” by postal mail or fax to our head office.

**Editorial Staff:** **Tim Miller Dyck**, Editor/Publisher, editor@canadianmennonite.org;

Please contact Lisa Jacky at office@canadianmennonite.org or x221 for subscriptions and address changes. A mail-in subscription order form is in the Tomorrow section. **Postmaster:** Send returns to head office. We acknowledge the financial assistance of the Government of Canada through the Publications Assistance Program toward our mailing costs (PAP Reg. No. 09613, Agreement No. 40063104). ISSN 1480-042X

CANADIAN  
**Mennonite**

**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](http://www.canadianmennonite.org) on the Thursday before the issue date. So you can check out the May 29 issue by May 25.

**Cover: 'Excommunication: The Trickle Down Effect,' 16x12, 2002, oil on canvas, by Don Swartzentruber, Winona Lake, Ind. See 'church discipline' articles on pages 2 and 11 to 16.**

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Elkhart, Ind.

## Youth ministry needs divine passion

**P**assion—Latin, *passio*, “to suffer”; to submit, to undergo an experience, to be completely affected or overcome.

Ever since attending the Youth Ministry Symposium at Associated Mennonite Biblical Seminary (AMBS) in March, my soul and mind have been fixated on the Passion of Christ.

The symposium—sponsored jointly by AMBS, Canadian Mennonite University and Goshen College—brought Kenda Creasy Dean, author of *Practicing Passion: Youth and the Quest for a Passionate Church*, together with Mennonite leaders of youths from all over North America, to reflect on what an Anabaptist theology of youth ministry might look like. The symposium was an attempt to answer—in an Anabaptist way—the question she poses in her book, “If adolescents and Christianity are both so full of passion, then why aren’t young people flocking to church?”

Relying on results from the National Study of Youth and Religion, she challenged mainline Protestant churches (including Mennonites) about their inability to pass on a passionate faith to their youths. These findings suggest that most churches preach a “moralistic, therapeutic deism”; that is, a God who teaches people how to be nice to others and to feel good about themselves.

But where is the suffering love of Christ on the cross? We speak much about the compassion of Christ and how we are to live like him, but we neglect the passion of Christ, his sacrificial love. Another way of saying this is that we focus so much of our attention on ethics, discipleship and right living that we often neglect God’s divine passion.

Dean noted three important aspects of divine passion:

- Fidelity—a God who we experience as “being there” for us;



AMBS photo

**Youth ministry leaders from Canada and the U.S. attended a symposium this spring at Associated Mennonite Biblical Seminary to reflect on what an Anabaptist theology of youth ministry might look like.**

- Transcendence—a God we experience as “moving us” beyond ourselves into a larger story; and,
- Communion—a God we experience as “knowing us intimately,” which we should consider as we move towards a Mennonite theology of youth ministry.

Noting that many youths are “incredibly inarticulate” about religion, leaders were challenged to discover a new “language” or “grammar of faith” that will connect youths with the immensity of God’s suffering love. Since the symposium I have reflected that, at different times throughout history, different “languages” have been used to link people with God’s passion. Before the Bible was available in the language of the people, and when Mass was done in Latin, stained glass windows were the language used to connect people with God.

So what is the “grammar” that works today? In a culture and media that continually manipulates us (*The Matrix* trilogy portrayed this well), I wonder if the language of “freedom” and “liberty” have power to convey

what God has done for us. I am sure that whatever faith language we use, it will be context-specific.

I left feeling that the symposium was the tip of the iceberg; we had really just scratched the surface of what an Anabaptist theology of youth ministry might look like. The consensus was that this is just the beginning and that further discussions must include more than those working with youths. Another observation of the study reaffirms what we have known for a while—the faith of our youths mirrors their parents. Finding answers to an Anabaptist approach to youth ministry and to Dean’s question is what the church must grapple with.

My soul has indeed been touched by all this talk about the passion of God through Jesus Christ. I believe that youth ministry—and the church’s entire ministry—would do well to connect in a deeper way with the passion of God. Perhaps we need a few more Good Friday and Easter moments throughout the year!

—Reynold Friesen

*The author is associate pastor of youth and young adults at Bethel Mennonite Church, Winnipeg.*

the young prophets

Waterloo, Ont.

## PeaceWorks: Embodying Conrad Grebel's spirit and values

**D**eemed a “visionary leader” by Conrad Grebel’s Alumni Committee, Nolan Andres has received Conrad Grebel University College’s 2006 Distinguished Alumni Service Award. The award was established in 2002 to recognize former Grebel students who have, in some notable way, demonstrated the ideals and purposes of the college by making a unique contribution to the church, community, nation or world that is significant and worthy of recognition.

Andres established PeaceWorks, a computer consulting firm, in 1995, when he was still a student at the University of Waterloo. By the time he graduated with his master of mathematics degree in computer science and a diploma in peace and conflict studies in 1998, he already had several people working at his company. PeaceWorks currently employs a number of Grebel alumni, including Paul Janzen, Jason Hildebrand, Matthew Wiebe, John Goerzen-Shead and Clayton Grassick.

Working from offices both in Waterloo and Winnipeg, PeaceWorks uses a sliding fee scale; clients able to pay more effectively subsidize those with fewer monetary resources. Current not-for-profit clients include Mennonite Central Committee Ontario, Mennonite Church Eastern Canada, Conrad Grebel University College, Ten Thousand Villages Canada and Mennonite Economic Development Associates. Among PeaceWorks’ for-profit clients are Blue North Strategies, Sutherland-Schultz, Edward R. Good Funeral Home and Peter Etril Snyder Gallery.

“There are many people dedicated to making a positive difference in this

world,” states PeaceWorks’ vision statement. “Our company is dedicated to supporting and empowering their efforts by providing affordable computer solutions to the non-profit sector and to small business.... We believe that justice is better defined in terms of the things that people need. From this definition, situations like homelessness, poverty, racism, exploitation, abuse and many others become issues of justice. This type of justice is often referred to as ‘social justice,’ and it is to organizations that promote this type of justice that we dedicate our efforts.”

“The values of PeaceWorks, and Andres in particular, reflect core faith and social values that Grebel stands for,” wrote Grebel’s Alumni Committee in its recommendation. “Andres,



**Conrad Grebel president Henry Paetkau congratulates Nolan Andres, the college’s 2006 Distinguished Alumni Award-winner.**

along with the other members of PeaceWorks, have found a way to embody the spirit and values of Grebel in a technical world. PeaceWorks is a young company, but they have already distinguished themselves in their work and their vision to empower organizations to make the world a more just place.”

In presenting him with the award, Grebel president Henry Paetkau said, “Nolan Andres has found an innovative way of integrating his personal values of justice and equality with his

computer science training. Through PeaceWorks, he and his colleagues are applying these values and their skills successfully in the highly competitive business world of computer technology. Nolan is an inspiration for Grebel students who are making similar choices about how to express their faith in the workplace.”

“It’s a truly humbling honour,” said Andres when he learned about the award. “I’m honoured to be in the company of those who have already received this award, and I’m humbled by the list of people who have not yet received it.”

Andres also expressed surprise in the decision, likening it to being congratulated for running the first five or 10 kilometres of a marathon. “But mostly, what it means to me is that

Grebel stands with me, with my family, with PeaceWorks,” he said. “In the end, we’re on the same path, and I’m reassured by the fact that this award exists to emphasize these connections.”

While Andres was a student, he was very active at Grebel. He was a resident for five terms between 1993 and 1995, as well as an associate the next year. After he married Margaret Massey, they served as senior residents at the college from 1996 to 1998. Sports like co-rec hockey, volleyball and Ultimate Frisbee took up his days, as well as activities such as the peace committee and chapel choir. Andres also ran “the Pop Shop” for a number of terms with *Canadian Mennonite* editor/publisher Tim Miller Dyck and donated the profits to charity.

In addition to being busy with PeaceWorks, Andres is the proud father of two children, an active member at Waterloo North Mennonite Church and a founding member of DaCapo Singers. He fills his time with “family stuff” like playing with the kids, helping with home schooling, camping and home renovations. When he has a spare moment, he still plays hockey and Ultimate Frisbee.

—Conrad Grebel release by **Jennifer Konkle**

Winnipeg

## Of This Earth: Rudy Wiebe reflects on life, faith and writing

**R**udy Wiebe has never understood why so many Mennonite authors seem to think they have to leave the church in order to be writers.

"It's a profound fallacy to think that thoughtful and imaginative people can't be Christians," Wiebe told about 80 people who came to hear him speak about life, faith and writing at Canadian Mennonite University (CMU) on April 21 as part of commencement weekend activities. "Jesus was a great storyteller."

Wiebe, who graduated from Mennonite Brethren Bible College in 1962, said that religion had played a positive role in his life, noting that he has good memories of how the lay ministers in his boyhood home emphasized the goodness of God.

At the CMU event, held to mark the publication of his newest book, *Of This Earth: A Mennonite Boyhood in the Boreal Forest*, Wiebe talked about growing up in the mid-1930s to late 1940s in a pioneer community of Speedwell, Sask., home to about 200 Mennonite homesteaders who came to Canada as refugees from the former Soviet Union.

"I had the type of childhood that many Canadians lived, but that feels like ancient history to many younger people today," Wiebe said in an interview prior to the event. "We lived the same kind of pioneer life as people who had lived hundreds of years before. But in our case, it isn't ancient history—the creation of Canada on the western prairies isn't as far away as some would think."

As for being considered a "Mennonite writer," Wiebe said that it's "just part of who I am. I am also a western Canadian writer and a North American writer."

During a question and answer period, Wiebe talked about the negative reaction to his first book, *Peace Shall*

*Destroy Many*. "There is something very powerful about words," he said, noting that he had not anticipated the controversy that the book generated. Part of the problem, he said, was the leadership in Mennonite churches at the time was still in the hands of people who spoke German better than English, with the result that "they couldn't understand the nuances. In fiction, there is more going on than the surface words."

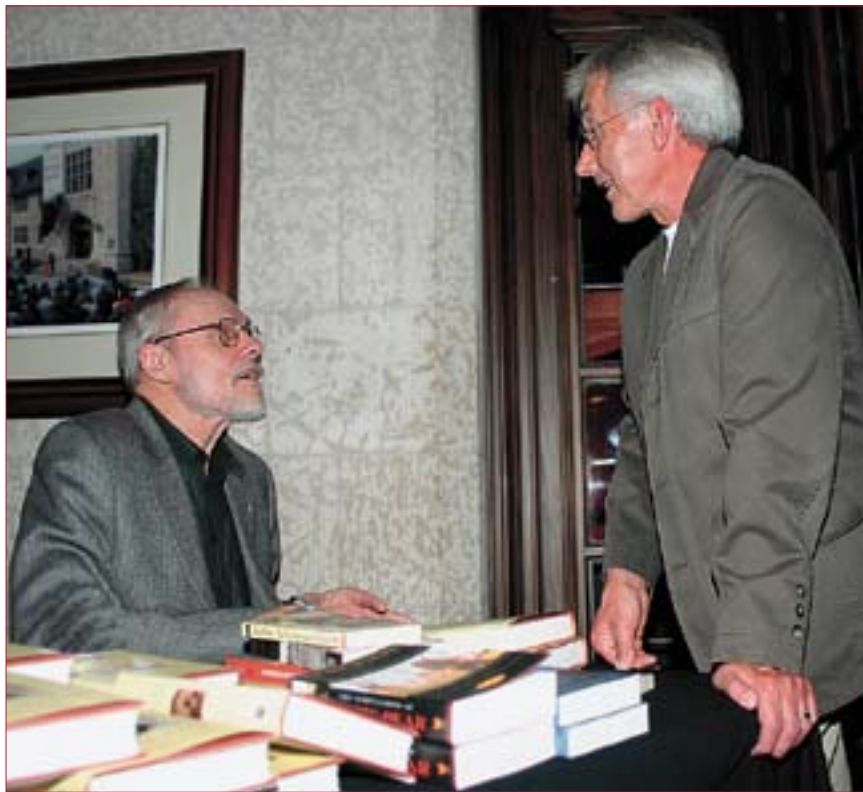
Wiebe also talked about the criticism that writers shouldn't include things that are negative in their books. "A lot of life isn't pretty," he said. "We struggle through it, and we struggle on."

Wiebe has known tragedy himself, including the suicide of his son. "There are things you can never resolve," he said. "Sometimes you have a damaged life, but God gives grace. You try to help others, even if you can't help yourself."

That grace comes from curious places, as he found out after surgery for cancer six months ago. He was later told by his wife that, after the operation, as he was drifting in and out of consciousness, he was humming the tune of an old hymn his parents had sung many years ago. "Something like that is almost instinctive, profoundly imbedded in our souls," he said.

—CMU release by **John Longhurst**

(See the June 12 issue of *Canadian Mennonite* for an interview with Rudy Wiebe by national correspondent Leona Dueck Penner and a review of his latest book, *Of This Earth*. Ed.)



CMU photo by John Longhurst

**Author Rudy Wiebe signed copies of his new book, *Of This Earth: A Mennonite Boyhood in the Boreal Forest*, at Canadian Mennonite University last month.**

## Letters

### Sharing has place in Christian worship

In his InConversation article, “Thank you for sharing,” (*Canadian Mennonite*, April 3, page 10), Arthur Paul Boers bemoans the practice of personal sharing in worship. Further, he suggests that the Bible does not directly address this issue because, in his view, it represents a recent and alien development that threatens to take over our faith tradition.

Far from an innovation, sharing within worship goes at least as far back as the Psalms and their emergence in ancient Israel. While Boers draws on Paul to support his argument, the Psalter points in another direction.

The sharing elements Boers cautions against provide the bread and butter of the Psalms, which frequently clamour for healing from medical ailments (Psalms 6, 41), and one would be hard-pressed to find more one-sided explanations of conflictive situations than Psalm 109.

If one should avoid sharing “ethically questionable decisions” in worship, what do we make of the king’s thanksgiving for victory in battle (Psalm 18)? Or if luxuries are out of bounds, what do we do with Psalm 72 (a common lectionary reading during Advent)?

An important function of sharing, and even prayer, in the Psalter was precisely to publicly expose a wrong (Psalm 55), particularly important for those with no other means of protest. The use of prayer to shame, embarrass or even intimidate someone into changing their conduct is not uncommon in the Psalter (Psalms 6, 28, 59).

Public acknowledgement of answered prayer prompts thanks, and this public witness is itself often the sacrifice being offered or the vow being fulfilled (Psalms 56, 116). Such moments frequently culminate in calls for onlookers to praise the Lord or shout for joy, and thus function to encourage

**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.**

and exhort (Psalms 27, 31).

I suspect a bigger problem than sharing is our routine division of life into public and private spheres. I believe this to be a truly recent innovation, and one that permeates Boers’ article. Stated succinctly, Boers seeks to privatize sharing for the sake of public worship; the Psalms, however, do the opposite, by placing sharing within public liturgical contexts. Psalm 55 provides a particularly striking example.

To sum up, I believe it is a mistake for Boers to pit sharing against the gospel in light of the biblical evidence in the Psalms. Rather, seeking and witnessing to God’s action in our lives—sharing—forms an appropriate and important part of Christian worship, and one with deep biblical roots.  
—**Derek Suderman, Stouffville, Ont.**

### MCC might suffer from union with World Vision

Regarding World Vision and Mennonite Central Committee (MCC) joining forces (“Metzger new director of World Vision church relations,” *Canadian Mennonite*, Jan. 23, page 30), I am in agreement with W. Loewen’s letter in the April 17 issue (“Partnering with World Vision not desirable,” page 14).

Some questions to consider:

- Who is trying to raise their image?
- If World Vision uses MCC’s name in their fundraising campaigns, will MCC suffer financially?

I believe MCC has a solid reputation worldwide and that it should not be put in jeopardy.

—**J. Martens, Winnipeg**

### Mennonites unfairly targeting World Vision

Several letters over the past few issues have delighted in disparaging World Vision in comparison with Mennonite Central Committee (MCC) (in response to the Jan. 23 article, “Metzger new director of World Vision church relations,” page 30).

It is very small-minded for anyone to do that. World Vision is a highly effective organization that has great integrity—like MCC—in many of its activities. To purposely state negative innuendo because a Mennonite church member has chosen to work for the organization is shamefully weak.

World Vision is obviously a much larger organization than MCC. Because of its size, many delight in pointing out its failures. Just because they effectively generate many times more dollars out of the Mennonite community than does MCC is no reason to vent frustration upon the organization.

Instead, if you are so bothered by World Vision, why not give more to MCC? People give money to whatever organization is engaged in activities that express their concerns and passion for ministry. World Vision is one organization, just like MCC, that has captured the ideals, passion and ministry of a great many people. It should be applauded, not denigrated, for the highly effective work it does.

—**Ken Reddig, Winnipeg**

*(With these two letters, we bring to an end the discussion of the relationship between World Vision and the Mennonite Church and MCC. Ed.)*

## Fragile ideals in a less-than-ideal world

This morning, while washing last night's pots and pans, I mulled over the "CIM, conference prepare to part ways" article in *Canadian Mennonite* (Feb. 20, page 35).

I pondered issues around which, throughout our history, the conference, churches and families split apart—in this case, the issue of homosexuality. Should homosexually oriented individuals be accepted as full members in a church? Should these individuals, beyond being accepted as "full rights" members, be further allowed to hold office in any capacity and even provide leadership at various levels?

This is reality. Homosexual ori-

entation is not, I believe, God's ideal, as I understand the creation story in Genesis and other portions of Scripture referencing this issue. However, we are fallen from grace. We live in a "less-than-ideal" world.

God challenges us to live in this "less-than-ideal" world. Is there any ideal and pure way to deal with this issue? In its constitution, our conference has clearly shared the definition of the marriage relationship—that being between one man and one woman.

If this is the definition that is being questioned or threatened, we need—in order to be the conference—to uphold it and let churches choose whether or not they can agree with this statement of faith, and further, whether they can consider themselves members of the

conference. The larger church family has chosen to struggle with this issue and feel the pain of having to make a statement. We will continue to struggle with this issue, and new and old issues, as long as we live and move and have our being.

The fragile ideals we hold, we hold in our fallen, less-than-ideal world. This, however, does not excuse us from continuing to hold ideals and follow the Bible as we understand it.

I affirm Mennonite Church Alberta struggling with the issues of life within and around the church, and acknowledging our humanity and holding ideals. "Commit your way to God and he will direct your path" (*Proverbs 3:6*).

—Verna Froese, Calgary

AIDEN ENNS



New Order Voice

I've gone to the washroom several times in the past couple of days—big jobs and little jobs—and technically haven't flushed once. I'm experimenting with new "waste management" techniques.

I discovered a new manual flushing system, with three easy steps:

- Start the laundry machine in the basement;
- Capture the wash and rinse water in buckets; and,
- Lug the buckets upstairs to the washroom and dump half a pail in the bowl to complete the flush.

I'll admit, it's a crude grey-water-reclamation scheme, but it works. And I get a little exercise along the way. I'm even thinking of doing some amateur plumbing—with valves and hoses—to redirect sink and shower water into a holding tank.

What does this have to do with my theology? Well, a couple of things. The first is easy. My faith calls me to be a good steward of the environment. Our footprint is too big on this planet, and I want to conserve as much as I can.

The second reason I'm using less water is far more subtle. I'm beginning to take back some of the life I've given over to machines. Sure, mechanical and electronic conveniences save time, but they also have an uncanny way of skewing our habits and values.

For example, once we set down the guitar and embrace stereos, it's a short step to playing CDs in church and worshipping through technology. We've introduced video monitors that guide our worship and computer-based "hymnals" that display digitized songs on an overhead screen that we sing along with. This interaction is eerie; it's not tangible, but virtual.

These innovations disconnect us, introduce simulated realities and interrupt social encounters. This distancing allows for greater abuses, especially of the environment—hence it's grounding to lug and dump water down the toilet.

## Low-tech for the soul

**I'm beginning to take back some of the life I've given over to machines.**

Technology reinforces that vaguely dopey feeling I get when I walk into a mall or superstore.

Everything is too easy, all slightly removed.

"Commodities [the fruits of technology] by their very structure tend to lull and dull our senses and talents," writes Albert Borgmann in his book *Power Failure: Christianity in the Culture of Technology*

(Brazos Press, 2003). Borgmann suggests that we turn to "focal" things and practices to re-ground ourselves in daily life and community. Things like good books, musical instruments, athletic equipment, art and nature; practices like dining, running, fishing, gardening and reciting poetry. These "provoke and engage our physical and moral gifts," and introduce an alternative reality to a machine-driven culture.

I would add lugging water to his list of reconnecting practices. As more and more buildings, including churches, are fitted with motion-activated faucets, toilets and urinals (what's next, motion-activated baptism?), I crave that which is manual. It feels old fashioned of me to suggest this, but for the vitality of our souls and community we need to rely less on the efficiencies of mechanization.

As Mennonites, we have among us a deep suspicion of "worldly" innovation and technology, and place a high value on the plain invigorating things of everyday life in community.

My mother-in-law used to save water from the washing machine and use it to water her garden around the farmhouse. Now I'm lugging water upstairs to turn grey water black. It's an exercise that pulls me closer, reconnects me with the Spirit. Besides, look at Jesus, did he ever flush a toilet? I don't think so.

*Aiden Enns is publisher of Geez magazine (www.geezmagazine.org). He is a member of Hope Mennonite Church, Winnipeg, and on the board that publishes Canadian Mennonite.*



## Mortgage ad not deserving of credit

I was disappointed by the Mennonite Savings and Credit Union (MSCU) advertisement in the April 17 issue of *Canadian Mennonite* (page 14).

In bold letters, it says, “Get the credit you deserve,” with regards to opening a mortgage. I am a member of MSCU because of how funds are used to assist people, not to get something that I supposedly deserve. Does MSCU feel some people deserve more than others? According to what criteria? Having enough money to purchase a house?

Aren't Christians called to question the message of entitlement much of our surrounding culture preaches?

—**Kristen Mathies, Waterloo, Ont.**

## Articles spell out meaning of ‘discipleship’

Re: April 17 issue.

Thank you for another inspiring *Canadian Mennonite*. There are two—actually more than two—articles that are a great fit.

“What are we about?” by Outside the box columnist Phil Wagler on page 12 cuts right through the churchy kinds of definitions and answers the question by quoting Dietrich Bonhoeffer, “Christianity without discipleship is Christianity without Christ.”

And Harry Huebner's InConversation piece on page 11, “Understanding gratitude: a defence of CPT,” spells out for us in lucid language that even a thoughtful non-Christian could understand—a totally

different way of understanding the “real world.” CPT operates under a very different set of assumptions than conventional wisdom.

I will find both of these contributions to be very useful in helping unbelievers, and even believers, to understand what it means to be a Christian. Putting your life on the line—discipleship—is “what we are about.”

—**George H. Epp, Chilliwack, B.C.**

PHIL WAGLER



Outside the box

**H**ave you ever watched a television commercial and been aghast at the product's ludicrous claims?

A few years ago a car was pitched with the claim it could “save your soul.” An inanimate, gas-guzzling piece of welded technology without a flitter of feeling can save my soul? Okay, let's assume it's a metaphor. The car, of course, can't save your soul, but driving it can help you recover your soul—you know, recapture your groove with its smooth ride and cute cup holders. But if I need a car to reignite my “mojo,” then I'm really stuck in a rut and it leaves much of the vehicularly-deprived world lost without hope.

All these wild claims being made for things these days reveal a deep-seated ache in the soul of the North American biped. People are dying. Unlike other places in the world, where bombs or diseases are a constant threat (that most of us see only between commercials), people in our communities are dying a death by chocolate. Meaninglessness has swept the land and our problem is not with pain but with pleasure.

Ravi Zacharias puts it this way, “It is not pain that has driven the West into emptiness; it has been the drowning of meaning in the oceans of our pleasures.”

What makes this problem of pleasure so damning is that it is teasingly seductive. Solomon warned of entering the red light district for it is “a highway to the grave” (*Proverbs 7:27*), yet every day we in the West—Christians included—are found adulterating ourselves in the lap of pleasure.

We've got it all, been given it all, expect it all, and,

## At pleasure's breaking point

**People in our communities are dying a death by chocolate.**

ironically, in our lack of want, have no sense of need. Our lives are swollen with myriad trivial pursuits and possessions while we're incapable of investing in the very things we long for most—lasting relationships and having a clue of what to do with our lives.

I believe the long-term fallout of all this pleasurable meaninglessness will be good news! Once we realize that no car, beer, iPod, new spouse or lifestyle, or extreme adventure can save our souls, then we'll be right where God wants us—at the breaking point. And so, church, now is the time to begin living, serving and dreaming differently.

Can we once again demonstrate to a culture drowning in pleasure that there is nothing better than being the suffering servants of Jesus? Our current message to a me-first and meaning-starved generation—that the height of the adventure of following Jesus is what happens on Sunday mornings, so long as I like it and it's kept to an hour—sounds as eerily hollow as many of the sanctuaries we gather in.

Jesus said he came to give life to the full (John 10:10). That sounds thirst-quenching, but where is this full life among his people? Our lives, riddled with the pleasure we were told to pursue, are proving meaningless and we groan beneath the weight of our abundance and bemoan the shallowness and pettiness of “churchianity.” We who know him who does save the soul must now embrace the possibilities and challenges of this era with more than mere slogans.

*Phil Wagler, a graduate of the Arrow Leadership Program, is lead pastor at Zurich Mennonite Church in Ontario. You can reach him at phil\_wagler@yahoo.ca.*

# Making peace in our church and world

**W**hen we read the *Confession of Faith in a Mennonite Perspective*, do we all approach it with the same assumptions? Do we believe that God's good creation is being redeemed from the fall as we follow Christ? Or are we convinced that the world is irredeemable, that we cannot bring peace in the church and the world?

One of the intentions of our Confession is to "build a foundation for unity within and among churches." Article 22 asserts, "Although God created a peaceable world, humanity chose the way of unrighteousness and violence...yet the vision of peace and justice did not die."

I remember my surprise when reading John Howard Yoder's *The Politics of Jesus* for the first time in the mid-1970s. My early experience of Christianity had been framed by the metaphors of war, division and restriction. Conflict among Christians was solvable by separation and division. Starting an independent church or mission agency, rather than working together with a denomination, avoided conflict. For the individual believer, the solution to conflict was a private personal relationship with Christ. This personal possession of the believer could then be insulated from the discipline of one's peers. These ideas still undergird much of popular Christian theology in North America.

Yoder introduced a Jesus who taught a gospel of peace—not the peace created by the conqueror or by the rule of empire, but a way of living together in the church and the world marked by reconciliation and peacemaking. The faith community was called to practise a lifestyle that was a foretaste of the future reign of God.

Creating our Confession was the task of the whole Mennonite church, although it was delegated to a smaller group to complete. It was adopted at the delegate sessions at Wichita, Kan., July 25 to 30, 1995. The approval process reflected the teaching about the church embedded in the Confession. "We participate in the church's task of interpreting the Bible.... Insights

and understandings which we bring to the interpretation of Scripture are to be tested in the faith community" (Article 4).

The approval process for much popular theology is based on the competition model. Christian writers compete for sales in the Christian marketplace. Increased sales are an indication of orthodoxy. Unfortunately, the market is no guarantee of faithfulness to Scripture. Peacemaking is not as popular as spiritual warfare in a society comfortable with competition and strife.

Our Confession teaches that the story of the Garden of Eden, coupled with the story of Jesus in the gospels, trumps the story of Cain and Abel. War and conflict are subject to the gospel of peace and reconciliation. The church is where peace and reconciliation first become evident. "Indeed, [the church's] mission is to reconcile differing groups, creating one new humanity and providing a preview of that day when all the nations shall stream to the mountain of the Lord and be at peace" (Article 10).

"The church is a variety of assemblies which meet regularly.... This diversity in unity evokes gratitude to God and appreciation for one another.... The local congregation seeks

the counsel of the wider church in important matters of faith and life.... Authority and responsibility are delegated by common and voluntary agreement, so that the churches hold each other accountable to Christ and to one another on all levels of church life" (Article 16).

We have a rich, challenging and fruitful doctrine of the church. "We believe that the church is called to live now according to the model of the future reign of God. Thus we are given a foretaste of the kingdom that God will one day establish in full. The church is to be a spiritual, social and economic reality..." (Article 24).

Our church is expected to be physically present in the world—a model of the world that is to come. One currently popular model of the church divides it in two. One part is the local congregation, and the other part is the "church universal," whose members are only known to God "who knows all hearts." The "church universal" has no physical presence in the world; it is purely a "spiritual" body. This allows independent churches and mission agencies to follow their own wisdom, subject only to the discipline of the marketplace and to God.

In contrast, our church—in all its dimensions—is called to be accountable: to love our neighbour as ourselves in the here and now. As Article 22 teaches us, "Led by the Spirit, and beginning in the church, we witness to all people that violence is not the will of God." A violent world needs us. Let us make peace not only in our church but also in our world.

—Dan Jack, Calgary



# Understanding church discipline

The following article intertwines Article 14 of the Confession of Faith in a Mennonite Perspective (in italics), Herald Press, 1995, and excerpts from Helmut Harder's confessional study guide, Understanding the Faith, CBMC Publications/Faith & Life Press, 1997.

**T**he topic of discipline is unsettling for some people. People of an older generation remember a time when the church dealt more strictly with its members than the congregation does today. Some wish for a return to that earlier style when right and wrong were clearly defined. Others do not. They tell negative stories of being excluded from church membership on certain moral and ethical grounds that appear less clear today.

People of the younger generation, and also some in the older category, sometimes don't like the idea of deciding how other people should behave. The younger generation has grown up in the midst of a society whose philosophy is "live and let live." Let other people do what they want to as long

as what they do does not harm or disturb me. Disciplining others in the church sounds especially hard, since it appears we are then deciding on their spiritual fate....

It is important to begin our affirmation of discipline at the right place. Discipline is rooted in God's election of a people that is to be holy before God and in the midst of the world. This calls for church communities where people hold each other accountable for how they conduct their personal lives....

The expectation is that God's elected people will be different from what is popular in society. In turn, this will have an effect upon people around us. You can't exert an influence in society if you merely imitate everyone else. No one

**Continued on page 12**

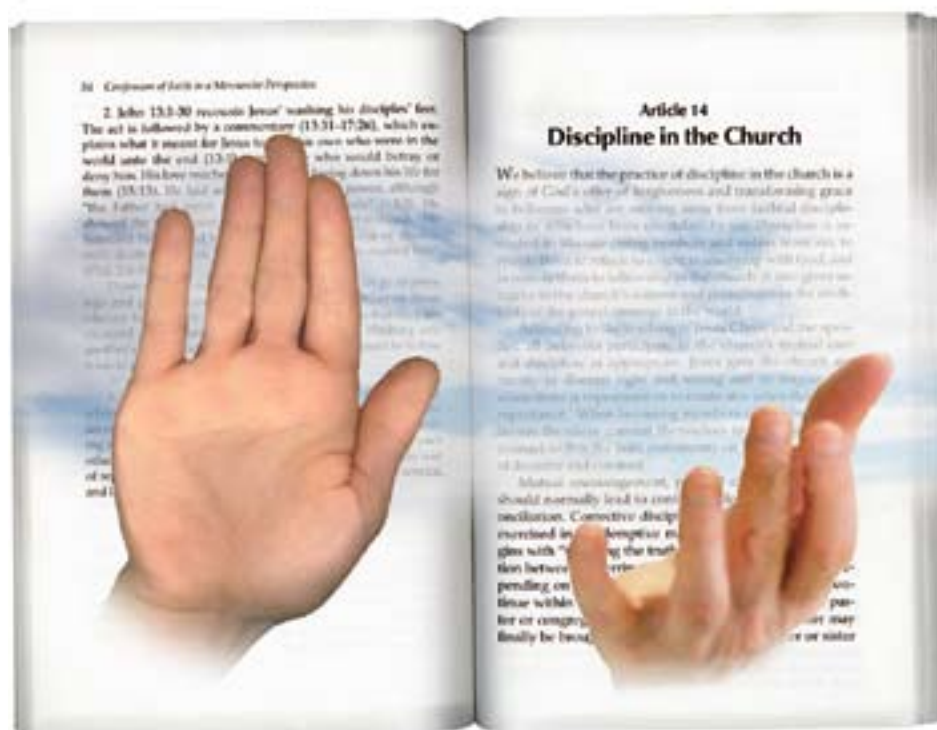


Illustration by Tim R. Dyck

**Discipline is accepted more readily when surrounded by grace rather than by judgment.**

**Discipline** *From page 11*  
would even notice.

*We believe that the practice of discipline in the church is a sign of God's offer of forgiveness and transforming grace to believers who are moving away from faithful discipleship or who have been overtaken by sin. Discipline is intended to liberate erring brothers and sisters from sin, to enable them to return to a right relationship with God, and to restore them to fellowship in the church. It also gives integrity to the church's witness and contributes to the credibility of the gospel message in the world.*

In its disciplined life, the church shall be an instrument of the grace of God. The object of discipline is to urge people not to follow destructive ways of life, but to enjoy God's salvation. It follows that if discipline is to achieve its goal, it must be done in a spirit of grace and forgiveness....

The intent is to offer grace and forgiveness to people who are headed in the wrong direction. The hope is that persons will repent (literally, turn around) and head in the right direction. The purpose is not to impose "a punishment to fit the crime." Rather, the goal is to heal brokenness and give reconciliation a chance.

*According to the teaching of Jesus Christ and the apostles, all believers participate in the church's mutual care and discipline as appropriate. Jesus gave the church authority to discern right and wrong and to forgive sins when there is repentance or to retain sins when there is no repentance (Matthew 18:15-22, John 20:21-23, Galatians 6:1-2, Deuteronomy 19:15). When becoming members of the church, believers therefore commit themselves to give and receive counsel within the faith community on important matters of doctrine and conduct.*

Jesus taught a simple and neat pattern of church discipline. We find this in Matthew 18. The instruction concerning discipline (verses 15-20) is preceded by reminders about becoming humble like children (1-5), not being judgmental (6-9), and seeking the lost sheep (10-14). The instruction is followed by a question from Peter about how many times one should forgive (21-22) and the parable of the unforgiving servant (23-35). What could be clearer as to the purpose of admonition?

The first step in the process of discipline is for the person who is wronged to speak to the one who is said to have done something wrong (15)....

A second step is required if the person spoken to will not

listen: one brings along one or two witnesses (16)....

Step three comes into play if the person still will not listen. This step entails taking the matter to the church.... This step is taken in the hope that the person will listen to the church's words of admonition. If the person heeds the advice of the church, good. If not, "let such a one be to you as a Gentile and a tax collector" (17). In other words, the fellowship is broken, at least for the time being.

*Mutual encouragement, pastoral care and discipline should normally lead to confession, forgiveness and reconciliation. Corrective discipline in the church should be exercised in a redemptive manner. The basic pattern begins with "speaking the truth in love," in direct conversation between the erring person and another member (Ephesians 4:15, Matthew 18:15). Depending on the person's response, admonition may continue within a broader circle. This usually includes a pastor or congregational leader. If necessary, the matter may finally be brought to the congregation. A brother or sister who repents is to be forgiven and encouraged in making the needed change.*

"Discipline" and "discipleship" belong to the same family of words. The root meaning is "to lead" or "to teach." At its best, the aim of discipline is to provide a pathway of learning that helps persons mature in their discipleship....

Discipline is accepted more readily when surrounded by grace rather than by judgment. The Ten Commandments, religious "disciplines" of the people of Israel, come with the promise that God is much longer on showing steadfast love than on punishment (Exodus 20:5-6). In the same spirit, the Ephesian church is encouraged as follows: "Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ" (4:15).

*If the erring member persists in sin without repentance and rejects even the admonition of the congregation, membership may be suspended. Suspension of membership is the rec-*

ognition that persons have separated themselves from the body of Christ (I Corinthians 5:3-5). When this occurs, the church continues to pray for them and seeks to restore them to its fellowship (II Corinthians 2:5-11, Matthew 5:14-18, Romans 2:21-32).

Jesus calls us to be pro-active in dealing with sin. Hopefully, the admonition is accepted. If it is not, the congregation should act, depending on the gravity of the sin.... It is sobering to realize that the congregation is instructed to act on God's behalf: "Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matthew 18:18)....

The pain felt by the person being corrected is everyone's pain.... At all times, we are to lean toward mercy rather than judgment, to restoration rather than exclusion. We are to forgive because Christ has been merciful toward us.

*We acknowledge that discipline, rightly understood and practised, undergirds the integrity of the church's witness in word and deed. Persistent and uncorrected false teaching and sinful conduct among Christians undermine the proclamation and credibility of the gospel in the world. As a sign of forgiveness and transforming grace, discipline exemplifies the message of forgiveness and new life in Christ through the power of the Holy Spirit. As a means of strengthening good teaching and sustaining moral conduct, it helps to build faithfulness in understanding and practice.*

The New Testament sets a high ideal for the church. "Christ loved the church...so as to present the church to himself in splendour, without a spot or wrinkle or anything of the kind—yes, so that she might be holy and without blemish" (Ephesians 5:25,27). Notice that Christ's concern for the pure church is motivated by love for the church. We must take care that zeal for purity does not overshadow love for erring brothers and sisters. It takes an overflowing measure of God's grace to rightly understand and practise discipline.

—Compiled by **Ross W. Muir**

## From the Schleithem Confession to the Confession of Faith:

# Whatever happened to church discipline?

Canadian Mennonite *asked our leading thinker on the subject, Marlin Jeschke, for his views.*

**E**ver since the birth of the Anabaptist Mennonite tradition, that tradition has called for the church to reach out with help to those of its members who get into spiritual or moral trouble. The Schleithem Confession already makes the "ban" one of the seven essentials of Anabaptist doctrine and practice.

We may be bothered by that term. Unfortunately, it didn't take long for the ban and "shunning" to become harsh, and to replace believer's baptism as the primary concern of many Anabaptists, according to Ervin Schlabach's 1977 doctrinal dissertation, "The Rule of Christ Among the Early Swiss Anabaptists."

Harsh disciplinary practice—including "marital avoidance"—also arose among the Dutch Mennonites, prompting Menno Simons to write three articles on it. Menno endorsed "marital avoidance," although he didn't seem to want to go as far as the "hard banners" who were pushing him, who made "marital avoidance" practically a de facto divorce.

The practice of a fairly severe shunning was picked up by Jacob Ammann in 1693 and became one of the points of contention between him and the Swiss Brethren followers of Hans Reist. According to Ammann, Reist's congregation tolerated an impenitent liar in their midst, indicating that the practice of church discipline had waned significantly in the century-and-a-half following the beginning of Anabaptism.

The Amish have remained truer to their origins than did Reist. They practise shunning to this day. It may not always be practised in Christian love, however. Their language occasionally resorts to the term for punishment, *Strafe*, to denote the treatment of an excommunicated person.

Even though the Swiss Brethren repudiated Ammann, his influence returned when many Amish in America became "Amish Mennonites" in the late 1800s and then merged with regional Mennonite conferences in Indiana, Ohio, Ontario and elsewhere in the early 1900s.

Many older members of Mennonite congregations will remember, like I do, that church discipline was very much alive and practised in Mennonite congregations of both the

**Continued on page 14**

**Unfortunately, it didn't take long for the ban and 'shunning' to become harsh, and to replace believer's baptism as the primary concern of many Anabaptists....**

**Discipline** *From page 13*

Swiss and Dutch-Prussian-Russian streams during the first half of the 20th century.

We find an affirmation of church discipline in virtually every Mennonite Confession of Faith, whether in what was formerly the General Conference, the Mennonite Brethren Church, or the (Old) Mennonite Church. It is article 14 of the 1995 *Confession of Faith in a Mennonite Perspective*, which



**“Church discipline also affects the condemned’s household in a myriad of ways,” says artist Don Swartzentruber. “At a time when my identity was forming, I witnessed the excommunication of my father. In this intimate black and white painting I wanted the congregation to sustain a voyeuristic ambiance. The church is a carnival, with father and me as the spectacle—a sideshow for an otherwise dry and uneventful assemblage. The red hues collaborate with the boy’s nudity to further emphasize humiliation. The tears varnish the pew grain, staining the church’s tradition of charity with judgment, as personified by a mythical monster with its toxic social and spiritual fangs. At the front of the church is the ruling patriarchal power, unidentified and in the shadow. This situation is precarious because there is no real antagonist, only turmoil. The bishop is a disturbing figure, even though he means no menace, and his holy kiss beckons any with a repentant spirit.”**

is supposed to represent the current Mennonite Church position.

**Changing attitudes**

And yet many Mennonite congregations and individuals have ambivalent feelings about church discipline. Already in 1955, a General Conference Mennonite Church survey of 286 congregations, yielding 229 responses, found that only about half of the responding congregations reported that they practised discipline. The other half reported they did not.

The landmark sociological study of Mennonite belief and practice by J. Howard Kaufman and Leland Harder in 1975 found 60 percent of respondents agreeing that “Mennonite and Brethren in Christ churches should practise a thorough church discipline so that faltering or unfaithful members can be built up and restored, or, in exceptional cases, excluded.”

However, 35 percent also agreed with the questionnaire statement, “The way to work with members in the church who have lapsed from the standards is never to exclude them from the church, but rather to keep them on the membership roll, hoping they will mend their ways by heeding the advice of the minister or following the example of upright members.”

**The erosion of church discipline**

Most readers of *Canadian Mennonite* don’t really need a sociological study to know that there has been a major erosion of church discipline in the last half-century, for several reasons. One of them is the acculturation brought on by the movement of Mennonites out of rural enclaves through urbanization, modern communication and travel.

Another cause is the realization that a great many issues over which the church exercised discipline turned out not to be spiritual matters, but rather clothing styles or the use of modern conveniences such as television.

Still another cause is the memory of how church discipline was conducted—too often in a harsh and legalistic manner, rather than in Christian love.

All of these causes leave the church today in a kind of paralysis of doubt and hesitation over just about any exercise of church discipline.

Today, I still hear grumbling now and then about the bad discipline of a generation or two ago, which strikes me as incongruous, coming as it does at a time when the church is offering all too little care for wayward members and is losing its voice as a moral authority in the lives of an increasing number of congregants.

Some Mennonites, perhaps especially pastors, might contend that the church still cares for the wayward and erring in the form of pastoral counselling. There may be much to commend in pastoral counselling, but it often doesn't bring closure for the church or the individual, seeing as it is governed by the canons of the profession, such as privacy issues, and may, in fact, be no better than secular psychotherapy. In fact, people may have more respect for non-church therapy than for the church's counsel.

#### **A return to the State Church**

In the growing loss of the church's outreach to members in spiritual or moral trouble, we can be sure some other agency will fill the gap—institutions such as the criminal and secular courts.

Of course, there are behaviours our criminal justice system ignores—sexual immorality, business greed and gossip. And those it has jurisdiction over, it treats in one way only: punitively, not redemptively. As for civil suits, these too leave loveless winners and losers in their wake.

Strange as it may seem, many Mennonites seem ready to leave the help of the church behind and turn, instead, to the courts. Some congregations seem almost content to let criminal and civil justice take care of the moral problems in their midst, seeing moral issues not treated by the justice system as unimportant. That development leaves many congregations back in the State Church position that the Anabaptist movement originally left.

It is an unfortunate development, because the Mennonite Church started out claiming to be a believer's church, a church made up of those not just professing the Christian faith but showing the evidence of it in their

lives. And as believer's baptism marked entrance into the Christian way for early Anabaptists, so church discipline called for continued faithfulness in the Christian way.

#### **True church discipline**

As I tried to point out in my book, *Discipling in the Church*, the believer's church principle should govern not only baptismal practice but also the practice of church discipline. Discipline, as I point out in that book, comes from the word "disciple," which makes church discipline simply a continuation of evangelism and mission. As the preaching and teaching of the gospel call people to discipleship, so church discipline invites faltering or erring disciples to stay in, or return to, the path of faithful discipleship.

This understanding of church discipline as an invitation to continued discipleship indicates how it should be undertaken—by the power of the Word of God and Spirit of God alone, not with punitive sanctions. This doesn't mean that a given church discipline proceeding may not result in a loss of church membership. For just as a presentation of the gospel can be turned down in evangelism, so it can be turned down in church discipline. If, for example, a given congregation would decline to baptize a man or woman continuing in adultery, so it should decline to keep such a person in its membership. [*The Confession of Faith in a Mennonite Perspective calls for the suspension of membership in the case of persistent, unrepentant sin. Ed.*]

I have continued to use the term "church discipline" in this article, mainly because I haven't found any other succinct alternative. By church discipline I mean the church's ministry in reaching out with appropriate help to people who are in spiritual or moral trouble. Discipline may still be a good word in high school athletics and children's music lessons, but it seems to have accumulated too many negative connotations in church life to be helpful anymore. If so, our congregations should feel free to abandon the term.

But for the sake of preserving, or restoring, a healthy and faithful Mennonite Church, and for Christ's sake, let us not abandon the practice of reaching out in love with the transforming message of the gospel to erring members of our congregations who need it.

—**Marlin Jeschke**

*The author is professor emeritus of philosophy and religion at Goshen (Ind.) College. His book *Discipling in the Church* (Herald Press) has been called the preeminent contemporary text on church discipline by Christianity Today magazine.*

**Discipline... comes from the word 'disciple,' which makes church discipline simply a continuation of evangelism and mission.**

Calgary

## CIM church membership ended

The most divisive and damaging issue in MC Alberta over most of the last decade reached a formal close on April 8 with the ending of the membership of Calgary Inter-Mennonite Church (CIM) in the area church.

In October 1997, CIM joined the Supportive Congregations Network and so publicly announced its disagreement with the wider church's position that homosexual activity is sinful. This started a lengthy theological and structural crisis that at one time threatened to end the provincial church body's existence.

In June 2000, CIM took a five-year voluntary leave of absence from MC Alberta. Those turmoil-filled years produced a Covenant of Renewal in 2000, a new area church constitution in 2002, and much study of this issue in Alberta churches. This issue also led to the departure of Coaldale Mennonite Church from the then Conference of Mennonites in Alberta and was a part of decisions by two other Alberta churches—Hillcrest Mennonite and Pineridge Christian Fellowship—to leave. Now, CIM itself becomes the fourth related church loss.

However, significant efforts on the part of MC Alberta and CIM did not, in the end, resolve the disagreement on homosexual practice.

"We have agreed that on this contentious issue our paths have diverged, and that it would be very difficult to continue to work together," said moderator Marguerite Jack to delegates at the April 7-8 delegate assembly. "Therefore, Mennonite Church Alberta, in accordance with the provisions of Section 6 C-5, of our Constitution, deems Calgary Inter-Mennonite to have withdrawn from Mennonite Church Alberta, and will acknowledge that withdrawal in a letter to Calgary Inter-Mennonite."

CIM's church council sent *Canadian Mennonite* a statement that it did not agree with this characterization that it

had decided to withdraw even though its position on homosexuality has not changed. "As a Mennonite church, we believe we do reflect the core values of the Mennonite community of faith and, therefore, wish to continue our organizational participation with [MC Alberta]. We value our identity within the broader Mennonite community and feel that our participation in this larger community would be mutually beneficial.

"We do not see that sexual orientation should be a barrier to the inclusion of those who wish to join us in confessing faith according to Mennonite traditions. While our stance varies from the recent statements by the Mennonite Church Canada grouping of churches, we recognize that those statements are descriptive and not prescriptive in nature. Through the years many of us as churches have found reason to re-evaluate our interpretation of Scriptures. In the past generation inclusion of those who have been divorced and then chose to remarry was a difficult issue for many. By defining 'core values' and seemingly viewing a statement of faith as prescriptive we feel the conference has created rigid barriers where we believe the Bible invites us to struggle with a lack of clarity within the community of faith.

"We understand that our church's journey had not been the same as many. Some of your sons and daughters have joined us, and then informed us of their homosexual orientation. We knew them, and we valued them as fellow Christians. We struggled with how to walk with them as mutual people of faith. Likewise, we have walked with some of the parents and families trying to find their place within the situation. We now understand Scripture to call us to acts of love, support and openness to all who God leads to us."

Section 6 of the MC Alberta consti-



Jack

tution referred to by Jack was developed "in response to the inability of our old constitution in setting direction as to how to deal with variance of theology and conduct within the conference," said former moderator Linden Willms. According to the constitution, if a congregation under discipline does not change its position on an issue "basic to who we are as MCA" within one year of being a Restricted Member, this action will be considered a full withdrawal from MC Alberta. This constitution was passed by a 104-2 vote by MC Alberta delegates in March 2002.

At this year's delegate sessions, Willms withdrew from the floor a resolution presented the year before by the MC Alberta executive. This resolution again asked CIM to change its position or withdraw fully but, even so, that MC Alberta would maintain an informal relationship which might include its "continued welcome to participate in the camp program, continued communication at the executive level, as well as pastoral care as needed," and that there would be continued work on restoration even after a withdrawal. Delegate agreement on this resolution could not be reached and it was tabled by a vote of 43 to 36.

Following this, and reflecting input from a meeting of MC Alberta church congregational chairs in September



2005 and from the MC Alberta Pastors Council, the MC Alberta Executive developed the statement read by Jack. It was sent to all MC Alberta churches in March for discussion prior to the assembly. There was no debate or vote following the statement at the delegate session itself.

Jack said that the executive had struggled with how to present this issue to the assembly. "We regret that we could not resolve or work through the differences we have," she said. "I ask that we continue to keep Calgary Inter-Mennonite in our prayers, that we allow ourselves the possibility of continued dialogue with CIM, and that we extend our hand of fellowship to them whenever we have reason to do so. CIM also has the opportunity to re-apply to rejoin our conference, should they choose, in future years.

"In addition we would like to reiterate a quote by [MC Canada denominational minister] Sven Eriksson that was used at our last conference. 'Let us not allow the controversy around this divisive issue to detract us from offering sensitive caring ministry to all who struggle with gender and sexual issues in their lives, the lives of their family members, and those who minister to them.' ... It is right that we continue to work for reconciliation with not only Calgary Inter-Mennonite, but with other churches who have left our conference. We have friends and acquaintances in all churches—and we mourn the severed relationships."

Similarly, CIM's statement concludes, "We have not been present with you this past while because of our agreement to temporarily be absent; however, we value you as a conference and wish to remain part of [MC Alberta]. If you decide that we cannot continue to journey together at this time, we wish you well, ask for your continued prayers and support as you are able, and hope that someday we might be able to journey together again." CIM pastor Brenda Dyck told *Canadian Mennonite*, "My sadness is that we couldn't find a way to be together with our differences, to create space for each other, for I am convinced that we share more in common than we have in difference."

CIM was originally a Mennonite

## Milestone, departure mark 2006 Alberta delegate sessions

The 77th delegate sessions of Mennonite Church Alberta opened with a loud "yahoo" as emcee Kate Janzen reminded participants they were in Calgary and that, as "God's People Now!" the church has reason to celebrate.

Foothills Mennonite, the host congregation, has extra reason to cheer, as 2006 marks their 50th anniversary. A PowerPoint presentation took the gathering back in time to 1956, when a group of church leaders saw the need for an English Mennonite congregation in the city. Foothills was described as a "child of the conference" because of the way churches had worked together to make the dream a reality.

Foothills pastor Doug Klassen used an agricultural image to describe good church-conference relations. "We need the conference to help us get to where we want to be in 50 years," he said. "Planting an English-speaking Mennonite church in Calgary 50 years ago was courageous. Symbiosis allows all of us to be courageous."

The conference also had a deeply sombre moment when MC Alberta chair Marguerite Jack presented a statement describing Calgary Inter-Mennonite (CIM) Church as officially withdrawn from conference membership (see story, page 16).

A highlight on Friday evening was the commissioning of Jon Olfert as director at Camp Valaqua. In the next year, he looks forward to developing a pilot project to bring school groups to Valaqua for nature education.

Saturday's business session was preceded by two workshop times. Six conference committees gave reports in separate rooms. These small group discussions replaced a more traditional reporting to the whole assembly, allowing committees to hear a greater number of delegates respond to their work.

At the conclusion of the business session, Meagan Thiessen, a youth from the Foothills congregation and a member

of the youth leadership team, made an articulate plea for the conference to hire a youth pastor to help organize and unify conference youth ministries. A quarter-time position has been vacant for more than a year, as the MC Alberta executive explores options of combining this position with a part-time youth or associate pastorate at any of its member churches.

In his keynote address, Mike Perschon, associate pastor at Edmonton's Holyrood Mennonite, gave an animated call to churches to consider their youth ministries. He noted that youth participation is often relegated to the edges of congregational life, instead of welcomed into the mainstream. He suggested that youths be encouraged to help lead, while adults walk alongside to teach them but not stifle their ideas and style.

Randal Nickel used his eight years as a Mennonite Central Committee worker in Egypt, a year as housing co-ordinator for Edmonton's Mennonite Centre for Newcomers, and his current work with at-risk youths in Camrose, Alta., to challenge churches to "take down the locked gates around us and reach out, rejoice in the diversity of the church, refuse to be fearful of others, resist the urge to form opinions based on sound bites, be hospitable, be appreciative, and strive for interdependence. We become more human when we realize we are all sinners who are welcomed into the church."

In his closing address, conference minister Jim Shantz said that MC Alberta generally enjoys good pastor-congregation relationships, and strong pastoral and lay leadership that should be celebrated as God's gifts to the church. In lament, he reflected that the church is slow to discern the times. There is a need to take seriously the huge changes going on in society, he said, encouraging churches to focus on being kingdom-centred instead of self-centred.

He also lamented the seeming aversion for difficult conversations and the inability for discussions to occur in non-anxious environments. "May the Lord give us grace to do the difficult things and find unity in the process," was Shantz's prayer and challenge for MC Alberta.

—Donita Wiebe-Neufeld

Brethren church plant and later joined both Northwest Mennonite Conference and Mennonite Church Alberta. Because of its position on homosexual practice, it is now a member of no

Mennonite denomination. CIM has no plans at this point to seek affiliation with a larger church body, according to church chair Walter Hossli.

—Tim Miller Dyck

Winnipeg

## Scripture, membership high on assembly agenda

Following two days of preparation last month for the God's People Now! Assembly in Edmonton this summer, Mennonite Church Canada General Board and executive staff placed two discernment themes—an Area Conference Only Membership (ACOM) recommendation, and the 2004 assembly resolution that MC Canada choose an appropriate Scripture foundation motto—high on the agenda. Both items will receive careful attention during the roundtable discussion sessions.

An entire morning of worship and roundtable discussions, alternately led by the Faith and Life Committee and General Board, will be devoted to discerning the ACOM issue in a guided process, including:

- Worship and confession;
- An historic review of membership polity;
- Biblical/theological reflection on issues of unity, structure and membership; and,
- Presentation of a background document, "Understanding and affirming membership in MC Canada," for process and potential approval. This document includes sections on guiding principles, membership according to bylaws, multi-options for membership in area conferences, statements of understanding and affirmation, and implications that acceptance would have for future bylaw changes.

The overall intent in working on this issue, said general secretary Jack Suderman, is that "if we can't re-categorize membership in ways that are truly life-giving and energizing for all concerned, then such membership will strengthen neither the congregation nor the body it is affiliating with."

Regarding the Scripture foundation motto, General Board is recommending "not one but many" Scripture texts to nurture and nourish the life of the church and encourage a "dynamic interaction with Scripture as a whole." Beginning with I Corinthians 3:11,

a different key biblical text is to be chosen every two years, which would be used at two consecutive assemblies and in the development of resources to deepen understanding and application of these texts. If accepted, this Scripture text process would be initiated at the 2007 assembly.

It was felt that choosing this path would have many benefits, including a fresh illumination of Scripture by the Spirit in the context of the church's particular time and place, given that some texts may connect strongly with one part of the church while another

text will engage a different segment.

Among other issues to be addressed are post-secondary education and the church, and a presentation and discussion led by Witness about "where we are going and how we will get there." On the afternoon of July 6 there will be opportunity to participate in a service project—painting Edmonton Mennonite Worship Centre—followed by a barbeque and special celebration.

For registration materials, visit [www.mennonitechurch.ca](http://www.mennonitechurch.ca) and follow the "Events" link.

—**Leona Dueck Penner**



Habitat for Humanity is an independent, non-profit, ecumenical housing program dedicated to the elimination of poverty housing by building homes in partnership with families in need. The goal of Habitat is to provide safe, decent, affordable housing to those who would not qualify or be able to afford a conventional mortgage.

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San Francisco, Calif.

## MCC 'fritter fuel' powers vehicle cross-country

In a journey dubbed the "Friesen Fritter-fired Fossil Fuel-free Drive Across America," two friends are taking a Volkswagen Jetta powered by leftover cooking oil from California to Delaware later this month.

The trip, the inspiration of Fresno Pacific University professor Ken Martens Friesen, who was weary of his dependence on gasoline, is raising funds for Mennonite Central Committee (MCC) and awareness about alternative energy.

Martens Friesen, a former MCC worker in Lebanon, Lesotho, China and Vietnam, and his neighbour, Steve Friesen, plan to drive from San Francisco's Golden Gate Bridge to Rehoboth Beach, Del., over Memorial Day weekend, May 27 to 29, ideally crossing the country in about 48 hours. Martens Friesen also wanted the journey to raise money for MCC.

The car will be powered in part by leftover oil from the popular fritter

booth at the 2006 West Coast Mennonite Relief Sale and Auction—another way of recycling to support MCC. The oil was used to make some 900 fritters, which brought in \$6,188 US for MCC at the April sale. The cross-country drive had raised more than \$4,000 US in pledges by mid-April, and the pair hopes to raise \$5,000 US before their trip.

"This demonstrates the wonderful creativity of the MCC network of supporters," said Dave Worth, MCC's resource network director. "This is another way people put their environmental consciousness and care for God's creation into practice."

A year ago, sparked by his work to teach college students to ponder their impact on the environment and to consider how much they rely on non-renewable energy sources, Martens Friesen began researching how to reduce his own consumption of fossil fuels.

"It seemed pretty ridiculous to be so connected with the fossil fuel industry," said Martens Friesen, who teaches courses on global economics and sustainable development. "I thought there must be an alternative."

He began converting Jettas to run on used cooking oil, adding a second fuel tank to the trunk of each car. The oil must be heated before it can be used. The car runs for a few minutes on diesel, then the driver flips a switch to begin drawing from the tank of cooking oil.

It will make for a fragrant ride, as the car's exhaust carries the aroma of whatever was cooked in the used oil. So the pair will take the wafting smell of fritters across the nation.

Will they be tempted to buy doughnuts along the way?

"Maybe so," said Martens Friesen.



Photo by Steve Wiest

**Ken Martens Friesen, right, and Steve Friesen are driving across the United States in a car powered by used cooking oil, including oil used to make these fritters at last month's West Coast Mennonite Relief Sale and Auction. The trip, like the sale, raises money for MCC.**

But then again, he said the smell doesn't seep inside of the car.

They got 40 gallons of leftover fritter oil from the fritter booth. They will also take along about 30 gallons of used soybean oil from a Japanese restaurant in Fresno. The oil, filtered through blue jeans and stored in a barrel, lasts a couple of months.

To donate online, visit [www.mcc.org](http://www.mcc.org) and follow the "Donate" link.

—MCC release by **Marla Pierson Lester**

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Waterloo, Ont.

## Grebel graduates six MTS students

**M**aking a difference in this world of technology, paradox and incredible possibilities was the underlying message during Conrad Grebel University College's convocation service on April 9. Degrees were granted in the master of theological studies program and achievements of University of Waterloo (UW) undergraduates who have participated in Grebel life were recognized.

A. James Reimer, professor of religious studies and Christian theology at Conrad Grebel and academic advisor at Toronto Mennonite Theological Centre, gave the keynote address, "Control Delete: When the wisdom of the ages meets innovation." Speaking about how the university "brings forth a new creative individual...a person made up of body, soul and spirit," Reimer encouraged students to remain open to great truths of ancient wisdom and divine truths that transcend technological innovation.

There were a record six graduates from this year's master of theological studies (MTS) program, evidence of the program's recent growth. Three of the grads—David Nicol, Reynold Friesen and Chip Bender—are already in pastoral positions. Michelle Cameron is a chaplain in a local Catholic high school, Janet Bauman is a teacher at Rockway Mennonite Collegiate, Kitchener, Ont., and Kerrie Engler plans to participate in a voluntary service term.

"If experience, worship, ethics and theology can be merged and integrated together like the traffic in a roundabout," observed Bauman on behalf of her graduating MTS class, "our faith development will be enriched and broadened." She noted that the study of theology has been an invitation for her to sit more comfortably with paradox and to awaken a little more to the greatest paradox of all—the mystery of the incarnation.

More than 50 undergrads took the stage to be congratulated by president Henry Paetkau and dean of students Mary Brubaker-Zehr. The students had participated in Grebel's residence program or were receiving a degree in music, peace and conflict studies, or

Mennonite studies.

Valedictorian Duncan Taylor, an active Grebel student for six years, graduated with a degree in systems design engineering. Taylor encouraged the graduates to "give of yourselves—give your time, give your energy and give your heart."

—Conrad Grebel release

by **Jennifer Konkle**

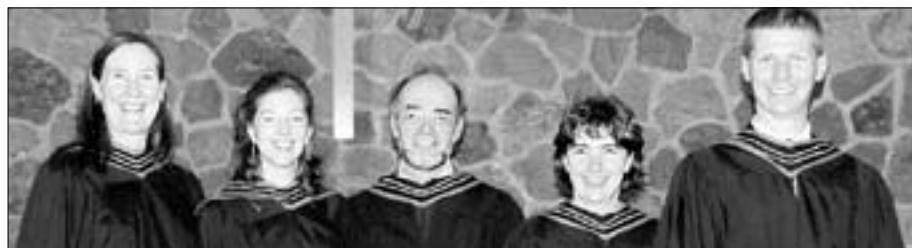


Photo by Jennifer Konkle

**Conrad Grebel University College's 2006 master of theological studies grads include, from left to right, Michelle Cameron, Kerrie Engler, David Nicol, Janet Bauman and Chip Bender. Reynold Friesen was absent.**

Joliette, Que.

## Quebec church experiences foot washing

**O**ur small French Mennonite congregation—l'Église Évangélique Mennonite de Joliette—experienced a very special, intimate time with Jesus during a Good Friday service on April 14. Approximately 20 people responded to an invitation to gather together around a unique setting—the scene of the Last Supper in the time of Jesus. A highlight of the evening was foot washing, a first-time experience for almost everyone present.

In order to facilitate meditation and reflection, a simple, tranquil atmosphere was created—low tables, cushions, candles, cotton tablecloths, wicker baskets and clay pots. A member of our church shared information about how the Jewish Passover was celebrated in the time of Jesus. She also explained how Jesus, in this celebration time preceding his arrest, had introduced the difficult-to-understand act of washing the feet of his

disciples. Our challenge today remains how to do as Jesus did.

During the evening, we drank the fruit of the vine four times and partook of unleavened bread. Led by the Spirit of God, men in pairs and women in pairs went forward to wash each other's feet. In a respectful, prayerful silence, we could hear the water flowing as it purified the feet and hearts of the children of God as the living water of our Lord. This love was so tangible that each partner, having accepted in all humility to follow Jesus' example, responded with a warm embrace at the end of the ritual.

The Holy Spirit had been softly whispering to us for several weeks to return to the ancient paths of God. Grace flowed to us that evening as Jesus was sitting among us. He filled those who were present with love—Quebecers, Africans and Colombians. Glory to God who once again touched us with his infinite love.

We hope to once again follow Jesus' commandment next year. If the Lord wills, we will be accompanied by a pastor with a shepherd's heart, for whom we are praying.

—**Marie-Louise Gravel**, translated by **Doug and Stéphanie Horst**

## Trinity Manor celebrates first anniversary

Isatu Kamara's Trinity Manor apartment is filled with delicious aromas as two large cooking pots simmer on the stove. "Today is the day I do my cooking for the week," the refugee from Sierra Leone said following a celebration to mark Trinity Manor's first anniversary.

A year ago, Kamara didn't know where her family was or if they were even alive. In the meantime, a friend with connections in Sierra Leone was able to help locate three sisters, an aunt and uncle, and some cousins. She is now able to send money home and phone her family each week.

"I am happy to have a place like this," Kamara said of Trinity Manor. "If I was living somewhere else, there is no way I could help them."

At a ceremony to celebrate the first anniversary of Trinity Manor, a housing project of the Edmonton Mennonite Centre for Newcomers, housing project coordinator Delmy Garcia-Hoyt said enthusiastically, "After one year, there's a light in their eyes that wasn't there before."

The project—supported through a unique cooperation of the not-for-profit newcomers centre, private sector contractor Trinity Development and the Edmonton Housing Trust Fund—was developed specifically to benefit refugees striving to adjust to life in Canada. By providing a strong network of supports and services, Trinity Manor has successfully pursued this goal in its first year. The 36 apartments are full, residents feel a strong sense of safe and supportive community, and the offered programs are used and appreciated.

"It is amazing how it has all evolved," Garcia-Hoyt said. "They all look after each other, checking with each other to make sure everyone is okay.... The women will get together to cook for a new mother. The men really look after the youths we have here, making sure they are good role models, especially for those who do not have a father here."

Significant challenges accompany the project's success, however. The extent

of residents' needs become visible when they feel safe enough to share their experiences. Garcia-Hoyt, a war survivor herself, said, "It is scary to find so many needs and realize that we don't have the resources to deal with all of them."

A refugee's past experiences of violence, displacement and loss of family leave significant emotional and spiritual needs that society does not always acknowledge.

Residents require help with some basic life skills that Canadians take for granted. English studies is an obvious need, but help with things like learning how to shop in a North American grocery store, understanding the use and care of home appliances, dealing with



Photo by Donita Wiebe-Neufeld

**Isatu Kamara is pictured in her kitchen at Trinity Manor, a project of the Edmonton Mennonite Centre for Newcomers, on the occasion of Trinity Manor's first anniversary last month.**

phone companies, and basic financial management skills, are also crucial.

—Donita Wiebe-Neufeld



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Winnipeg

## CMU graduates told to be rooted and mobile in Christ

**W**ith the admonition, “Be rooted in Christ, in order to move,” Tom Yoder Neufeld encouraged Canadian Mennonite University (CMU) graduates to be rooted in faith as they “leave one place and go to another.”

Speaking April 23 at the university’s sixth annual commencement exercises, Yoder Neufeld, associate professor of religious studies and peace and conflict studies at Conrad Grebel University College in Waterloo, Ont., stated that the Christian life was about “walking in Christ...a life lived in Christ is mobile, participating in the restless, inventive and reconciling work of God in the world.”

It is the kind of walk, he suggested, that will “take you to Iraq with Christian Peacemaker Teams, or to New Orleans to do clean-up with MDS [Mennonite Disaster Service], to shelters for people afflicted by disease or violence, to refugee camps, slums or to the halls of government, to hospital rooms, businesses, classrooms, choir lofts, artist studios or pulpits...anywhere and everywhere that God wants to reconcile people to himself.”

At the same time, he said the life of faith requires a good foundation. “Our age is marked by rootlessness,” he said. “Having deep roots today is a rare thing. CMU has provided you with a rock solid foundation.”

Before Yoder Neufeld spoke, valedictorian Joani Goerzen of Carstairs, Alta., told the large audience at Portage Avenue Church that she had experienced personal, communal and Christian growth during her time at CMU, and that her studies had allowed her “to see with new eyes, with eyes guided by Christ...we are like young trees, with deep roots, starting to reach to the heavens.”

Altogether, 64 students from across Canada and the U.S. received bachelor’s degrees in the arts, music, church ministries and church music during the exercises.

Photo by John Longhurst



**CMU grads and faculty line up prior to the April 23 commencement exercises. Altogether, 64 students from across Canada and the U.S. received bachelor’s degrees in the arts, music, church ministries and church music during the exercises.**

Earlier in the day, a baccalaureate service featured sharing by graduates Jeremy Zehr, of Deer Creek, Ill., and Talitha Kaethler of Steinbach, Man.

Zehr said that he felt God’s Spirit while playing basketball at CMU, in his studies and during his practicum in South Africa, where he worked at an orphanage. “My time at CMU allowed me to see the world differently,” he said.

Kaethler added that she had “fallen deeply in love with studies” at CMU, due in part to the “genuine interest of professors in my life.... I found the presence of God in every person, place and discipline, and the invitation to participate in God’s redemptive work.”

The commencement weekend also included a celebration dinner featuring Henry Friesen, medical researcher

and University of Manitoba distinguished professor emeritus.

“The challenge is to equip students to ask the right questions, not just know the right answers,” Friesen said. “As American poet Archibald MacLeish said, ‘We have learned the answers, all the answers: It is the question that we do not know.’”

“Part of the mission and mandate of CMU is to help students contemplate, consider and compare their own deeply spiritual questions with those recorded by men and women who, through the ages, were inspired by their faith in God,” Friesen said. “The ancient truths that provide moral, ethical and spiritual principles are an unerring compass for the journey in the untravelled world ahead.”

—CMU release by **John Longhurst**

**A groundbreaking ceremony for the new Mennonite Central Committee (MCC) Thrift Centre in New Hamburg, Ont., took place last month. Pictured are building committee co-chairs Ron Zehr, left, and Bruce Bechtel. The \$1.7 million, 1,485-square-metre building will be built next to the existing Clothing and More Thrift Shop. It will house the existing Clothing and More and Furniture and More stores, and provide space for a warehouse, where items can be prepared or repaired for sale. Wilmot Township waived all development fees for the new building, which is expected to be completed in five months.**



MCC Ontario photo

## People&Events

**New Hamburg, Ont.**—Hidden Acres Mennonite Camp hosted its 20th annual Grandparent/Grandchild retreat over two days during March break. Forty-two grandparents and 54 grandchildren (in Grades 1 to 6) braved cold and grey weather conditions. Inside, though, both generations took part in activities on the theme of “sharing God’s light,” including his compassion, generosity, truth and gratitude. Each day included stories, crafts and songs, including the finale, “We Will Carry the Torch,” with the children raising their mini-flashlights in the air. —From a Hidden Acres report by **Mary Anne Cressman**

**Toronto**—A Canadian ministry dedicated to assisting persons struggling with sexual and gender identity questions has named Wendy Gritter of Toronto its first national director. Currently the director of New Direction Ministries of Toronto, Gritter will assume the founding leadership role for a national ministry under a national board of the same name. The appointment becomes effective later this spring. New Direction Ministries in Toronto and Winnipeg, two cities where branches now exist, have been known as places where scores of same-gender-attracted people who have chosen to dis-identify themselves with the gay lifestyle have experienced understanding in their struggle, found insights rooted in biblical teaching, and frequently experienced genuine redemption and healing. New Direction Ministries Canada will become the umbrella organization under which the Winnipeg and Toronto ministries will in the future operate, with the goal that new ministries will soon emerge in a number of centres across Canada. The ministry also focuses on equipping churches to reach out and minister effectively. Gritter wants the

evangelical church in Canada to become a safe place, more welcoming, and a much richer and stronger source of healing for people struggling with issues related to their sexuality. For more information, visit [www.newdirection.ca](http://www.newdirection.ca).

—New Direction Ministries release by **Harold Jantz**

**North Newton, Kan.**—Barry C. Bartel of Denver, Col., will become the 13th president in Bethel College’s 119-year history on Oct. 8, at Fall Festival. Bartel was born in Newton and graduated summa cum laude from Bethel College in 1984 with a triple major in mathematics, peace studies, and Bible and religion. Following graduation, Bartel and his wife, Brenda Isaak, served for three years as rural community development project coordinators for Mennonite Central Committee (MCC) in



**Bartel**

Haiti. Upon their return to the United States, Bartel entered law school at Willamette University College of Law in Salem, Ore., where he served as editor-in-chief of the law review, graduating in 1991. By 1998, the couple’s passion for the church led them to accept a five-year leadership assignment with MCC in Bolivia, where they directed a multinational staff of 70. Upon completion of their service term in 2003, the Bartels returned to Colorado, where Bartel resumed his legal career with Holland & Hart LLP. Currently an associate attorney, Bartel focuses on complex commercial litigation involving natural resources.

**Akron, Pa.**—Craig Schloneger has been appointed the new chief executive officer (CEO) of Ten Thousand Villages as of the end of last month. He replaces Paul Myers, Ten Thousand Villages’ current CEO, who plans to retire

in June. Schloneger, most recently the lead pastor at Neffsville Mennonite Church in Lancaster, Pa., previously served as president of Dutch Corporation in Walnut Creek, Ohio, and for three years as an educator and country representative for Mennonite Central Committee (MCC) in Swaziland in the early 1990s. Yvonne



**Schloneger**

Martin, Ten Thousand Villages’ board chair, said, “We are pleased that Craig has accepted our invitation to be the next CEO of Ten Thousand Villages. We set an ambitious goal to double purchases from our artisan partners during the next five years and we believe that Craig’s proven record as a leader in retail business will help us accomplish that goal.” Ten Thousand Villages, with a network of more than 100 stores across North America, leads the fair trade movement with 60 years of experience providing fair income to artisans in Africa, Asia and Latin America. —Ten Thousand Villages release

## Transitions

### Births/Adoptions

**Franz-Warkentin**—to Elisabeth and Phil, North Kildonan Mennonite, Winnipeg, a daughter, Astrid Anna, March 29.

**Guenther**—to Carmen (Ginther) (Cornerstone Mennonite, Saskatoon) and David, a daughter, Cate Rowan, March 30.

**Loranger**—to Rose and Randy, First Mennonite, Edmonton, a daughter, Anja Ruth, March 31.

**Peters**—to Helen and Bill, Faith Mennonite, Leamington, Ont., a son, Lucas Nathaniel Issac, April 23.

**Peters**—to Shauna and Robin, Warman Mennonite, Sask.,

a daughter, Kailee Bryanne, March 31.

**Reddekopp**—to Tonia and Deller, Warman Mennonite, Sask., a son, Keagan Wayne, March 30.

### Marriages

**Stutzman-Short-Goetzke**—Eric and Lyris, Langley Mennonite, B.C., March 25.

### Deaths

**Braun**—Elizabeth, 89, Osler Mennonite, Sask., March 26.

**Derksen**—Henry, 77, North Kildonan Mennonite, Winnipeg, April 10.

**Frey**—Sharon, 45, Hawkesville Mennonite, Ont., March 5.

**Froese**—Abram J., 81 (b. April 19, 1924), Bethel Mennonite, Winnipeg, April 18.

**Hildebrand**—Henry, 58, Winkler Berghaler Mennonite, Man., April 12.

**Kinnaird**—Nellie, 88 (b. Dec. 19, 1917), Steinmann Mennonite, Baden, Ont., April 14.

**Lage**—Heinz, 84, North Kildonan Mennonite, Winnipeg, March 21.

**Regier**—Charlotte (nee Moews), 84, First Mennonite, Saskatoon, April 25.

**Rempel**—Arthur, 81, Bethel Mennonite, Winnipeg, Feb. 16.

**Suderman**—Helen, 70, Winkler Berghaler Mennonite, Man., April 7.

**Wiens**—Helen (nee Wiens), 92, First Mennonite, Saskatoon, April 4.

**Zacharias**—Jean (Justine), 87, Rosthern Mennonite, Sask., April 24.

### Baptisms

**Floradale Mennonite, Ont.**—Lisa Bauman, Brittany Martin, Ashley Bauman, Melissa Bauman, April 16.  
**Lethbridge Mennonite, Alta.**—Amanda Roth, April 16.

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



## Menno Church Canada

### Prayer requests

As you celebrate the joys of spring, remember to give thanks and pray for:

- The children of Menno Church Canada Witness workers who are born in one culture and grow up in another. This blended experience results in Third Culture kids with unique gifts who ask questions and face issues born out of this context. These children need guidance and a supportive environment to process their questions and issues. Pray also for Elsie Rempel, director of Christian Education at MC Canada, as she develops a children's curriculum that will minister to them.

- Susan Allison-Jones, Glyn Jones and family, Witness workers in Botswana. Susan writes about three families and communities that she has been working with and concludes that "in Botswana, by helping one person, you help an entire family." Please pray for smooth processing of government paperwork for the Allison-Jones family so that they can continue their work. Also pray for the Bible classes that are part of their ministry, and for wisdom for the many people who are working with the HIV/AIDS crisis.

—**Hinke Loewen-Rudgers**

### Online assembly info available

Registration material for Edmonton 2006, Menno Church Canada's assembly, is now available online at [www.mennonitechurch.ca](http://www.mennonitechurch.ca); follow the "Events" link.

Hard copies have been sent to congregations.

—MC Canada release  
by Dan Dyck

## Menno Church Eastern Canada

### VBS troupe set to go

Once again this summer, five young adults will conduct Vacation Bible School (VBS) in eight MC Eastern Canada congregations.

Troupe leader Leah Harder of Windsor Mennoite Fellowship is a first-year student at the University of Waterloo in psychology. She brings gifts in drama and music, as well as organizational skills. She is a member of Conrad Grebel's chapel choir and is on the college's student council.

Vanessa Breton from Mississauga is completing her second year at McGill University in biochemistry. With a strong background in piano, she has worked in the music program at Montreal Mennoite Fellowship and Mississauga Mennoite (her home congregation).

Danielle Brubacher from Elmira will graduate from high school this year. A gifted pianist, she plays in the worship band at Zion Mennoite Fellowship. She leads children's time during worship, teaches Sunday school and has helped with VBS.

Ruby Guevara from Kitchener is a first-year student at McMaster University in Nursing. At First Mennoite Church she has been a member of the drama team and sings in the youth worship band.

Maria Steinman from Tavistock, who recently spent eight months in Prince Edward Island and Cuba with Canada World Youth Exchange, plans to begin studying at the University of Waterloo in the fall. In P.E.I. she worked with young children at a family resource centre.

When asked what their hopes are for the children who participate, they all agreed

that this should be fun and that they should learn stories from the Bible, grow closer to God in a safe environment, make good friends and experience God's love—with Jesus in the centre of everything.

### MennoFolk plays the MCC Relief Sale

There is some excitement about a new feature at this year's MCC Relief Sale in New Hamburg, on May 27, as a small version of MennoFolk will happen:

- 8:45 a.m.: Oracle.
- 9:40 a.m.: Ray Brenneman Band.
- 10:35 a.m.: Drew Hondrick Band.
- 11:30 a.m.: No Discernible Key.
- 12:25 a.m.: Loose Ends.
- 1:20 p.m.: Sidetracked.

## Menno Church Manitoba

### Sing and rejoice

Please join the Faith & Life choirs for their annual spring celebration concerts. The programs will be held on May 27 at Sargent Ave. Mennoite Church in Winnipeg, 7:30 p.m., and on May 28 at Richmond Park Mennoite Brethren Church in Brandon at 3 p.m.

### New program directions at CWM

Beginning this fall, Camps with Meaning will be moving into new directions with its year-round programming.

Although all three Camps with Meaning camps—Assiniboia at Headingley, Koinonia at Boissevain, and Moose Lake at Sprague—operate summer programs for Christian faith nurture of children and youths, as well as year-round hospitality programs, the hospitality services will be expanded to include outdoor education and other new programs.

Outdoor education will be offered to school and youth groups, especially at Camp Assiniboia. These programs will include outdoor living skills, curriculum-related lessons relating to Mennoite values such as peace and justice, and creation care. A qualified person will be hired to develop and implement these programs.

Other program areas to be investigated include seniors ministries and services to adults with disabilities, as suggested in the recent review of Education Ministries.

An additional change related to camp Assiniboia will limit the horse program to summers only. The guest group horse program, with the possible exception of sleigh and wagon rides, will be discontinued as of June 30. Fall, winter and spring groups will be offered outdoor education programs instead.

In order to facilitate the horse program, homes are being sought for the horses after the summer program. Families or individuals who can guarantee good care for Assiniboia's horses are welcome to inquire about hosting a horse for the fall, winter and spring months.

Prayers and support are especially appreciated, as Camps with Meaning moves forward into this new era and the possibilities for ministry growth that it holds.

—MC Manitoba release  
by **Bob Wiebe**

## Menno Church Saskatchewan

### Closure to Cornerstone

A press release sent out April 11 by conference moderator Henry Block detailed the result of a meeting to begin closure to Cornerstone Mennoite's desire to leave the conference.

Continued on page 26

**Closure** *From page 25*

The meeting, which involved the MC Saskatchewan executive, representatives from MC Canada and the Cornerstone advisory board, took place on March 18.

"I want to report to you that we had a good open discussion," stated Block in the release. "Even though we are parting ways, we recognize that Cornerstone and our conferences each wish to serve our Lord faithfully."

The official ties have been severed and a Litany of Separation will be carried out during the 2007 delegate sessions.

**Mennonite Church  
British Columbia**

**Earth Day display  
a success**

Peace Mennonite Church of

Richmond had an opportunity to be a visible presence in the neighbourhood while showing Christian initiatives to recycle, restore and renew the Earth at the local King George Park Earth Day celebrations on April 22.

The church had three tables. At one, the Thursday blanket-making group knotted quilts, showing the recycling and reusing of fabric into blankets for disaster relief. They explained to people what they were doing and offered them an opportunity to participate. The local newspaper even took a picture of the quilters.

A new children's program sponsored by Peace, the Junior Forest Wardens, displayed nesting boxes they had made at their last meeting and gave children an opportunity to make fossils from recycled coffee grounds from Starbucks.

A third table featured Peace/Mennonite Central Committee

(MCC) information that gave the community information about what is available for them at the church and showed how MCC is helping with stewardship of the Earth.  
—Charlotte Epp

**Pig roast fundraiser  
for MWC**

On Aug. 19, Emmanuel Mennonite Church in Abbotsford is planning a festive event to raise funds for the Mennonite World Conference (MWC) Travel Fund and loan reduction of the church's recently constructed gym.

The event will begin with food service in the late afternoon, featuring a pig roast and fresh corn. Also served will be buffalo burgers from Butch Goertzen's farm in Chilliwack.

There will be craft items, and goods and services displayed for a silent auction.

A special music celebration

is being organized for the evening, representing the ethnic diversity of B.C. churches. A speaker from MWC will present a message and challenge to support the ministry of the global Mennonite church family.

The event organizers, Emmanuel Seniors' Fellowship, are extending an invitation to sister churches in the Fraser Valley to come enjoy this celebratory day.

—Waldo and Elinor Neufeld

*Unless otherwise credited, the articles in The Churches 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.*

GERD BARTEL



**From our leaders**

**D**uring Holy Week I received an e-mail that was full of discouragement and judgment about Mennonite Church British Columbia. I was still reflecting on the inspiring Good Friday service that I had just experienced the day before and was thinking that in all of the agony that Christ endured, and all those who left him to die for the sins of the world, one thief found salvation. And then a letter that had no hope, no salvation, no grace! I was suspended between two worlds, one of judgment and one of joy and hope that I was looking forward to, tomorrow—Easter.

As the new moderator of MC B.C., I find myself in a leadership role that is difficult and challenging. I have often been caught between different points of view and different expectations. I started this reflection on the west coast in my home office only a short distance from the Fraser River in Delta and completed it beside the Nith River in New Hamburg, Ont. Here we are in one great country, with a diversity of opinions found within each province and between provinces, but still serving one Lord and Master, Jesus Christ. We have been blessed with the rich heritage of our Anabaptist gospel that we all share. We have such a great responsibility and extensive opportunities in proclaiming the saving gospel of Jesus Christ to the world around us, but instead we often get distracted by focusing on our differences.

How do we affirm the great diversity of worship and

**Between Good Friday  
and Easter**

**We do not create  
the unity, but we are  
called to keep it.**

expressions of faith in our churches and still hold fast to our beliefs as expressed in our *Confession of Faith in a Mennonite Perspective*? Instead of affirming each other as we worship in a contemporary praise service in B.C. or a liturgical service in Ontario, we often judge each other's motives and spiritual faithfulness.

These last two years in our B.C. conference we have been distracted from our core ministry and mission, as we focused much energy and discernment on what our differences are, rather than keeping the unity that we are called to in the New Testament. We do not create the unity, but we are called to keep it so that we, as Christians, may be a witness to those who are searching for faith, salvation and fellowship. The time is now here for revitalizing the vision and ministries of MC B.C. With the help of the steering committee we are looking forward to a new and energized beginning.

The resurrection is here, the stone has truly been rolled away and Christ has risen. The joy of Easter is what is motivating us to move ahead and affirm what God is doing among us as Mennonite churches in B.C. We will celebrate our God-given blessings and support each other in our challenges. We will not ignore our difficulties, but with the help of God, and the power of the Holy Spirit, we pray that healing and hope will truly flow through us to a hurting world.

*Gerd Bartel is moderator of Mennonite Church British Columbia.*



MWC photo

## Indian church turning 100 in October

**Dhamtari, India**—Bethel Mennonite Church in Balodgahan will be marking their hundredth anniversary with a jubilee celebration, Oct. 29 to 30. The congregation is part of the Mennonite Church in India.

The church is inviting brothers and sisters of the Mennonite World Conference family, especially those with family members who served as mission workers, to join them for this celebration. “God has blessed us on various occasions,” says the invitation. “We request prayer for this event that it will be successful and we will give God all the glory.”

Bishop Mahlon and Sarah Lapp were pioneer missionaries who established the Balodgahan mission station. In 1906, the Mennonite Board of Missions in North America (predecessor agency of Mennonite Church Canada Witness and Mennonite Mission Network), started boarding schools for girls and boys, a home for widows, a training centre and other schools.

**Members of Bethel Mennonite Church in Balodgahan, India, are inviting Mennonite World Conference members to their 100th anniversary services in October.**

E-mail [info@mennonitemission.net](mailto:info@mennonitemission.net) for travel and other information about this special gathering.

—Mennonite Church in India release by **Pramod Kumar Singh**

## Northern Christians can pray for Colombia

**Bogotá, Colombia**—On May 21 and 22, North American Christians are being asked to pray and act in solidarity with their brothers and sisters in Colombia, as they seek to proclaim the cross in that wartorn country.

On these days, a coalition of Colombian and North American churches and organizations—including Mennonite churches of Colombia and Mennonite Central Committee—invite Christians to participate in Days of Prayer and Action for Peace in Colombia.

Specifically, Colombian

Christians are asking their North American counterparts to:

- Help them proclaim the cross of Jesus Christ;
- Pray with them for peace for their communities and country;
- Act with them for peace that shows God triumphant;
- Help tell their stories of the victories in serving the Lord of “the last and the least,” and the challenges that come with being faithful to the gospel of peace in a land of enduring conflict.

Resources for the Days of Prayer and Action for Peace in Colombia can be found at [www.mennonitechurch.ca](http://www.mennonitechurch.ca).

—MC Colombia release by **Peter Stucky**

## Calendar

### British Columbia

**June 1:** MEI graduation ceremony.

**June 3:** MC B.C. special delegate sessions, Bethel Mennonite Church, Langley.

**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 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](mailto:manager@campvalaqua.com).

**June 2-3:** Mennonite Historical Society of Alberta annual general meeting and conference at the Coaldale museum. Guest speaker: John B. Toews.

**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 26-28:** Three-camp retreat at Shekinah Retreat Centre.

**May 27:** Tribute to Erwin Tiessen at RJC. To reserve a seat, e-mail [office@rjc.sk.ca](mailto:office@rjc.sk.ca).

**May 31:** Erwin Tiessen 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 26-28:** Birding retreat at Camp Koinonia.

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

**May 28:** Second annual MMYO Spirit Sands Hike, 10 a.m. to 1:30 p.m., at Spruce Woods Provincial Park. To indicate interest, call 204-896-1616.

**Continued on page 28**

**Calendar** *From page 27*

**May 29-31:** Plus 55 retreat at Camp Moose Lake.  
**May 31:** MDS presentation—"Understanding social vulnerability in disaster situations"—by Brenda Phillips, a disaster expert from Oklahoma State University, 7:30 p.m., at CMU chapel.  
**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](http://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](http://www.cmu.ca).  
**Aug. 28-Sept. 1:** CMU Blazers multi-sport day camp. For more information, visit [www.cmu.ca](http://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](mailto:covenant@mts.net).  
**Sept. 9:** 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.  
**Oct. 20-21:** "War and the Conscientious Objector" history conference, University of Winnipeg. Speakers will

include Mennonites, Jehovah's Witnesses, Doukhobors and Quakers from B.C. to Quebec.  
**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*.

**Ontario**

**May 23-27:** St. Jacobs Mennonite Quilts for the World featuring the Needle Sisters from Elmira. Opening at 10 a.m. each day.  
**May 27-28:** Soli Deo Gloria Singers concerts at UMEI, Leamington, 8 p.m. (27), 3 p.m. (28).  
**May 28:** House of Doc in concert at the Elora Legion hall, 7:30 p.m., Tickets available by calling 519-741-8224.  
**June 3:** Mennonite Community Sale at UMEI, Leamington.  
**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 13:** UMEI strawberry social, Leamington.  
**June 22:** MEDA Waterloo chapter breakfast meeting, 7:30 a.m., at the Stone Crock, St. Jacobs. Speaker: Ten Thousand Villages Canada CEO Marvin Frey.  
**June 30-July 2:** Hidden Acres Camp family camping weekend. To book, e-mail [info@hiddenacres.ca](mailto: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.christianshantz.ca](http://www.christianshantz.ca) or e-mail

Ralph Shantz at [rdshantz@golden.net](mailto:rdshantz@golden.net).  
**Aug. 18:** MEDA Waterloo chapter summer barbecue, 6:30 p.m., at Strom's Sweet Corn Farm.

**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](http://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](http://www.emu.edu/bach).

**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](mailto:calendar@canadianmennonite.org)**

**Subscriber services** Mennonite

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

**Contact information:**

Canadian Mennonite, 490 Dutton Dr., Unit C5,  
 Waterloo, Ontario, Canada N2L 6H7  
 Phone: 519-884-3810 Toll-free: 1-800-378-2524 ext. 221  
 Fax: 519-884-3331 E-mail: [office@canadianmennonite.org](mailto:office@canadianmennonite.org)

## Employment opportunities

St. Catharine's United Mennonite Church invites applications for an

### ASSOCIATE PASTOR (Full-Time Position)

St. Catharines United Mennonite Church is a committed, multi-generational church that desires to be energetic, passionate and enthusiastic for Christ. We are in transition towards a more contemporary style worship.

Our Purpose: We aim to reach youth and young families with the Good News of Jesus. We are looking for someone who can join our pastoral team in providing leadership as we grow with a clear vision for the future of sharing our love for Christ.

The successful applicant will oversee and help to develop ministries for all age groups from childhood to College and Careers, with a special emphasis in the beginning on youth.

Successful applicant should possess:

- The ability to relate to children and young adults.
- Evidence of Christian maturity.
- Energy and enthusiasm.
- Leadership and organizational skills for ministry work.
- Anabaptist convictions.

Please forward resumes by May 31, 2006 to:

**St. Catharines United Mennonite Church**  
P.O. Box 20299 St. Catharines, ON L2M 7W7  
Attention: Peter VandenBerg  
Email: [thevandenbergs@cogeco.ca](mailto:thevandenbergs@cogeco.ca)

WK United Mennonite Church invites applications for a part-time

### PARISH NURSE (10 hours weekly)

starting September 10, 2006. The successful applicant must be an experienced Registered Nurse with Post Graduate Education in Parish Nursing. A vibrant Christian faith, spiritual maturity, excellent communication and assessment skills, and the ability to promote wellness through the integration of faith and health is essential.

Please forward applications by June 16, 2006 to:

**Health Committee c/o Liz Klassen**  
80 Ebydale Dr., Kitchener, ON N2A 3R2

Springridge Mennonite Church invites applications for a full-time

### PASTOR

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

**Contact: Abe Janzen**  
Phone: 403-627-3991

E-mail: [aejanzen@telusplanet.net](mailto:aejanzen@telusplanet.net)

Web-site: <http://springridge.mennonitechurch.ab.ca/>



WINNIPEG MENNONITE ELEMENTARY SCHOOLS, INC.

### SENIOR PRINCIPAL/ EXECUTIVE DIRECTOR

Winnipeg Mennonite Elementary Schools, Inc. ("WMES") is seeking a suitable candidate to assume the role of Senior Principal/ Executive Director, effective August 14, 2006. The Senior Principal/Executive Director is responsible to the Board of Directors and provides overall day-to-day leadership for the organization. The successful candidate will have a broad educational background and experience; will support the faith based vision, mission and mandate of WMES; will have (or qualify for) a Manitoba teaching certificate; will be a good communicator; will have an interest in development; will relate well to the public, to staff and to the Board and be a self-motivated person who has a passion for leading a superior team of educators.

WMES is a church-related independent school, operating schools on two campuses (Bedson K-8 and Agassiz K-6), with a total enrolment of approximately 500 students. The mission of WMES is to "provide Christ-centered education, integrating faith and life, within a caring school community." The WMES school communities are vibrant, energetic educational centres of excellence, reflecting its open admissions policy.

Please submit resumes by June 2, 2006, to:

**WMES, 250 Bedson Street, Winnipeg, MB R3K 1R7**  
Attention: Bob Peters, Board Chair  
E-mail: [boardchair@wmes.ca](mailto:boardchair@wmes.ca)

Please visit WMES online at: [www.wmes.ca](http://www.wmes.ca)

### PASTOR RESPONSIBLE FOR YOUTH MINISTRY

Hillcrest Mennonite Church, a mid-sized congregation on the edge of New Hamburg, Ont., a member of Mennonite Church Eastern Canada and Mennonite Church Canada is looking for a .8 F.T.E. Pastor responsible for Youth Ministry (birth to age 25) to work in a team along with our full-time pastor. Ministry areas include being a resource to families with children, developing relationships with children and youth, working with youth leaders to support our programs like Venture Club, Junior Youth, Youth Group, and Junior Sunday School. The position will also involve preaching, teaching, counselling, weddings, funerals, and other worship-related activities along with our full-time pastor.

If interested, please ask for our profile form, or send your resume to:

**Muriel Bechtel, M.C.E.C. Conference Minister**  
4489 King Street E., Kitchener, ON N2P 2G2  
Phone: 519-650-3806; 1-800-206-9356  
E-mail: [Muriel@mcec.on.ca](mailto:Muriel@mcec.on.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

community living and social action in a Christian & Peace church context. [www.residencema.ca](http://www.residencema.ca); [experience@maisondelamitie.ca](mailto:experience@maisondelamitie.ca); 514-843-4356.

**Employment opportunities**



**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

**Half-time ASSOCIATE PASTOR**

First Mennonite Church, Edmonton, Alberta, is looking for a half-time two-year term Associate Pastor to join a team of two co-pastors. We are a growing, multi-generational congregation of 200+ members and adherents. Our congregation is committed to Mennonite/Anabaptist faith beliefs, celebrates diversity and variety in worship, includes music as a significant aspect of worship life, and is committed to area and national conference affiliations. The successful candidate's duties will include service in the area of pastoral care or youth ministry. A minimum of a bachelor's degree in theology or related ministry experience is preferred.

For further information, or to apply for this position, please contact:

**Tim Wedler,**  
 1612 Blackmore Court SW, Edmonton, AB T6W 1J2  
 Phone: 780-475-7437

**CANADIAN Mennonite**

**MCEC Regional Correspondent**

If you want a front row seat on what God is doing in the Eastern Canada region, this is a great opportunity! Canadian Mennonite is seeking a part-time (20% time) MCEC Regional Correspondent for the bi-weekly Mennonite periodical. Resumes will be considered starting May 15 with the position beginning in July. Work is done from home with some travel to Eastern Canada locations required. Pay is salary plus expenses.

Responsibilities include filing bi-weekly reports and features on MCEC church and conference news; being our contact person for MCEC-based churches and Mennonite organizations; assigning stories to others; and developing and assisting other writers in Eastern Canada.

Applicants should have strong knowledge of, commitment to and a passion for the MCEC faith community and for Canadian Mennonite's ministry and mission; strong listening, interviewing, news writing and photography skills; and an ability to work independently and as part of our cross-Canada staff. 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

**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

First Mennonite Church, Winnipeg, Man. is seeking a

### LEAD MINISTER

to provide leadership to a pastoral staff of four and a membership of over 1000. The successful candidate will have a M.Div., be committed to Anabaptist/Mennonite theology, have pastoral leadership experience, and will be gifted in preaching and administration. It is hoped that the successful candidate could begin in the fall of 2006 or at least in the first half of 2007.

Please apply by June 30, 2006.

For a more detailed position profile please contact:

**John Klassen, Director of Leadership Ministries**  
**E-mail: jklassen@mennochurch.mb.ca**  
**Phone: 204-896-1616 or**  
**George Wall, Chair, FMC Ministerial Search Committee**  
**E-mail: gwall21@shaw.ca; Phone: 204-669-1061**



### SOCIAL WORKER POSITION

We have an opening for a qualified Social Worker (approximately .8 FTE). Menno Home is a 196-bed complex care facility in Abbotsford, BC. Come join our team!

**Contact: Hilde Wiebe, Director of Care**  
**32910 Brundige Ave., Abbotsford, V2S 1N2**  
**E-mail: h.wiebe@mennohome.org**  
**Phone: 604-853-2411**

First Mennonite Church, Winnipeg, Man. is seeking the service of an

### ASSOCIATE MINISTER

0.7 FTE, for a two-year term (some flexibility in assigned time may be considered). A major responsibility of this minister will be to work with our youth leaders and our church's young people. He/She will be working on a staff of four ministers.

The successful candidate will have a degree in Theology or will be working toward such or similar degree. He/She will be committed to Anabaptist/Mennonite theology and will be talented in providing Christian leadership and inspiration for our youth.

Start Date: September 2006

Salary: According to FMC Professional Staff Salary and Benefits Scale.

Application deadline: June 30, 2006

For a detailed position profile and/or church profile, please contact:

**John Klassen, Director of Leadership Ministries**  
**Mennonite Church Manitoba**  
**E-mail: jklassen@mennochurch.mb.ca**  
**Phone: 204-896-1616 or**  
**George Wall, Chair, FMC Ministerial Search Committee**  
**E-mail: gwall21@shaw.ca; Phone: 204-669-1061**

The Maison de l'amitié student residence and guest house is seeking a

### HALF-TIME RESIDENCE COORDINATOR

The Maison de l'amitié/House of Friendship in Montreal will be operating a student residence for 10 students attending the University of McGill, Concordia University, Université du Québec à Montréal, Université de Montréal and l'École théologique évangélique de Montréal. The mission of the project is to provide lodging for students who wish to experience community living and social action in a Christian and Peace church context.

The Coordinator will be responsible for facilitating the community life of residents for organizing workshops and for publicizing opportunities for involvement in social welfare programs. The successful applicant will be in charge of room bookings and will assume responsibility for correspondence and promotion of the program. He or she will also supervise residence assistants. The applicant for the position must be fluent in French and English and have some training in conflict resolution. Preference will be given to university graduates who are familiar with the Anabaptist tradition and have had peace and conflict training.

The position will be available starting August 7, 2006. Letters of application and résumés may be sent to:

**Maison de l'amitié**  
**120 Duluth est, Montréal, Québec, Canada, H2W 1H1.**  
**luke.martin@maisondelamitie.ca**

For more information about the position and the project, visit [www.residencema.ca](http://www.residencema.ca) or contact **Luke Martin** at **514-843-4356**. Application deadline is June 9, 2006.

Mennonite Disaster Service (MDS) is offering a full-time salaried Christian service opportunity for its Bi-national Extension Office in Winnipeg in response to growing needs.

### ADMINISTRATIVE COORDINATOR

Responsibilities: to manage Region V and Bi-national Office in Canada, including:

- Accounting (Simply Accounting), database (MS Access), office systems management, and supervision of office staff.
- Recruitment, training, dispatching and support of long-term project leaders (approx. 50% of effort).
- Promotion and publicity of MDS work in Region V.
- Support of boards to help grow the MDS network within Canada.

Required: experience and training in above skills and attributes; active membership in and deep commitment to Anabaptist faith community and beliefs; moderate travel. Reporting to Director of Finance & Administration and Director of HR in Akron, Penn. office, this person works with MDS boards, constituent churches, and other bi-national staff.

Send resume by June 15, 2006 to the attention of:

**Lois Nickel, Director of Programs and Region Relations**  
**306 – 2265 Pembina Highway, Winnipeg, MB R3T 5J3**  
**E-mail: mds-cn@mds.mennonite.net**

Position description available at [www.mds.mennonite.net](http://www.mds.mennonite.net).



## Canadian cowboy poet **GOING TO WASHINGTON**

Calgary

**D**oris Daley, award-winning cowboy poet and member of Trinity Mennonite Church in Calgary, will be scrubbing her neck and polishing her boots for a gig that takes her off the typical cowboy poetry trail. Daley has been invited by the Smithsonian Institute to present cowboy poetry at its 40th annual Folklife Festival in Washington, D.C., in June and early July.

“I don’t know whether they chose me for my poetry or my Saskatoon pie,” joked Daley. “Apparently they want me not only for the performance

stage but also for Alberta cooking demonstrations.”

Daley will be at the two-week festival every day except two. “I need to hurry home to entertain visitors from Stumptown Mennonite Church in Lancaster County [Pa.], who are coming to the Calgary Stampede,” she explained.

Alberta is the first Canadian province to be featured at the internationally renowned Smithsonian Folklife Festival. More than 100 nations and regions of the world have already been represented. Named as the “top event in the U.S.,” the festival has won scholarly and popular acclaim through Academy, Emmy and Grammy awards.

The 10-day festival is an opportunity for people from around the world to learn about Alberta’s history, heritage and culture first-hand from the people who have dedicated their lives to celebrating, promoting and preserving it. Daley will be among 100 Alberta authors, performers, scientists, sportsmen and storytellers on hand throughout the event.

Daley has been a featured performer and emcee at every cowboy festival in Canada, and many in the United States, including gatherings in Texas, Colorado, California, Utah and Montana. She recently blazed new and unorthodox trails by performing with international opera star Kurt Lehman at the Saskatchewan Opera Centennial Gala. She is the only Canadian—male or female—to be voted Best Cowboy Poet by the Academy of Western Artists.

Cowboy poetry has been a vibrant part of cowboy and ranching life for well over a century, preserving the western heritage and telling the stories of the working west.

Begun in 1967, the Folklife Festival has brought more than 16,000 musicians, artists, performers, craftspeople, workers, cooks, storytellers and others to Washington’s National Mall to demonstrate the skills, knowledge and esthetics that embody the creative vitality of community-based traditions. —Folklife Festival release