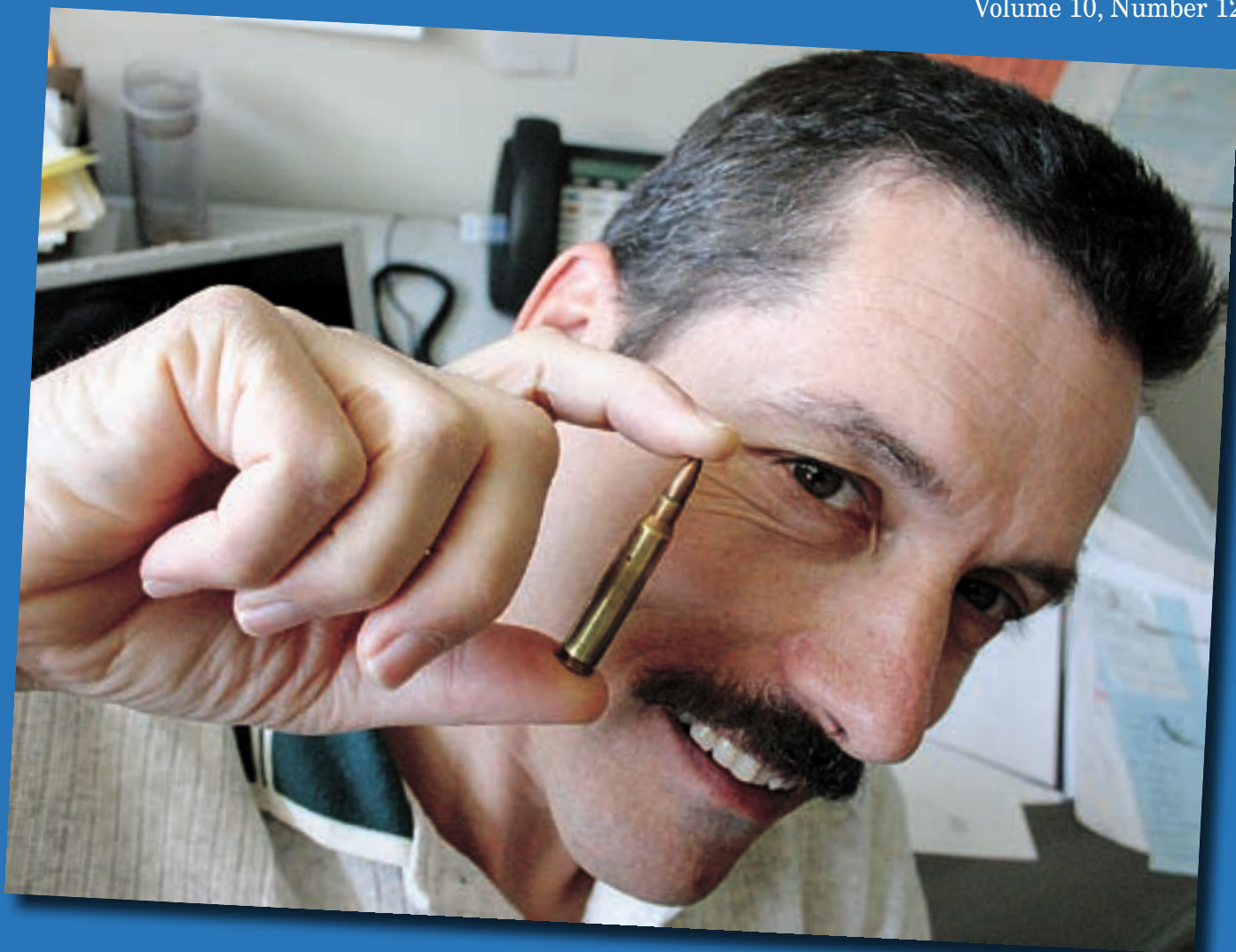


CANADIAN
Mennonite

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**Bullets
into bells** page 13

Building our “Iron Spine”

We cannot imagine our church without the connections we have beyond these walls. *Canadian Mennonite* (formerly *Mennonite Reporter*) has been a great source of connection and support for us over the years. Similar to John A. Macdonald’s ‘Iron Spine’ years ago, we have felt a great sense of connection to the Mennonite community, largely because of the publication that spans the distance of this country.” This description of *Canadian Mennonite* came from Doug Klassen, pastor at Foothills Mennonite Church in Calgary.

It’s an image of the magazine I much appreciate. It is our God and our faith that is our church’s compass and spine, not any publication, person or event. But every two weeks, *Canadian Mennonite* keeps almost every Canadian church household in touch with who we are, where we have come from and where we are going. That’s a precious connection.

As editor and publisher, I want to pass on some noteworthy news items about the publication itself. First, this February, for the first time in the magazine’s history, every one of our area conferences and the national church expressed their shared, formal support for the magazine’s ministry. These organizations, along with the magazine itself, have created a three-year Partnership Covenant that specifies *Canadian Mennonite*’s ownership, governance, ministry, editorial policy, circulation and funding. It also addresses asymmetry among partners and adds a change mechanism. The full text is posted at our website. As part of this agreement, *Canadian Mennonite*’s board lowered the subscription costs paid by the conferences and national church to make the program more affordable for them. We plan to make up that difference with our own fundraising.



Pictured from left to right with four of the magazine’s six CCP awards are: Donita Wiebe-Neufeld (MC Alberta), Karin Fehderau (MC Saskatchewan), Leona Dueck Penner (MC Canada), Amy Dueckman (MC B.C.), Evelyn Rempel Petkau (MC Manitoba), Maurice Martin (MC Eastern Canada), publisher/editor Tim Miller Dyck and managing editor Ross W. Muir.

Second, it is with much gratitude that I’m able to report that our donations last year were about 25 percent higher than the previous year. Because of your generosity, we ended the year in the black and, in addition, paid off all our mortgage debts ahead of schedule. Thank you so much!

Third, I’m pleased to report that the magazine received six awards for our work over the past year from the Canadian Church Press (CCP)—our best showing since at least 1997. We had the top black-and-white magazine cover (“Would Jesus give to panhandlers?”) and three second-place awards: the “New Order Voice” column; a group of our arts section reviews; and for black-and-white photography (the panhandler cover photo). We also had two third-place awards for best colour photo spread (on MCC meat canning) and best colour photo (“Congo: A forgotten emergency”). My congratulations to photographers Ross W. Muir and Ray Dirks; writers Will Braun, Aiden Enns and others; to our book, music and movie reviewers; and to our designer, Tim R. Dyck, for all their accomplishments!

—**Tim Miller Dyck**

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Canada

June 12, 2006
Volume 10, Number 12



Page 32

Web site preview

Get a preview of the next *Canadian Mennonite* before it comes in the mail. Selections are posted on our web site at www.canadianmennonite.org on the Thursday before the issue date. So you can check out the June 26 issue by June 22. Look for daily news updates from the Edmonton MC Canada delegate assembly from July 4 to 7 on our website.

4 UpClose
Volunteer chaplain honoured **4**
Breaking down the 'old history' **5**

6 Faith&Life
Is it time for men's groups? **6**
Marking rites of passage **8**

9 Arts&Culture
Da Vinci Code review **9**
Rudy Wiebe interview **10**

13 InConversation
Bullets into bells **13**
Letters **14**
Lovers in a dangerous time **14**
McDonald's spiritual health **15**

17 WiderChurch
CCC general secretary visits **17**
Eternal life in Eternal Springs **18**
Indonesian quake relief **20**

26 LocalChurch
World Fair Trade Day **26**
Women in Mission **26-27**
Relief Sale sets records **30**
Transitions **33**

34 TheChurches
Exploring effective ministry **35**

36 ToMorrow



Page 22

Cover: Gordon Janzen, MC Canada Witness mission partnership facilitator for Asia and the Middle East, is donating this bullet to help create a "peace bell" that will ring in a newly created park near the demilitarized zone that separates South and North Korea.
—Photo by Dan Dyck



Page 25

Winnipeg

Volunteer chaplain honoured for long-time service

Linda Wiebe, a member of Carman (Man.) Mennonite Church, recently received the Leaders in Service Excellence Award from the Winnipeg Health Sciences Centre.

Lenore Good, director of volunteer services at the hospital, said, “We consider this the top award.” Good, who directs a program that coordinates 2,000 volunteers, knows Wiebe well. “Linda is an excellent spiritual caregiver. She is very caring, very kind, and a great help to patients and their families.”

Only 12 volunteers—based on excellence in service—are selected for this award each year.

Wiebe is one of nine volunteers who make up the Volunteer Chaplaincy Program of Mennonite Church Manitoba. She has been making the weekly trip from her farm near Homewood to the inner city of Winnipeg since 1994, accumulating well over 1,200 hours of service.

Wiebe, a vital part of a busy family farm operation, was on the verge of retiring from her nursing career when her former pastor asked if she would consider working as a volunteer chaplain. She did not hesitate to join the former Volunteer Chaplaincy Program of the Conference of Mennonites in Manitoba. In 2002, MC Manitoba cut support to this program and volunteers were left to continue on their own without conference endorsement. The health sciences centre accepted Wiebe under its volunteer program.

The spiritual care department of the Winnipeg hospital has undergone many changes over the years. “Linda has always demonstrated grace in adapting to them,” said Good. “Many patients have expressed gratitude for the comfort she has given them.”

The implementation of the Privacy Act presented one such hurdle for volunteer chaplains. “For awhile we had no access to patient names,” noted Wiebe.



Photo by Evelyn Rempel Petkau

Linda Wiebe, right, a member of Carman (Man.) Mennonite Church, recently received the Leaders in Service Excellence Award from the Winnipeg Health Sciences Centre. She has been a part of the Volunteer Chaplaincy Program since 1994.

Now, chaplains are given the names of patients from their denomination who request a visit. But because of the appreciation for Wiebe’s ministry, she has been given access to patients of any denomination who request visits, as well as those who are admitted into emergency care or are too ill to respond.

“I don’t do anything exceptional,” Wiebe said. “I want them to realize someone is there who cares. I am very grateful to have the privilege to do this.”

Many times she has experienced the gratitude of patients who are from out of town and those who would otherwise have no visitors. Wiebe is grateful for the prayer support she receives from friends. “That is a big part of it,” she said. “I always pray that God will show me what I can say that will

strengthen and reaffirm that God is love.”

Approaching her 78th birthday, Wiebe gives no indication of retiring.

Henry Neufeld, another volunteer of MC Manitoba’s chaplaincy program, was also honoured at the health sciences centre awards night on April 27. He received a service pin for his 10 years of service and had his name added to the “Wall of Caring” in recognition of 1,000 hours of accumulated service. Neufeld continues to minister to people from northern Manitoba First Nations communities when they are hospitalized in Winnipeg, working closely with the aboriginal chaplain at the hospital offering translation and spiritual care.

—Evelyn Rempel Petkau

Chun Chon, South Korea

Breaking down the 'old history': Japanese and Korean Anabaptists seek peace

For many in South Korea, Japan is still the enemy.

Sixty years after World War II ended Japan's 35-year occupation of the Korean peninsula, Korean history lessons still teach students of the atrocities committed—resources stripped, dissidents jailed and killed, and mothers and daughters forced to work as “comfort women” in Japanese brothels.

Koreans learn to hate the Japanese, but groups of Anabaptists now hope to begin reconciling their nations' histories of anger and hatred through group visits, shared experiences and personal commitments.

Since his experience listening to Koreans and Chinese talk about unhealed wounds with Japan at a 2003 theological consultation at Associated Mennonite Biblical Seminary, Kaz Enomoto has thought deeply about

Mennonite Church Canada Witness and Mennonite Mission Network. Enomoto told listeners at the consultation that if Christians cannot live in peace within the body, then faith becomes only a personal matter and has no power to transform the world. Japan's salvation, he continued, would not be complete without reconciliation.

Listening from the crowd was Kyong-Jung Kim, office manager of the Korea Anabaptist Center (KAC), a ministry begun by Mennonite Church Canada worker Tim Froese.

Kim paused at the word “reconciliation.” As a Korean, he was taught to hate the Japanese. Instead, as Enomoto finished speaking, Kyong-Jung rose and the Spirit moved.

The Korean offered forgiveness to the Japanese man. The pair embraced. “I wasn't there. He wasn't there. But somehow we're still carrying the same

burdens from our parents' generations,” Kim said. “I felt I gained one brother.”

More reconciliation may come. A group of Mennonites from Tokyo recently spent a week in South Korea. The group toured museums that chronicled the atrocities committed during the occupation of Korea, even visiting the House of

Sharing (a home for living “comfort women”) outside of Seoul and speaking to one of the female victims.

The Japanese group joined a worship service at Jesus Village Church (JVC) in Chun Chon, South Korea, where the Japanese and Koreans committed to pray for the relationship

between their two countries, and that they, as reconcilers, may spread the gospel of peace.

Daniel Ahn, a JVC leader, said the joint worship carried meaning.

“No one said, ‘This is a moment of reconciliation.’ But we felt it,” Ahn said. “We share Jesus. Through the love of Jesus we can break down the old history.”

According to Kim, the visit also was educational for Koreans, who grow up learning to hate Japan. “It is so hard for us, even though we are Korean Christians, to rebuild relationships [with Japan],” he said. “But if Christians do not talk about peace and reconciliation with Christians and neighbours, then we miss the whole point.”

“The disciples of Christ are to live out the truth that the cross of Christ has broken down the walls of hostility that separate peoples in this world,” said Enomoto, who led the Japanese group. “If we remain strangers to each other, how can we treat each other as brothers and sisters in Christ?”

Jae-Young Lee, KAC's peace program coordinator, said in the restorative justice concept, offenders must understand how their actions affect the victims. Japanese students rarely learn of the horrors of the occupation during their schooling. This was a chance, Lee said, for the Japanese to see the unwritten part of their history.

KAC and Japan's Anabaptist Mennonite Educational Network plan future exchanges. Four Japanese Mennonites will attend a week-long July discipleship and mission training program in Korea. A KAC staff member plans to travel to Tokyo for a restorative justice presentation by Howard Zehr of Eastern Mennonite University this summer.

Enomoto said that while an Asia-wide network witnessing to Christ's reconciling power is vital in the region, Christians finding peace together does not mean the two nations are, or will be, reconciled.

But it is a beginning.
—MC Canada release by **Ryan Miller**



Photo by Sang-Uthk Nahm

Members of Jesus Village Church in Chun Chon, South Korea, gather around Japanese visitors for prayer during the Japanese group's visit to Korea in early April.

Japan's role in the region. This year, before representatives from 12 countries at a Mennonite mission consultation in Macau, March 13 to 16, Enomoto asked for forgiveness.

Enomoto is Japanese and a Mennonite mission worker in Tokyo with a history of support from

Is it time for men's groups?



Eriksson

Garrison Keillor claims in *The Book of Guys*, “Guys don’t talk to each other. We paw up dirt, we bang antlers. We sometimes graze side by side, but seldom talk.” He suggests that strong silent types have succeeded in controlling the herd—that men compete, not talk.

Is he right?

Over the last 15 years, a number of men’s movements have captured wide attention and considerable following in Canada and the U.S. Robert Bly got things going in 1990 with the publication of *Iron John*. This book touched deep levels of pain among men. The book, along with Bly’s public television appearances, led to a massive movement of men going off for retreats and wilderness weekends to try to re-bond as men. The evangelical Promise Keepers movement in the 1990s has had a wide following on both sides of the border. Through these movements men seem to have discovered the value of getting together in rallies or discussion groups.

Why are men doing these things? Are these just cyclical trends that roll around from time to time and are best ignored? Or are these people on to something?

Rabbi Steven Z. Leder maintains that “men are God’s loneliest creatures.” In *The Extraordinary Nature of Ordinary Things*, he reflects on his experience and that of his male congregants: “Most of the men in my life are either competitors, clients or strangers. Like most men, I never really left the junior high locker room where the main thing was to measure up. For me and for so many others, to be a man among men meant to talk around things and to keep my guard up, to carry the unique weight of manhood in mighty silence.”

For men to intentionally seek opportunities to talk about things they experience appears to be somewhat countercultural. To seek understanding about the stages and changes that men go through, to talk about the joys and struggles of family life, sex and how we handle money and power, are themes explored in “Closer Than a Brother,” the series of five group-study booklets for men’s groups published by Faith and Life Resources. These resources are providing help for Mennonite men who want to talk to each other.

But talking isn’t enough. As men, we need encouragement from one another, coaching and accountability—in other



words, mentoring. Pastor and author Eugene Peterson reflects on the formative nature of being taken seriously in man-to-man friendship: “[S]omeone enters our life who isn’t looking for someone to use, is leisurely enough to find out what’s really going on in us, is secure enough not to exploit our strengths, recognizes our inner life and understands the difficulty of living out our inner convictions, confirms what’s deepest within us. A friend.”

Mentoring is not some kind of program. It is building the kinds of friendships that stimulate growth, maturity and leadership in one another. It is supporting one another to do the right thing, to do right by the covenants of our lives, and to do right by the priorities and call that Jesus gives us.

Biblical examples encourage mentoring friendship: David and Jonathan, Barnabas and Paul, and the amazing mentoring relationships of Jesus with his 12 disciples.

The sacredness of spiritual friend-

Organizing a men's ministry

My passion for men's ministry goes back a number of years and continues to evolve. To some extent it has to do, I think, with the stresses placed on modern families.

In my former career as a parole/probation officer, it seemed that young men often struggled with the absence of adequate male role models in their lives. Certainly there was a strong correlation of offending and parental alienation. I continue to do some work in a domestic violence counselling agency and here again I am regularly confronted with men who either lack relational skills or who have wrong-headed views on male authority in the home.

Numerous voices in the larger church have attempted to address the struggles of today's family by promoting a hierarchical understanding of family, with the husband at the head and his wife in submission to him, and children at the bottom. This model does not fit well for many Mennonites, but my guess is, they would have difficulty articulating an alternate model. Therein lies my passion for men's ministry.

How can the church help Mennonite men to be godly husbands, fathers, brothers and sons? What does it mean to be a godly man in today's marketplace? How can we help each other to be that? Particularly, how do we do it if we are afraid to be vulnerable with one another?

One approach is to get together with other men to talk about it. I have been involved in a number of attempts at forming a men's group.

At Trinity Mennonite Church in Calgary we have a group that has been going for eight years or more. We meet in a restaurant every second and fourth Saturday of the month. The meetings are regularly promoted in the church bulletin. While I initially gave leadership to the group, I am no longer required to be in attendance. It continues very well regardless.

In the reading I have done, the support of the pastor is critical for the formation of a viable men's group. This was an important ingredient for us. I think that it was also important that our group was focused by quite specific agenda in the early years. Along with other topics, our group discussed important and sometimes complex issues within the church, such as our congregation's internal visioning process and our response to the homosexuality debate in our conference and the search to find a renewed basis for continuing on together. Discussions now arise out of current world or local events. Always we end up examining things from a Christian perspective.

The inaugural Mennonite Church Alberta men's retreat at Camp Valaqua last April came out of discussions I had had with men not connected with Trinity, but desiring to be part of a men's group.

ship is captured by C.S. Lewis in *The Four Loves*: "For a Christian there are, strictly speaking, no chances. A secret Master of Ceremonies has been at work. Christ, who said to his disciples, 'Ye have not chosen me, but I have chosen you,' can truly say to every group of Christian friends, 'You have not chosen one another, but I have chosen you for one another.'"

Friendship among men can be cultivated in a number of ways:

- One-on-one lunches;
- Breakfast gatherings that give opportunity for talking together about things that matter;
- Retreats that give opportunity to have fun together and to focus on important issues or themes; and,
- Intentional study groups, Bible study or thematic studies that reflect the interests of the group.

Men, is it time we got together?

—**Sven Eriksson**

The author is denominational minister of MC Canada.



Baergen



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Men's ministry *From page 7*

Discussion topics at the retreat came out of the "Closer Than a Brother" series commissioned by Mennonite Men, a bi-national program of Mennonite Church Canada and MC USA, and published by Faith and Life Resources.

In our first retreat we looked at a unit entitled *Building Deeper Friendships* by MC Canada denominational minister Sven Eriksson. We considered the nature of friendships, how they are formed, sustained and sometimes ended. One of the challenges to come out of that retreat was how we might become mentors to one another. To that end, we looked at the story of Barnabas and Saul (Paul), in which Barnabas was initially Saul's mentor but eventually Paul became pre-eminent.

This year, Gordon Houser, associate editor of *The Mennonite*, led a study on his booklet *Relatively Speaking: Strengthening Family Ties* from the same series. This retreat focused on examining men's roles as fathers and sons, as brothers (biological and spiritual), as workers and as disciples.

My hope is that after attending these retreats, men would seek to establish their own congregational groups. I also hope that men from various congregations will begin spending time together, creating bonds that will combat the forces that isolate us.

—**Marvin Baergen**

The author is MC Canada's Missional Formation and Partnership facilitator for Alberta.

Marking rites of passage important for men's ministry



Dave Bergen, executive secretary for Christian Formation, Mennonite Church Canada, attended the annual North American Conference of Church Men's Staff in January in Florida, and made the following report to the board of Mennonite Men, a bi-national program of MC Canada and MC USA that had been part of the former General Conference Mennonite Church for more than 50 years but is perhaps better known in the U.S. In addition to providing study materials for men's groups, Mennonite Men also gives leadership to the JoinHands church building program.

This was the first time I was able to participate in this ecumenical gathering of men's leaders representing a spectrum of Christian denominations in North America.

Our guest speaker was Roland Martinson of Luther Seminary in Minnesota, who led us in discussion of the way boys come to regard themselves as men in the 21st century. Martinson has conducted extensive research in this field, with a targeted group of young men who were invited to tell their "maturation stories."

His assertion is that our culture lacks a clear, shared notion of the events, rituals and experiences that mark a boy's passage into adulthood. Consequently, many young adult men (age 18 to 35) find themselves adrift in terms of their sense of self, their vocation within the culture, and their identification with spiritual/faith traditions.

Our meeting time was spent exploring various aspects of Martinson's research (*Coming of Age*, Augsburg Fortress, 2006). Believing that God calls young men to enter fully into God's design for them, it is the task of the church—and Christian men—to

work intentionally at identifying and developing shared rituals that will give a clear sense to young men, and to their families and supportive communities, of the practices, tasks and rituals or rites of passage that mark their transition into manhood.

Much of our current religious context fails to connect significantly with the language and culture young men find meaningful and engaging. For this reason, we see many young men failing to connect with the church and faith community. Any effort to identify rites of passage and rituals to mark the transition into manhood, therefore, must attend to the metaphorical and language field in which most young men operate, including sports, nature and the outdoors.

I came away with the conviction that the church, if it is to play any role at all in the development of the young men of our time, needs to give concerted attention to the Christian formation of boys throughout their lives, but particularly in their most formative years.

—**Dave Bergen**

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One man's perspective

I have not been a fan of Christian men's groups primarily due to my misgivings about the Promise Keepers movement, that I see as a mirror image of the extremes of the radical women's rights movement.

But I have wondered why Women in Mission is not matched by some form of Men in Mission in the Mennonite Church, although there are small groups such as Mennonite Men and the JoinHands



Jack

program that have some parallels.

That said, I think the men's retreat at Camp Valaqua last year was an excellent beginning for men's groups in Mennonite churches in Alberta. The topic of male friendship was appropriate. The participants included husbands, career caregivers, and the more traditional wage earners and businesspersons. It was clear as we got to know each other that several of the stages of life might require changes of responsibility—new areas of expertise—and none of it was traditional male activity.

—**Dan Jack**

The Da Vinci Code: Fatal deception or opportunity for dialogue?

May 19 saw the release of this year's first potential blockbuster and it has evangelicals and Catholics around the world recommending boycotts amidst accusations that the film is deliberately undermining Christianity and fatally deceiving millions of people. Is this film the vanguard of a movement to destroy Christianity or is it an opportunity to dialogue with people who are searching for truth, people who—like the early Anabaptists—feel they have been misled by the church and believe Christianity lacks integrity?

Based on the controversial theological thriller by Dan Brown, *The Da Vinci Code* tells the story of Robert Langdon, a Harvard professor (Tom Hanks); Sophie Neveu, a Paris police officer (Audrey Tautou); and Sir Leigh Teabing, a British eccentric (Ian McKellen), as they try to elude police and villains in France and England in their search for the Holy Grail.

The Holy Grail, described in the film as “the greatest cover-up in human history,” is the “proof” that Jesus was married to Mary Magdalene, was the father of a daughter (born after the crucifixion), and has a bloodline that continues to this day. Not only has the church kept this “truth” a secret for 2,000 years, it is also held responsible for deceptions rooted in the fourth century—involving the formation of the biblical canon and the development of the doctrine of Jesus’ divinity—and for two millennia of oppression of women, the poor and the powerless.

Widely panned by critics and filmgoers alike, *The Da Vinci Code* does indeed have its share of flaws, most notably a lack of character development, and the unfortunate use of, and fixation on, the albino villain. And some of the plot elements seem even more absurd on screen than on paper, especially near the end of the film.

In my opinion, though, Ron Howard

has put together an intelligent and satisfying thriller. His direction was taut and moved swiftly through the book without noticeable gaps. The locations were beautiful and beautifully filmed, the dark settings provided the right tone, and Hans Zimmer’s music only rarely intruded on the story.

One could complain about the lack of chemistry between the two leads, but in a genre rife with clichés it was a relief to see the film steer clear of a formulaic romance. The film corrected some of the errors in the novel—like the ridiculous claim that Jesus’ divinity was Constantine’s idea—and actually fleshed out parts of the book, making it less preachy and less controversial.

However, the film is still controversial enough for some Christian reviewers to accuse it of “undermining the pillars on which our faith rests,” by “raising doubts about the divinity of Jesus and the origins of the Bible,” and of heaping blasphemy upon blasphemy as it seeks to convince people that Christianity is built on a lie.

So how should we, as Mennonites, respond to *The Da Vinci Code*?

I believe *The Da Vinci Code* challenges us to wrestle with vital questions about the history of the early church. As Mennonites who have long viewed the Constantinian shift and the launch of Christendom as a step backward in the history of the church, we should not be afraid to ask questions about the fourth century.

In fact, as spiritual descendants of the early Anabaptists, who were very critical of the established church, we should welcome the current frustration with Christendom and its deceptions, and see this as an opportunity to share our own frustrations.

It also means asking questions. For example, we might ask about Athanasius, who is called the “father of orthodoxy” and who spent much of the fourth century defending the



Nicene Creed, but who had hundreds of people tortured and killed for disagreeing with him. Asking these kinds of questions may be uncomfortable for many of us.

As Mennonites, we can applaud the film when it draws attention to the fact that Christendom was the product of fourth-century politics and to the fact that “as long as there has been one true God, there has been killing in his name.” But we can also point out that, throughout its history, many people in the church have preached and lived Jesus’ gospel of love and have denounced and worked against violence and oppression.

Even if we believe that the revelations in *The Da Vinci Code* are not true, can we not agree with the film, in principle, that an honest search for truth can renew instead of destroy? Walking together with fellow searchers in a spirit of honest dialogue allows for the possibility that we might learn from them and they from us, and that together we might move one step further on the journey toward greater understanding and truth.

—Vic Thiessen

The reviewer is executive director of the London (England) Mennonite Centre. For more informative movie reviews from an Anabaptist perspective, visit the centre's website at www.menno.org.uk.

Rudy Wiebe speaks of faith and fiction

In Winnipeg recently to promote his latest book, *Of This Earth: A Mennonite Boyhood in the Boreal Forest* (reviewed on page 11), Rudy Wiebe, an internationally acclaimed and award-winning author, officer of the Order of Canada and active member of Lendrum Mennonite Brethren Church in Edmonton, was interviewed by Canadian Mennonite national correspondent Leona Dueck Penner.

I understand you don't mind being called a "Mennonite writer"?

Wiebe: If I'd had a choice, it would have been better to be born Jewish. All those stories already! I have no problem with being a "Mennonite writer," a "western Canadian writer," a "Canadian writer." I like all those distinctions. Including "Christian writer." They're part of who I am.

What compelled you to become a writer in the first place?

Wiebe: Mennonites have a great oral tradition, which influenced me strongly. Also, for a refugee kid...you are concerned about not being poor.

So I kept going to school to discover perhaps my unique gifts. I began university in pre-med and gave it up quickly after a year. There was not enough stimulus for the imagination for me.

Before that, I had been scribbling things throughout my high school years. Then I took creative writing at the University of Alberta and, in 1956, I won a cross-Canada short story contest, which was published in *Liberty* magazine. It was the story of the death of my sister, which appears in my memoirs.

Writing novels was just an interesting idea! My mother kept saying, "What are you going to be?" as long as I kept going to school.

It was good to combine university teaching with writing. You can juggle your time—teach half-time and still support your family, which I think is important.

My first novel [*Peace Shall Destroy Many*] was published at the right time—in 1962 [coinciding with Canada's approaching centennial in 1967 and an attendant growing interest in Canadian literature]. And *The*



A young Rudy Wiebe, left, is pictured with his mother and father in downtown Vancouver. The photo appears on page 297 of Wiebe's autobiography, *Of This Earth: A Mennonite Boyhood in the Boreal Forest*.

Temptations of Big Bear, in 1973, just as Canadian awareness of native issues was coming to the fore. It became a bestseller, a breakthrough novel for me, which dealt with a major Cree chief.

My best-known novels are not about Mennonites.

How have Mennonites responded to your aboriginal works?

Wiebe: Many do read them. No Mennonites objected to *The Temptations of Big Bear*, perhaps because they weren't in it by name, so it didn't matter! But there were plenty of Christians in it! One of Big Bear's problems was what Christians were doing to him.

This continues even today in Caledonia, Ont. Also in southern

Manitoba and in Rosthern, Sask. That's Cree land.

Have we dealt with that honestly? Is this another area where your faith and writing intersect, as it obviously did in your "Mennonite novels"?

Wiebe: Of course it does! It has to. If we feel we have suffered injustice, then we must respond also to the injustice that we displaced others. Though we did good things with the land, we should remember what it means to be displaced. We should understand that and get some justice into the situation.

How has the aboriginal community responded to works involving them?

Wiebe: The people most bothered by those books were the "politically correct" critics who, in 1973, asked, "Why bother writing about an old dead Indian?" And 20 years later, the same people asked, "How dare you write about an old dead Indian?" You can't give a hoot about that kind of response.

The native people have generally been most supportive. They've thanked me. If you're respectful and know what you're writing about, that's all that matters.

Why have you stayed in the church when other Mennonite writers have left?

Wiebe: I find it understandable that some Mennonite fiction writers don't go to church, for whatever reasons. But if it's because they think that if you're intelligent and imaginatively aware of the world, you can't be a Christian—that's ludicrous.

If we consider Jesus seriously as teacher, storyteller, thinker, example, it demands more perception, more imagination, not less. If you leave, you end up with something like "reasoned scientism." I don't believe that. I believe as a professional writer that I can expend my best imaginative thinking as a follower of Jesus. That's why I'm trying to expend as much energy as I can on trying to be Christian.

There have been times when the conference leadership has wanted to throw me out. For example, when *My Lovely Enemy* was published in 1983, they questioned if I was a real Christian, a real person of faith. But the local church stood absolutely by me, saying, "He teaches Sunday school, preaches, serves on the church board, he's part of our community."

So we can give thanks for local church autonomy?

Wiebe: Yes, indeed. That's part of what the Anabaptist reformation was all about.

—**Leona Dueck Penner**

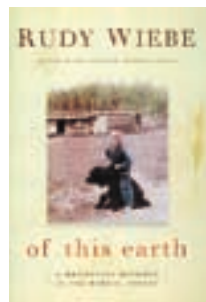
Autobiography is truly 'of this earth'

Wiebe, Rudy. *Of This Earth: A Mennonite Boyhood in the Boreal Forest*. Knopf Canada, 2006, 391 pages, \$34.95.

The opening words of Rudy Wiebe's most recent book, *Of This Earth*, are a Low German phrase spoken by his mother. Although this is an autobiography of Wiebe's childhood and the subtitle is *A Mennonite Boyhood in the Boreal Forest*, this is also a story of Mennonite refugees struggling to find a new home in Canada in the 1920s.

After suffering hardship and hunger through the years of the Russian Revolution and the early Communist regime, they fled to Canada and tried to re-create a Mennonite community on marginal farmland in Saskatchewan. Wiebe tells a powerful story of how a family and a community struggle to survive as subsistence farmers while still suffering nightmares from their experiences in Russia.

In some ways, Wiebe's description of his life in rural Canada in the 1930s is not unusual; in those days, rural one-room schoolhouses were the norm and a death at home



Anabaptist prayer book now online and in paperback

A revised and expanded version of *Take Our Moments and Our Days: An Anabaptist Prayer Book* is now available in a printed paperback version, and in electronic versions in pdf and MSWord format at ambs.edu (scroll down to "Friends and Alumni"). Print versions are available for \$12 from Herald Press.

This expanded version provides 52 services for four weeks, twice as many services as the earlier version. The material from the first version appears as Week One (Lord's Prayer) and Week Two (Beatitudes). The new material appears in the new version as Week Three (Jesus' parables) and Week Four (Jesus' miracles). The overall pattern is now threefold, consisting of calls to praise, discipleship and intercession. Free prayers of thanksgiving have been added in the first section. Biddings and responses in the intercession section are simpler.

An important change is that The Psalms: The Grail Translation, Inclusive Language Version, is now used, instead of the NRSV for the Psalm portion in

each service. This translation is widely approved by biblical scholars and liturgists. All other scripture texts in the prayer book are in the NRSV.

This is the final draft version for the four weeks of Ordinary Time, and comments and suggestions are still welcome. This will be Volume One of the eventual two-volume prayer book. Plans are for Herald Press to publish the completed first volume in May 2007.

Services for the remaining seasons of the year (Advent, Christmas, Epiphany, Lent, Holy Week, Easter, Pentecost) will be made available in pdf and MSWord format on the AMBS website as they are ready. This material will form Volume Two.

Although this prayer book is being prepared by Mennonites, the editors—Arthur Paul Boers, Eleanor Kreider, John Rempel, Mary H. Schertz and Barbara Nelson Gingerich—hope that many others will appreciate and benefit from an approach that focuses on Jesus and a life of discipleship within communities of God's grace, that balances the inner and outer journeys, and that expresses a passion for God's shalom and a longing to be involved in the mission of God to bring healing and hope to all creation.

—AMBS release

was not uncommon. Wiebe's portrayal of his young years is a stark contrast to modern life, however, and the reader is reminded that earlier generations had few of the comforts modern readers take for granted.

Wiebe does not use a strictly linear narrative. The story ebbs and flows as his memories intermesh. He augments his childhood memories with a series of photographs (interspersed with the text), his late sister's 60-year-old diary, and discussions with his siblings who remain.

Low German phrases are scattered throughout the book, always with an English translation. Readers who are unfamiliar with the language may find this interrupts the flow, but for those who have experienced this culture, the Low German words add another level of meaning as they prompt vivid memories of Low German personalities and places.

Wiebe describes his young life and his family frankly. His mother, who is always referred to as *Mam*, is presented sympathetically, for she provides security for her family in spite of her own heartaches and struggles. The young Wiebe is less understanding of his father, who, he states bluntly, "had no backbone." There are hints that "Father Wiebe" was regarded as a mediocre farmer with few business skills, and yet he seems to provide adequately for his family. It is interesting that he is the one who articulates the Mennonite belief of non-violence.

Of This Earth is first of all the story of a young boy growing up in rural Saskatchewan, feeling a part of the land and the animals, but on another level it is an enduring story of how those who suffered under the Russian Revolution and the early Stalinist regime cobbled together a Mennonite community for their children in Canada.

—**Barb Draper**

Tribute to a poet-musician

Steve Bell—*My Dinner With Bruce: Songs of Bruce Cockburn*. Signpost Music, 2006.

My *Dinner With Bruce* is quite different from the increasing number of “tribute” albums out there. Typically, these albums have something like a dozen tracks, by a dozen different performers, each covering a song by the artist—some recorded years earlier.

The obvious difference on *My Dinner With Bruce* is that all 13 songs were recorded specifically for this project by Steve Bell and his band. Bell says he has long been drawn to Cockburn’s music. On his 2000 album, *Simple Songs*, Bell covered both “All the Diamonds” and the instrumental “Fox Glove,” although neither of these appear here.

Bell and Cockburn have many things in common: Both are extremely talented guitarists from the folk tradition, are fine Canadian songwriters, and both wrestle intelligently with a troubling world from a Christian worldview.

Bell has not merely recorded what he thinks are Cockburn’s best songs, but those that most personally ring true in his own life. This means he’s chosen some of Cockburn’s most spiritual compositions, such as “God Bless the Children” and “Lord of the Starfields.”

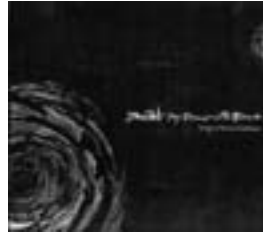
Lord of the Starfields/Ancient of Days/Universe Maker, /here’s a song in your praise./Wings of the Storm Cloud/Beginning and End/You make my heart leap/like a banner in the wind.

It also means he’s selected some of his loneliest songs of longing from the road. Rather than being a tribute album, this is a personal Steve Bell album of songs that were all penned by Bruce Cockburn.

The obvious question with such a project is: Why not just listen to the original Bruce Cockburn CDs? My answer is, yes, do that, but Bell’s renditions are well worth hearing, too. My bias is that Bell and Cockburn are among the small number of artists whose new albums I insist on adding to my collection.

The jazz undertones in the original recordings are not copied, yet a similar muse was present in the arrangements for *My Dinner With Bruce*. One tasteful variation is the accomplished piano of Mike Janzen—an instrument that rarely appears on Cockburn’s recordings. It’s delightful and overt on “Going to the Country,” Cockburn’s most whistleable tune, but rich and suitably pensive on “All the Ways I Want You.”

The song choices are interesting. You won’t find any of Cockburn’s angry political rants here, or even any of his rockier tracks, although I don’t think Bell’s voice and temperament are much suited to either. Bell’s voice is lighter and carries a tenderness that may be less noticeable on the original



recordings.

Really, these are reinterpretations. Bell has spoken of how songs are best when they become your own and express something of your own story—such as when the Bell family had to move from the country to

the city, and a Cockburn song captured the feeling for him. “It no longer matters what Bruce thought or what he meant by it,” he says about the lyrics, “because I’ll never know; I don’t live in his world. It’s now my song.”

As a listener I appreciate this insight. So many of these were, to a degree, already my songs, and yet through the interpretations of Bell they work their way deeper into my life.

—D.S. Martin

The reviewer is a Canadian poet and music critic for such publications as ChristianWeek and Mars Hill Review. This review was originally published in ChristianWeek.

Author of Bible study guide on time stewardship is first to learn its lessons

When Melissa Miller of Winnipeg began to write a Bible study guide on women and the stewardship of time, little did she know that she would be the first “student” of its lessons.

Miller, author of *My Times Are in Your Hands: Women and the stewardship of time*, says the project taught her much about how her writing was in God’s hands—even though deadlines loomed and time ran thin. She wrote the 62-page book’s 11 lessons on behalf of Canadian Women in Mission (CWM) and Mennonite Women USA. They co-produce a Bible study guide each year as part of their ministries to women’s groups and individuals. This 2006 study, printed by Mennonite Press in Newton, Kan., is the first of a trilogy on the stewardship of time, talent and treasure.

“I welcomed the chance to write a Bible study on time, to explore biblical wisdom for 21st century North American Christians,” says Miller, who is a family

life consultant, pastoral counsellor and *Canadian Mennonite* columnist. “Alas, I became bogged down by time pressures and struggled to give birth to this study.

“Neither clock-watching nor attention to the seasons enabled me to put words to the page. I needed a miracle. Thank God, who provides such miracles! In an unusually quiet Christmas week, most of this study flowed from my fingers, an astounding bout of creativity. I was awed by the Spirit’s generous gift.”

Miller’s struggles strengthened and enriched her work, as they provided examples of how God’s grace and wisdom can shape one into being a better steward of time. Included in the 62-page guide

are 10 lessons and a concluding worship service. Also included are 10-minute devotionals on each of the lessons, as well as Christmas and Easter programs for group special events.

CWM president Erna Neufeldt says, “I am grateful for this study because it will help us to take the time to study, to pray and to listen to God. Psalm 16:11 reminds us

that God shows us the path of life. This study can be a guide on this path.”

To order *My Times Are in Your Hands*, e-mail resources@mennonitechurch.ca. The guide costs \$7 plus postage and GST.

—Laurie Oswald Robinson



Are you committed to turning swords into ploughshares or perhaps bullets into a peace bell?

If so, there is an opportunity to get directly involved in a new peace project in South Korea that has Anabaptist links, say Gordon Janzen and Tim Froese. The MC Canada Witness International Ministries staffers were introduced by members of Jesus Village Church in Chun Chon to the promoter of the “peace bell” project, Governor Gap-Cheol Jeong, chief of Hwacheon County, during a recent visit to Chun Chon.

The goal is to build a peace park in a sparsely populated county close to the demilitarized zone on the border with North Korea, an area that has a strong military presence. The hope is that this will not only promote peace, but also draw attention to a forgotten place, through a provocative symbol.

According to promotional materials,

The goal is to build a peace park in a sparsely populated county close to the demilitarized zone on the border with North Korea....

Building a bell to ring for peace

the ambitious aim of the “bell park” is to “end all conflicts in the world.” The first step will be to collect used ammunition from military conflict areas around the world, in order to create a huge “bell of peace for life.”

Other smaller peace bells collected from other parts of the globe will also be hung in the park, in order to create a spiritual shrine “where people can pray for peace and life in the world.”

Although this is not a “Christian” project as such, Janzen says there are strong Anabaptist links, including support

from Jesus Village Church members who were instrumental in recruiting well-known Mennonite sculptor

Esther Augsburg—*who designed the “Swords into Ploughshares” sculpture in Washington, D.C.—to work on this project.*

Contacted by phone, Augsburg noted that, despite some initial hesitancy due to long-distance travel concerns, after strong encouragement from a group of Korean hosts “who will be paying travel costs both ways,” she had agreed to design and make a model of the bell later this year. The actual crafting and casting of the peace bell will be done by Koreans, though, she said.

Donors who have ammunition or pieces of weaponry from a conflict zone to donate to the peace bell project can call Janzen or Froese toll-free at 1-866-888-6785, who will arrange to forward them via the Jesus Village Church. Donors are invited to write a short message to go with the donated items.

Janzen is contributing a single piece of ammunition for the peace bell. “I found this bullet in the streets of Hebron, Palestine, and presume that it is from an Israeli soldier’s weapon,” he says.

—**Leona Dueck Penner**



Photo by Cha Sungdo

Gordon Janzen, MC Canada Witness mission partnership facilitator for Asia and the Middle East, left (and featured on the front cover), recently met with Hwacheon County chief Gap-Cheol Jeong, promoter of a new “peace bell” park in South Korea, and Danial Ahn of Jesus Village Church in Chun Chon, whose members support the project.

Letters

'Office' can't bear pastoral burdens

I was saddened by the lack of theological and Anabaptist historical moorings in Sven Eriksson's From Our Leaders column, "Lashed to the mast," on page 35 of the May 1 *Canadian Mennonite*.

The ease of slipping from a scriptural quotation to making assumptions about its embodiment is evidenced in the statement that "Jesus commissioned the disciples with authority to lead and minister," as flowing from Matthew 28:18. "To lead and minister," as the article develops, is to rely on office and role, but Jesus' words had to do with authority given to individuals, not to privileges accruing from an office.

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.

The authority for ministry comes from the charismata given the church in people's gifts. These gifts—whether drawn from the lists in Ephesians, Corinthians or Romans—do not come from a role or an office, but are given to carry out specific functions, and it is interesting that stress is laid on their being given to the church, not to individuals.

"Authority is accorded the position, not the person," Eriksson writes.

So whoever has the office, has the authority?

The Donatists put an end to that theory, and it is interesting that the 16th century radical reformers frequently had the charge of donatism laid against them. What a misreading of both Paul's words to Timothy and the Schleithem Confession. Authority comes from the character and gifts of the individual, not from a role they happen to play.

PHIL WAGLER

**Outside the box**

It came like a shot across the bow of the paddleboat that is my life. It advanced so quickly, so stealthily, that my radar didn't even pick up the incoming foray. I had my newly adopted daughter in my arms while descending our deck steps on the way to a family outing with friends we loved deeply. Life was good; spring was in the air—and then, bam!

In one of those epic-making moments marked by nothing particularly spectacular except the piercing voice of my Redeemer, I heard this, "If you love those who love you, what reward will you get?" (*Matthew 5:46*). Jesus said even tax collectors love their own; there is apparently camaraderie in numbers. Jesus implies that his disciples are to love dangerously—to love outside the box, as it were—and it suddenly occurred to me that my loving is too common, too safe, too selfish and too too shallow.

Whom do you love? Whom are you found talking with at worship gatherings or the soccer game or in the neighbourhood? Who are given the seats of honour in your life? Whom do you pray for, ache for and wish well?

It's so comfortable, isn't it? So nice to be around nice people who say nice things and never rock your nice little existence. We have cheapened and disobeyed the divine love that goes to incarnational lengths to love the unlovable, the unwelcoming, the rebellious.

God's love extends from prodigals in their wild excess to Pharisees in their self-righteous snobbery; Jesus had time for Zaccheus and Nicodemus. Sadly, my love is too oft for those who love me.

My deep concern is that this dangerously otherworldly characteristic is increasingly absent from today's

disciples of Jesus—and no one is noticing. We, the beloved, have become activists, but have we ceased being lovers?

We in the Anabaptist tradition call ourselves a Peace Church, but are we a loving church? Do we love only those who love us, who see it our way, who play our tune, who engage the world as we engage it? Are we engaged in God's great love affair for those who are yet his enemies?

I need more time with people I don't like, for I am called to the toil of loving even those who don't love me. Father Zossima in Fyodor Dostoyevsky's *The Brothers Karamazov*, pines, "Love in action is a harsh and dreadful thing compared to love in dreams." Are we still dreaming in these dangerous times?

I'm slowly waking up and finding reward in the Christ-life cited by Mother Teresa:

"People are unreasonable, illogical, and self-centred; love them anyway. If you do good, people will accuse you of selfish, ulterior motives; do good anyway. If you are successful, you win false friends and true enemies; succeed anyway. The good you do will be forgotten tomorrow; do good anyway. Honesty and frankness make you vulnerable; be honest and frank anyway. What you spent years building may be destroyed overnight; build anyway. People really need help, but may attack you if you help them; help people anyway. Give the world the best you have and you'll get kicked in the teeth; give the world the best you've got anyway.

This uncommon love life is the church's vocation. Can we be lovers in a dangerous time?

Phil Wagler is lead pastor at Zurich Mennonite Church, Ont. He can be reached at phil_wagler@yahoo.com.

Lovers in a dangerous time

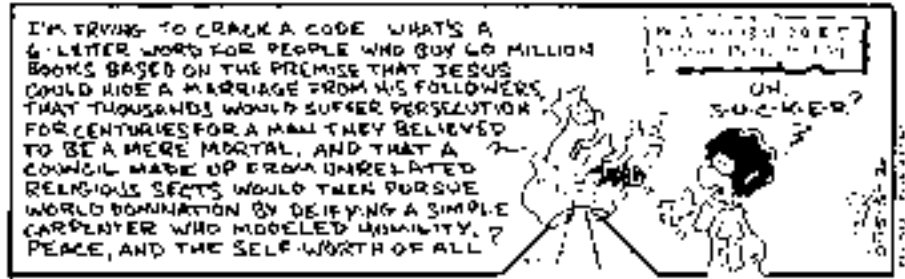
Sadly, my love is too oft for those who love me.

It is unfortunate that the article cites Eugene Peterson's magnificent metaphor, "lashed me to the mast," without putting that into the context of calling and service, as Peterson so powerfully does in much of his writing.

Pastors, don't "claim ministerial office," regardless of what the article says. "Office" is not strong enough to bear the burden of pastoral care and prophetic utterances that the congregation, God and your own sense of call invite you to bring to the hospitality table. Pastors, do claim the gifts of the Spirit and the trust of the congregation—these are far more foundational than half-understood sociological models of role and office theory.

—Vern Ratzlaff, Saskatoon

Pontius' Puddle

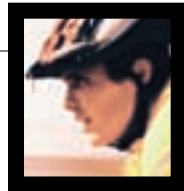


Correction

The photograph of Peter Penner on page 9 of the May 29 issue was taken

in Bird's Hill Park near Winnipeg, not while on a walking tour in England, as the caption stated. *Canadian Mennonite* apologizes for the error.

WILL BRAUN



New Order Voice

Perched on shiny plastic benches we filled our little temples of the Holy Spirit with greasy treats. Ronald McDonald was relatively new in town and a Sunday school teacher's chances of qualifying as cool were increased if she or he took the class for some fast food fellowship. I was about 10 at the time, and happy for a break from the Sunday morning routine.

Since that day at the McDonald's in Winkler, Man., my spiritual constitution has shifted. Where my faith formation once included commercialized snacks on the Lord's Day, now my Mennonite convictions prevent me from eating McDonald's food at all. For nearly a decade, I haven't put a penny of my money into Ronnie's corporate hands and I haven't put any of his food in my body.

I have no interest in heaping blame on Sunday school teachers who take their class for an occasional treat (or on parents who face tough choices when it comes to fast food). Sunday school teachers and parents deserve affirmation and encouragement.

For me, being Mennonite means faith is applicable to all aspects of life. The point seems obvious, but if it is, why have I never heard a sermon on the fast food phenomenon?

John Ralston Saul, husband of our former governor general, calls the Big Mac the "communion wafer of consumption," placing McDonald's at the symbolic, spiritual centre of consumerist devotion. The franchise is indeed iconic both in scale and nature. With more than \$20 billion in sales at its 27,000-plus stores last year, a \$2 billion advertising budget and one of the most recognized symbols in the world, McDonald's is more than just a place for cheap eats. It is a cultural force that aggressively shapes the spirit of our age.

The spiritual health of Ronald McDonald

For me, being Mennonite means faith is applicable to all aspects of life.

My reasons for not eating at McDonald's are spiritual. If our bodies are temples, surely what we put in them affects the health of our souls. And despite attempts to fight its reputation as a peddler of fat, McDonald's continues to infuse an unconscionable amount of grease, sodium and sugar into the global diet. I prefer, when possible, to nourish my soul with food grown and prepared with care and respect.

I also care about the cumulative spiritual impact of saturating society in commercial messages. McDonald's is a bearish participant in the profit-driven communication of values. Behind the seemingly innocuous smiles and cheery tunes are shareholders whose primary concern is not the physical or spiritual wellbeing of society. Of every dollar spent at McDonald's, part goes to its advertising campaigns. I think it has enough influence without me lending my support.

Then there is all the white and yellow garbage, a lowest-common-denominator approach to labour, and accusations of environmental abuses. Sure, McDonald's has some positive qualities—every corporation knows how to smile—but, overall, McDonald's is spiritually unhealthy.

So I go elsewhere to feed my body and soul. I still get the urge for fries from time to time, but the sense of gratification I get from not having eaten at McDonald's in almost a decade—the sense that I am making a spiritual choice for myself and the world—makes it easy for me to pass up the urge. At such times I like to think it is my Mennonite instincts of withdrawal from worldly influences that are kicking in.

Will Braun is editor of Geez magazine. He lives in Winnipeg and is involved in market gardening just outside Winnipeg. He can be reached at will@geezmagazine.org.

Church needs both prophets and pastors

The theme of leadership keeps surfacing in the pages of *Canadian Mennonite*. It appeared several times in the April 17 issue and has appeared in several other previous issues. Some people seem to desire leadership or stronger leadership or more focused leadership. Some seem to want God to raise up leaders among us. Around all these calls for leadership are articles that point to the leadership that is already in evidence in our congregations: articles from and about Christian Peacemaker Teams, Ron Sider, and the work of Mennonite Central Committee and Mennonite Central Service.

From Scripture I recall that God's people often had two kinds of leaders: priests and prophets. Reading either testament one must notice that these two types of leaders have very different roles and very different gifts. I suggest that in our congregations pastors are much like priests—leaders of worship, watchers of the flock, giving support to people's spiritual growth, helping us see and hear and touch God in our lives. Pastors walk and work in the midst of the people of God.

On the other hand, prophets have a very different role. Prophets are loud, often strident. They have little patience with human foibles and excuses. Prophets bring pronouncements of theological understanding; prophets act for God in the world. Prophets are often on the sidelines of congregations, making demands in God's name that many think are outrageous or insane.

We need them both. Pastors bring maintenance and stability, while prophets bring vision and change. We have both prophets and pastors in our congregations and our denomination. No congregational or denominational structure would survive long if made up solely of prophets. Without some prophetic leadership in the structure, it will collapse from lack of vision.

I urge our congregations not to react negatively because good pastors are not prophetic leaders. Rejoice that there are so many good pastors in our congregations. Nurture and support

them, for without pastors most of us would fall away. At the same time, we need to recognize there are already prophetic voices among us.

—**Robert Boardman, Scarborough, Ont.**

Unsettling questions from MC Canada survey

I have long been an advocate for the value of a dynamic denominational body. It has the potential to provide and nurture leadership, as well as help us to do together what we cannot do alone. So after reviewing the MC Canada survey ("Survey provides insight but few surprises," *Canadian Mennonite*, March 6, page 20), I was left wondering:

- If only 807 people responded, does it represent the views of the broader constituency or primarily that of those who support the conference enough to take the time to complete the survey?

- If 43 percent of the respondents were over 65, can we gauge any sense of what the attitude towards our conference will be in the future?

- If 45 percent of respondents have attended an assembly, and assuming conference attendance usually averages in the 400-plus range, how balanced do the overall results reflect the views of the vast majority who have never attended an assembly?

- If 70 percent of charitable giving to Christian charities is flat or decreasing among this small sample of [likely pro-conference] respondents, what will sustain MC Canada's ability to provide meaningful programs and services in the face of erosion due to inflation?

A healthy MC Canada has a lot to offer. However, this survey leaves me with many unsettling questions.

—**Jim Brown, Winnipeg**

Mennonites must seek Ukrainian compensation

In response to the activities of Paul Willms ("Mennonite groups oppose land speculator," *Canadian Mennonite*, Jan. 23, page 20), let me offer my credentials to speak on this sensitive subject.

On my father's side, I am a direct descendant of Daniel Peters,

founder of the Petersdorf Estate in the Chortitza colony of today's Ukraine. My grandmother was Helene Schroeder-Willms, regarded as one of the wealthiest women in all of southern Russia at the time of her wedding to her first cousin, Peter Willms from Halbstadt. The story of my ancestors is well documented in *In the Fullness of Time* by Walter Quiring, the writings of James Urry, and the works of David Rempel and others.

From the perspective of my ancestors, when Catherine the Great invited them to settle today's Ukraine, the land was barren and devoid of serious cultivation. My hard-working relatives viewed themselves as responsible stewards of the land, who contributed greatly to the economic wellbeing of everyone in the community, from the lowest farm labourer on up. They used their wealth to build schools, hospitals, retirement homes—open to all.

I grew up hearing stories about our former factories and estates from my older relatives, and there was a universal feeling of loss and sadness over events during those dark years and a clear sense that a great injustice had occurred and needed to be addressed.

Although I have serious misgivings about the "stock offering" of Mr. Willms, I think his point that we should be seeking compensation from Ukraine is legitimate. I do not understand why our Mennonite leadership fails to acknowledge that there can be no true peace without justice in this matter.

I truly believe that we must seek appropriate restitution from Ukraine before real healing can happen. We cannot build a new relationship that denies the crimes committed by the descendants of Nestor Ivanovich Makhno and other murderers and thieves still living in Ukraine, who killed our ancestors, raped them and stole everything they could.

This injustice needs to be addressed. Ukraine cannot be allowed to sweep this under the rug like Japan attempts to do with its denial of the "rape of Nanking (China)," or Turkey, which pretends it did not massacre thousands of Armenians.

—**Robert V. Peters, Brooklyn, N.Y.**

Winnipeg

MC Canada gets visit from CCC general secretary

During her first trip to visit ecumenical partners in Winnipeg recently, Karen Hamilton, general secretary of the Canadian Council of Churches (CCC), spoke to Mennonite Church Canada staff about how excited she had been when the denomination became the “new kid on the CCC block” two years ago.

“There were tears in the room” when the council first heard about MC Canada’s delegate decision to join, she noted, adding that she had been impressed by the careful way in which the decision to join was processed.

“You’re one of 20 denominations,” making CCC “one of the broadest church councils in the world,” she said as she handed out new brochures that now include the MC Canada name. “I’ve been putting you guys in the Protestant category,” she said, “though you might need a separate one of your own.”

“We really cherish the diversity of the churches at the table,” Hamilton said of the ecumenical council. “All of the churches can speak from their own theological understanding. We can disagree...but still be together. An important part of the CCC is that all denominations can self-define. We cherish that,” she said.



Photo by Dan Dyck

MC Canada general secretary Jack Suderman listens to Karen Hamilton, his counterpart with the Canadian Council of Churches, during her recent visit to Winnipeg.

Hamilton also emphasized that the council is a servant of the churches. “CCC never issues a statement on behalf of the churches unless all 20 sign on,” she said. “If there are less than the full 20, we do not use the CCC letterhead. But we still send something out indicating which churches have chosen to collaborate.”

The Canadian council is not a member of the World Council of Churches (WCC). “We’re an independent organization,” Hamilton stressed. “We have

a relationship with them, but are not bound by it. We say our own things. Some denominations are not interested in WCC.”

The ecumenical council is “wonderfully complex,” according to Hamilton, consisting of two commissions:

- Faith and Life, which addresses theological issues, publishes bilingual resources and coordinates inter-faith dialogue; and,
- Justice and Peace, which is a forum

Continued on page 18

Hi Chi Minh City, Vietnam

Church rebuilding halted, leaders re-arrested

Vietnamese Mennonite Church leaders are calling on Christians around the world to pray after the Mennonite church and office in Saigon’s District 2, led by pastor Nguyen Hong Quang, once again became the focus of a harsh government response to this congregation’s efforts.

Local authorities continue to show little tolerance for their ministry and activi-

ties, in spite of the central government’s publicly stated policy of willingness to accommodate more religious expression.

On May 23, following written permission by local authorities to repair the damaged church structure, a group of believers, church workers and pastors were repairing the roof and raising the floor level above the flood plain, when a large group of men arrived. They reportedly broke up the congregation’s work, beat and arrested a number of church members, including Quang, recently released evangelist Pham Ngoc Thach, and Le Thi Hong Lien. All were subsequently released, although some were allegedly beaten while in custody.

According to information from a group

of activists publicly requesting more democratic governance in Vietnam—of which Quang and Thach are members—the trigger for this harsh action was the local authorities’ contention that the raising of the building’s floor exceeded the level permitted in the written authorization. The democracy group’s leadership has issued a strongly worded letter condemning this action by the authorities as completely out of proportion to any possible infraction of a local building code.

The congregation is calling urgently for prayer for its leaders and its continuing work and witness.

—**Ross W. Muir**, from MC Canada PrayerNet release

Erdenet, Mongolia

Eternal Springs offers eternal life

At the Eternal Springs Café in Erdenet, youths work on computer skills. They can take classes in English, Chinese or Japanese there, and learn about budgeting money and time. When they finish their studies, they can relax with a cookie or a cup of tea and play games. And they can learn about Jesus' transformative life and ministry.

While the other teaching is important, the vital work of Eternal Springs—a ministry of Joint Christian Services (JCS) International, of which Mennonite Church Canada Witness is a member agency—is its 35-week youth training program that offers teaching in Christian discipleship and life skills.

Two years ago, a dozen youths entered the program. Last year, all 12 original participants taught and mentored the next round of students. This year, 10 previous graduates began the session, teaching 21 students about Christ and how to live faithful lives.

"Strangely, 12 [students] were not

Visit *From page 17*

for sharing information and concerns on issues such as globalization, Canadian foreign policy, undoing racism and biotechnology.

CCC is planning a meeting of five denominations that hold joint membership in the Evangelical Fellowship of Canada and CCC, including MC Canada.

Asked if the council was addressing the increasing difficulty of getting visas for international church visitors right now, Hamilton said, "Not yet, but put it forward for discussion on the CCC agenda to work on this."

MC Canada general secretary Jack Suderman concluded the meeting by noting, "We are novices on the CCC... though slowly but surely we're coming on board."

—**Leona Dueck Penner**



Photo by Patrick Hellberg

Young Mongolians worship at a youth retreat, part of the youth training program at Eternal Springs in Erdenet that guides young people through a program of discipleship, life skills, and Christian faith.

Christians, but were desperate to be part of the program," said Marlow Ramsay, who administers JCS programming. "Here they are hungry for spiritual input. They're hungry for any input in their lives."

Patrick Hellberg, one of the JCS workers, said all 12 of those non-Christian students have since chosen to follow the teachings of Christ.

When Ulanaa first walked into Eternal Springs, he did not know much about being a Christian, but he wanted to know God. "I saw people who followed Jesus had a lot of joy in them," he said. He also wanted to find the truth and sensed, somehow, that he would find it through Eternal Springs' grey steel door.

He signed up for the youth training program. His knowledge of Jesus, sparse at best, became a relationship. The relationship, he said, has changed his life.

MunkhTuya (Mogi), the educational manager, said that while nothing about Eternal Springs' exterior indicates Christianity, the love and warmth within the building differentiate it from other programs. Many youth members, she said, tell staff and teachers that Eternal Springs feels like home.

"Teachers here are happy, not angry," she said. Traditionally, many Mongolian teachers instruct brusquely. Christians, Mogi said, have the opportunity to show the love of Christ even when teaching languages or the financial, vocational and relationship

tools that are rarely taught in other areas of the country.

But Christians, too, have a reputation in some portions of the country.

"There is a common misconception here that religious people just want converts, numbers, and don't care about the people," April Hellberg said. "[We are here] most importantly to demonstrate love and support for the youth."

BolorTsetseg (Bogi) bakes for the café portion of the ministry. She said workers love and honour all guests, from the 300-plus members to the one-time visitors. "Everyone that comes in, needs to be loved and respected," Bogi said. "There are a lot more youths like we were, who would like advice and knowledge.... Maybe this program will reach all of Mongolia."

Ramsay said such a vision is possible, eventually. Eternal Springs costs less than \$10,000 per year, but money is not the issue. "You could do this just by working hard and having a vision from God," Ramsay said. "We [JCS] could put it all over Mongolia if we had [more] people."

He hopes the local Mongolian church eventually will take over the operation of Eternal Springs. But for the time being, the JCS presence continues to fill a need. Ramsay said more workers are needed, not just in Erdenet, but in other parts of Mongolia—especially workers with experience in addictions counselling or optometry, to work in specialized JCS ministries.

—MC Canada release **Ryan Miller**

Tin, Burkina Faso

Preserving culture is ‘good news’

On Jan. 27, two days before the West African village of Tin threw one of the biggest parties in its history, a Siamou elder from a neighbouring city spoke out in Tin’s mosque, warning its inhabitants to call off the celebration. He claimed the festival was a trick on the part of white missionaries to convert the Siamou people, a Muslim ethnic group, to Christianity. Anyone who attends, renounces the Muslim faith, declared the elder.

Although villagers in Burkina Faso do not traditionally contradict people in authority, local leaders informed the elder that this festival was organized and financed—not by the foreigners—but by the Siamou people themselves, to demonstrate pride in their culture.

And celebrate they did, hundreds of them—with *balafon* (traditional xylophone) music and drumming, matching clothes made from a cloth chosen for the occasion, a shared meal and the unveiling of the first printed materials in the Siamou language.

According to Souleymane Traore, a Siamou member of the translation team, his people had the courage to resist the order to cancel the literacy celebration because they had invested a lot of time and resources in it. Siamou ownership of the project grew out of “realizing the role literacy plays to preserve [our] language,” Traore said. “Many words are being lost because of the influence of surrounding languages, and because many traditional marriage and initiation rituals are no longer performed.”

The festivities honoured seven years of painstaking work by a three-person translation and literacy team that includes Lillian Haas (Blue Sky Mennonite Church, Alta.), who is supported by Mennonite Church Canada Witness and Mennonite Mission Network through Africa Inter-Mennonite Mission. Since 1999, Haas has waded through the intricacies of phonology (the study of language sounds) and orthography (creating an



Lillian Haas of MC Canada Witness and Africa Inter-Mennonite Mission, back row centre, celebrates with the Siamou literacy teachers who received their certificates during the festival in Tin, Burkina Faso, in January.

alphabet and writing system), getting government approval and training literacy teachers.

“This year, Lord willing, we will open literacy centres so the Siamou [people] will be able to read and write in their language,” she told the more than 400 participants, who erupted into applause.

When the speeches of the Siamou elders and visiting dignitaries concluded, people mobbed the table where stacks of Siamou primers, books of fables and riddles, agriculture and health texts, and calendars were being sold. The price of a book—a day’s wages for many villagers—didn’t dampen the buying frenzy. According to Haas, total purchases equalled almost two months’ earnings of the wealthiest person in Tin.

For the past three decades, Mennonite mission workers have been serving God among rural ethnic groups of Burkina Faso by helping them preserve their languages, music and art forms, and by sharing stories—traditional stories from their ancestors and the biblical story. The workers then leave it to God to call out disciples directly. Although census figures count 35,000 members of the Siamou ethnic group, only five identify themselves as Christians.

The Siamou translation team has now moved into biblical translation, choosing to begin with passages that clearly intersect with God’s action as described in the Koran. Chapters from Genesis—the creation story and the narratives of Abraham, Joseph and Noah—have already been completed, in the hope that the Siamou people’s relationship to God may grow.

Haas believes that when mission workers see themselves as channels of God’s Word—rather than as church planters—the church grows out of authentically African soil without the trappings of the missionary’s sending culture. The elders in Tin recognize the importance of knowing God’s Word, and several have shown their support by helping test the translated Bible portions, Haas said.

“Literacy gives people independence and prevents them from being exploited,” Haas said. “It is a door to education and jobs. These reasons are sufficient for me to work towards literacy, but the overriding reason I am here is to enable God’s Word to be accessible to the Siamou people.”

Haas is currently working on a book for second-year students, a teacher’s guide and a Siamou dictionary.

—MC Canada release

by **Lynda Hollinger-Janzen**

Winnipeg

Mennonites responding to Indonesian earthquake

Mennonite Central Committee (MCC) and the Mennonite Heritage Centre Gallery in Winnipeg are both working to relieve the suffering of Indonesians devastated by a killer earthquake on May 27.

A powerful earthquake shook the Indonesian island of Java, killing more than 5,400, injuring thousands more and leaving a further 200,000 homeless. The earthquake was centred in the historic city of Yogyakarta in central Java, the cultural and artistic capital of the nation.

MCC is working in partnership with local organizations in Indonesia to provide emergency assistance in earthquake-devastated areas. YAKKUM Emergency Unit (YEU), one of MCC's primary Indonesian partners, was involved in evacuating injured children to Tegalyoso Hospital in Klaten immediately following the earthquake. MCC's emergency response provides assistance for medical supplies, pain-killers and mobile orthopedic clinics.

Another MCC partner, Mennonite Diaconal Service, is purchasing emergency food items for displaced people of Pundeng. MCC is providing funds to assist with transportation of supplies and to purchase a generator for emergency electricity.

A more comprehensive emergency response will help meet some of the basic food and shelter needs of people who have lost their homes, as well as provide medical staff and supplies for hospitals, transportation for volunteers and disaster trauma healing services, according to Willie Reimer, director of food, disaster and material resources for MCC.

MCC is accepting donations to help victims of the earthquake. People wishing to contribute to MCC's response should mark their contribution, "Java Earthquake Appeal." Cheques should be made out to Mennonite



Artistic works like "Tree of Desire" by Indonesian artist Kajiji Habeb are being sold by Mennonite Heritage Centre Gallery to help aid Indonesian earthquake survivors.

Central Committee and mailed to Mennonite Central Committee, 134 Plaza Drive, Winnipeg, MB R3T 5K9. Credit card donations can be made by calling toll-free 1-888-622-6337 or

online at mcc.org.

After the horrific tsunami of late 2004, Mennonite Heritage Centre Gallery sold Indonesian art to raise relief funds. Following last month's disaster, the gallery is again selling contemporary Indonesian art for relief aid, with pieces ranging in price from \$500 to \$2,000. Half of the money raised will go to MCC for disaster relief; the other half will go to the Indonesian artists who live almost exclusively in the Yogyakarta area. The gallery will receive nothing, according to curator Ray Dirks.

"We received word...from one [arts organization] that their offices were damaged, shelves spilled over, walls cracked, but their staff and families are okay," Dirks said of an organization supplying the art.

For more information, e-mail rdirks@mennonitechurch.ca or call him at 204-888-6781, ext. 196. —From reports by MCC and Mennonite Heritage Centre Gallery



MCC photo

Jane Woelk, left, coordinator of Mennonite Central Committee (MCC) Manitoba's Voices for Non-Violence program, and Cori Reimer, Peace and Justice administration assistant, are pictured distributing copies of the recently revised "Home shouldn't be a place that hurts" brochure in the organization's bathroom stalls. The brochure, copies of which have been sent to every constituent church in Manitoba and B.C., contains advice for victims and perpetrators of abuse, church leaders and others who are connected to victims of abuse. To facilitate the bathroom distribution (where abuse victims can read the brochure in relative privacy and safety), MCC has provided a lightweight plastic holder that can stick to cubicle walls. Besides providing vital immediate information on abuse, the brochure also draws attention to MCC's resources on the Internet (www.mcc.org/bc/abuse/).

Winnipeg

MCC expands fetal alcohol resource base

The world can be a cruel and lonely place for individuals living with fetal alcohol-related disorders. But Irma Janzen, coordinator of the Mennonite Central Committee (MCC) Canada mental health and disabilities program, is committed to increasing awareness that people living with these disorders have invisible disabilities and require non-judgmental acceptance and understanding.

Besides the release of last year's 45-minute video, *Can't, Not Won't*, which is accompanied by a six-session study guide for small group sessions, other new resources produced by the MCC Canada mental health and disabilities program include a "A Christian response to fetal alcohol spectrum disorder (FASD)" brochure, a "Celebrating

diverse abilities" poster, and information on the MCC website (www.mcc.org/fasd).

FASD is an umbrella term used to describe all fetal alcohol-related disorders. These disorders are permanent brain injuries that may occur when alcohol is consumed during pregnancy. The video and other MCC resources on FASD focus on the needs of children and their families, but Janzen emphasizes that individuals living with FASD require lifelong support, especially relating to community life, housing and employment.

Recognizing the symptoms of FASD is the first step for church communities to show compassionate support and acceptance for people living with FASD and their families. Each person born with FASD is unique and symp-

ptoms vary from almost non-existent to quite pervasive. Many individuals have a normal appearance but have intellectual, emotional, social and behavioural symptoms.

"Lying and stealing is a big concern," she says, explaining this is not intentional dishonesty, but rather due to incorrect perceptions. Individuals born with FASD are easily influenced by others and have a difficult time understanding consequences, social expectations and abstract concepts. They also seek instant gratification and demonstrate poor common sense.

This ongoing inappropriate behaviour is often seen as a parenting problem, says Janzen, explaining parents and caregivers often develop feelings of guilt, failure and rejection. This sense of failure may lead to withdrawal from community and church activities.

Secondary disabilities include difficulty staying in school or at a job, and being vulnerable to poverty, homelessness, depression, low self-esteem, emotional outbursts, suicidal tendencies, inappropriate sexual behaviour, drug and alcohol abuse, and early pregnancy.

Although the video does not directly address the challenges of adults living with FASD, Janzen encourages church communities to expand the discussion to identifying initiatives for compassionate and non-judgmental supports for adults. Many adults living with FASD, she says, live semi-independently and function well in supervised, structured school and work environments.

She also sees opportunities for church communities to get involved in the prevention of FASD through providing more support to women who may be at risk of consuming alcohol during pregnancy.

—MCC Canada release
by **Gladys Terichow**

What a difference a year makes: Russ's success story

A year after being interviewed for *Canadian Mennonite's* Faith&Life feature series about fetal alcohol spectrum disorder (FASD), Russ Hilsher, 28, was smiling broadly and full of newfound confidence when he presented the closing address at this spring's second annual "Feast for the Senses" FASD fundraiser.

"Thanks for coming," he said, "and for your interest in supporting people with FASD.... It helps people like me."

A year ago, Hilsher was already courageous, articulate and committed to improving his own FASD-affected life, which had led him into some criminal involvement and substance abuse. Although he willingly shared his story of this devastating disability with *Canadian Mennonite* readers then, he didn't yet have the heart-warming buoyancy that he exuded at the fundraiser that raised \$4,500 for the Mennonite Central Committee FASD program in Manitoba.

He attributed his success over the past year to several key ingredients: a daily routine and structure, including employment in an understanding and culturally



Photo by Leona Dueck Penner

Russ Hilsher, right, spoke of his life dealing with fetal alcohol spectrum disorder (FASD) at the "Feast for the Senses" FASD fundraiser last month in Winnipeg. He is pictured with his partner, Selena; the couple are the proud parents of Lexxus, their four-month-old daughter.

appropriate work environment; maintaining positive friendships; and 12.5 hours of daily support from the Manitoba FASD program.

However, Hilsher said that the "biggest motivation" of all in working hard to maintain a positive lifestyle comes from his newfound role as a father to his four-month-old daughter, Lexxus.

—**Leona Dueck Penner**

Northeastern Uganda

Peacemakers work to overcome tribal violence

The neighbouring Iteso and Karimojong peoples of northeastern Uganda have much in common, but they are divided by conflicts over cattle, water and land.

Mennonite Central Committee (MCC) is supporting the Church of Uganda, which is part of the worldwide Anglican Church, in a project to help members of both groups be peacemakers in their communities.

Both the Iteso and the Karimojong traditionally raise cattle for a living and share a common ancestry. According to local legend, when a nomadic group arrived from Ethiopia about 500 years ago, the elders settled in one area and became the Karimojong and the youths settled farther south and became the Iteso.

To this day, the Iteso refer to the Karimojong as their “uncles,” and the Karimojong refer to the Iteso as their “nephews.” But these nicknames disguise a longstanding conflict that has grown more deadly with the use of modern weapons.

Cattle are the primary form of wealth among both groups, and it is customary for a young man to make a gift of cattle to the family of a woman he wishes to marry. Karimojong men are expected to prove their manhood by stealing cattle from other Karimojong clans or from the Iteso and other groups. During dry seasons, the Karimojong herd their cattle to



Photo by John Robinson

Atim Janet is a local volunteer in a Mennonite Central Committee-supported peacemaking project in northeastern Uganda, where conflict over cattle, water and land divides two ethnic groups.

watering holes in Iteso territory and frequently make cattle raids.

Atim Janet, a 53-year-old Iteso woman, describes how these raids have changed during her lifetime.

“When I was first married, I didn’t feel so bad about the cattle raiding because both sides just had clubs and spears, and it was more equal,” Janet says. “But after 1979, the Karimojong acquired powerful guns.... Now, they want to kill the people they ambush, not just so it’s easier to take the cattle, but to leave no witnesses.”

Today, many Iteso people live in displacement camps because of attacks by the Karimojong. In Janet’s family, the raiders killed her grandmother and one of her nephews. But she is married to a Karimojong man and volunteers as a “peace promoter” in her community through an MCC-sponsored project.

Janet was among 20 Iteso and Karimojong volunteers who met for a week last August to learn conflict reso-

lution skills. The group was taught by Sam Eibu, a Baptist pastor working in the Church of Uganda. MCC provides financial support for Eibu’s peacemaking work.

Eibu hopes to prevent violence between the Karimojong and Iteso by building relationships between members of the two groups. He encourages Karimojong and Iteso people to get to know each other by sharing wells, raising cattle together and discovering their common history.

“You can’t go raid a community where you know your brother stays,” Eibu says.

One Karimojong peace promoter has started a “peace choir” that sings about the need for reconciliation between the Iteso and Karimojong at community gatherings.

Janet meets with women in her church and her village to talk about the need to resolve conflicts peacefully. However, she notes that it is difficult to achieve peace in her community because of the proliferation of guns in northeastern Uganda and beyond.

“I encourage the other women to speak out,” Janet says. “Maybe we will be able to make a difference, but I don’t think we will have peace until the men are disarmed.”

—MCC release

News brief

MCC workers observe tense time in Nepal

Mennonite Central Committee (MCC) workers witnessed a dramatic month in Nepal as mass demonstrations led the country’s king to loosen his hold on power and reinstate the national parliament. MCC’s four workers in Nepal say they kept a low profile during 19 days of demonstrations and clashes between protesters and government forces in and around the capital city, Katmandu. Nepal’s King Gyanendra declared on April 24 that he would restore the national parliament, which he had suspended in 2002. The announcement came under pressure from both pro-democracy demonstrators and Maoist rebels who have fought a civil war against government forces for 10 years.

—MCC release

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Mennonite Central Committee

Winnipeg

Food aid bound for Kenya

In response to drought in Kenya, Canadian Foodgrains Bank is preparing to deliver more than 5,000 metric tonnes of food aid in the form of maize, beans, yellow split peas and edible oil worth an estimated \$2.7 million.

In East Africa, where some areas have been without significant rainfall for a few years, an estimated 6.2 million people are in need of food aid, says a recent report from the World Food Programme. More than half of those people (3.5 million) live in Kenya.

Sixty percent of the food commodities will be purchased in the region, in areas not affected by drought. The remaining food will be shipped from Canada and will arrive later.

"With the increased flexibility to use government funding to purchase food produced in developing countries, we're able to source food in the region to allow for quicker delivery," says

Jim Cornelius, executive director of Canadian Foodgrains Bank. "The need will be ongoing for some months to come, so later shipments from Canada will also be part of an effective response."

Canadian Foodgrains Bank is a partnership of 13 church-based agencies. Three of these agencies—Mennonite Central Committee, Canadian Baptist Ministries and Christian Reformed World Relief Committee—will take the lead in coordinating this food response. Actual food distribution is being planned and implemented by on-the-ground local partners.

Without the generous support of Canadians across the country, the foodgrains bank would not be able to respond to food needs in such a significant way, according to Cornelius. "I am humbled by the generosity I see in all regions of Canada. They see the need and they do what they can to fill it." Funding is also provided by the federal government through the Canadian International Development Agency.

—CFGB release

Toronto

CPT pulls out of Baghdad

Christian Peacemaker Teams (CPT) has decided to suspend operations in, Baghdad, Iraq, according to an announcement posted on the CPTnet site on May 29.

Following the rescue of Christian Peacemaker Teams (CPT) members Jim Loney and Harmeet Singh Sooden of Canada and Briton Norm Kember on March 23, four months after they were kidnapped from a Baghdad street, the remaining Iraqi team members consulted widely with working partners, friends and other advisors about their continuing presence and work in the country.

"The consensus of the conversations was that the team should continue its work in Iraq, but should leave the city of Baghdad for a time, probably between two and six months, and then reevaluate the situation," the announcement stated. "The main reasons given for being out of Baghdad were concerns for our safety and the continuing uncertainties around formation of a new government. Because the situation is very fluid and because our profile is very high right now, being out of Baghdad temporarily surfaced as the most reasonable course of action."

CPT continues to be in contact with working partners, friends and employees in Iraq. "They are keeping us advised about the situation in general, and are helping us to explore the options that exist for us in Iraq," the announcement stated.

There are currently two CPT Iraq interns in the region, exploring possibilities for service in another part of Iraq. Further communications during the "transition" phase will be sporadic, the announcement indicated.

—Ross W. Muir,
from a CPTnet release

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Scottsdale, Pa.

Mennonite Publishing Network continues 'forward momentum'

Reports of new marketing initiatives and progress on stabilizing finances highlighted the annual meeting of the Mennonite Publishing Network (MPN) Board, held in Scottsdale, Pa., earlier this month.

"We have shifted from a survival mode to engaging the future," said board chair Phil Bontrager in observing that MPN has operated in the black for the last three years. A clean, unqualified audit showed a break-even year on a cash basis. Publishing revenue included \$185,000 in donations, which helped to offset \$250,000 in curriculum development costs. Total costs included \$615,000 in debt payments for principal and interest—financed in large part from ongoing operations. Over the past four years, the long-term debt has been reduced from \$5.1 to \$3 million.

In the past year, MPN focused on

building relationships with congregations in Mennonite Church Canada and MC USA. Marketing initiatives included researching curriculum use in congregations, appointing a resource advocate coordinator, holding a "train the trainers" event for the Gather 'Round curriculum, making follow-up phone calls to all congregations, and improving online access to MPN materials. Other efforts included exploring new markets for the *Simply in Season* cookbook and hosting a successful Anabaptist-focused bookstore at the church-wide assembly in Charlotte, North Carolina.

Herald Press published a total of 19 new books last year on themes such as basic beliefs, marriage and family, peace, and Anabaptism, but its *Simply in Season* cookbook topped the sales charts.

While celebrating the significant progress in debt reduction, the board focused on strategies to keep MPN relevant and viable for the future. The board approved an advancement plan to further strengthen the relationship of the publishing ministry with its constituency and to raise funds for

curriculum development and other publishing priorities. The board also endorsed plans to increase publishing revenue with an improved title acquisition process and an additional marketing staff person who will work in advancement and fundraising.

Outsourcing quotes for order fulfillment and warehousing for the U.S. showed that the most cost-effective option for now is to provide these services from the MPN facility in Scottsdale. The facility will continue as one of the operational centres for MPN, subject to review as circumstances change. The other two centres are in Waterloo, Ont., and Newton, Kan.

The board continues to review the performance of Provident Bookstores in a challenging retail environment. Two stores were transferred to local ownership in the last 12 months as resources were focused on strengthening the remaining six stores.

The board unanimously approved the appointment of Ron Rempel as executive director to an additional three-year term.

—Joint MPN/MC Canada release

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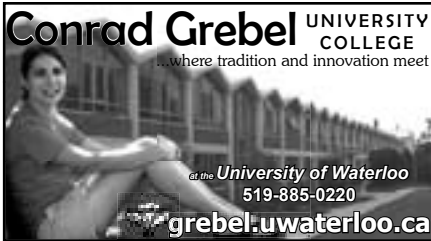
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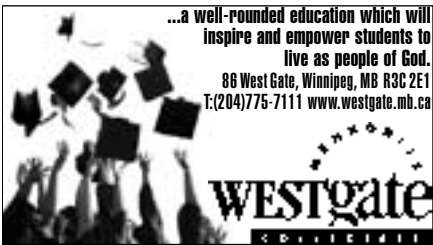
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Four Canadians graduated from Associated Mennonite Biblical Seminary on May 19: Emily Toews of Leamington, Ont; Lois Siemens of Vancouver, B.C; Leah Dawn Bueckert of Winkler, Man; and Rosalie Grove, originally from Winnipeg, Man.



Photo by Steve Echols

Waterloo, Ont.

Ten Thousand Villages celebrates World Fair Trade Day

Yasmin Rojas, manager of the Ten Thousand Villages store in Waterloo, finds satisfaction in being able to educate her customers about fair trade. “I really enjoy the inquisitive customers who ask good questions,” she said on May 13—celebrated around the globe as World Fair Trade Day. “You know if they are listening, they are interested in making a difference.”

She noted that most of the customers are aware of fair trade and want to make a difference with their purchases, which may also include jewellery and handicrafts for the home, by offering increased support to farmers and artisans in 10,000 villages in 30 countries such as Bangladesh, Peru, Uganda and Haiti.

Rojas has been affiliated with Ten Thousand Villages in Waterloo for the past nine years, at first as a volunteer and then as an employee. “I thought this would be a place where I can make a difference,” she said.

On World Fair Trade Day, Micah was one such customer interested in making a difference. When Rojas learned he was the son of an organic farmer, she noted that many of Ten Thousand Villages’ fairly traded commodities are also organic. “It promotes healthy living as well as economic growth,” she explained.

Rojas said that one of the main reasons people buy fair trade goods is Ten Thousand Villages’ coffee. “We are right next to a coffee shop, but we sell about 24 bags of fair trade coffee each day,” she noted.

Marvin Frey, executive director of Ten Thousand Villages, is encouraged by the consistent growth in fair trade sales. “It is obvious that we are part of a great and growing movement as the Canadian public shows its compassion towards people affected by poverty through support for fair trade,” he said.

“World Fair Trade Day is an opportunity to recognize the importance of fair wages, consistent work and long-term commitments in trading relationships,” said Bev Hiebert, national sales manager for Ten Thousand Villages.

On World Fair Trade Day, the 50 Ten Thousand Villages stores across Canada invited people from their communities to join them as they marked the event with activities for children, fair trade sampling, special draws and more.

—Maurice Martin



Bradley Muise of Kitchener tried out a bamboo xylophone from Indonesia at the Waterloo Ten Thousand Villages store on World Fair Trade Day (May 13).

Photo by Ross W. Muir

Winnipeg

Women urged to be ‘stewards of time’

The Manitoba Women in Mission group gathered at First Mennonite Church, Winnipeg, on May 6 for its annual Worship and Enrichment Day. The theme, “Stewardship of time,” was depicted in a banner made by a member of the host church. The theme song, “We Give Thee But Thine Own,” the songs selected by the song leader and the trios, and a reading by Elfriede Schroeder enhanced the theme.

President Betty-Anne Hildebrand

chaired the morning session, which included the business and memorial service (with a gardening theme). As the names of 70 women who had passed away this past year were read, women from the audience came forward and picked up a vegetable from a basket and placed it on a table at the front.

In her morning talk, “Hurry Sickness—Sabbath Rest,” Melissa Miller encouraged her listeners to take stock of their busyness and to take time for a Sabbath rest, using Psalm

46:10 as her text: *“Be still and know that I am God.”*

In the afternoon, three women shared experiences related to stewardship of time.

Dianne Hildebrand Schlegel, co-pastor in Morden, spoke of the difference between being busy and having a full day. Quoting Psalm 90:12, she said, *“Each is to number our days that we may gain a heart of wisdom.”*

Betty Enns of Winkler, who has served in Lesotho, Mexico and other places, urged her listeners to get away from compartmentalizing the sacred and the secular, and to be in a state of readiness to act when they feel God’s nudge.

Evelyn Rempel Petkau entitled her talk, *“The mind’s pleasure cruise, the heart’s workroom.”* She cited the examples of various women who used their talents to serve others, including a group of bereaved women who formed a support group and prepared a handbook to help others in similar circumstances.

—Sara Friesen

Vancouver

Multicultural afternoon gives foretaste of heaven

The British Columbia Women in Mission (WIM) group took a peek into heaven as it met for a day of inspiration and fellowship on May 7 at First United Mennonite Church (FUMC). The cries of recognition, the hugs, and the buzz of 190 voices before the opening instilled a sense of excitement.

The theme, *“Preparing to worship with all the nations,”* took on new meaning as the multicultural (black, Hispanic and Asian) and younger women instilled in the older members a sense of hope for a future with new beginnings.

Veronica Thiessen, president of B.C. WIM, opened the business meeting part with the singing of *“Lord, Listen To Your Children Praying,”* and a prayer time in four languages—English, German, Spanish and Russian.

Host pastor Ingrid Schultz began her talk by saying, *“Today we are here*

Leamington, Ont.

Women urged to practise spiritual discipline, prayer

It was an early start for those women who caught the bus in Elmira for the three-hour ride to Leamington for Enrichment Day. After the long drive, the Women of Mennonite Church Eastern Canada were welcomed at United Mennonite Educational Institute with coffee and muffins.

Pauline Schlegel Shank, the featured speaker, centred her comments on the theme, *“Nurturing our souls with spiritual discipline.”* She encouraged the women to relax and let the presence of God surround them, reminding them that burning bushes appear to those who turn aside and not to those who hurry on. Shank led the women in thinking about prayer, suggesting that they reflect on how and why they pray, for prayer is the Christian’s vital breath.

In the afternoon, Shank used a lighted candle as a visual reminder of God’s light for her topic, *“Rooted in God we rise up for justice.”* She declared that prayer is a serious commitment and a discipline that is important, for prayer changes each one



Pauline Schlegel Shank used visual symbols and resources to encourage the Women of MC Eastern Canada to nurture their souls with spiritual discipline at their annual Enrichment Day.

of us.

Shank owns and operates her own home-based book business, Kindred Spirit Books, marketing titles that nurture the soul and the spiritual journey. She and her husband live in London and are members at Valleyview Mennonite Church.

Enrichment Day was a good opportunity to meet friends and to enjoy the fellowship of other women from the conference.

—Doris Cressman

Members of the B.C. Women in Mission executive include, from left to right, Veronica Thiessen, president; Ann Wiebe, treasurer; and Leona Krause, vice-president.



Photo by Trudy Cortzen

to prepare for heaven!” In preparation *“to worship with people of all nations,”* she suggested the women present catch God’s vision, extend God’s welcome, learn God’s language, and celebrate God’s diversity.

“John caught the vision from Jesus Christ in the midst of violence and war,” said Schultz, adding, *“God wants to show the church his intention to break the barriers that divide us.”*

When she talked about extending God’s welcome, Schultz quoted Mother Teresa as saying, *“Our circle is too small.”*

Fereshteh Moshrefi from Iran and Edith Andrade from Colombia shared

testimonies of how they came to know Christ, and Belinda Rempel led a memorial service for the 33 women from the various churches who passed away during the past year.

The offering of \$3,753 will be divided three ways: Camp Squeah Campership Fund, Spiritual Growth Fund for bursaries for women students, and Mennonite Central Committee sewing kits.

Fellowship continued around a meal served by the FUMC women, bringing to mind the words of the hymn, *“When we all get to heaven, what a day of rejoicing that will be!”*

—Mary Derksen

Aldergrove, B.C.

'Anchored to the rock' for 70 years

One of the oldest Mennonite churches in British Columbia celebrated 70 years of being "anchored to the rock—Jesus Christ" at anniversary celebrations held the last weekend of April.

In 1934, several Mennonite families settled in the North Otter area of Aldergrove and began farming land that no one else thought was suitable. Many came from the Prairies or had seen hard times in the Soviet Union. In 1936, they began Bethel Mennonite Church, a building that originally had no electricity or indoor plumbing.

Today, the building has undergone several renovations and includes a gym where the former sanctuary used to be. Church membership is around 200, and still growing.

Former church members came back for the weekend to join in the celebrations, to relive old times and to look to the future. Saturday's focus was "past provision" and began with a breakfast for 200. The group enjoyed singing some favourite old hymns. Former pastors Peter Retzlaff, Jake Tilitzky and George Hoepfner spoke, and Mennonite Church B.C. conference minister Henry Kliewer gave greetings.

Walter Bergen of Columbia Bible College (CBC) also brought greetings and thanks on behalf of the college, which partially owes its existence to the church. In 1957, Bethel Bible Institute, forerunner of CBC, had its beginnings at Bethel Mennonite.

Sunday's service had the theme, "A future hope," but also remembered the past through a decade-by-decade look at the church's history. The congregation enjoyed singing songs and hearing readings from each era. For the 1930s section, worshippers were told they had to sit as Mennonites did in that day—men on one side of the church, women on the other!

One highlight occurred in remembering the 1940s, when a mass volunteer choir sang the traditional German Christmas hymn, "*Der Friedensfürst*" ("The Prince of Peace"), which many members remembered with fondness.

Lorin Bergen, pastor of Living Hope Christian Fellowship in Surrey, gave the morning's sermon focusing on "Where are we headed?" Bethel Church had been instrumental in starting Living Hope, a church plant, in the 1990s.

In an interview with local media noting the church's milestone, pastor Phil Wheaton said, "It's the warmth of our congregation that attracts people. I would term it a traditional understanding of Christianity."

—Amy Dueckman

Tavistock, Ont.

Planting seeds of encouragement in the farm community

Don't complain. Offer solutions. This was the message Bob Bedggood, a farmer from Thorndale, Ont., had for a "Gathering the Farm Community in Hope" meeting held at Cassel Mennonite Church on May 25. Cassel pastor Jim Whitehead sits on the Perth County farmers group, organized by Mennonites to discuss issues pertaining to their livelihood and communities.

Bedggood told farmers that the same trend in merchandising—concentrating power in big box stores like Wal-Mart at the expense of small town stores—has become a problem for them. Farmers are constantly pushed to grow bigger and increase production, said Bedggood, who has farmed since 1976, while serving on various farm advocacy groups and acting as a government consultant on farming issues. The past chair of the Agriculture Adaptation Council, who is also a member of the Christian Farmers of Ontario, noted that costs of production have risen dramatically while commodity prices to the producers have remained static, rapidly eroding profitability for the farmer.

While he encouraged farmers to say to those who ask what they do for a living, "I harvest the sun," Bedggood acknowledged that there have been some pretty cloudy days for farmers for a long time. Bedggood recounted a brief history of issues facing Ontario farmers before offering his "seeds of encouragement" to the 30 farmers at the fourth meeting of "Gathering the Farm Community in Hope":

- In the 1980s, farmers faced devastating interest rates, while being pushed "to feed a hungry world."
- In 1984, statistics showed that Canada was losing 10 hectares an hour to urban encroachment.
- By the 1990s, environmental groups were becoming increasingly vocal about the risks from farming. Pesticide certification came in during



Photo by Marie Rehsler

Pictured during Bethel (B.C.) Mennonite Church's 70th anniversary celebrations in late April are, from left to right, former pastor Peter Retzlaff (1976 to 1985, now living in Coaldale, Alta.), Gotthard Rehsler, brothers Ernie and Jake Wiebe, and Dave Isaak.

that decade and talk about water quality issues were just beginning.

• Then, in 2000, the Walkerton, Ont., water tragedy that killed seven people accentuated environmental concerns, prompting governments to enact strict regulations.

Bedgood also noted that people with increasing amounts of leisure time today want to see more lovely rural vistas, while often failing to realize how farmers help maintain this environment to be enjoyed by others. "When we grow the crop, we do a lot of other things," he said. "We maintain the environment, are concerned about clean water, and provide an environment in which species survive for others to enjoy.

"If we preserve wildlife, keep the water clean and generally are stewards of land and the environment, society should help pay for these services," Bedgood claimed. "We



Bedgood

need to start charging for everything we do, as other service providers do."

Bedgood said that farmers need to get closer to the consumer, suggesting that urbanites do not realize where their food comes from or that it is still their cheapest commodity.

"We all could benefit by cooperating with each other to solve some of the issues which face us," Bedgood told the farmers.

He is encouraged that the Agriculture Institute of Canada has talked seriously about sustainability, the price of food, and what consumers might be reasonably expected to pay for their food.

He is also greatly encouraged that, at a recent premiers conference, Ontario premier Dalton McGuinty spent an entire day talking with the agricultural community.

Suggesting that the cost of health care and the problems with garbage are Ontario's greatest problems, he said, "We farmers can offer some solutions."

—**Maurice Martin**

Edmonton

Celebration honours immigrant achievements

More than 300 people celebrated the contributions of immigrants to life in Edmonton at the third annual Recognizing Immigrant Success and Endeavour (RISE) Awards on May 5. Hosted by the Edmonton Mennonite Centre for Newcomers, the RISE Awards recognize the achievements of immigrants and those who have supported immigrant success.

This year's awards event took place on the day that marks 25 years since the newcomers centre first opened its doors to serve immigrants arriving in Edmonton to live.

"The diverse and significant ways in which newcomers contribute to the quality of all our lives in Edmonton is one of the stories of our city that is too little known," said newcomers centre board chair Ron Dyck. "We hope these awards will increase awareness and appreciation for those courageous people who have come here from around the world."

Awards were presented for achievements in arts and culture, business, community service, and education and human services, as well for lifetime achievement and for youths.

Two youth awards were presented to:

- Karim Azizi—the 21-year-old who is attending college in Edmonton with plans to become a tradesperson in the auto body field; he has been responsible for his mother and six sisters since he was 12 years old in Afghanistan; and,
- Abdiaziz Farah—17-year-old high school student who came to Edmonton two years ago after seven years living in a refugee camp near Somalia; he has learned English quickly and now helps other Somalis as a volunteer, and dreams of becoming a nurse.

Eleven individuals and organizations received awards, including:

- Edmonton's multicultural radio station, 101.7 World FM, that has programs in more than 20 languages;
- Citizenship judge Sonia Bitar, an immigrant from Lebanon;
- All Weather Windows, a progressive employer that makes many special



Photo by Alexia Wilkins

Tigist Dafla, a refugee from Ethiopia, received a RISE Award for contributions in the area of human services.

accommodations to support new immigrant employees; and,

- Dr. Andrew Cave, with the Department of Family Medicine at the University of Alberta, who has been active in getting physicians with international qualifications recognized to work in Canada.

Juno Award nominee Maria Dunn, an Edmonton singer and songwriter who will be musician-in-residence at the newcomers centre later this year, performed a new song honouring the lives of immigrants.

The City of Edmonton joined with the newcomers centre in recognizing the day. Mayor Stephen Mandel proclaimed it as a time to note the significance of immigrant contributions to life in Edmonton.

This year's 28 nominees came from places as diverse as Afghanistan, Chile, Eritrea, Guyana, India, Lebanon, Somali and Uganda.

From its modest beginning in 1981, the newcomers centre has grown and now works with about 10,000 immigrants annually from more than 100 places of origin. It has four locations in Edmonton, with 75 staff and thousands of hours of volunteer work contributed each year.

—**Jim Gurnett**



New Hamburg, Ont.

Records set at 40th MCC Relief Sale

The 2006 Mennonite Central Committee (MCC) Relief Sale and Quilt Auction set records for the most money raised in the 40-year event (more than \$380,000) and for the most money raised by the quilt auction (\$187,245).

This year's "cover quilt," featured on the cover of the sale booklet, was an interpretation of the aerial photography of Carl Hiebert. It was designed by Renske Helmuth and quilted by the women of Listowel Mennonite Church. Multiple techniques of hand and

machine work were used to interpret Hiebert's photos. It sold for \$11,200, the top quilt price of the day, and was purchased by Hiebert himself.

A quilt produced by First Hmong Mennonite Church in Kitchener, Ont., with a peacock design appliquéd by Choua Vang, sold for \$5,100.

In all, there were more than 700 registered quilt bidders.

Refurbished antique tractors donated by the "tractor club" of congregations in the New Hamburg area continue to add significantly to sale proceeds. A 1962 Massey Ferguson 35 Deluxe sold for \$8,000, while a

Top left to right: Apple peeler Stewart Schneider; penny roller Don Burkhardt; balloon afficianados Alyssa and Kathryn Raitano from Mississauga; bid taker Glenn Roth. Bottom: Sarah Allux paints the face of Kristi Huebner.

Waterloo Minneapolis Moline tractor sold for \$5,000.

Omar Bauman's replica of a John Deere A, made of walnut and maple wood, sold for \$650, and a model of the Fordson tractors that were sent to Ukraine in 1920 brought in \$350.

A 15-foot cedar strip canoe crafted and donated by Elgin Shantz yielded \$3,100 for the sale. A garden shed, which was won at a raffle in a fundraising event for Habitat for Humanity and donated by the winner to the Relief Sale, generated \$2,850.

MCC's Penny Power Project continues to thrive! Mannheim Mennonite Church and Elmira Mennonite Church members rolled coins all day at the relief sale. This sign of volunteer activity generated increasing interest in the project by people passing by, who were urged to empty their wallets and purses. One person handed a volunteer two \$50 bills for the cause.

In all, about 2,000 volunteers made this year's Relief Sale and Quilt Auction a success.

—Maurice Martin

Photos by Ross W. Muir



Photo by D. Michael Hostetler

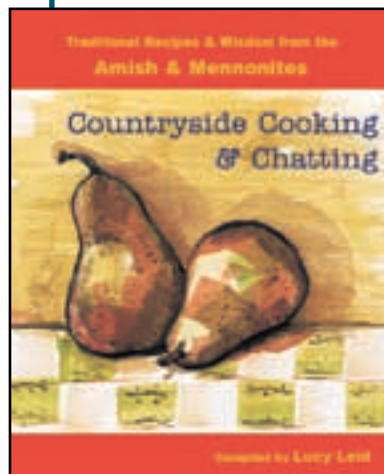


While most congregations celebrated Palm Sunday in the warmth and safety of their places of worship, Stirling Avenue Mennonite Church in Kitchener, Ont., took their celebration to the streets, making this their sixth annual Palm Sunday Peace Pilgrimage. Approximately 40 church and community members of all ages joined in the walk. The first stop was City Hall, where Jim Hett, left, read a prepared statement on the plight of refugees in this country. The walkers then participated in street theatre, re-enacting Jesus' arrival into Jerusalem. The walkers made their final stop at the Working Centre, which houses the Mennonite Coalition for Refugee Support program.



Photo courtesy of Willowgrove

Mathieu, Paul and David Kovac are pictured with the dragon chair they bid on and won at the first annual Willowgrove Chair-ity Auction; the trio are students at Willowgrove Primary School in Stouffville, Ont. The dragon chair was one of nine Muskoka chairs painted by various artists and celebrities, including CTV/TSN sportscaster Rod Black and ACE, the Toronto Blue Jays mascot; the chair-ity auction and silent auction table raised nearly \$11,000 for Willowgrove, a not-for-profit organization affiliated with the Mennonite Church that operates Glenbrook Day Camp, Willowgrove Primary School, Fraser Lake Camp and Willowgrove Outdoor Education Centre.



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Photo courtesy of Margaret Wall

Mennonite Voluntary Service volunteers Albert Dimmel and Daniel Jarzabkowski helped with the recent fundraising spaghetti dinner at Toronto United Mennonite Church, that included food, fellowship and music provided by MVSers. The event raised \$700 for Mennonite Voluntary Service Toronto.

Eastern Canada photo ops



Photo by Jim Thiessen

Steve Schumm, pastor of Hamilton (Ont.) Mennonite Church, seated at left, proved to be worth more than his weight in pennies. This year, the church collected 86 kilograms of pennies for the Menonite Central Committee (MCC) Penny Power Project, surpassing Schumm's weight by four kilograms. Also pictured are Mark Fennema (on the scales), Karen Thiessen, Christian Janzen (whose weight of 24 kilograms was matched in pennies last year) and his brother Joshua, and Heidi Sack (with her back to the camera). The pennies had not been counted when this report was written. MCC's goal was to raise \$10,000 worth of pennies this year.



Photo by Doug Snyder

"This ground breaking dedication ceremony might also be called a cleansing ceremony," quipped Martin Buhr, chairman of the MennoHomes Board, left, on May 24. Contractors had to remove 1,000 tonnes of industrially contaminated soil from the site at 1410 King Street East in Kitchener, Ont., where a six-storey, 50-unit affordable seniors housing complex is to be built. The \$6.1 million building, with Protrend Arrow as project managers, is expected to be completed by April 1, 2007. Chaplain Marg McNally led in a dedication and blessing service, praying, "Lord, transfigure this earth...may peace reign upon it...may people be cared for upon it."

People&Events



Photo by Bill J. Heavener

Hunta, Ont.—May 28 was a momentous day at Hunta Mennonite Church, as local resident Polly Johnson was licensed as church pastor. On hand for the occasion were Muriel Bechtel, MC Eastern Canada conference minister, and Catherine Hunsberger, a pastor at First Mennonite Church, Kitchener, Ont., who served as Johnson's mentor, along with friends, family members and local church leaders.

Abbotsford, B.C.—When choral conductor Tony Funk travels to Australia this month he will represent Canada with numerous firsts: the first to lecture and conduct the choirs at the Royal School of Church Musicians, the first to teach at St. Peter's Lutheran College, and the first to tour with the National Youth Choir Australia. As well, he will teach conducting at Choralfest Tasmania 2006 in Hobart. Funk co-leads the Worship Arts department at Columbia Bible College (CBC) in Abbotsford, but he is perhaps best known as the co-founder and conductor of the West Coast Mennonite Chamber Choir, which is how Graeme Morton, director of music at St. Peter's, discovered him. "I purchased a West Coast Mennonite Chamber Choir CD from the web because it contained "Die Nachtigal," which I could not find recorded

elsewhere," Morton wrote from Australia. During a trip to Canada, Morton spent the entire day chatting with Funk about his music and his theology. It was not just Funk's skill and reputation as a conductor that intrigued Morton, it was his unique teaching on theology and the arts as well. "It is a privilege to travel so far to a distant land to share common stories, learn from these people, and challenge each other in our journeys," says Funk. Following his return to Canada at the beginning of July, Funk will head off to the Yukon to conduct the adult choir at the Yukon Summer Songfest.



Funk

—**Angelika Dawson**

Goshen, Ind.—Goshen College announces two new faculty members and a transition for a faculty member who will be serving in a new role. Lynn Jackson of Maryland Heights, Mo., will join the college as the executive director of enrolment and Char Hochstetler of Goshen will serve as associate dean of student services. Bob Yoder of Goshen, an assistant professor and director of youth ministry at Goshen College since 2003, will become the campus minister. The positions report to Bill Born, vice-president for student life, who provided oversight to the three search processes. "Each one brings to the respective roles they will fill both experience and personal skill sets that will serve Goshen College and our students very well," he said.

—Goshen College release

Transitions

Births/Adoptions

Archibald—to Patricia Wiebe and Doug, Ottawa Mennonite, Ont., a son, Stuart Wiebe, May 25.

Barkey—to Mary and Mark, Riverdale Mennonite, Millbank, Ont., a son, Leith Isaac, May 18.

Barnewall—to Danielle and Jamey, North Leamington United Mennonite, Ont., a daughter, Alliya Kaitlyn, May 16.

Brown—to Fiona and Phil, Leamington United Mennonite, Ont., a son, Aiden Walter, April 2.

Correa—to Angelika G. and Carlos, Leamington United Mennonite, Ont., a daughter, Ana Kristina, May 13.

Driedger—to Karen and Daryl, Leamington United Mennonite, Ont., a daughter, Zoey Katharine, May 8.

Fransen—to Lori and Brian, Altona Mennonite, Man., a daughter, Jayda Ranae, April 25.

Gerber—to Marcia and Stacey, Poole Mennonite, Milverton, Ont., a son, Jaden Maddox, May 19.

Grenier—to Jodi and Rich, Leamington United Mennonite, Ont., a daughter, Chloe Shea, April 11.

Konrad—adopted by Terril and Jeff, North Leamington United Mennonite, Ont., a son, Cody Abram (b. April 29, 2005), May 30.

Mayhew—to Holly and Lloyd, Leamington United Mennonite, Ont., a son, Matthew Janzen, April 21.

Paul—to Brenda and Darrell, Foothills Mennonite, Calgary, a son, Ian Arthur, May 22.

Warkentin—to Andrea and Joel, Leamington United Mennonite, Ont., a son, Micah David, May 17.

Warkentin—to Melissa and Greg, Leamington United Mennonite, Ont., a daughter, Ella Charlotte, April 6.

Marriages

Janz-Giesbrecht—Trevor and Stephanie, Rosenfeld Berghaler Mennonite, Man., at Altona Mennonite, Man., May 6.

Deaths

Driedger—Bernhard, 93, Rosenfeld Berghaler

Mennonite, Man., April 12.
Gascho—Ivan, 74, First Mennonite, Kitchener, Ont., May 8.

Hildebrandt—Mary (nee Berg), 85, Leamington United Mennonite, Ont., March 12.

Klassen—John, 74, Leamington United Mennonite, Ont., May 1.

Mantler—John, 77 (b. Dec. 29, 1928), Coaldale Mennonite, Alta., May 17.

Quintanilla—Juan, 73, First Mennonite, Kitchener, Ont., April 30.

Schellenberg—William R. 94, Rosenfeld Berghaler Mennonite, Man., March 22.

Wiens—Lydia, 81 (b. April 24, 1925), Steinbach Mennonite, Man., May 18.

Baptisms

Brussels Mennonite, Ont.—Andrew Campbell, Sarah Campbell, May 21.
Leamington United Mennonite, Ont.—Matthew Tiessen, Richard Langeman, Brittanie Peters, Ashley White, Michael Wiens, Chris Omstead, James Dyck, Christine Epp, May 28.

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

Advertising Dates

Issue:	Copy due:
June 26	June 13
July 10	June 27
July 31	July 18
August 21	August 8

Contact:
Barb Burkholder,
Advertising
Representative
1-800 316-4052

advert@canadianmennonite.org

Mennonite Church Canada

Prayer, praise requests

Please pray for:

- The Living Water Church in Borabur, Thailand, that is thankful that the purchase of a property has been approved. The church members are excited that they will soon be able to start constructing their own church building. Pray also that the building of this structure would strengthen the witness of the church.

- The church on Siksika Nation in southern Alberta, which asks for prayer as it reaches out to the people around it. Bullying and other social challenges are serious problems in the local schools. Church ministry includes the distribution of Bibles to students as a means of addressing spiritual hunger.

- Zipporah Ratau, a member of the committee that Witness workers Glyn and Susan Allison Jones work closely with in their Bible teaching and leadership development work. Her 30-year-old daughter, Linda, travelled to a wedding in Johannesburg in January, but never arrived at her destination and has not been heard from since. Please pray that, if she is still alive, God will surround her and protect her, and bring her home soon. Please also pray for the family as they live in this time of uncertainty and that somehow closure would come for them.

Thank God:

- Five out of six expected International Mennonite Pastors Coming Together (IMPACT) participants have been granted visas to come to Manitoba. Continue to pray for the Colombian pastor who is still waiting for visa clearance. Also pray for all that God might want to accomplish through IMPACT.

—**Hinke Loewen-Rudgers**

Mennonite Church Eastern Canada

Singing our theology

Charlene Nafziger wasn't paying attention to the worship committee's sending prayer that night! In the quietness of the moment, a new text and melody began to form. In this grace-filled, creative movement of the Spirit, she received a song of hope and assurance, one that Hillcrest Mennonite Church in New Hamburg, where she attends, learned and sang often during a time of significant discernment.

As preparations for this year's Mennonite Church Eastern Canada spring conference began, the Leadership Team wondered if there would be anyone who might give life to the recently adopted Statement of Identity and Purpose through music. Nafziger readily accepted the challenge to write a song based on the words, "Extending the peace of Jesus Christ."

Jeff Steckley, Congregational Ministries minister, and MC Eastern Canada executive minister David Martin collaborated with Nafziger on a suitable text. Meanwhile, Nafziger tweaked the melody, added a descant line and rewrote the refrain to include four parts.

A small group reflected on the words and music, to ensure that they reflected the theological meaning in the statement. The group sensed that the conference participants would be stretched if they really sought to live out the picture the song describes.

"Extending the Peace of Christ" was first shared at the spring conference, introduced to the delegates by the Niagara United Mennonite Church choir during worship on Friday evening.

Nafziger, a music educator and pianist, hopes "the

text will inspire folks in the churches to be a discerning and courageous people, attending to the directions and future that God would have for us...."

A packet to introduce the song to congregations includes a singer's version, piano accompaniment version and transparency master. Included are guitar chords and instructions for variations. Permission has been given for MC Eastern Canada churches to make copies for congregational use.

Mennonite Church Manitoba

Collaboration brings VBS to Matheson Isl.

The children of Matheson Island will enjoy a week of Vacation Bible School (VBS) this summer from July 10 to 14.

The senior youths from Springfield Heights Mennonite Church in Winnipeg, Camps with Meaning, Evangelism and Service Ministries, and the church at Matheson Island are all working together on this project. Kyle and Ashley Penner of Springfield Heights are organizing and planning the program with 18 youths who were looking for a service opportunity.

Although Matheson Island has had VBS programs in the past, this one has a different twist. Thirty-five children aged six to 12 will participate. While the six- to eight-year-olds will return to their homes after each day, the nine- to 12-year-olds will remain with the youths at the camp for the entire week.

Children from Pine Dock have also been invited to participate.

This is a shared project, with the youth group bringing the camp program and the community providing the meals, maintenance, assistance with registering, and

some of the needed supplies.

Matheson Island is a two-and-a-half-hour drive north of Winnipeg plus a short ferry ride.

Mennonite Church Saskatchewan

VBS troupe hitting the road this summer

A group of six teenagers (Carissa Feick, Michael Bueckert, Lenora Epp, Joel Bueckert, Wendy Luitjens and Ashley Wiebe), together with adult staff, will be seeing a lot of Saskatchewan this summer.

The teens are working as a Vacation Bible School (VBS) troupe to help churches carry out VBS programs over the summer. They are going to congregations that need assistance in setting up a program.

The conference in Edmonton will be the first stop for the troupe, after which it will visit a total of nine MC Saskatchewan churches, including towns as far south as Emmaus, as far north as Prince Albert, and as far west as Wymark. The remainder of the congregations are situated in and around Saskatoon.

Fiske Mennonite will be hosting the teen troupe in August.

"We have about 25 kids coming out," explained co-pastor Claire Ewert Fisher, adding that Fiske's education department had asked the VBS troupe to come because the small church no longer has enough teenagers to help with the leadership aspects of the program.

Mennonite Church Alberta

Valaqua gears up for summer season

Camp Valaqua is gearing up for summer and excitement is building among campers as ac-

ceptance forms arrive in home mailboxes.

Camp director Jon Olfert is excited about the quality of staff and volunteers who have already signed up to help this year. In the past few weeks, some counsellors from the previous year have indicated they will return for the summer, adding experience to the leadership group, which will benefit Olfert as he navigates his first summer and gets to know the people who make up Mennonite Church Alberta.

While feeling a strong staff is already in place, he says, "We still need a few chaplains and volunteers to sign up. We are especially looking for a few more adult volunteers for kitchen and maintenance duties." Those interested should call the camp at 403-637-2510.

Looking to the fall, Olfert is developing a pilot project to encourage school groups to use Camp Valaqua for outdoor programs. His two years of experience as program coordinator with a joint City of Edmonton/Edmonton Catholic School Board outdoor education initiative provide a particularly good background for the venture. Olfert's wife, Nicole, a school teacher, is working to develop curriculum for the pilot project.

Camp board chair Paul Neufeldt says the May 13 workday to prepare the facility for the summer season was a success: "There was a pretty good turnout, and we got a lot of work done." Jobs tackled included: cleaning up the riverfront area of last year's flood debris, repairing

riverside trails, climbing wall maintenance, wood splitting, and a variety of cleaning and general maintenance tasks. Approximately 15 youths attended a youth event and stayed the night at camp before participating in the workday.

Mennonite Church British Columbia

Pastoral updates

- Paul Schmidt of Winnipeg is the summer intern pastor at Langley Mennonite Fellowship, serving on a half-time basis until Aug. 9. He has completed three years of study at Canadian Mennonite University.

- Mark Janzen is serving as summer intern at Sherbrooke

Mennonite of Vancouver until the end of August. He will be assisting youth pastor Russ Klassen, working with neighbourhood children and youths, and helping with the summer Vacation Bible School program.

- After more than a year without pastoral leadership, First Mennonite Church of Burns Lake now has an interim pastor. Roland Cataford, a member of the congregation who, until recently, was manager at a local supermarket, has answered the call to serve in a new capacity as pastor until the end of this year. Dave Friesen of Abbotsford, who is filling in as MC B.C. conference minister, and who has helped First Mennonite as a guest pastor this past year,

Continued on page 36

MARIANNE MELLINGER



From our leaders

What makes an effective pastor? This was the question posed to 16 MC Eastern Canada pastors who gathered at Conrad Grebel University College in early April. Motivated by the literature that suggests pastoral ministry is more difficult than 40 or 50 years ago, that pastors are less healthy than the general population, and that an increasing number of pastors are leaving ministry altogether, I was curious how these pastors would reflect on their own experience of effectiveness in ministry. The group included 12 men and four women, who had been in ministry between 18 and 44 years.

The pastors talked about their "call" to ministry. These ranged from receiving a clear call at age nine, to serving on a pastoral search committee that, unable to find a suitable candidate, looked to the person and said, "Will you be our pastor?" Several women, noting the absence of external affirmation, pursued their own inner call.

The pastors agreed on three things essential for effectiveness in ministry. The first had to do with their inner self.

"To be effective means digging inside and finding out what is going on there," said one, adding, "Seeking out psychotherapy is helpful."

Key to effectiveness, these pastors agreed, was not just the capacity for self-awareness and self-reflection, but also taking the initiative to seek out colleagues and professionals to assist them with their personal work.

A second ingredient for effectiveness in ministry had to do with a "passion for the gospel" and for "helping people grow in faith."

"The theological challenges of ministry in a multi-faith world and global community create new demands on

Exploring effective ministry

'Keep your prayers short, use a breathe mint after every sermon, and have a supportive spouse!'

pastors," said one. "We must be able to help people think through their faith in new ways."

The pastors' third criterion for effectiveness focused on tending their own soul.

"Read more novels and history than theology," one pastor suggested.

"I remind myself that it is God's church, and I am one of the workers," said another.

Perhaps overall effectiveness in ministry was best summed up by the 15 year-old daughter of one of the pastors, who gave him this advice at the breakfast table, "Keep your prayers short, use a breathe mint after every sermon, and have a supportive spouse!"

What did we learn from this gathering that can help us as we, at MC Eastern Canada and Conrad Grebel University College, seek to call, train and equip pastors and church leaders?

1. Solid grounding in the core disciplines (Bible, theology, worship, church history, mission, ethics) of pastoral education is still the essential foundation for effective pastoral ministry.

2. The church must provide ongoing encouragement and opportunities for skills development beyond the core disciplines.

3. Emotional intelligence and a solid sense of one's personal identity are defining characteristics of effective

ministry.

4. Commitment to soul care must be integrated into every aspect of the pastor's personal and professional life. Without it, as the Psalmist says, "We are like chaff which the wind blows away."

Marianne Mellinger is coordinator of Leadership Formation for MC Eastern Canada.

Combines sought to break world record

Winkler, Man.—On Aug. 5, 100 combines will converge on a quarter section of land just south of Winkler in an attempt to harvest the winter wheat crop in under 15 minutes.

The City of Winkler and Children's Camps International are joining forces in an attempt to break a world record. Organizers of the event hope to raise needed funds for the children's camps as well as raise awareness of the need for camping programs around the world.

Children's Camps International is an evangelical non-denominational organization based in Winkler. Ray Wieler, president, began the organization last year after many years as director of Winkler Bible Camp.

Seventy-five combines are already lined up and they can be sponsored at \$2,500 each.

This event is one of several that are part of Winkler's centennial celebrations in 2006.

—**Evelyn Rempel Petkau**

TheChurches From page 35

will be present at Cataford's installation service.

Greendale youths to serve in California

Youths from First Mennonite of Greendale are planning to serve at Gleanings for the Hungry of Sultana, Calif., from July 15 to 20. They recently raised \$2,000 at a garage sale to help finance their trip. Gleanings for the Hungry prepares soup mixes for shipment to needy persons overseas.

Drama workshops this summer at Eben-Ezer

Gallery 7 Theatre and Performing Arts Society is completing 15 years at the

Calendar

British Columbia

July 10-21: Summer Drama Blast—an explosion of theatre and fun for children and youths aged six to 18, at MEI Middle School, Clearbrook. To register online, visit gallery-7theatre.com.

Aug. 19: Emmanuel Mennonite Church, Abbotsford, pig roast fundraiser for MWC and church gym retirement fund.

Aug. 20-27: Ootsa Lake Bible Camp 50th anniversary celebration.

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

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

July 24: MCC Alberta golf tournament at Tofield Golf Course; 9 a.m. tee off.

Aug. 26-27: Bluesky

Eben-Ezer Mennonite Church drama centre this summer. The Abbotsford-based theatre group, which promotes a Christian worldview through several drama productions each year, has called the church location home since its inception in 1991. Following the performance of the comedy *Beau Jest* this month, Gallery 7 will move to the MEI auditorium in Clearbrook for future productions.

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

Mennonite Church 50th anniversary celebrations.

Aug. 28: MCC Alberta golf tournament at Land-O-Lakes Golf Club, Coaldale; 1:30 p.m. tee off.

Sept. 11: MCC Alberta golf tournament at Carstairs Golf Course; 1 p.m. tee off.

Sept. 17: Trinity Mennonite new building dedication celebration, 10:30 a.m. Call 403-256-7157 for directions.

Saskatchewan

July 16-22: Saskatchewan Mennonite Youth work with MDS at Cross Lake, Man.

Manitoba

June 22: Eden Health Care Services hosts its annual "spring event" at Winkler MB Church, at 7 p.m. Speakers: John and Ruth Janzen. Music by On the Edge.

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

July 19: MCC Manitoba golf tournament at The Links at Quarry Oaks, Winnipeg; 12:30 p.m. tee off.

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

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

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

Sept. 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.

Sept. 29-30: "The Good Life on God's Good Earth: A Creation Care Conference," sponsored by CMU, Providence College and A Rocha, at CMU. Visit cmu.ca for more information.

Oct. 9: Morden Mennonite Church 75th anniversary

celebration.

Oct. 13-14: Manitoba Women in Mission annual 24-hour retreat, "Rooted in the Centre," at Camp Assiniboia.

Oct. 17-18: J.J. Thiessen Lectures at CMU, with Joel J. Shuman, King's College, Wilkes-Barre, Pa.

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. 15-16: John and Margaret Friesen Lectures at CMU. Topic: "Mennonites and architecture." Speakers: Rudy Friesen, Harold Funk and Roland Sawatzky.

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

June 20: "Celebrating three decades of women in ministry: Reflections on the changing face of leadership" fundraising banquet and panel discussion at Conrad Grebel University College, 6:30 p.m.

June 21: Fairview Mennonite Home annual strawberry social at the Fairview Centre, Cambridge, from 2 to 4 p.m., and 7 to 9 p.m.

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 25: Interfaith Social Assistance Reform Coalition 20th anniversary celebration at Brennan Hall, University of Toronto, 4 p.m. Call Brice Balmer at 519-742-8868 for tickets.

June 25: Benefit concert for

MennoHomes at St. Jacobs Mennonite Church, featuring Bethany and Abby Horst; 7 p.m.
June 30-July 2: Hidden Acres Camp family camping

weekend. To book, e-mail info@hiddenacres.ca.
July 2: Truckers Sunday with Transport for Christ at Milverton Mennonite

Fellowship. Truck parade, worship services for all ages, and a barbecue lunch. Call 519-595-8762 for more information.
July 14-16: Shantz family reunion in New Hamburg. Activities include local tours, storytelling, a pie and ice cream social, and a thanksgiving worship service. For more information, visit www.christianrshantz.ca or e-mail Ralph Shantz at rdshantz@golden.net.
July 16: UMEI pancake breakfast.
July 29: UMEI Watermelon Open golf tournament at Erie Shore Golf Course.
Aug. 17: UMEI peach social.
Aug. 18: MEDA Waterloo chapter summer barbecue, 6:30 p.m., at Strom's Sweet

Corn Farm.
Sept. 29-30: Rockway Mennonite Collegiate alumni homecoming, Kitchener.

U.S.A.

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

Please send **Calendar** events eight weeks in advance of the event date by e-mail to: calendar@canadianmennonite.org.

Washington, D.C.

U.S. visa denials explained

Learning just how tight American immigration regulations have become since 9/11 both stunned church leaders and helped explain recent visa denials by the U.S. government. The revelations came during a meeting between a Mennonite-led delegation and Julie A. Furuta-Toy, director, Office of Public and Diplomatic Liaison/Visa Services, at the Mennonite Central Committee (MCC) office in Washington last month.

The meeting was arranged after more than 10 percent of delegates to meetings of the General Council of Mennonite World Conference (MWC) in Pasadena, Calif., in March, were absent because the American government denied them entry visas. The General Council issued a statement of its concerns, which the delegation presented to Furuta-Toy. The delegation also hoped to learn how to achieve greater success when internationals apply for visas to attend future church-related gatherings in the U.S.

Heading the delegation were MWC president Nancy Heisey and general secretary Larry Miller. Others present included Mennonite Central Committee (MCC) executive director Robb Davis; MCC Washington Office director J. Daryl Byler; Ruth Hoover Zimmerman, co-director of the Center for Justice and Peacebuilding at Eastern Mennonite University; Eastern Mennonite Missions president Richard Showalter; and Baptist World Alliance general secretary Denton Lotz.

Each of the agencies represented have experienced U.S. visa difficulties.

Furuta-Toy, an official with a 15-year career in the Foreign Service, told Miller that she would be in touch with him regarding the MWC General Council visa refusals after looking at them, and she invited other members of the delegation to contact her if further problems arise.

"We learned a lot, but came away sobered by how difficult things really are. The laws that govern reasons why applicants are accepted or rejected are more than 50 years old and have to do with economic, rather than security, issues," observed Heisey. She added that implementation of security provisions post-9/11 have greatly increased the harshness of the visa application process.

Since the Washington meeting, the delegation has sent a letter to President George W. Bush, expressing concern regarding the effect of visa denials on their global ministries and on the U.S. itself.

"We see this as a significant religious freedom issue, but also feel that it is a missed opportunity for the United States to project a positive and welcoming face to the world," the letter stated.

"While we understand the need for prudent procedures in light of Sept. 11, we wonder whether the current U.S. visa policy and practice may actually be making the United States less secure by isolating it from the very international guests who can make positive changes at a grassroots level in their countries of origin."

—MWC release by **Ferne Burkhardt**

Subscriber services 

How to subscribe:

1. 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.
2. 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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3. 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

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



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

MINISTRY OPPORTUNITIES AT CAMPS WITH MEANING

Camps with Meaning, a ministry of Mennonite Church Manitoba, has an opening for a year-round

PROGRAM DEVELOPER

This exciting new .6 FTE position, based at Camp Assiniboia, will create new programs for both school and adult/family groups during the fall, winter and spring months. Emphases will include outdoor living, provincial curriculum, creation care and peace education. The successful applicant will have a degree/training in a field related to camp work and the ability to relate to a wide variety of people. The applicant will have initiative, persistence, a love of the outdoors and creativity. Housing and additional employment opportunities also available. Applications accepted until June 30.

Camp Assiniboia, Headingley, has openings for

1-2 VOLUNTARY SERVICE WORKERS

for a one-year term, beginning September 2006. Duties to include assistance with food preparation, caretaking of buildings and grounds, and/or program involvement with guest groups. Gain Christian ministry experience, develop employment skills, enjoy recreation. Housing, honorarium, some meals provided.

For either position, send resume or nominations to:

**Bob Wiebe, Director of Education Ministries
Mennonite Church Manitoba**

200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1

E-mail: bwiebe@mennochurch.mb.ca

Phone: 204-895-CAMP



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

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

DIRECTOR OF FINANCIAL AID

Associated Mennonite Biblical Seminary seeks a half-time director of financial aid to oversee the seminary's financial aid program, awarding and processing institutional and federal aid, maintaining accurate records and determining formulas for aid within the budget. Qualifications include a bachelor's degree, analytical ability, and strong administrative and communication skills.

Send letter of application and resume with three references by June 23 to:

Regina Shands Stoltzfus
Director of Admissions and Financial Aid
Associated Mennonite Biblical Seminary
3003 Benham Avenue, Elkhart, IN 46517
E-mail: rsstoltzfus@ambs.edu

See full job description at www.ambs.edu/php/welcome/wel_job_financialaiddirector.php.

**SERVICE OPPORTUNITY
 HOST MANAGER/MANAGEMENT COUPLE**

The Foundation for International Development Assistance (FIDA) has an opening for a manager at its guest house in Port-au-Prince, Haiti. Wall's International Guest House accommodates up to 50 guests and provides short-term stays for missions groups, local missionaries and international teams. Managerial responsibilities include hosting guests, supervision of staff, managing of reservations, and general maintenance. An ability to relate to an international clientele, computer skills and basic accounting are essential. For more information call:

519-886-9520



Mennonite Collegiate Institute invites interested persons to apply for the position of

Residence Life Coordinator (male)

MCI's residence team is staffed by 3 men and 3 women with key roles to play in the supervision, discipleship and mentorship of high school youth living on campus. Emphases on community, personal growth, Christian character and self-discipline are part of every day in the residence. If you would like to join a dynamic youthful team of Christian people and are gifted for youth ministry consider this opportunity. Priority will be given to applicants with post-secondary biblical study experience.

Send or email resume to:

Darryl Loewen
Mennonite Collegiate Institute
Box 250 Gretna, MB R0G 0V0
Email: principal@mciblues.net

For rent

Ideal Winnipeg living close to all amenities: Fully furnished one-bedroom apartments are available to rent on the Canadian Mennonite University campus. Call Tim Rempel for info/rates at 204-487-3300.

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

Announcement

Would you like to adopt a horse? Camp Assiniboia (Headingley) is offering its horses to caring homes for September to April each year, beginning this fall. These are well mannered horses, suitable for children and youths. Tack included. For more information or networking, contact Bob Wiebe, 204-885-2565 ext 254 or bwiebe@mennochurch.

Join Cheryl Weber Good in her studio for a four-week class: **CREATING BANNERS WITH THE MASTER-a spiritual journey**. We will go through the design process to make a banner and become alert to God's involvement. Register: writehand@sympatico.ca; 519-634-5503; www.writehand.ca.

Woodland Christian High School is inviting applications for the position of

TEACHING PRINCIPAL

effective Aug. 1, 2007.

Woodland Christian High School is an interdenominational community of 200 students and 16 teachers, located in newly upgraded facilities in a beautiful rural setting just east of Kitchener, Ont., Canada. It is currently in its 30th year of operation. The principal is part of a dynamic administrative team within a very supportive and growing school community.

If you would like to learn more about Woodland Christian High School, you are invited to visit the website at:

www.woodland.on.ca

Applications and inquiries may be directed to:

Search Committee, Woodland Christian High School
1058 Spitzig Road, Breslau, ON N0B 1M0
search@woodland.on.ca

Applications will be received until Sept. 30, 2006.

Our Mission: Equipping students for lives of Christian service.



Photo by Larry Groff

Takeo, Cambodia

A community forestry association in Cambodia is receiving Mennonite Central Committee (MCC) support in a project to plant 250,000 trees this year.

Subsistence farmers in Takeo province, southern Cambodia, are raising trees to provide lumber and firewood for their households and to earn an income by supplying a paper factory. Takeo Community Forestry Association, an MCC partner organization, is selling hundreds of thousands of eucalyptus and acacia tree seedlings to local farmers for several cents apiece.

Kek Phat, a 75-year-old rice and vegetable farmer, recently harvested 3,000 trees that he planted with

the help of the association a decade ago. Phat and his wife, Yeay Tek, have raised seven children, six of whom are married and have left home. To pay for their children's weddings, Phat and Tek sold a third of their three-hectare farm.

Phat sold their trees to a

Cambodian farmers weed a bed of eucalyptus seedlings in Takeo province. The workers manage a Mennonite Central Committee-supported forestry association that benefits subsistence farmers.

Vietnamese paper factory for about \$635 after taxes. He used some of the proceeds to buy back the land he and his wife sold. The couple also purchased a cow, a bicycle, clothes, food and household supplies. They saved more than enough to replant another 3,000 trees.

"The trees helped me a lot during the last 10 years," Phat says. "I thank

Forestry project benefits subsistence farmers

MCC and the association that created this project to support the poor."

MCC helped form Takeo Community Forestry Association in 1994 and provides about \$9,000 each year to pay the association's staff. The association manages a 486-hectare community forest that local farmers log and replant. About one-fifth of the forest is maintained as a protected area.

—MCC release by **Tim Shenk**

Reheboth Beach, Del.

'Fritter fuel' trip aids Cambodian forestry project

A "fritter-fired" Volkswagen Jetta, powered by leftover cooking oil from the apple fritter booth at the 2006 West Coast Mennonite Relief Sale and Auction in Fresno, Calif., climbed the Sierras, cruised through the western plains of Wyoming, crossed America's heartland, and arrived in Rehoboth Beach, Del., all in 66 hours over the American Memorial Day weekend. [See "MCC 'fritter fuel' powers vehicle cross-country," Canadian Mennonite, May 15, page 19.]

The 4,800-kilometre cross-country trip raised more than \$7,500 US for Mennonite Central Committee (MCC) projects, including a forestry project in Cambodia [see story left], and awareness about alternatives to gasoline.

Ken Martens Friesen, a former MCC worker and a Fresno Pacific University professor who teaches courses on global economics and sustainable development, and his driving partner crossed the country on 272 litres of cooking oil, including 151 litres from the fritter booth. The total cost of the trip was about \$50 US, more than half of which was from tolls in Indiana, Ohio and Pennsylvania.

—MCC release
by **Marla Pierson Lester**