

# CANADIAN Mennonite

July 10, 2006  
Volume 10, Number 14



**Restorative  
justice**  
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**Confession  
conference**  
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## A dangerous military policy

**E**xactly 50 years ago, Canadian Prime Minister Lester B. Pearson first proposed the idea of a peacekeeping force. Egypt, Britain, France and Israel were fighting a war over control of the Suez Canal. Pearson called for non-combatant nations to form a force that would physically separate the warring sides and supervise a ceasefire.

Now, in 2006, I'm worried about the way Canada's government is moving away from our former approach to peacekeeping in Afghanistan. Instead of being a non-combatant nation, we are becoming one of the combatants. Instead of supervising a ceasefire, or working to establish one, our military is seeking peace through destruction of the other side. Rather than using force only as a last resort and only in self-defence, we are using weaponry as our main strategy.

As the United States has found out in Iraq, the seeds of peace do not grow well in blood-stained soil. Our actions as a country are giving those who see violence as their most effective language more and more reasons to speak this way.

Our combat role in Afghanistan is also destroying our ability to do anything else but fight. In April, the Canadian government's international development arm, the Canadian International Development Agency, halted its aid projects in the country as suicide attacks and bombings on coalition forces increased.

This change in military policy is also threatening to damage the work of our Mennonite agencies. "Combining humanitarian and military activity blurs the lines," said Willie Reimer, coordinator of Mennonite Central Committee Canada's Food Disaster Material Resource Department. "It changes how we are seen and how we are accepted, not only in Afghanistan, but also in the rest of the world."

Jesus said that all who take the sword will perish by the sword. Our shift in military policy is making this more likely for those involved in Afghanistan and for those of us here in Canada.

**New staff:** I'd like to introduce two new faces at the magazine.

Dave Rogalsky is our new MC Eastern Canada correspondent. He grew up in St. Catharines at Grace Mennonite and has been a pastor in MC Eastern Canada churches for 16 years at Poole Mennonite in Poole, Ont., and Waterloo-Kitchener United Mennonite. In September, he will be starting as half-time pastor at Hanover Mennonite in Hanover, Ont.

I also welcome Karen Suderman, who is our new advertising representative. She went to Canadian Mennonite University (helping start the student-run Blaurock Café there) and was youth pastor at North Leamington and Faith Mennonite churches in Leamington, Ont.

My thanks to outgoing staff Maurice Martin (who is joining MC Eastern Canada) and Barb Burkholder (who is starting teacher's college) for their service here! Updated contact information is below.

**Summer schedule:** Please also note our next two issues will each be three weeks apart, rather than two.

—Tim Miller Dyck



**Rogalsky**



**Suderman**

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Canada

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## Web site preview

Get a preview of the next *Canadian Mennonite* before it comes in the mail. Selections are posted on our web site at [www.canadianmennonite.org](http://www.canadianmennonite.org) on the Thursday before the issue date. So you can check out the July 31 issue by July 27.

**Cover: Lois Barrett and Helmut Harder, the two remaining living drafters of the *Confession of Faith in a Mennonite Perspective*, sang about the confession at last month's conference at AMBS celebrating the confession's 10th anniversary. See story, page 16.**  
—Photo by Tim Miller Dyck

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Winnipeg

## Children's prayers answered: Refugee family a step closer to Canada

**A**n 11-member family will soon leave the uncertainty of a refugee camp in Africa to start a new life in Winnipeg.

This is more than a dream come true for four Winnipeg children, who have been praying for their seven cousins, aged three to 15, who live in a refugee camp with their parents and two uncles. It is an answer to their prayers.

"That's the only prayer request they have had for a year now," said the children's father, Deo Namwira. "When we ask what are we going to pray for today, they always say, 'Let's pray for mommy's family in the refugee camp.'"

Death threats had forced Namwira's wife's eldest brother, Frederic Mugosa, to leave his hometown of Bukavu, a city of 500,000 in the eastern part of the Democratic Republic of Congo. Mugosa, together with his wife, children and two younger brothers, found protection in the Dzaleka Refugee Camp near Lilongwe, the capital city of Malawi in southern Africa, almost 2,000 kilometres from Bukavu.

The family has been living in the refugee camp for the past two years with little hope of returning to their hometown. The conflict, Namwira said, "is not likely to be resolved for some time," and resettlement in a new country provides a "durable solution" for this family.

In response to this need, Fort Garry Mennonite Fellowship, in partnership with Mennonite Central Committee Manitoba's refugee sponsorship program, is sponsoring the 11-member family to settle in Winnipeg.

"We really, really, really want them to come," said nine-year old Johise. "We've been praying very much for them."

Johise, along with her brothers Jehi, 7, Jaspi, 5, and Jibu, 3, look forward to playing drums with their cousins



**Jaspi, Jehi, Jibu and Johise sing praise songs to celebrate the anticipated arrival of their cousins now living in an African refugee camp.**

and having them join a group of stick dancers. This group was started by the congregation's refugee committee to raise funds for people in the refugee camp.

The Namwira family, along with the church community, was anticipating the arrival of the family later this year. This hope was shattered in May, when the sponsorship committee checked the status of the application and heard the Mugosa family would have to wait another 45 months for an interview to come to Canada.

"This was an absolute disappointment," said refugee committee member Sandra Schonwette. The unexpected delay didn't stop Johise from believing her cousins would arrive this year. "She is the one who said there will be a miracle," said Schonwette, who teaches Johise's Grade 3 Sunday

school class.

Schonwette and her committee provided additional correspondence to the government, to highlight the risks the Mugosa family encounters in the refugee camp and the support network in Canada.

The \$30,000 fee for airfares and financial support to cover housing and living costs for one year are part of the church budget. Furniture and household appliances are in storage. The church also provides financial support to help meet the family's medical and nutritional needs in the refugee camp and cover transportation and other costs associated with completing the application process.

The interview took place in early June. "I was expecting that to happen," said Johise. "Even if they hadn't done the interview we would keep on pray-

MCC photo by Gladys Terichou

ing. We would never give up because God says if you pray and it doesn't happen the first day you should keep on praying, because God listens to every prayer."

Her mother, Esperance, said she had been discouraged when she heard about the delay, but she believes in the power of prayer. "Life in a refugee camp is never easy. We worry day and night about their safety. The only support we can give them is prayer. Without prayer we cannot do anything."

—MCC release by **Gladys Terichow**

### Regina

## Excited about accepting Jesus

*On June 11, Ms. Hoa was one of six people who chose to become a member of Grace Mennonite Church, Regina. She shared the following testimony as her faith story before receiving baptism. She is one of 30 Chinese people who have been baptized under the pastoral care of Magdalena Widjaja during the last 13 years. Ms. Hoa will be returning to China in the near future.*

In July 2005, I came here from China with my husband to see our son and daughter-in-law. They had both become Christians in this church several years ago. On Sunday, our son took us to the church service. That was the second time in my life that I went into a church.

The first time was way back when I was only 12 years old. At that time, on my way to school, some very wonderful music came into my ears. It was from a house and I went in. Later, somebody told me it was a church. So I never went there again, as all my family were Buddhists and I knew they wouldn't allow me to go there.

In 1998, my daughter-in-law accepted Jesus in Regina and, soon after, my son also believed in Jesus. I was quite supportive to their decision, as I heard Christianity teaches people to do good things. That's all I understood about Christianity.

To my surprise, my son asked me to think about believing in Jesus. I thought, "Maybe in the future." Later on, I bought a Bible and started reading some verses every day. Once in a while I went to a church nearby to hear the preaching. But I knew very little about the Bible and I couldn't tell the difference between Buddhism and Christianity.

Last summer, after I came to Regina, our son encouraged us to attend the church service. Pastor Magdalena warmly welcomed me, and every Thursday she came to our home to teach us the Bible. The study has answered many of our questions about the Bible, Jesus and life. Only through it did I learn that Jesus is the only true God and he is the creator of heaven and earth. I also realized that I'm a sinner who needs to be saved and cleansed through Jesus' precious blood. So I decided to repent and believe in the Lord.

I felt very excited after I accepted

Jesus. Jesus has suffered and died to save me from the sins. Thus the heavy burden caused by the sins was taken away from me. I felt very light-hearted. Everyday I was filled with joy as if I turned into another person.

The only God replaced my original atheism and polytheism belief. I want to live for God, insist on God's truth, and walk in the path he provides. I

feel I'm now living in him and every day is full of his grace and joy!

Lord Jesus said: "*The man whose ears are open to my word and who has faith in him who sent me, has eternal life; he will not be judged, but has come from death into life.*"

That took away my fear of death. I now can live

with a light heart knowing I have an eternal life. I'll continue to come to the church for Bible study and worship, and read the magazines. I will try to love the Lord with all my heart, and all my soul, all my mind and with all my strength from now on.

—**Ms. Hoa**

### I knew very little about the Bible and I couldn't tell the difference between Buddhism and Christianity.



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# Sharing:

## A radical way to empower the global church

*The following speech was given by Ronald J. Sider, author and Eastern Baptist Seminary (Pennsylvania) professor, at a March 7 service consultation sponsored by Mennonite World Conference (MWC) and Mennonite Central Committee (MCC) that immediately preceded the MWC mini-assembly in Pasadena, Calif. Some 250 delegates and guests were in attendance.*



Sider

Service to others is grounded in at least six biblical and theological truths. The first three relate to service to all people everywhere; the last three relate especially to service within the body of Christ.

Service is grounded in:

**1. God's love for us—which prompts our love for others.**

God has loved us immeasurably. Christ died for us, and in gratitude for God's love, we love others. And because God commands it, we love others. Jesus said the greatest commandment is to love God and the second commandment is to love your neighbour as you love yourself. If you love your neighbour, you must serve your neighbour. And if you love your neighbour as yourself, your service will not be just giving whatever they ask, it will mean doing whatever is in their best interests.

**2. Every person is made in the image of the living God.**

Therefore, every person is immeasurably precious, and every person must then be loved and served in a way that helps them toward the wholeness the creator intends.

**3. The nature of persons.**

We know persons are body/soul unities made for community. That tells us something very important about how we serve our neighbour. Since each person is both body and soul, real service responds to both material and spiritual needs. Furthermore, each person lives in community; therefore, we will love and serve them in a way that respects that community and also seeks to correct whatever is unjust in that community.

The next three reasons for service relate especially to serving those within the body of Christ.

**4. The gospel is the gospel of the kingdom.**

If the gospel were just the forgiveness of sins, then we could embrace the gospel and be forgiven and on the way to heaven without that affecting how we treat other people. But Jesus' gospel is the good news of the kingdom. The messianic kingdom long promised by the prophets is now breaking into history. We get into that kingdom by the forgiveness of sins. But in that kingdom, all things are being made new. All things are being restored to the wholeness intended by the creator.

That means all social relations are being set right. Wrong relations between men and women, between Jew and Gentile, between rich and poor, are being set right.

The church is the visible presence of this dawning kingdom. The church should be a little picture of what heaven will be like. Therefore, the church must be a visible model of a new set of right relationships between all its members. Therefore, we must serve each other in the body.

**5. We serve because of the cross.**

Ephesians 2 tells us there used to be two hostile racial/ethnic communities—Jew and Gentile—who hated each other. Both are accepted by God on exactly the same basis—Jesus died on the cross for the sins of Jews and Gentiles, for all of us.

The cross—justification by faith alone in the substitutionary atonement of Christ on the cross—brings one new humanity in Christ Jesus, one new body that overcomes all the old world's sinful dividing walls wrongly separating men and women, Jews and Gentiles, rich and poor. In that one new humanity, created by the cross, we are one, so we must serve each other. The cross is a central foundation of service in the church.

## 6. We serve each other in the church because the church is the one body of Christ.

All who confess Jesus Christ and open their hearts to him become one body. We are one organism. Just as the hand and the leg and the eye and the ear all serve all the other parts of the human body, so Paul says in I Corinthians 12 that all Christians are part of Christ's one body and we must serve each other.

Paul points to several parts of that service in the one body:

- When one rejoices, we all rejoice; when one suffers, we all suffer.
- We need mutual accountability for spiritual growth.

Galatians 6:1 says that if one person is overtaken in a fault, other brothers and sisters are to restore that person. *"Bear one another's burdens and so fulfill the law of Christ"* (English Standard Version). Serving the other members of the body includes mutual discipling, even church discipline.

Being part of one body includes economic sharing.

### The importance of economic sharing

I want to emphasize the importance of economic sharing in the body of Christ.

At the heart of God's plan of salvation is a new people, a new community called to live the way God wants people to live. And one central part of how God tells that new community to live is economic sharing.

This is true already in the Old Testament. The land was distributed so every family had enough to earn their own way and be respected members of the community. At the Jubilee (Leviticus 25), which occurred every 50 years, the land went back to the original owners.

It is even stronger in the New Testament. When Zaccheus comes to Jesus and discovers salvation, he gives away half of his wealth. Jesus' disciples had a common purse for at least some of their financial needs.

In the early church in Acts 2 and 4, Christians shared so widely that Acts 4:34 says there was no need among them. Whenever there was need, they gave generously or sold property so that everybody had enough. It was not

one big common purse. The tense of the Greek verbs implies continual action, but it was dramatic, sweeping economic sharing.

When they discovered that racial discrimination had crept into the early church and the Greek widows were being neglected while the Hebrew widows were being cared for, they appointed deacons—all of them from the minority community—to care for all the widows equally. The result of this economic sharing, as Acts 6:7 says, was that the Word of God spread and the church grew rapidly. Their economic service to each other had a powerful evangelistic impact.

In I Corinthians 11, we see that Paul is furious when he discovers that, at Corinth, some rich Christians were coming to the Lord's Supper and feasting while poor Christians in the same congregation were going hungry. In that setting, Paul says, they are not really celebrating the Lord's Supper at all. They are defiling it.

Why? Because they do not discern the Lord's body—they do not understand that the body of Christ is one and, therefore, rich members and poor members must live out their oneness through economic sharing.

Then, of course, there is Paul's great intercontinental offering; II Corinthians 8 and 9 and other parts of Paul's letters talk about it. Paul spent a couple years of his life working on it. In fact, his arrest in Jerusalem and eventual death happened because he insisted on accompanying the offering to Jerusalem.

The church in Jerusalem was very poor and needy. So Paul took up a collection given by the churches in Greece to help the poor Christians in Jerusalem. II Cor. 8:13-14 states the principle: that there may be equality, the abundance of the churches in Greece should supply the needs of the poor Jerusalem Christians.

Notice that this was an intercontinental, and an inter-ethnic offering. Non-Jewish Christians in Europe gave to help Jewish Christians in Asia.

The New Testament is crystal clear—joining Christ's one body means becoming one with all the other members in many ways, and that includes finances, money.

I see absolutely no reason why we dare limit this economic sharing to our own congregation or our own country. All Christians everywhere in the world are members of one body, one family of Christ. They must be treated as sisters and brothers. That demands economic sharing. Anything less than dramatic, sweeping economic sharing in the worldwide body of Christ today is flatly unbiblical, scandalously disobedient, heretical.

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**We serve each other in the church because the church is the one body of Christ.**

**The result of this economic sharing, as Acts 6:7 says, was that the Word of God spread and the church grew rapidly.**

**Sharing** *From page 7*

### Countering economic heresy

What would that mean concretely? The statistics we were given for this meeting said 25 percent of the world's Anabaptists own 88 percent of all the Anabaptist wealth, and 75 percent of the world's Anabaptists have 12 percent.

Furthermore, we all know that substantial numbers of those 75 percent are tragically, destructively poor:

- They lack adequate education and health care;
- They are frequently hungry; and,
- Some suffer malnourishment while others starve.

The rich 25 percent are so rich that we are bored, overweight and increasingly materialistic. Forty years ago, we [the United States] were the richest nation in human history. Do you know what has happened to Christian giving in the U.S. in the last 40 years as we have grown richer and richer? It has declined year by year. The average Christian in the U.S. today gives 2.6 percent of their income to their church. Mennonites and Brethren in Christ are better; maybe our average is double that, at 5 or 6 percent. But most American Christians should be giving 15 percent, 20 to 30 percent of our income to kingdom work. Many could give 40 percent and not be close to poverty.

Think of the impact on our world if the average U.S. and Canadian Anabaptist gave 20 percent of their income to the church and if a quarter of that went to economic sharing in the worldwide body of Christ.

That will never happen, of course, unless there is massive revival in North America. Most North American Anabaptists are far more materialistic today than 40 years ago. We must pray for sweeping revival to transform the materialistic hearts of North American Anabaptists and help them truly understand what it means to be part of one worldwide body of Christ.

But let's suppose miracles happened and North American Christians started giving 5 percent of their annual income to Mennonite World Conference for economic sharing in the worldwide body of Anabaptists. Larry Miller [MWC executive secretary], what would you do? Where are the concrete practical models for wise, effective economic sharing?

Frankly, I do not think we have much of a clue about how to do that well. Of course, we have done some wonderful things through MCC over the last 85 years, but that is only a drop in the bucket.

We know enough to know the principles for what we want, and to know what to avoid.

We want:

- **Genuine partnership**—not an arrogant western paternalism and a majority world subservience.
- **Genuine empowerment**—not a dependency of the majority world church on ongoing economic handouts.

We want empowerment of majority world Christians that enables the majority world to create wealth.

Empowerment to create wealth also means good governance, because corrupt, tyrannical government is one of the major barriers to economic growth in many nations; therefore, we have to learn how to help Christians shape the politics of their country to create honest, democratic, transparent governments and free, independent judicial systems.

Only when we model in the church what we are saying to the larger society does our witness have integrity.

I do not have a specific model to propose, but I do have a suggestion. If it is true that there is great discrepancy of wealth and poverty in today's global Anabaptist family, and that the biblical doctrine of the church as Jesus' new kingdom community and the one body and family of Christ demands major economic sharing, then let's covenant between now and Paraguay 2009 to pray together, explore the biblical doctrine of the church together, talk together and experiment together, expecting that, by 2009, the Holy Spirit will lead us together to embrace new, dramatic, effective ways to live out this biblical understanding of the church as the one body of Christ.

I think Mennonite World Conference should take the lead in developing concrete programs of sweeping economic sharing in the worldwide Anabaptist community that bring partnership—not paternalism, and empowerment—not dependency. That is not just a nice idea. That is a theological demand that flows directly and inevitably from the biblical understanding of the gospel, the cross and the church as the body of Christ.

—**Ronald J. Sider**



## Summer reading suggestions

Summer often provides the gift of some leisurely reading time, so the conference ministers and I offer the following titles and words of recommendation as this summer's reading list. Some of these books will have theological gravitas or direct helpfulness to congregational ministry; others will simply be a good companion to a cool drink on a deck chair in the shade.

### John Klassen—MC Manitoba

- *The End of Words* by Richard Lischer, Eerdmans, 2005. This is a book that wrestles with what preaching might look like in our culture.

- *The Kite Runner* by Khaled Hosseini, Berkeley Publishing Group, 2003. This national bestseller, set in Afghanistan, is an incredibly powerful and gripping book. Very seldom will I declare any fiction as a must read.

### Muriel Bechtel—MC Eastern Canada

- *Resonant Leadership* by Richard Boyatzis and Annie McKee, Harvard Business School Press, 1998. This book makes no claim to be a religious book; it addresses the need for leaders to step out of destructive patterns and renew themselves spiritually, physically, mentally and emotionally.

- *The Ladies Auxiliary* by Tova Mirvis, Ballantine, 1999. This is a novel about a free-spirited woman who converted to Judaism and moves into a close-knit Orthodox community in Memphis, Tenn. This could have happened in any close-knit community where tradition and contradictions live side by side with relative ease until someone new enters.

### Jerry Buhler—MC Saskatchewan

- *Mennonite Politics and Peoplehood* by James Urry, University of Manitoba Press, 2006. This study of political activity in Mennonite history could be very helpful in exploring and prompting responses to the current

disturbing trend of the seemingly increasing military conduct of our country.

- *A Jest of God* by Margaret Lawrence, McClelland and Stewart, 1966. With its delightful attention to detail and character development, this 40-year-old story presents issues and dynamics in relationships that continue to face us today.

### Henry Kliewer—MC British Columbia

*A New Kind of Christian* (2001), *The Story We Find Ourselves In* (2003), and *The Last Word and the Word After That* (2005), by Brian McLaren, Jossey-Bass. The above trilogy represents a kind of modern day "narrative theology." The first is a tale of two friends on a spiritual journey. The following titles continue the theme.

### Jim Shantz—MC Alberta

- *Living on Purpose* by Christine and Tom Sine, Baker, 2001. This is a good book for developing both a personal and corporate mission statement that starts with God's purpose rather than with what "turns me on."

- *The Da Vinci Code* by Dan Brown, Doubleday, 2003. Yes, I succumbed to all the hype. This is one book that is hard to put down. But it will take some thought to distinguish fact from fiction.

### Sven Eriksson—MC Canada

- *Christ Plays in Ten Thousand Places* by Eugene H. Peterson, Eerdmans, 2005. This summative work of Peterson's spiritual theology articulates an understanding of spirituality that is biblically founded, soundly Trinitarian and written in Peterson's clear concrete style.

- *Secrets in the Dark: A Life in Sermons* by Frederick Buechner, Harper Collins, 2006. This collection of sermons will refresh your soul. I highly recommend this book for your enjoyment and inspiration.

—**Sven Eriksson**, MC Canada denominational minister

*Reprinted from the July-August issue of Equipping.*

Abbotsford, B.C.

## A taste of worship— at the table

Just as the meat, potatoes, vegetables and dessert all contribute to a memorable Sunday dinner, so can the many components of a Sunday service contribute to a memorable worship experience.

And just as regular meals help nourish and sustain the physical body on a daily basis, weekly worship gatherings are similarly vital to sustain the body of Christ.

These were recurring themes when more than 100 participants from Lower Mainland churches gathered at Columbia Bible College in late May for "Come to the table: A conference on the arts in worship." CBC and Emmanuel Mennonite Church co-sponsored the event.

Associated Mennonite Biblical Seminary (AMBS) professors June Alliman Yoder, Rebecca Slough and Marlene Kropf—co-authors of *Preparing Sunday Dinner: A Collaborative Approach to Worship and Preaching*—acted as resource persons for the conference.

The three are strong proponents of collaboration in planning worship services, but, as Kropf explained, "collaboration doesn't mean there isn't leadership." Rather, she said, leaders are empowered to do more, and "the payoff is that people doing the work hear something from God and then bring resources to worship."

Learning this approach to worship grew out of necessity, Kropf said, when they—as faculty—noticed that AMBS students had trouble collaborating. Some of the rewards of collaborating are richer worship and more opportunities for enhancing spiritual formation.

With a collaborative approach, too many cooks do not have to spoil the

**Continued on page 10**

**Worship** *From page 9*

broth, but rather each can contribute to the whole “meal” of the worship experience. And then, when the body of Christ comes together to worship “God and God’s spirit makes it happen,” said Slough.

On the other hand, collaboration in worship can have its challenges, including:

- Too many ideas;
- Higher levels of trust required among the planners;
- Greater time required in planning; and,
- Becoming too cliquish as a team.

In addition to the main course, “side dish” workshops on Saturday morning and afternoon provided participants with a wide array of choices utilizing the various art forms: music, dance, drama, visual arts, writing for worship, and storytelling. The whole group got several chances to worship as a unit through the sharing of bread, music, meditation and readings, and also had an opportunity for fellowship and refreshments at a jazz café featuring the Nelson Boschman Trio.

Participants—both lay and clergy—were enthused about the weekend and look forward to implementing ideas in their own churches and possibly attending another such conference in the future.

Said Barb Nickel of Yarrow, B.C., “I look forward to the next meal!”

—**Amy Dueckman**

**The Nelson Boschman Trio performed at a jazz café, one of the many activities at “Come to the table: A conference on the arts in worship” co-sponsored by Columbia Bible College and Emmanuel Mennonite Church, Abbotsford.**

## Worship as a sumptuous banquet

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

I cannot believe I ate the whole thing! This is my first response to *Preparing Sunday Dinner*. It is the equivalent of a Pennsylvania Dutch seven sweets and seven sours dinner. A French Mennonite theologian once mentioned to me that he enjoyed American breakfasts, Alsatian dinners and French suppers. Each of these meals offered the most amount of food imaginable and this book offers that to its readers.

The preface outlines that the book is intended for pastors, worship committees and music/worship leaders. Each chapter offers full-course meals of planning techniques that will enhance worship and allow congregations to experience the living God. Each chapter also has an amazing amount of nutritious snacks that readers can pick from, depending on the culture, gifts or size of their congregation.

The most recurring theme is the tension between services that are well planned with the Spirit of God leading the entire process, and services that are less planned so as to allow the Spirit of God to lead through the service. The writers encourage pastors, musicians and worship leaders to be better prepared.

The book is full of ways for churches to prepare better services. The focus is on a more professional approach to worship preparation. The cooking image that permeates speaks to

preparing very good, nutritious meals with many ingredients. In many of the chapter conclusions, the authors speak very quietly—midnight snacks perhaps—about allowing spontaneity in the worship service as well. Their focus is to be well-planned, but to allow for someone spilling something on the table or someone burning something in the kitchen. I felt the tension throughout the book.

One of the best parts for me was the shaded boxes in each chapter that offered practical advice about how to plan all aspects of the worship service. The more theoretical diagrams and tables were less helpful, however.

The two most difficult chapters to read (hard to swallow) were “Enriching the fare” and “Negotiating the politics of Sunday.” These two meals are philosophical, speaking about the complexity of planning for worship. The authors introduced “Enriching the fare” by saying it will be dense. They seemed to be saying that this meal is going to taste awful, but you need to eat it. They were right.

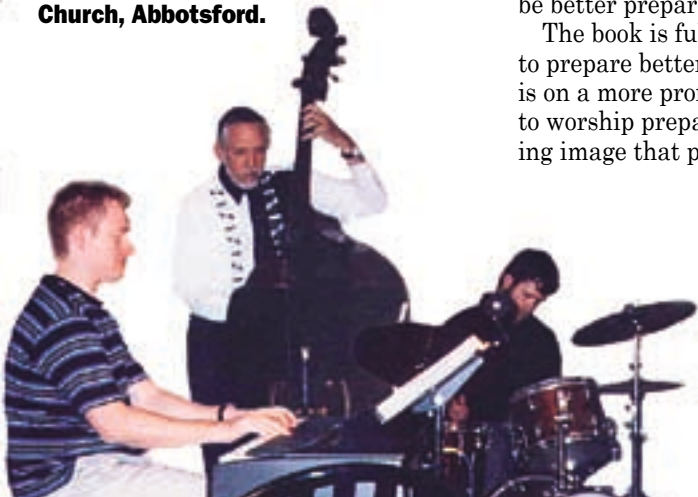
“Negotiating the politics of Sunday” is about that part of church life that is seldom talked about in worship planning. It is the discussion about what the congregation needs and wants, and the role of leadership in it. Food preparation is complex when more than one person wants to be head cook.

In the Mennonite book tradition, cookbooks are always our bestsellers, and this book should be put right next to the *More-with-Less Cookbook* on the shelf. It will provide pastors and worship committees with marvellous recipes to worship God. Thanks to the master chefs.

A final reflection: I live a comfortable life. In the preface the authors thank a friend for the use of a beautiful cottage as they wrote the chapters. I wonder what a textbook of worship would be like if it was written in the context of suffering, danger and poverty, when the next meal was not a sure thing.

—**Fred Redekop**

*The writer is pastor of Floradale Mennonite Church.*



The Prairie sky formed a canopy of gorgeous blue that defies description, while a warm evening breeze stirred the elm branches overhead. A group of friends lingered around the patio table, talking, laughing. Watermelon, homemade ice cream with fresh strawberries and my special hot fudge sauce filled the table.

Can life in Winnipeg be better than this, I wondered. Yet the conversation held sombre notes as well.

Natasha described her recent experience getting an X-ray at the hospital. She sat in a cubicle clad in one of those hated hospital gowns. Several hospital technicians struck up a conversation nearby, responding to a recent newscast.

“Did you hear they arrested 17 terrorist Muslims in Toronto?” one asked loudly enough for everyone in the vicinity to hear.

“They should send them all back where they come from,” another replied.

“But some of them were born here,” a third observed.

“Doesn’t matter. They should still go back where they came from. You can tell who the extremists are—they’re the ones who make their women dress funny. Those are the ones to send back. You can see who they are.”

Finally Natasha was told that her tests were finished. She dressed and walked over to the hospital employees, who were still talking. “I have to tell you how violated I feel about what I heard,” she told them. “I don’t know if it will change anything, but you may want to think about the impact you can have on people when you stand here having a conversation like this.”

## Indescribably blue

“Oh, we didn’t mean to offend anyone,” someone replied, brushing off her heartfelt statement.

As Natasha, with her Muslim background, recounted her experience, she remarked, “If I was a young Muslim on the verge of being radicalized, overhearing that conversation would have tipped the scales. At that moment, I felt an affinity for a group I would never consider defending—the radicals.”

Esther spoke about the flurry of e-mails circulating within the local Jewish community in recent weeks. The exchanges were fueled by the Toronto arrests, and by debate in opinion pages of local papers about the premiere of *Obsession*, a controversial “documentary” about how radical Islam has launched a war against Christians and Jews.

The e-mails warn that the Jewish community needs to be vigilant, that dangerous things are being said in Canada and around the world about Jews. Esther tires of the shrill messages. “But, at the same time” she sighs, “I am a child of Holocaust survivors,” an experience and identity that constantly shapes her. She is being pulled in many directions, experiencing the tension daily.

Earlier, Saira talked of the increasing difficulty she encounters as she wears the hijab in public. Lately,

people give her head scarf an extra look, and she finds herself second-guessing those looks. Are they hostile, threatened, or only curious? She feels like she dare not react, because any action can so easily be misconstrued. She talked with sadness about young Muslim girls who are abandoning the hijab, but she empathizes with them.

John, a Mennonite, moved the conversation to his recent trip to Israel and Palestine. He was struck by life in a region where identities are so public. Almost everyone is identifiable by their dress, or where they live, or how they speak.

Another Mennonite wondered whether all of us have a responsibility to speak up. Perhaps we Christians need to challenge the fundamentalist Christians, Jews need to challenge their hardliners, and Muslims need to challenge their extremists.

We all quickly agreed that it is easier to talk about delicate issues around this patio table than it is to have comparable conversations with people with whom we worship.

The people on my patio call themselves the Winnipeg Mosaic. A year ago, three of us decided we wanted to get to know other religious experiences more deeply, and we each invited two or three people to join us.

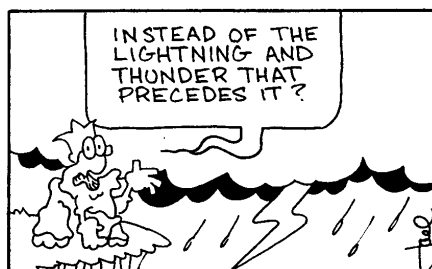
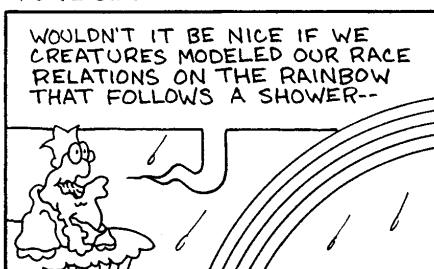
We have met every four to six weeks in our various livingrooms, porches and patios. We share the recent events of our lives, probe the trauma stories of our respective backgrounds, confess and lament the ways in which each of our traditions so imperfectly lives out its teachings.

What began as an interfaith discussion group is becoming a friendship circle. How might Winnipeg be different if there were a hundred of these simple mosaic groups in our city? How would the Mennonite Church be different if people in a hundred congregations helped to form such groups? Is God’s love really as big and as indescribable as the Prairie sky?

—Dean Peachey, Winnipeg

The writer is vice-president and academic dean of Menno Simons College, Winnipeg.

### Pontius' Puddle



## Letters

## Sharing covenants could set time limits

I found myself inwardly nodding my agreement with Arthur Boers' critique of the role of sharing in worship ("Thank you for sharing," April 3, page 10). He raises some important questions that congregations would do well to address. Therefore, I was disappointed by Derek Suderman's dismissal of the very pertinent pastoral concerns that Boers raises ("Sharing has place in Christian worship," May 15, page 7).

While I agree with Suderman that "witnessing to God's action in our lives" is an important corporate act of worship, not all sharing necessarily fulfills this purpose. I, too, have

**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.**

grimaced over inappropriate sharing, and, like Boers, I can recall instances of medical procedures being described in "needlessly graphic and explicit detail," the making of "information public that ought to be private," boasting about exotic vacations, or simply speaking at great length and in tedious detail. Only rarely have I known a pastor to gently interrupt an individual whose sharing has become problematic. More common is a sense

of helplessness in these cases.

I suggest that congregations discuss this issue and come to a common understanding of the nature and purpose of sharing time, and what constitutes appropriate sharing. A covenant could be established which would include a reasonable time limit. One or two minutes is quite sufficient to succinctly state most items of praise or concern. Perhaps the covenant could grant worship leaders permission to gracefully

PHIL WAGLER



Outside the box

I've just returned from a morning walk through the heart of Ottawa. Me and the Lord had a very good conversation, although I talked too much. Here at the core of all things powerful and pompous I am internally seething.

It's a sad kind of angry today—a mournful rage has built in me since I dropped my family off at friends last night. I am overcome, crushed actually, by a profound loneliness. Not solitude—that's a gift of grace—but true aloneness and the troubling sense that Canada's capital is not the centre from which life in this country springs, but the melting pot into which our collective angst is democratically mixed with one great big sorrowful, although stately, sigh.

Still, I need to confess something, and maybe my vomiting of the soul—what the Puritans called confession and repentance—can become yours and ours together. I confess that I am a selfish prig and fail far too often to share the holy rage of God for the way things are and my culpability in the whole bloody mess.

I want to cry. I want to weep over my own sin, my own complacency, my own unwillingness to engage the kingdom of heaven as it is birthed in my heart by the Holy Spirit. I am just disturbed enough to change the world so long as my experience of it stays the same and I can fit it in between commercials.

Here I think is the crux of my laptop confessional. I want the world to change, but I don't want that change initiated in me. I wouldn't even mind bringing about change, so long as I can be an arms-length lobbyist or consultant who can maintain a sterile, safe existence and leave others to work out the ills I point out.

## Confessions of a guilty bystander

**I want a personal Jesus, not a powerful one with his peace-wielding sword.**

Can't someone else be the prophet or evangelist? Won't someone else visit the prisoner? Can't someone else build that relationship? Won't someone else shelter the orphan?

After all, there's a hockey game on tonight that will help me forget all this for a while.

I so don't want my personal discipleship, and the tidy packaging I've stuffed it in, to crash head-on with the residual effects of sin in the world. That would only bring about the unwanted realization that my discipleship is cheap and my view of sin too indifferent.

I want a personal Jesus, not a powerful one with his peace-wielding sword. I don't want the violent peace of the cross to disrupt my journey towards a restful retirement. And yet my life of following Jesus—if it is genuinely about taking up my own cross—must ultimately conflict with the stuff I don't like about this world and don't like about me.

Heck, it must even collide with the things I do like and rather enjoy. Jesus would have all of me be relentlessly engaged in the thoroughness of his love and transforming infiltration of all things personal, corporate, sacred and secular.

I believe this is what he seeks—selfish prigs who increasingly lose themselves and their priggishness in him, and discover a bittersweet satisfaction in holy rage, who smile with tears because life as we've accepted it is not life as he intended it, and who willingly make the confession of a guilty bystander to stand by no more.

*Phil Wagler is lead pastor of Zurich Mennonite Church in Ontario. You can join the confession at phil\_wagler@yahoo.ca.*

intervene when a person loses track of time—easily done when nervous.

In the occasional event such as a serious crisis, when more time is obviously needed, this could be pre-arranged so that the service can be planned to allow for the needed extra time. It is also helpful to know if an item of sharing is likely to have a major emotional impact, so that this too can be sensitively attended to.

Without being overly prescriptive or stifling the Spirit, I believe we can uphold the value of voicing our joys and concerns in the congregation, while doing so in an appropriately disciplined manner, which makes a healthy contribution to corporate worship.

—Kevin Drudge, Winkler, Man.

### Christians need to get 'earthly things' right

Regarding science and theology, I place myself within the perspective voiced by Glen R. Klassen ("Pointing us to a loving God: The paradox of natural selection," May 29, page 6).

It is not only evolution, but also other sciences such as cosmology and physics, that is under attack by various faiths. The implications of the persecution of Galileo seem to have been forgotten or dismissed. Darwin's *Origin of the Species* was penned in 1859 and the theory of evolution has progressed just as profoundly as astronomy has since Galileo's invention of the telescope in 1609.

Recently, the verse "John 3:12" jumped out at me: "I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?" When we as Christians speak of earthly things we had better be believable or how will anyone give us credibility when we speak of heavenly things.

Science and Christian theology can exist in harmony as modelled by the Catholic order of Jesuit priests. George Lemaitre is given credit as co-discoverer of the cosmology of "the big bang" in 1935, which he based on the mathematics of Einstein and relativity.

As a Mennonite, I'm not suggesting we adopt Jesuit theology, but a healthy respect for science is required

if we are to evangelize our very well educated secular neighbours.

—Stephen Kennel, Bright, Ont.

### Mennonites have a history of making a difference

"Are we making a real difference?" asks Steve Plennert's daughter after a 30-hour fast sponsored by her school (May 1, page 14).

Looking at this question from the perspective of the Mennonite "body corporate" can make a difference, and can demonstrate that we do impact governments and provide life-giving alternatives to the deadly solutions of soldiers and their military masters.

About 18 years ago, when I was working with Mennonite Central Committee (MCC), I was preparing a submission to the Canadian government. Needing some documentation, I wrote a letter to the president of World Vision, asking him what impact MCC had had on World Vision. His response was short and to the point; he said World Vision had modelled itself on MCC.

In 1973, Roger Friesen, then working for MCC in Columbia, started making micro-loans to the poor of that country. The micro-loan idea was picked up by Mennonite Economic Development Associates (MEDA), and then spread around the world.

In the early 1980s, a group of former MCCers founded International Development Enterprises, which started its work with a rower pump in Bangladesh, adopting private sector solutions to address problems of poverty and hunger. The rower pump was designed by MCCer George Klassen, enabling poor peasants to grow a third crop every year during the dry season by pumping water from shallow wells.

These organizations and ideas, and many more, grew out of the collectivity—I've heard some people say out of the genius—of the Mennonite people. So, Steve, tell your daughter that we have made a difference—and we will continue to make a difference—if we remember who we are and build on the faith foundation that is ours, and if we don't give our loyalties and resources to organizations like World Vision or Samaritan's Purse.

—Dave Hubert, Edmonton

### Disappointment over discipline, CIM articles

It was with bitter disappointment that I read the opening paragraph of the "CIM church membership ended" article on page 10 of the May 15 *Canadian Mennonite*. I was particularly bothered by this statement: "The most divisive and damaging issue in MC Alberta...reached a formal close."

This issue is closed? I should hope not!

The decision to withdraw Calgary Inter-Mennonite Church (CIM) from Mennonite Church Alberta was made by MC Alberta's executive and the member church leaders (chairs and pastors), but not by the MC Alberta Assembly.

The conference body is not in agreement on this issue. This was clear from the disagreement shown on the conference floor during previous (open dialogue) annual meetings, and by the 2005 meeting, where the drafted CIM withdrawal letter was tabled by a vote of 43 to 36.

My suspicion is that the decision is less about the sanctity of homosexual relationships and more about maintaining peace on the conference floor—and maintaining a unified conference.

It is with further disappointment that I see this article included in an issue entitled "Disciplining the church." There has been extensive and sincere biblical analysis regarding this issue and the results have been far from unanimous. It is presumptuous to view the removal of CIM as "church discipline." Sexual orientation is hardly a defining tenet of Mennonite faith.

Conferences have to let churches discern what form of biblical analysis they are most in agreement with on this issue. We are a priesthood of believers and not a hierarchical body. We cannot force unity on an issue where it simply does not exist. Nor should we abandon a body that has done and could continue to do very good works.

—Natasha Wiebe Dyck, Edmonton

Winnipeg

## Justice minister cracking down on crime in Canada

Canada's new Conservative justice minister, Vic Toews, expects to leave a legacy of cracking down on crime.

"If you don't crack down on crime, none of your other programs will be successful," said Toews in a telephone interview, explaining health, education, economic and social programs can only be successful when safety and security concerns have been addressed.

In May he introduced two bills—one to strengthen mandatory minimum sentencing for crimes involving firearms and the other to end the use of house arrest for serious offences.

Toews described the two bills as "two components of a successful crime strategy," but he emphasized the government also supports alternative approaches to crime prevention and support for victims and offenders.

Toews, the Member of Parliament for Provencher in southern Manitoba, said he is "very familiar" with restorative justice models of dealing with crime and Mennonite Central Committee (MCC) programs based on this model. Principles and values of restorative justice, he said, are generally seen in provincial and community based programs, and not in federal legislation.

"The criminal justice system is a very narrow system—it is a mechanism that identifies criminal wrongdoing and determines how best to deal with the crime," said Toews. "These two bills deal... with two narrow aspects of the justice system and



Toews

don't address victims and restorative justice. I don't have a problem with restorative justice. It can be very helpful, but it needs proper criteria and it needs to be a structured system."

Restorative justice, he suggested, can take place within the context of traditional sentencing. Toews cited the Mennonite Central

Committee (MCC) Victims' Voice as an example of a restorative justice program that works well within the current justice system.

Victims' Voice, in partnership with the John Howard Society of Manitoba and Mediation Services, has developed

### Finding personal peace amidst the pain of violent crime

Without choice, victims of crime are thrown into an abyss of darkness, confusion, frustration, fear and anger.

"We used to call it shell shock—now we recognize it as trauma," says Wilma Derksen, who was plunged into a world of pain and suffering in 1984, when her 13-year-old daughter, Candace, was abducted on her way home from school. A frantic search that lasted almost seven weeks ended when her daughter's frozen body was found in an abandoned shed near her home in Winnipeg.

"To this day, we still have no idea who would have done this to our child, or why," says Derksen, director of Victims' Voice, a Mennonite Central Committee (MCC) Canada program that assists people affected by homicide and violent crimes.

Although the offender has not been found, Derksen says an insidious bond developed between the offender and her family that had to be understood, addressed and resolved for healing to take place.

In her 2002 book, *Confronting the Horror: The Aftermath of*

**Wilma Derksen displays a new poster produced by Victims' Voice, a Mennonite Central Committee Canada program that assists people impacted by violent crime.**



MCC Canada photo

## News brief

**Raising age of consent supported by evangelicals**

The Evangelical Fellowship of Canada (EFC) applauds the federal government's introduction of Age of Protection legislation, which would raise the age of consent for sexual activity from 14 to 16 years of age. "Police associations and provincial ministers of justice have long called for this change," said EFC director of law and public policy Janet Epp Buckingham. "We think this is a significant step forward for the protection of children. This new legislation is a considerable improvement on the existing law for the protection of our children from sexual exploitation." At 14 years of age, Canada's age of sexual consent is currently out of step with the international norm, which is at least 16 years of age. It is also inconsistent with Canada's legal definition of a "child" as every person under the age of 18, and with that contained in the United Nations Convention on the Rights of the Child.

—EFC release

the Safe Justice Encounters Program to help victims deal with the aftermath of the crime through communicating with their offenders, who are generally serving a prison sentence. Toews noted participants in this program might feel the prison sentence did not address their needs for justice, but he said incarceration makes it possible for victims to communicate with their offenders.

Toews' Christian faith influences his contributions to the justice system.

"What you try to do is make the system work better," he said. "The ultimate hope is that those who come into contact with the system will be better off. The goal is to ensure that both victims and criminals are better off."

James Loewen-Malloy, restorative justice coordinator for MCC Canada, said in a separate interview that he would like to see fundamental reforms to the Canadian criminal justice system that would make the victim the central focus of the justice system. In the current system, the police serve the state, the crown attorney is responsible to the state, and the crime is committed against the state.

"It is hard to envision a victim-fo-

cused system because it would look so different," said Loewen-Malloy, explaining a victim-focused system "would understand that justice begins when a victim reports a crime, not when an offender is caught." Restorative justice provides opportunity for victims to heal and find justice in their communities.

Instead of emphasizing punishment and retribution, restorative justice holds offenders directly accountable to the people they have violated, and provides opportunity for making amends. It is a process that involves strengthening the role of victims and the community to hold offenders accountable for their actions.

Fundamental reforms, he said, are needed to restore public confidence in the Canadian justice system. He pointed to a Statistics Canada survey that states only one-third of crime is reported.

"If 66 per cent of people who get sick in Canada don't want to be part of the health system or are worse off because they were part of it, would we be happy? I would say, no, we wouldn't be."

—MCC release by **Gladys Terichow**

*Violence*, she describes the victim/offender trauma bond as one of the most destructive elements that characterize the aftermath of a violent crime.

"Until we break this victim/offender trauma bond we will never be free to recover from the incident, rebuild our lives or feel in control of our lives again," she says.

Derksen says the trauma bond cannot be broken through prison terms for the offenders. "Unfortunately, out of sight, out of mind, often doesn't work with this bond," she says.

The first step to breaking the bond is to identify ways that the offender controls a victim's life. "After experiencing violence, we want to run and hide," Derksen says. "What I have learned is that we can't run away from our conflicts or the suffering in them. We have to go back and face the issues if we want healing."

To help victims of crime deal with issues arising from the victim/offender trauma bond, Victims' Voice, in partnership with the John Howard Society of Manitoba and the Winnipeg-based Mediation Services, launched Safe Justice Encounters in 2002, a program that assists victims who choose to communicate with

**Common reactions to trauma**

1. Fear and anxiety triggered by reminders of the trauma.
2. Re-experiencing the trauma through nightmares or flashbacks.
3. Increased arousal leading to impatience and irritability.
4. Avoiding situations to block painful thoughts or feelings.
5. Feelings of anger, guilt, shame, sadness, hopelessness or despair.
6. Negative thoughts of the world and self.
7. Loss of trust.
8. Increased use of alcohol or other substances.

their offender.

This face-to-face encounter, says Derksen, helps victims find answers about the crime, clarify confusion, reduce anger and fear, and deal with other issues surrounding the violent incident and trauma bond.

Derksen compares the healing process following trauma to rebuilding physical structures after natural disasters. "Some stuff can be recycled, but it all has to be re-evaluated before it can be put together again."

Forgiveness, she says, is a key component in the healing process. She describes forgiveness as letting go of the need to retaliate, hurt back or seek revenge. "We have to let go of that and learn to trust again," she explains.

Derksen's healing process also included reliving her trauma through writing the

books, *Have You Seen Candace* in 1991 and *Confronting the Horror* in 2002.

—MCC release by **Gladys Terichow**

Elkhart, Ind.

## Scholars, pastors evaluate *Confession*

Nineteenth century German governor Otto von Bismarck said that those who enjoy sausage and obeying the law should not watch them being made. *Confession of Faith in a Mennonite Perspective* is unlike either of these, according to many participants at a conference on the confession of faith last month, in that its making was generally enjoyed more than its eating.

It has been 11 years since General Conference Mennonite Church and Mennonite Church delegates voted nearly unanimously to adopt the confession as a guide for the faith and life of the church in July 1995. (These two churches later reorganized to become Mennonite Church Canada and MC USA.)

From June 8 to 10, a group of 142 Mennonite academics and pastors, with a few lay people, from across Canada and the U.S. met at Associated Mennonite Biblical Seminary (AMBS) in Elkhart to describe and assess how the confession has functioned in the church.

Keynote speaker Tom Finger pushed for the *Confession* to be seen as a living letter in the church, instead of being a dead or even death-dealing document. According to him, a confession is essential for being a missional church because it helps a group gain a healthy, specific identity. "I propose that we're more open to relate genuinely to others if we know who we are, where we stand," he said.

The question of what authority the confession should hold was one that came up many times. Virtually all agreed that it had less authority than Scripture, but more authority than to be just one view among many. Between those two positions, there were a wide variety of views.

"I've had heavy, heavy involvement in churches without a confession of faith—Cuba, Colombia," said MC Canada general secretary Jack Suderman. "When they run into questions, they go to the Bible. [The *Confession*] has jumped over things

### **Confession continues wide distribution after 10 years**

After 10 years, *Confession of Faith in a Mennonite Perspective* continues to have wide distribution, with sales of over 3,000 copies a year in 11 languages. In addition, *Confession* is available for personal use online at several websites.

Helmut Harder, co-chair of the Confession Committee, says of the document's longevity, "When we were developing the *Confession*, we had no idea that it would eventually be used so

widely among Mennonite churches internationally and among non-Mennonite churches in North America and beyond."

The *Confession* has been translated into Spanish, Dutch, French, German, Laotian, Vietnamese, Russian, Hmong, Korean and Chinese.

Online copies are posted on the Global Anabaptist Mennonite Encyclopedia Online at [www.gameo.org](http://www.gameo.org), as well as on the MennoLink site at [info.mennolink.org](http://info.mennolink.org) (follow the "Online Documents" prompt), and by visiting [www.mennonitechurch.ca/tiny/54](http://www.mennonitechurch.ca/tiny/54).

—Herald Press release

that should have more authority, like the Bible or Jesus."

Article 19 on "Family, singleness and marriage" was the most-often specifically mentioned section of the *Confession*, with generally negative reactions on how it has been used to discipline congregations over homosexuality.

"How did 24 articles get reduced to one?" asked presenter Lin Garber.

Despite the various functions of the current confession, April Yamasaki reminded the group that what matters most is not what people write or say, but how they live. "The real living letter is not the words on the printed page or even verbalized in some way," she said.

For those who helped create the document, the primary motivation for the confession was to identify and highlight unity between the two emerging national churches.

"Speaking as one who was involved, the intention was not to chisel something out of stone, but to serve the unifying impetus of the integration of two Mennonite bodies," said Helmut Harder, co-chair of the confession of faith committee. "The central question was, 'Could we agree on what the Scriptures teach us concerning what we believe and what we practice?'"

Participants noted that while the (old) Mennonite Church had a stronger tradition of confessions than the General Conference, neither church has a history of using a single statement of beliefs as a test for membership.

AMBS dean Loren Johns said that in the 1971 reorganization of the (old)

Mennonite Church, the question arose of what constitutes being a Mennonite church. If congregations agreed with any one of five different Mennonite confessions—ranging from the 1527 Schleithem Confession to the 1963 confession—they were considered a Mennonite church.

The current confession had an eight year drafting process and distribution of a draft text to all churches, with a request for feedback in 1994, something never done before. About 250 churches responded with input. The dynamic process of debating and selecting what should be in a shared confession was energizing and exciting for congregations.

"We really only processed content in the 1990s. We did that religiously at my congregation.... It was a very positive experience," said Greg Yantzi, pastor at Harrow (Ont.) Mennonite Church.

"When we were first introduced to the *Confession*, it was a very plastic thing. We did classes at Peace [Mennonite Church in Richmond, B.C.] on it. That stage should have gone on longer," said MC Canada denominational minister Sven Eriksson.

The *Confession* has also had an important role in helping newer parts of the Mennonite Church learn its theological values and focus their mission.

"Without a clear identity, the church cannot discern her unique missionary call from God.... We devote into celebrations of the past," said Jeff Wright, Pacific Southwest Mennonite Conference regional conference minister.

—Tim Miller Dyck



Shipshewana, Ind.

## Generosity of donors allows MCC to do more

**S**ometimes it is difficult to spend money as quickly as the church gives it. That is what Mennonite Central Committee (MCC) is discovering.

Hosted by MCC Great Lakes in this northern Indiana tourist town, June 9 and 10, members of MCC's binational board responded to fiscal year-end numbers by adopting a budget that projects \$43.7 million in cash expenses before March 31, 2007. That will be an increase of more than \$10 million in just two years.

According to Ken Langeman, MCC's controller, several factors combined to give MCC a record financial year that ended on March 31:

- Responses to natural disasters, such as Hurricane Katrina and the December 2005 tsunami;
- Gains in the exchange rate between

Canadian and U.S. dollars;

- Increased contributions for food aid in places such as Zambia and the Sudan; and,
- Significant increases in sales through MCC thrift shops and Ten Thousand Villages stores.

Relief sales were one area that did not show an increase in income.

"Relief sales are kind of flat," said Dave Worth, MCC's resource network director.

Board member Tim Penner said that relief sale income would have declined in the past year without the addition of several new relief sales.

MCC policy requires that three to five months of net assets be available for its operations so core programs and partnerships do not end abruptly.

**Continued on page 18**



Photo by Everett J. Thomas

**Mennonite World Conference president Nancy Heisey and associate executive secretary Pakisa Tshimika told Mennonite Central Committee members that Congolese Mennonites feel "abandoned."**

2005/06 Mennonite Central Committee Annual Report



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Mennonite  
Central  
Committee

**MCC** *From page 17*

However, record income during the past year pushed the benchmark to nearly six months of income. The board adopted a three-year plan that will reduce net assets by \$2 million. The core expense budget during the next year will be 8.2 percent higher than last year.

**Congolese Mennonites feel abandoned**

Even with record levels of assets to distribute, some relationships and activities are struggling. Mennonite World Conference (MWC) leaders joined the meeting to talk about how the two organizations relate to other Mennonites around the world—especially in Africa.

By 2007, MCC will reduce its staff in the Democratic Republic of Congo to one representative. Congolese Mennonites represent 20 percent of the approximately one million Mennonites and Anabaptists around the world.

“The general perception in the Congo is that it is being abandoned [by the international community],” MWC associate executive director Pakisa Tshimika said. “The war was known by everybody. There’s been no official condemnation...even by the churches, right or wrong. Those [whom the Congolese] used to call brothers and sisters, they don’t see them anymore.”

MWC president Nancy Heisey said MCC and MWC need to talk together when such relationships change. “We need to be in conversation about ‘relationship maintenance,’” she said.

**No risk-taking for 85-year-old**

The 2006 Annual General Meeting marked Robb Davis’ first anniversary as the executive director for MCC binational.

“It’s been a lot of joy punctuated by moments of terror,” Davis remarked.

In his first report to the board, Davis characterized MCC as an “amazingly powerful organization. We can be small and big. We can be local and international.”

Davis also noted that MCC is 85 years old.

“There are not many 85-year-olds who will take risks,” Davis said. “We

are risk-averse. Somehow we use the systems that have grown up in these 85 years to paralyze ourselves.”

**Olympic champion joins MCC Canada**

The binational board also received reports from the two country MCCs.

MCC Canada executive director

Donald Peters highlighted two Canadian activities:

- A new relationship with Cindy Klassen, who won five gold medals at the Winter Olympics; and,
- A change in government policy for which it lobbied.

Peters used his personal connection to Klassen—whom he had as a student in high school—to use her fame for MCC’s program. He first approached her parents with a proposal

to “lend her voice to the poor of the world” without any compensation. Eventually, he met with Klassen and laid out the proposal.

“I think it’s an answer to prayer,” Klassen said, according to Peters. “I’ve always wanted to do mission work.



**Dueck**

Maybe this is the way I can do it.”

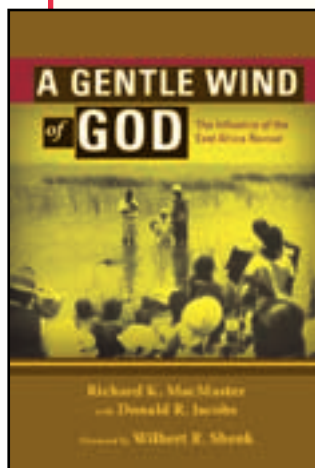
Klassen was to join other MCC staff members on a trip to Ethiopia and Nigeria as part of the HIV/AIDS education program called Generations At Risk.

MCC U.S. executive director Rolando Santiago listed the response to Hurricane Katrina as his organization’s primary highlight and noted that the experience created a new partnership between Mennonite Disaster Service and MCC U.S.

**New leader for MCC binational board**

Former Winnipeg high school principal and teacher Ron Dueck of Winnipeg was elected as the binational board’s new chair. Dueck had been serving as chair of MCC Canada and is a member of the Evangelical Mennonite Conference. He replaces Karen Klassen Harder of Bluffton, Ohio, who resigned for personal reasons.

—**Everett J. Thomas**, for Meetinghouse



**A Gentle Wind of God**  
The Influence of the East Africa Revival

Richard K. MacMaster  
with Donald R. Jacobs

While the many Mennonite churches in mid-20th-century North America tried to maintain their spirituality through orthodoxy and prescribed behavior, missionaries they had sent to East Africa often returned home with a new vision of revival: Walk with Jesus Christ and allow nothing to disturb that relationship. Call sin sin and repent of it quickly, they proclaimed. Then enjoy the infusion of the Holy Spirit in all

of life. This book tells the story of how this movement ultimately provided Mennonites and others a way to reignite the smoldering fires of revival.

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Winnipeg

## Mennonite opposition to Manitoba crusade growing

**M**ennonite Church Manitoba and the Mennonite Brethren Conference, together with nine other denominations, signed on last year as supporters for the 2006 Central Canada Franklin Graham Festival. However, some members of the Mennonite conferences are now voicing concern about participating in the Oct. 20 to 22 event.

“A number of concerns have been raised about MC Manitoba’s participation in this event due to Graham’s support for war, comments about Muslims and concerns about Samaritan’s Purse,” wrote Norm Voth, director of Evangelism and Service Ministries for MC Manitoba in a letter to MC Manitoba congregations earlier this year. “Because of these concerns, some individuals are calling for us to withdraw our support.”

In response to these concerns, MC Manitoba held a workshop on the issue at its annual delegate session in February. Delegates came up with a

resolution “to engage in dialogue with Franklin Graham and with the Billy Graham Evangelistic Association, and give witness to our concerns....”

In a letter to the Billy Graham Evangelistic Association, Voth wrote, “Many people in Canada, the U.S. and around the world take your words very seriously. For you to advocate for peace, instead of war, would have a positive impact, reflecting God’s desire that all things on earth and in heaven be reconciled in Jesus.”

Gerhard Neufeld, member at Sargent Avenue Mennonite Church in Winnipeg, is disappointed that the conference has not done more to engage the churches in dialogue. Together with others, Neufeld has suggested the conference use this opportunity to look at the Mennonite peace position and discern what that stance means in today’s world.

Hope Mennonite Church is one of the congregations concerned about the message of violence and hatred that

Graham has communicated. Pastor Dorie Zerbe Cornelson said, “It seems unreal that a Christian can say some of these things. We are concerned about aligning ourselves with this message.”

Lynne Martin, pastor of Arnaud Mennonite Church, said, “We felt that even though a lot of good could come from an evangelistic crusade, as a peace church we did not want to be associated with a gospel message that could be muddied by that kind of hatred and violence.”

At Charleswood Mennonite Church, Winnipeg, a panel discussion is being planned for September, to encourage further dialogue on the issue.

Dan Klug, festival director for Central Canada Franklin Graham Crusade, noted that MC Manitoba and Mennonite Brethren are the only denominations that have voiced this concern. “At first, I was surprised by the Mennonite response, but I certainly understand,” he said. “But we are here for one purpose and one purpose only—at the invitation of local pastors—for an evangelistic event. Franklin will preach a gospel message and not express any political views.”

Peter Rempel, executive director of Mennonite Central Committee (MCC) Manitoba, said the issue has been raised by the organization’s Peace and Social Concerns Committee. Rempel has written the MC Manitoba and Mennonite Brethren conferences suggesting the importance in “today’s globally networked world to seek the council of our brothers and sisters in other parts of the world in these kinds of situations.” He met with leaders in both conferences to discern “how we can respond in complementary ways.”

The conferences are leaving the issue of support for the festival up to individuals, but Zerbe Cornelson said, “It wouldn’t surprise me if there would be an organized response at the event.”

—**Evelyn Rempel Petkau**

*This article originally appeared in the July issue of Christian Current. It is reprinted with permission of Christian Current.*

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Winnipeg

## IMPACT makes an impact

Throwing together 11 Mennonite pastors from three continents and six countries for 10 days is bound to create some interesting challenges—and new insights.

The obvious tendency is to consider how different pastoring in Uruguay, Paraguay, Chile, Spain, and Brazil is from pastoring in Canada. The surprise, pastors found, was how many similar challenges they shared across geographic and cultural lines.

The event—dubbed IMPACT by its organizers—stands for International Mennonite Pastors Coming Together, and was sponsored by Mennonite Church Canada, MC Manitoba and Canadian Mennonite University.

Planners deliberately created an opportunity for Anabaptist pastors from different contexts to reflect, worship, play and learn together. The international pastors were recommended by their corresponding national church bodies in each country. The Manitoba pastors were especially selected because of their minimal international experience and contact.

“We want to become a global church. Bringing Anabaptist pastors together to talk about the challenges and joys of being the church in different cultures will have a significant multiplier effect to this end,” said Janet Plenert, executive secretary of MC Canada Witness and part of the planning committee.

Despite language challenges, the guests and their hosts quickly connected with one another. In an introductory time of sharing testimonies, Carlos Gallardo from Chile talked about his faith journey into radical Anabaptism. His host, Norm Dyck of Graysville Mennonite Church, observed that his own prayers had been answered—God had sent him someone who is radical and who would invite a radical understanding of faith.

For the first four days, the group gathered for morning worship, meditation and reflection on Scripture—a different theme based on the *Confession of Faith in a Mennonite Perspective*



Photo by Dan Dyck

**Deasilene Milhomem of Brazil, left, and her translator, Janet Plenert, share a lighthearted moment during the children's feature at Sargent Avenue Mennonite Church's worship service, as part of the IMPACT meetings in Manitoba last month.**

Regardless of country, most pastors agreed that barriers to developing gifts in the body include the attitude of perfectionism, busy people with competing priorities, low self-esteem, church structures that focus on the need to fill positions, and a lack of focus on the core identity of the church.

“This is such a wonderful event! I had no idea our struggles were so similar to

churches in other countries,” said Beatriz Barrios of Uruguay.

Following a conversation on empowering and releasing congregational gifts, Gallardo reflected, “I have been looking for perfect gifts in my congregation, and you have shown me with your words and stories that this is wrong. I have discovered a weakness in myself. I want to thank you for helping me discover this.”

A closing communion service specially acknowledged two missing pastors from Cuba, who were denied entry visas by the Canadian government. A prayer circle formed around their photographs, propped up on empty chairs.

Despite the missing guests and the translation process that often slowed down communication, Norm Dyck summed up the experience well. “For my congregation, IMPACT has broadened our horizons, pushed us out of the nest, and challenged us to try out our wings.”

The event concluded with each guest pastor preaching at the worship service of their host pastor's congregations.

Next year, IMPACT will be hosted by MC Alberta.

—MC Canada release by **Dan Dyck**

each day—singing, sharing about one another's pastoral joys and concerns, a field trip, and a pre-supper time of debriefing and discussing “hot issues” of the day.

Although the goal of sharing the good news across the countries have much in common, the challenges vary.

Gallardo shared a story about the last Pope's visit to Peru. When the Pope met with the indigenous people, they presented him with a Bible. “Here is your book back,” Gallardo said. “When your people came to Latin America they taught us to pray with our eyes closed. We did that. When we opened our eyes, we had a Bible, and you had our land. Today, we are giving you back your Bible because we think that the values and the precepts contained in it are more needed by your people than by our people.”

Alvin Neufeldt, a part-time pastor and the president of the Evangelical Mennonite Church in Paraguay, said his congregation has surpassed its goal to invite one new person to church for each day of the year. The supply of newcomers is easily outstripping the capacity to respond, he reported. His challenge is magnified because unemployment causes a high turnover of experienced and gifted disciples and emerging leaders in his congregation.

Vancouver

## Ten Thousand Villages: A \$5 investment 60 years later

It all began for Ten Thousand Villages in 1946, when Edna Ruth Byler, who was visiting Mennonite Central Committee (MCC) workers in Puerto Rico, noticed beautiful hand-sewn embroidery. The Bylers also saw the poverty. Byler spent \$5 on linen products and agreed to try to sell them in the United States.

"She didn't have clue how to go about getting orders and she didn't think she was a salesperson," said Paul Leatherman in an address to about 80 Ten Thousand Villages managers and staff in Vancouver in June. Canadian representatives from Wolfville, N.S., to Vancouver Island attended the sessions.

Back in Pennsylvania, Byler was asked to report on her visit to Puerto Rico. She showed some of the linens and she got a few orders. Six months later, the orders arrived from Puerto Rico; Byler delivered them and Ten Thousand Villages was born.

It didn't get a name, though, until 1952. Overseas Needlepoint and Crafts Project was the first official name; in 1962, it became MCC Self Help Project, when MCC took responsibility for the program, then Self Help Crafts until, finally, Ten Thousand Villages. Staff just call it "Villages."

**Shova Baroi, left, who comes from a small village in Bangladesh, demonstrated how to fold palm leaf to make Ten Thousand Villages' best-selling star streamer and door garlands at a workshop during Ten Thousand Villages' 60th anniversary celebrations in Vancouver last month.**



Photo by Jeanette Ewert

Leatherman, a former shoe salesperson and long-term MCC worker, became CEO of Self Help Crafts in 1977. In his international travels he heard a common theme: "I don't want you to give me anything, just buy things from me regularly so I can earn food for my family."

"MCC was making a big step by getting into the commercial world," said Leatherman.

When MCC became involved in

**Illies Mouhmond hammers silver on an anvil to make the amazing Tuareg jewellery. An order from Ten Thousand Villages helped him and his co-workers provide for their families during a recent famine in the country. He was on hand for Ten Thousand Villages' 60th anniversary celebrations in Vancouver last month.**

1962, annual sales for North America were \$1,814. Today, annual sales are more than \$13 million in Canada while North American sales top \$49 million.

Ten Thousand Villages has always been transparent in selling goods on a fair trade basis. It purchases more crafts than any other fair trade organization in the world, according to Leatherman.

More than 16,000 families worldwide received some work from Ten Thousand Villages over the past year.

"At least 100,000 of some of the poorest people in the world depend on [Ten Thousand Villages] every day for their next meal," said Leatherman.

Edna Byler's initial effort to sell \$5 worth of embroidery has grown beyond anyone's expectations.

Marv Frey, Canadian executive director, said the mission of providing fair and vital income to artisans is as important as ever.

Ingrid Heinrichs Pauls, manager of the Oakville, Ont., store, said, "We need to educate people. Every time you spend a dollar, you're making a decision."

Allan and Janice Rich manage three stores in the Victoria area. "To us, this is a mission, it's a very worthwhile job," he said.

The event included seminars on brand names, artisan demonstrations, fair trade strategies, marketing plans and tours of area stores.


—Henry Neufeld



**Leatherman**

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**MENNONITE WESTgate COLLEGIATE**

**School note**

**New staff join CMU**

**Winnipeg**—Canadian Mennonite University has named a number of new staff members: Christine Longhurst of Winnipeg as chapel coordinator; Gillian Doucet Campbell of Winnipeg as assistant director of enrolment; Eleonore Braun of Winnipeg as church and alumni relations coordinator; Cordella Friesen of Winnipeg as coordinator of student life programs; Adelia Neufeld Wiens of Nairobi, Kenya, as student advising coordinator; Marcus Fowler of Mississauga, Ont., as assistant director of CMU's Outtatown program; Anita Penner of Winnipeg, Johnny Fukumoto of Waterloo, Ont., and Dana Honderich of New Hamburg, Ont., as site leaders for Outtatown's South Africa program; and Patricia Nordstrom of Victoria, Heidi Peters of Abbotsford, B.C., Justin Krushel of Winnipeg, Dale Giesbrecht of Thompson, Man., and Stephen Plett of Niagara-on-the-Lake, Ont., as site leaders for Outtatown's Guatemala program.

—CMU release



# w i n d o w

## Fulgurites formed at AMBS

**A** fulgurite is a crusty, tubular rock formation created when lightning strikes sandy soil. Enormous heat from a lightning bolt fuses sand into underground spikes of glass-like rock.

Several days before AMBS commencement in May, dozens of fulgurites were revealed as builders excavated on campus. Sometime in years past, awesome power from above surged through sandy soil where the new library and campus center soon will stand.

"I came to AMBS as a brand new believer," a United Methodist minister named Catherine Koziatek told me in June. "I knew little about the Bible or Christian faith.

Church in Granger, Ind., is a fulgurite just as surely as those formations in the sand at AMBS.

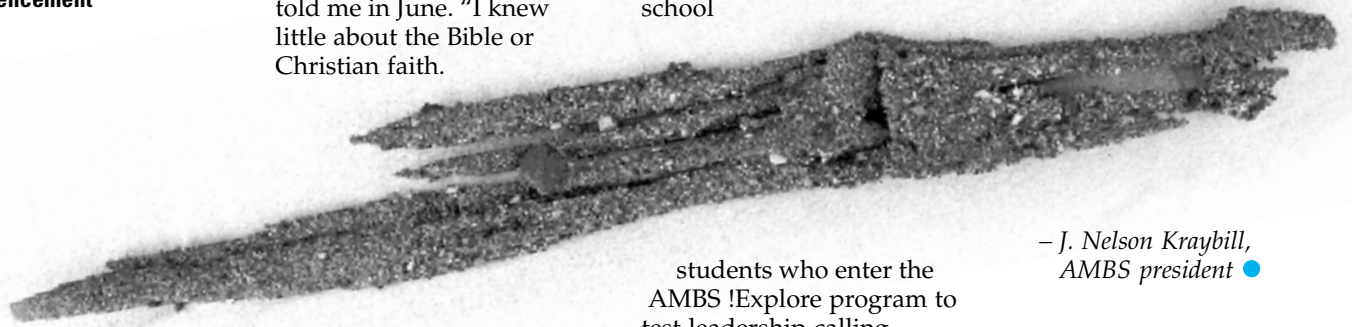
Nothing in the sandy soil at AMBS could form a fulgurite on its own. That power comes from above, and one cannot know for sure what shape will emerge. Each year AMBS has graduates who go on to show deep spiritual strength as scholars, missionaries, chaplains, teachers or pastors. Some take their theological training into business, social work or other vocations. Not only adults are transformed by AMBS. Each summer the power of God also touches high school

church for sixty years as pastor, overseer, scholar, administrator, author, editor and educator. When I handed Lederach the award, the congregation at Blooming Glen spontaneously rose for a standing ovation. That church knows a fulgurite when they see one.

Jesus once called Peter a rock and declared that he would build the church upon the fisherman's confession that Jesus was the Christ. Peter was a fulgurite, and the church today still is built upon men and women transformed by encounter with the risen Lord.

Summer 2006  
Volume 16 Issue 3

- 2 Twenty-five receive degrees and certificates
- 5 Alumni awards honor longtime educators
- 7 Commencement



During the years I studied at the seminary, I became a minister."

The power of God's Spirit surged through the soil of her soul. Changes happened deep in her life, giving her inner conviction and skills that enable her to lead a congregation with confidence. Reverend Koziatek, pastor of New Salem United Methodist

students who enter the AMBS !Explore program to test leadership calling.

In June I had the privilege of presenting an AMBS Alumni Ministry and Service Award to Paul Lederach of the Blooming Glen Mennonite Church in Pennsylvania. (See related story on page 5.)

A 1946 graduate from Goshen Biblical Seminary (one of two institutions that associated to form AMBS), Lederach has served the

- J. Nelson Kraybill,  
AMBS president ●



**Fulgurites, lying horizontally deep in the soil, were discovered during excavation on the site of the new AMBS library and campus center.**

## Twenty-five earn degrees and certificates

**T**wenty-five students graduated from AMBS on May 19, 2006.

Ten men and 15 women completed programs of study to receive degrees or certificates:

- MDiv** Master of Divinity
- MAPS** Master of Arts: Peace Studies
- MATS** Master of Arts: Theological Studies
- MACF** Master of Arts in Christian Formation
- Cert** Certificate in Theological Studies

Find out more about the graduates here and at the AMBS web site: [www.ambs.edu](http://www.ambs.edu).

**Getaneh Ayele** MDiv with a concentration in Mission and Evangelism. Will work as student pastor and teacher at Meserete Kristos College, Addis Ababa, Ethiopia. Getaneh and Sister Desta Hadero, his wife, have three children.

**Keith Benner** MATS with a concentration in Church History. Came to AMBS after earning a Bachelor of Science degree at Lancaster Bible College, Lancaster, Pa. Keith's parents are John and Barbara Benner of Chambersburg, Pa.

**Annette Brill Bergstresser** Cert. Will continue to serve as communications coordinator for Indiana-Michigan Mennonite Conference, Goshen, Ind., and as a communications assistant for AMBS. She and Deron, her husband, have one daughter. She is a member of Faith Mennonite, Goshen, Ind., where Deron, a 2004 graduate, is pastor.

**Evelyn A. Bertsche** Cert. (Not pictured) While officially retired from pastoring, Evelyn continues to be actively involved church ministries. She and John, her husband, have two children. Evelyn is a member of Mennonite Church of Normal, Normal, Ill.

**Leah Dawn Bueckert** MDiv with a concentration in Pastoral Care and Counseling. Will do a yearlong Clinical Pastoral Education placement at Lutheran Hospital in Fort Wayne, Ind. Leah is a member of Covenant Mennonite Church in Winkler, Man.

**Anita Mast Christian** MDiv. Anticipates co-pastoring with her husband, Matthew Christian, a 2005 AMBS graduate. Anita is a member of Bethel College Mennonite Church, North Newton, Kan.

**Melissa Fisher Fast** MDiv. Pursuing a pastoral ministry assignment. Melissa is



Getaneh Ayele, Keith Benner, Annette Brill Bergstresser, Leah Dawn Bueckert



married to David Fisher Fast and is a member of Eighth Street Mennonite Church, Goshen, Ind.

**Ryan Good** MATS with a concentration in Theology and Ethics. Will work at the Center for Community Justice in Elkhart, Ind. Ryan is married to Hannah Dueck. He is a member of Assembly Mennonite Church, Goshen, Ind.

**Rosalie Thiessen Grove** Cert. Pursuing an office position. Rosalie is originally from Manitoba, living in several communities there before making her home in Elkhart. She is a member of Hively Avenue Mennonite Church, Elkhart, Ind.

*(continued on p. 4)*



Mary E. Klassen

For the commencement service, the sanctuary of College Mennonite Church in Goshen, Ind., was surrounded with the words, "O Lord, our sovereign, how majestic is your name in all the earth," in languages spoken by graduates. Psalm 8 was the theme scripture chosen for the service by Dr. Joseph Martin, commencement speaker.



**Anita Mast Christian, Melissa Fisher Fast, Ryan Good, Rosalie Thiessen Grove**

## 2006 Graduates

**Lois M. Harder** MDiv. Will continue as co-pastor at Lorraine Avenue Mennonite Church, Wichita, Kan., with Thomas, her husband. Lois and Tom, also a 2006 graduate, are the parents of three daughters.

**Thomas L. Harder** MDiv. Will continue as co-pastor of Lorraine Avenue Mennonite Church, Wichita, Kan., with Lois, his wife. They are the parents of three daughters. His parents are Leland and Bertha Harder, both graduates of Mennonite Biblical Seminary and former faculty members.

**Elizabeth Johnson-George** MDiv. Especially appreciated enriching her understanding of evangelism, pastoral care and Anabaptism. She and Jacob

George, her husband, are the parents of one child. Elizabeth is a member of Faith Church of the Nazarene, in Tulsa, Okla.

**Mary Etta King** MACF. Will continue working with the Congregational and Ministerial Leadership team of Mennonite Church USA and as a spiritual director. She and Linford, her husband, have two adult sons and a daughter-in-law. Mary Etta is a member of East Chestnut Street Mennonite Church in Lancaster, Pa.

**Emily Knapp** MDiv. Pursuing a bivocational ministry assignment. Emily has one

daughter and two grandsons. She is a member at First United Methodist Church, Mishawaka, Ind.

**Changyo Ko** MDiv. Will return to South Korea with his wife, Sunran Hwang. They will live a devotional life among the poor farmers of their community.

**Moses Mugweru Maina** MAPS. Will pursue further training in peace studies, conflict analysis and conflict resolution. In the future he hopes to establish a peace center in Nairobi. Moses will marry his fiancée, Ruth Wainaina, this summer.

**Brenda Hostetler Meyer** MDiv. Will continue to pastor at Benton Mennonite Church, Goshen, Ind. Brenda and her husband Richard have three children. She is a daughter of Darrel Hostetler, a 1976 AMBS graduate, and Marion Hostetler of Goshen.

**Jeffrey M. Miller** MATS. Pursuing work in the field of mediation. He is a member of Rainbow Mennonite Church, Kansas City, Kan.

**Joel Miller** MDiv. Pursuing a pastoral ministry assignment. Joel and Abbie, his wife, have one daughter. He is a member of Jubilee Mennonite Church in Bellefontaine, Ohio.

*(continued on p. 6)*



Lois Harder, Tom Harder, Elizabeth Johnson, Mary Etta King, Emily Knapp

# Alumni awards honor long-time educators in the church

*Alumni Ministry and Service Awards for 2006 are being presented to two longtime educators, Marion G. Bontrager and Paul M. Lederach, this summer.*

**M**arion G. Bontrager has served on the faculty of Hesston (Kan.) College for more than 30 years. One of his most noteworthy tasks there was developing the course, "Introduction to Biblical Literature." This is a required course for all students, so he has helped more than 2,500 students to understand the biblical story and make it their own.

Marion studied at Hesston College and earned a B.A. from Goshen College, then in 1963 a B.D.

from Goshen Biblical Seminary. In 1996 he completed additional requirements to convert the B.D. to an MDiv.

Prior to his Hesston College position, which he still holds, Marion served as a youth minister and taught at the high school level. During the time he served Ohio and Eastern Mennonite Conferences as youth minister, he started the first Bible Quiz Teams in the Mennonite Church, an effort that continues.

**P**aul M. Lederach, as an editor and administrator at Mennonite Publishing House, helped launch the first graded Sunday school materials and later was executive director of the



Photos provided

**Two educators are the 2006 recipients of the AMBS Alumni Ministry and Service Awards: Marion G. Bontrager of Hesston, Kan., and Paul M. Lederach of Lansdale, Pa.**

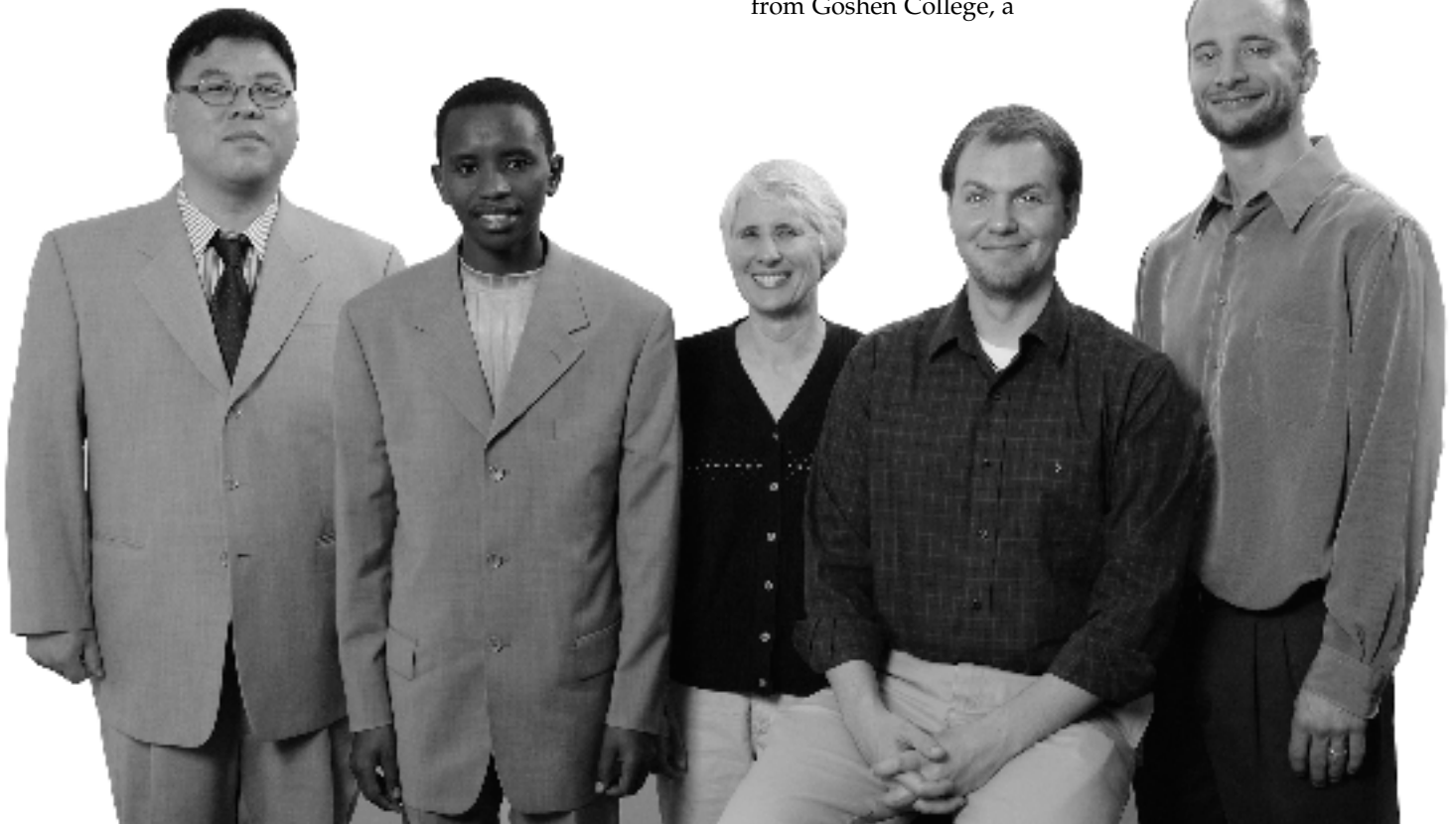
Foundation Series. He also served as president of Mennonite Board of Education for seven years.

Following his work for the denominational agencies, Paul held leadership and pastoral roles in the Allegheny and Franconia Mennonite Conferences.

Paul was ordained to the ministry in 1944 in the Franconia Mennonite Conference, earned a B.A. from Goshen College, a

Th.B. from Goshen Biblical Seminary in 1946, an M.R.E. from Eastern Baptist Theological Seminary and a D.Ed. from Southwestern Baptist Theological Seminary.

Thanks to a generous gift to AMBS from Paul and Mary Lederach, AMBS is able to host the Lederach Preaching Lectureship. ●



**Changyo Ko, Moses Maina, Brenda Hostetler Meyer, Jeffrey Miller, Joel Miller**

**Brad Roth** MDiv. Will serve as pastor of Warden (Wash.) Mennonite Church, a congregation committed to crossing boundaries of language and culture. Brad and Lici Sertzen Roth have one son. Brad is a member of Iglesia Menonita del Buen Pastor, Goshen, Ind.

**Lois Siemens** MDiv. Pursuing a pastoral ministry position. She is a member of Peace Mennonite Church, Richmond, B.C.

**Shannon Stringer** MDiv. Will be commissioned as a probationary elder in the Northern Indiana United Methodist Conference and will serve as pastor at Saint Joseph United Methodist Church in Fort Wayne, Ind. Shannon and David, her husband, have two sons.

**Linda Stull-Lipps** MDiv. Will serve as a pastor. Linda and David, her husband, have one daughter. Linda is a member of the West Michigan Conference of the United Methodist church.

**Emily Toews** MDiv with a concentration in Pastoral Care and Counselling. Will do a yearlong Clinical Pastoral Education placement in South Bend, Ind. She is a member of North Leamington United Mennonite Church, Leamington, Ont.

**Curtis Weaver** MACF. Will work with !Explore: A Theological Program for High School Youth at AMBS over the summer. He and Karin, his wife, have two children. He currently is a member of Community Mennonite Church of Lancaster, Lancaster, Pa. ●

## Faculty honor graduates

Each year the AMBS faculty present awards to students for outstanding work in each department of study. The 2006 recipients are as follows:

### History and Theology department awards:

Keith Benner: MATS in Christian History  
 Ryan Good: MATS in Theology and Ethics  
 Brad Roth: Master of Divinity

### Church and Ministry department awards:

Leah Dawn Bueckert: Pastoral Care and Counseling  
 Joel Miller: Pastoral Ministry

Shannon Stringer: Pastoral Leadership  
 Curtis Weaver: Youth Ministry

### Bible department awards:

Anita Mast Christian: Gertrude Roten award in Greek exegesis  
 Brenda Hostetler Meyer: Millard Lind award in Old Testament interpretation  
 Tom Harder: Howard Charles award in New Testament interpretation  
 Melissa Fisher Fast: Jacob J. Enz award in Hebrew exegesis ●



Bradley Roth, Lois Siemens, Shannon Stringer, Linda Stull-Lipps, Emily Toews, Curtis Weaver

## Lead by Listening

**“Y**our ability to communicate—speaking and listening—will determine your gift of healing,” a medical doctor told the graduates of Associated Mennonite Biblical Seminary in the commencement address.

Joseph B. Martin, dean of the Harvard University medical school, compared his role with that of seminary graduates. “We are the principle professions—physician and pastor or counselor—where the patient or church member expects to discover trust and compassion and where they can be assured of confidentiality.”

Dr. Martin then enumerated five quotients, or measurements, of effective leadership. Beginning with the standard IQ, he



Mary E. Klassen

**Associated Mennonite Biblical Seminary Commencement speaker Joseph B. Martin talks with graduate Bradley Roth before the service on Friday, May 19. Martin, who is dean of the Harvard medical school, is a member of Mennonite Church of Boston where Roth attended before coming to AMBS.**

acknowledged that their intelligence quotient was an important measure, but it alone was not sufficient for good leadership.

The next essential quality is EQ, emotional quotient, which includes the ability to understand another’s position and empathize and the curiosity to want to understand others. HQ, humor or happiness quotient, is the ability to view life as a

great adventure. The fourth is JQ, judgment quotient, arising from integrity and honesty and manifest in fairness and the ability to know when to act. Finally GQ, generosity quotient, includes the ability to forgive and forget and to find joy and satisfaction in the success of others.

In addition to both M.D. and Ph.D. degrees, Dr. Martin holds a Bachelor of Science in Bible from

Eastern Mennonite University, reflecting a year of study in which he focused on seminary-type courses.

Concluding his address, Dr. Martin invited graduates and the entire gathering to read together the prayer of St. Francis of Assisi. It is like a “Hippocratic Oath for the leadership you are undertaking,” he said to the graduates. ●



Mary E. Klassen

Construction began on the new AMBS library and campus center in April. Visible here are the walls of the extended basement, the previous underground room, and the current library facility, with the chapel and bell tower in the back. The double doors at the upper right are where the new facility will connect to Waltner Hall. At [www.ams.edu](http://www.ams.edu), select “Library and campus center construction” in the lower left corner and then the link to the webcam view to watch progress.

## Campaign Report



The current emphasis in the Next Generation campaign is to complete funding for the new AMBS library and campus center. To find out more, see [www.ams.edu/NextGeneration](http://www.ams.edu/NextGeneration).

	Goal	Received (US dollars)
Library and campus center	8,104,000	6,120,000

### !Explore encourages teens to explore ministry

**!E**xplore: A Theological Program for High School Youth will involve 30 youth this summer. Through a three-week group session and five weeks working with a pastor in their home settings, these youth will be encouraged to listen for God's call in their future work. The 2006 participants are named below with their congregations and the locations of the congregations.

#### Group 1

**Jer'el Blocker**, Oxford Circle Philadelphia, Pa.

**Jessica Dyck**, Poole, Milverton, Ont.

**Annete Gingerich**, West Union, Parnell, Iowa

**Hefzi-ba Guzman**, Iglesia Menonita Del Buen Pastor, Goshen, Ind.

**Patrice Harris**, Calvary Community, Harrisonburg, Va.

**David Horst**, College, Goshen, Ind.

**Julianne McDonald**, Church of the Overcomer, Chester, Pa.

**Evan Miller**, Wooster Mennonite, Wooster, Ohio

**Annali Murray**, Martins Mennonite, Orrville, Ohio

**Sara Padilla**, Iglesia Menonita Del Buen Pastor, Goshen, Ind.

**Grace Schrock-Hurst**, Park View, Harrisonburg, Va.

**Lydia Yoder Short**, East Union, Kalona, Iowa

**Emily Taylor**, Kern Road, South Bend, Ind.

**Eric Yoder**, Ridgeview, Narvon, Pa.

**Nate Yoder**, Kalona, Kalona, Iowa

#### Leaders:

**Lana Miller**, student at Eastern Mennonite Seminary

**Saulo Padilla**, student at AMBS

#### Group 2

**Sam Adams**, First, Sugar creek, Ohio

**Andrea Bowman**, Zion, Archbold, Ohio

**Maria Byler**, Assembly, Goshen, Ind.

**Angela Dueck**, Leamington, Leamington, Ont.

**Sara Erb**, Steinmann, Tavistock, Ont.

**Rachel Friesen**, Paoli, Paoli, Ind.

**Sarah Garland**, Bergthal, Didsbury, Alb.

**Sae Jin Lee**, Hively Avenue, Elkhart, Ind.

**Carrie Lehn**, North Leamington United, Leamington, Ont.

**Scott Litwiller**, Hopedale, Hopedale, Ill.

**Megan Miller**, Kalona Kalona, Iowa

**Kara Mishler**, Shore, Shippshewana, Ind.

**Eli Passage**, Akron, Akron, Pa.

**Jacob Schlabach**, Faith, Saint Paul, Minn.

**Katie Yantzi**, East Zorra, Tavistock, Ont.

#### Leaders:

**Tamara Shantz**, student at Yale Divinity School

**Jonathan Neufeld**, church planting in Winnipeg, Man.

**Amanda (Mandy) Yoder** (Master of Divinity 2003) was ordained by Indiana-Michigan Conference on April 30 at First Mennonite Church, Indianapolis, Ind., where she is associate pastor.

**C. Norman Kraus** (Bachelor of Divinity 1951 and former professor) is author of *Using Scripture in a Global Age: Framing Biblical Issues*, copublished by Cascadia and Herald Press. This is Volume 24 in the Institute of Mennonite Studies Occasional Papers.

**David B. Miller** (Master of Divinity 1993), received a Doctor of Ministry from Columbia Theological Seminary, Decatur, Ga. His project is entitled *The Missional Church and the End of Christian Social Ethics: Reassessing, Remembering, Rehearsing*. He continues as pastor of University Mennonite Church in State College, Pa., where he has served since August 1997.

**Summer 2006**  
Volume 16 Issue 3

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

Editor and Designer: Mary E. Klassen  
Graduate group photos: Steve Echols

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



Mary E. Klassen

Faculty who authored or edited books that were published during the 2005–2006 year are Jacob Elias, Walter Sawatsky, Rebecca Slough, Alan Kreider, Eleanor Kreider, Arthur Paul Boers, Marlene Kropf, Art McPhee, June Alliman Yoder and Willard Swartley. Not pictured is Perry Yoder, professor emeritus.

For a complete list of published books, journals and articles during the year, see [www.ambs.edu/php/academics/aca\\_writings.php](http://www.ambs.edu/php/academics/aca_writings.php).



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Floradale, Ont.

## Congregation moves into new \$3.3 million building

**F**loradale Mennonite Church dedicated its new church on June 18, more than a year after construction of the building began. The congregation was able to use the old building until the new one was almost ready.

Compared to the old church, with its cramped basement and small foyer, the new building is much more spacious. The pews in the new auditorium are designed to hold 350 worshippers, almost 150 more than the old building held comfortably. Many of the Sunday school rooms in the basement have large windows, looking out over the local park.

On May 21, the Sunday after the old building was demolished, historian Brent Bauman remembered that exactly 70 years before, on Ascension Day 1936, the Floradale congregation tore down its 1896 building. He observed that they must have been people of vision to begin a building project—with a basement—during the Great Depression.

In the midst of the excitement of the new, larger facilities, there were tears as the old structure came down. Many former members came to the final service in the old building, trying to say goodbye to all the old memories. To mark the transition from the old to the new, the congregation walked to the new foyer for a hymn and a prayer at the end of the service. Homer Schwindt led the way, ringing the old

school bell that he used throughout the 1960s and '70s to call the children to Vacation Bible School.

The total cost for the new building is a staggering \$3.3 million. The relationship between the building committee, chaired by Clarence Diefenbacher, and the builder, Frey Building Contractors, has been excellent, with few unexpected costs. The congregation has contributed well, with strong support for fundraising projects.



**Homer Schwindt, a long-time Vacation Bible School superintendent at Floradale Mennonite Church, rang the old bell as he led a procession from the old church to the new church foyer on April 30.**

Among the generous donations was a new grand piano.

On the weekend of Sept. 23 and 24, the congregation is planning a homecoming and open house to celebrate the new building and to remember Floradale Mennonite's history, which goes back 150 years.

—**Barb Draper**

### School note

#### Making the grade

**Goshen, Ind.**— Three Mennonite Church Eastern Canada students joined 209 peers on the Goshen College 2005-06 spring semester Dean's List for excellence in academics. Nicole O. C. Bauman, daughter of Rick and Louise Cober Bauman of Shakespeare, is a junior studying peace, justice and conflict studies at Goshen College; she graduated from Rockway Mennonite Collegiate in 2003 and attends Tavistock Mennonite Church. David Y. Neufeld, son of Tom and Rebecca Yoder Neufeld of Waterloo, is a first-year student studying history; he graduated from Rockway Mennonite Collegiate in 2004 and attends First Mennonite Church. Rachel M. Yantzi, daughter of Duane and Anne Yantzi of Wellesley, is a senior studying nursing; she attends Wellesley Mennonite Church.

—Goshen College release

**The new Floradale Mennonite Church has a gym on the left and auditorium on the right of a central foyer.**



Kitchener, Ont.

## Church administrators gather for mutual support

The role of a church administrator is truly a role like no other.

This became quite clear as 25 Mennonite Church Eastern Canada administrators met together on May 15 at First Mennonite Church, Kitchener.

A church administrator may offer support for many people within a congregation—pastors, Sunday school teachers, parents, committees and board chairs; provide a listening ear and a gentle word to those connecting with the church office; manage the general administration of the church, from facility rental to volunteer coordination; act as the congregational bookkeeper; or be a volunteer who gives time each week to produce the bulletin.

Many administrators spoke of their sense of God's call to their position to serve the church in ministry.

This sense of call was fostered as David Martin, MC Eastern Canada



MC Eastern Canada photo

**Ruth-Ann Shantz of Valleyview Mennonite Church, London, Ont., met with two dozen other Mennonite Church Eastern Canada church administrators last month in Kitchener, Ont., where they supported each other in their unique ministry.**

One of the most important parts of the day was the opportunity for church administrators to make connections. People opened themselves to one another around common themes and common practices. Answers were given to longtime software frustrations, encouragement was extended to those who were feeling a sense of isolation in their jobs, and ideas were exchanged from one administrator to another.

As the day drew to a close, MC Eastern Canada operations minister Ester Neufeldt reinforced the importance of this “role like no other” as she led in a commissioning of their ministry.

—MC Eastern Canada release by **Lisa Williams**

executive minister, encouraged those gathered to see this key role as foundational to the ministry of the church. He shared how the church has relied heavily upon administrators and secretaries throughout time—from those who penned the epistles to those who transcribed scrolls of Scriptures. Without church secretaries, the Scriptures may not have been as readily available to the church, he suggested.

Keynote speaker Elizabeth Klassen described church administrators as “holders of information,” and discussed how to properly treat and keep that information safe, especially in light of privacy and confidentiality issues.

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**Mennonite Central Committee**



Langley, B.C.

## Mock refugee camp heightens awareness

**A**lthough classes were already over when World Refugee Day was celebrated on June 20, Trinity Western University's newly established International Social Justice Club wanted to bring awareness to the fact that Canada becomes home to about 30,000 of the world's 19 million refugees each year before the end of classes this spring. So it staged a three-day mock refugee camp on campus just before exams.

Students lived on a diet of rice and bananas—more food than most real refugees receive—while sleeping outdoors in makeshift shelters.

"It felt sort of like camping until we went to bed," commented one student. "Then it was just freezing. So that made it uncomfortable, especially since we were in very tight quarters."

But the project was about more than experiencing a few days of discomfort. During the day, students in the camp



TWU photo

**Trinity Western University's newly established International Social Justice Club staged a mock refugee camp so participating students could experience a taste of what refugees endure and to heighten refugee awareness among the wider campus community.**

used a variety of educational and interactive tools to acquaint visitors—fellow students, staff and faculty—with the realities of refugee life.

"The camp was really in your face," says Carmel Gregory, a third-year international studies major, who took part in the camp. "It's hard to ignore it when you're walking by, so I thought it would be a good way to really con-

front people with it."

On the last day of the camp, the social justice club held an open-air market with live music, raising funds to support relief work in Sudan as well as Ethiopian student groups in Bahir Dar that are reaching out to the city's homeless children.

—TWU release

by **Brian Boys** and **Keela Keeping**

Winnipeg

## Offspring of 'Chortitza oak' planted at CMU

**A** piece of Ukraine came to Winnipeg in June, when a sapling from an ancient oak tree in the former Mennonite settlement of Chortitza was planted at Canadian Mennonite University (CMU).

The "Chortitza oak," as it is called, is estimated to be about 800 years old; it was a focal point for the Ukrainian community, which was settled by Mennonites in 1789, and is often visited by North Americans who trace their roots back to the Chortitza area. Before the tree died in the 1990s, many of the visitors would gather acorns in the hope of growing their own Chortitza oak trees back home.

One person who did just that was John R. Friesen, a retired minister who now serves as a lay pastor at First Mennonite Church in Winnipeg. "Thirty years ago, I brought back some acorns, with the

hope of transplanting them in Manitoba," he said at the planting. "But I was not successful."

Although Friesen and his wife Marian couldn't reproduce the ancient oak, they had friends in Ontario who were able to do so. Earlier this year, Abe and Eleanor Epp of Niagara-on-the-Lake provided the couple with a sapling, which they donated to CMU to mark their 50th wedding anniversary. The tree was planted on CMU's south campus, near the Mennonite Heritage Centre.

"To my knowledge, this is the first 'Chortitza oak' offspring in Winnipeg," said Friesen, who traces his roots back to that settlement. "It will serve as a reminder of a heritage to which many of us connect."

There are two other trees from the "Chortitza oak" in Manitoba, both located at the Mennonite Heritage Village in Steinbach.

During a tree-planting ceremony in early June, Friesen thanked CMU for "adding a segment to our heritage by caring for this oak. In a living way, it ties us back to our history."

—CMU release by **John Longhurst**



Photo by John Longhurst

**John R. Friesen, right, who can trace his roots back to the Ukrainian community of Chortitza, shared his memories during the ceremony marking the planting of a sapling from the Chortitza oak tree at Canadian Mennonite University last month.**

## People&Events

**Kitchener, Ont.**—House of Friendship is the recipient of \$8,405 from the Trek 4 Kids Hike and Bike fundraiser last month. Twenty-nine participants either walked eight kilometres or biked 20 kilometres along Walter Bean Trail in Kitchener on June 11, while four corporate sponsors also contributed. The money raised goes towards House of Friendship's Summer Camp Sponsorship Program, which helps pay for around 100 children from low-income families to attend camp each summer. Donations to the sponsorship program are still being sought; they can be made online at [houseoffriendship.org](http://houseoffriendship.org). This year's event continues the legacy of the original Trek 4 Kids event last year, in which Eric and Kevin Martin of Kitchener hiked the entire length of the Bruce Trail in 39 days, raising \$24,000 for the camp sponsorship program.

—House of Friendship release

**Winnipeg**—At Canadian Mennonite University (CMU), staff, students and alumni take Apostle Paul's injunction to run the race seriously—and literally! Two relay teams from the university participated in the June 18 Manitoba Marathon; the CMU Community Team came in 137th, with a time of 3:49:34, and the CMU Staff Team came in 371st, with a time of 4:17:44. The CMU Community Team consisted of students Amanda Kathleen Humphries, Michael Alty and Dorothea Toews; alumnus and employee Tyler Braun; and Don Dill, parent of a CMU student and CMU's hospitality supplier. The CMU Staff Team included Tim Rempel, Vaughn Rempel Snider, Raul Bogoya, Kim Ewert and Allison Pauls. The idea for the marathon relay teams grew out of the CMU Running Group for Beginners, started this past academic year by the health and wellness and sports and recreation committees.

—CMU release

**Cassopolis, Mich.**—Sarah Dougald, director of programming at Glenbrook Day Camp in Stouffville, Ont., was named secretary-treasurer of Mennonite Camping Association (MCA) for the next four years. She has served for 13 years at Willowgrove, a not-for-profit organization in Stouffville—affiliated with the Mennonite Church—that operates a variety of programs for children, including Willowgrove Primary School and Glenbrook Day Camp. Dougald replaces Laurie Weaver, administrator at Laurelville (Pa.) Mennonite Church Center, who has served as MCA secretary-treasurer for the past 10 years.

—From MCA newsletter

## Transitions

### Births/Adoptions

**Andres**—to Margaret and Nolan, Waterloo North Mennonite, Ont., a daughter, Kira Katherine Pearl, June 19.

**Braun**—to Lori and Russell of Coalhurst, Alta., Morden Mennonite, Man., a son, Toby Russell, May 5.

**Dueck**—to Amy and Mike, Vineland United Mennonite, Ont., a son, Trenton Owen, April 12.

**Enns**—to Kelly and Alfred, Sherbrooke Mennonite, Vancouver, a daughter, Taeya Madeline, May 22.

**Fehr**—to Connie and Scott, Blumenort Mennonite, Gretna, Man., a son, Reece Graham, May 4.

**Garant**—to Sungura and Charlie, Ottawa Mennonite, a son, Wilson Ian Sungura, May 27.

**Helmuth**—to Christine and Anthony, Steinmann Mennonite, Baden, Ont., a son, Trevor Anthony, June 9.

**Jantzi**—to Cindy and Jason, Riverdale Mennonite, Millbank, Ont., a son, Connor Jay, June 15.

**Koop**—to Anita and Darryl, Vineland United Mennonite, Ont., a son, Carter Jacob, May 24.

**Krahn**—to Lynn Arbic and Darrell, Foothills Mennonite, Calgary, a daughter, Kienna Reese, June 27.

**Larson**—to Christina and Al, Sherbrooke Mennonite, Vancouver, a daughter, Macy Justina, May 25.

**Matyas**—to Kristen and Noel, North Kildonan Mennonite, Winnipeg, a son, Luca Anthony, June 6.

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

**Payne**—to Janine and Kevin, Trinity Mennonite, Calgary, a son, Benjamin Nathan, May 7.

**Penner**—to Kendra and Doyle, Arnaud Mennonite, Man., a daughter, Keira Lexus, April 22.

**Thiessen**—to Krissy and Andrew, North Leamington United Mennonite, Ont., a son, Jak Andrew, June 13.

**Visser**—to Leanne and Jason, Bethany Mennonite, Virgil, Ont., a son, Tyler Michael, June 14.

**Wiens**—to Janelle and Craig, First Mennonite, Calgary, a daughter, India Grace, April 18.

### Marriages

**Flaming-Cronheimer**—Tyler and Jody, North Leamington United Mennonite, Ont., June 10.

**Heidebrecht-Braun**—Steven and Rita, Foothills Mennonite, Calgary, June 10.

**Reimer-Gehring**—Thomas (Rockway Mennonite, Kitchener, Ont.) and Shoshanna, at Silver Lake Camp, Hepworth, Ont., June 17.

**Straus-Woolner**—Lyle and Jennifer, Mannheim Mennonite, Ont., June 10.

### Deaths

**Derksen**—Helena, 84, Morden Mennonite, Man., June 4.

**Harder**—Peter, 87, North Kildonan Mennonite, Winnipeg, May 9.

**Hildebrand**—Margaret, 91, Zoar Mennonite, Waldheim, Sask., June 15.

**Kroeger**—Frieda, 87, First Mennonite, Calgary, May 13.

**Neufeld**—Bernhard, 77,

Sherbrooke Mennonite, Vancouver, May 25.

**Rempel**—Susan, 93, First Mennonite, Calgary, May 16.

**Vroom**—Hendrik, 80, Vineland United Mennonite, Ont., Feb. 21.

**Warkentin**—Jacob I., 87 (b. Feb. 19, 1919), Steinbach Mennonite, Man., June 24.

### Baptisms

**Community Mennonite, Drayton, Ont.**—Duane Brown, Gerald Martin, June 18.

**Foothills Mennonite, Calgary**—Darren Patkau, June 11.

**Leamington United Mennonite, Ont.**—Ashley Whittle, May 28. (The name was incorrectly printed in the June 12 issue.)

**Morden Mennonite, Man.**—Tari Braun, June 11.

**North Kildonan Mennonite, Winnipeg**—Jessica Titterton, Marianne Sawatzky, Erna Rea, Candace Rea, Adam Rea, Heidi Braun.

**North Leamington Mennonite, Ont.**—Michael Driedger, Amanda Friesen, Carrie Lehn, Samruay Susila, Sriploen Susila, Maeghan Willms, June 4.

**Ottawa Mennonite**—Dave Siebert, Nicholas Cober, Janessa Mann, June 4.

**Poole Mennonite, Ont.**—Krista Jantzi, Stacey Leis, Kailey Roth, Rebecca Dyck, Alycia Schultz, Mike Schultz, June 11.

**Trinity Mennonite, Calgary**—Kimberley Janzen, June 4.

**Vineland United Mennonite, Ont.**—Jason Haynes, Ryan Hendriks, Karen Moyer, Joshua Regier, Lauren Regier, Nick Thorburn, June 11.

**Zoar Mennonite, Waldheim, Sask.**—Curtis Bergen, June 4.

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

## Mennonite Church Canada

### Prayer and praise

- Pray for Phil and Julie Bender, Witness workers from China, who arrived in Canada at the beginning of July for a time of itineration, rejuvenation and fellowship with friends and family.
- Pray for those from far and near who are attending the mission seminar in Indiana during the third week of July—as new mission workers prepare to leave for assignments and returning workers decide how best to share their experiences in ministry.

—**Hinke Loewen-Rudgers**

### A rich bouquet of summer resources

The July/August *Equipping* offers a rich bouquet of congregational resources, including:

- Thought-provoking letters from MC Canada leaders on such evocative themes as how to transform or nourish the positive or negative “angels of the churches” by Robert (Jack) Suderman;
- A two-minute Native Ministry celebration story, which highlights exciting milestones in the life of Living Word Church in Cross Lake, Man.;
- A new KidsPak and colourful poster, “Drawin’ Together for Peace,” which focuses on Congo; and,
- The Fall 2006 Faith & Life catalogue, which highlights the new Gather ‘Round Sunday school curriculum focusing on creation and covenant.

## Mennonite Church Eastern Canada

### Pastors to meet at fall retreat

Pastors of MC Eastern Canada, before you know it, fall will be here,

then Thanksgiving and Christmas—and what will you have accomplished? If some days your ministry feels like that, you probably need a retreat!

So join your colleagues in ministry at Hidden Acres Mennonite Camp on Sept. 18 and 19 for the “Listening for God” fall retreat. The resource person will be Rev. David Howells, rector of St. David’s and St. Patrick’s Anglican Church in Guelph.

An Anglican priest and spiritual director specializing in working with pastors, Howells says, “The life of a pastor is a life based on interruptions. I try to help pastors develop spiritual practices that ground them in the midst of interruptions.”

Marianne Mellinger, coordinator of Leadership Formation, adds, “I think it’s really important to move into the church year reflectively, instead of just jumping in, as we often do.”

In seeking to extend the peace of Jesus Christ through forming leaders, MC Eastern Canada offers an annual pastors retreat each September to start the church year.

### Library shut down, offices being shuffled

MC Eastern Canada Resource Library is closed from June 23 to Aug. 14 due to office reconfigurations at 4489 King St. E, Kitchener.

The office shuffle will reflect the current restructuring changes.

MC Eastern Canada remains at its current location, comprised of two former residences. Individual offices are changing, and there will be dedicated library space with resources for congregations after the changes are completed.

## Mennonite Church Manitoba

### Camp Koinonia to celebrate 40 years

“Bringing the Koinonia family together to celebrate God’s work in this place where heaven and earth meet” is the theme of the 40th anniversary celebration at Camp Koinonia.

This event will be held Sept. 24 at the camp. The day’s events will include a worship service with Jake Harms as speaker. Lunch will be provided, featuring cauldron chili and veggies. Afternoon recreation will include canoeing, archery, wall climbing, hiking, biking, children’s activities, indoor activities and displays. The day will conclude after an afternoon sharing session around the campfire.

A fundraising target of \$4,000 has been set, designated towards ongoing capital improvements at the camp.

—**Bob Wiebe**, MC Manitoba Education Ministries director

## Mennonite Church Saskatchewan

### Author researching farmers’ lives

Carl Hiebert, author and motivational speaker from Kitchener, Ont., recently travelled through Saskatchewan on his way from west to east driving a 1950 WF McCormick tractor.

Calling the trip his “Tractor Trek,” Hiebert is crisscrossing the country, meeting farmers in various locales and doing interviews for an upcoming book about Canadian farmers.

His stops in Saskatchewan included speaking with an aboriginal farmer in the Battlefords, Hutterite farmers at the colony, and a meeting in Davidson with Elmer Laird, head of the Organic Farmers Association.

Hiebert had many inter-

views planned and was forced to change his original plans for Saskatchewan in order to meet the publisher’s deadlines. He also faced red tape over civic bylaws when he tried to drive the tractor through urban centres, which required special permits that he was not always able to secure.

### Pastoral transitions

With a number of church leadership positions to be filled in the province, decisions have been made on who will be stepping into these roles.

- For Aberdeen Mennonite Church, Vern Ratzlaff will be working half-time as lead pastor at the 91-member congregation beginning Sept. 1.
- Lacey Braun is working as a part-time youth pastor at Osler Mennonite Church over the summer.
- Several people are also taking a break from pastoral duties. Claire and Garth Ewert Fisher, co-pastors of Herschel Mennonite and Fiske Mennonite, will be gone from July 25 to Sept. 11; and Lorne Epp, pastor of Tiefengrund Mennonite Church, is on leave from August to December.

## Mennonite Church Alberta

### Holyrood hosts book launch

It’s not often a congregation gets the opportunity to host a book launch on behalf of its pastor, but on June 9, Edmonton’s Holyrood Mennonite held a coffee-house style event to celebrate the release of author Hugo Neufeld’s book, *The North End Lives*. The launch featured live guitar, flute and piano music, story readings by Hugo and Doreen Neufeld, and a book signing.

The book is a collection of poignant short stories gath-

Continued on page 36

**TheChurches** From page 35

ered during the Neufelds' many years as directors and pastors of the Welcome Inn community centre and church in the north end of Hamilton, Ont. While there, the Neufelds lived and worked in a poor neighbourhood and got to know its people and the situations they faced.

In her foreword to the book, Sister Mary Scullion writes, "The gift of poverty, if we dare to put it that way, is a universal and inescapable part of being human, and that we cannot be fully human until we embrace the truth of suffering. But mysteriously, in seeing this truth of human vulnerability, we are also empowered to see more clearly the authentic worth and sacred dignity of

each person."

The Neufelds completed a term as half-time pastoral advisors at Holyrood Mennonite Church in March. Currently, they reside in Calgary and attend Trinity Mennonite Church.

*The North End Lives* is available through Herald Press.

**Mennonite Church  
British Columbia**

**Abbotsford Mennonite  
now a decade old**

Abbotsford Mennonite Fellowship celebrated its 10th anniversary on June 11 with a progressive meal.

Begun in 1996 as a house church with four couples, the fellowship now has a roster of

26 people, including children, young adults, singles and older couples.

The celebration event began at one of the homes for appetizers and soup, where a review of the beginnings of the fellowship was given. The second stop featured the main course; a skit told the story of how a number of younger families were attracted to the fellowship. Coffee and dessert were served at a third home, where a friendly "roast" depicted characteristics of each of the participants. The joyful occasion concluded with hymns and a commitment reading.

**Churches to unite  
for summer service**

Mennonite Church B.C. congregations in Abbotsford

are planning a joint worship service on July 30 in the chapel of Mennonite Educational Institute. The service will begin at 10 a.m. with the theme "Unity in Christ." The institute is currently the regular meeting place for East Abbotsford Community Church. Participating churches include Wellspring, Olivet, Emmanuel, East Abbotsford and West Abbotsford.

*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.*

JOHN P. KLASSEN



From our leaders

**W**hen asked to share impressions of the church in Manitoba, one of the five international pastors paused for a moment.

"I'm trying to find a positive way of saying this," he said.

The laughter from about 40 Mennonite Church Manitoba and MC Canada staff meeting with the IMPaCT (International Mennonite Pastors Coming Together) visitors may have given him the courage to continue. [See story on page 20. Ed.]

"In Canada, you've chosen to use a bulldozer to work in a small garden," he said. "In South America, our tendency is to try to chop down the Amazon rain forest with a small hatchet."

I laughed but simultaneously felt convicted. As one of 40 or so bulldozer technicians in that room, I felt God had sent a prophet to speak to us.

We had just heard pastors from Brazil, Chile, Paraguay, Uruguay and Spain share about the church in their settings. Dominant themes included passionate Christianity, radical Anabaptist discipleship, evangelism, a vibrant social ministry, and concern for how they would handle the rapid church growth they were experiencing.

"We set a goal to have one new person per day come to our church; right now we're ahead of the pace."

"Our church has planted two other congregations in the last eight years, but we struggle to know where we'll find leaders."

I was reminded of the Book of Acts.

"A bulldozer in a small garden." Quite a contrasting

**A bulldozer in  
a small garden**

**'We have set a goal to have  
one new person per day  
come to our church...'**

vision to what we just heard. My inclination was to justify our church structures at all levels, but somehow I knew I should instead listen and reflect. Could it be true we are so concerned about our structures, institutions, constitutions, buildings and ministry areas—all of which are good vehicles for ministry—that we spend more time managing and maintaining the system than we do being engaged in ministry?

I needed to talk with this pastor again. Accompanied by a translator, I approached him the next day and asked if he would elaborate. Not wanting to hurt me, he began by soft peddling a little. I invited honesty and he obliged.

"You don't really have a small garden, I realize that," he said through a translator. "But it looks to me like you have built a bulldozer to work in it. You have incredible buildings and large ministry staffs, but what is your vision for those outside the church? What portion of your financial and people resources are directed outside the walls of your church? It appears to me that you're working very hard at caring for your members and maintaining your structures. I realize I've been here for only a short time, but I don't see you reaching out beyond the church with the same energy."

As a gracious visitor he was concerned that he might have hurt my feelings. I embraced him and thanked him for his prophetic word. I will need to continue to ponder and discern. What will I (we) do with what I (we) have heard?

*John P. Klassen is director of Leadership Ministries with Mennonite Church Manitoba.*

## Calendar

### British Columbia

**Aug. 17-27:** Annual MCC quilt show and demonstrations at Clearbrook Public Library.

**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. Friday from 5 to 9 p.m.;

Saturday from 8 a.m. to 3 p.m.

**Sept. 17:** MCC B.C. Festival of Praise with an African music group; 2:30 p.m. at South Abbotsford MB Church. Speaker: Dan Wiens from the Canadian Foodgrains Bank.

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

**Oct. 20-22:** B.C. Women in Mission retreat at Camp Squeah.

**Oct. 26:** Retired pastors retreat in the CBC boardroom; 10 a.m.

**Nov. 4:** MC B.C. special delegates sessions. Location TBA.

**Nov. 4-12:** MCC Arts and Peace Festival at CBC.

**Nov. 16-18:** MC Canada executive meetings at Eben-Ezer Mennonite Church, Abbotsford.

**Nov. 17-19:** Senior youth Impact retreat at Camp Squeah.

**Nov. 18:** MCC B.C. annual general meeting. Willingdon MB Church, Burnaby.

**Dec. 1:** World AIDS Day benefit concert with the Vancouver Welshmen's Choir at Abbey Arts Centre, Abbotsford.

### Alberta

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

**Sept. 18:** MCC Alberta golf

tournament at Fantasy North Golf Course, Fort Vermillion; 9 a.m. tee off.

**Sept. 22:** MCC Alberta fundraising concert with House of Doc, Edmonton. Venue and details TBA.

**Oct. 26:** MCC Alberta hosts Tony Campolo at Dalhousie Community Church, Calgary. For tickets, call 403-275-6935.

**Oct. 27-28:** MCC Alberta annual meeting at Rosemary Mennonite Church.

### Manitoba

**Aug. 10:** MCC alumni barbecue at CMU.

**Aug. 21-25:** CMU Blazers multi-sport overnight camp. For more information, visit [www.cmu.ca](http://www.cmu.ca).

**Aug. 28-Sept. 1:** CMU Blazers multi-sport day camp. For more information, visit [www.cmu.ca](http://www.cmu.ca).

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

**Sept. 9:** Morris MCC Relief Sale.

**Sept. 15-16:** Brandon MCC Relief Sale at the Keystone Centre.

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

**Sept. 24:** Camp Koinonia 40th anniversary. Theme: "Bringing the Koinonia family together to celebrate God's work in this place where heaven and earth meet."

**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](http://cmu.ca) for more information.

**Sept. 30:** Equipping the Congregation conference at Fort Garry Mennonite Fellowship, Winnipeg. Theme: "Roots and fruits of passionate faith." Speakers: Elsie Rempel and Arlyn Friesen Epp.

**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*.

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

**March 4-7:** "Sharing the Faith in a Pluralistic and Post-Christian Society" conference at CMU. Speaker: Joe Boot of Ravi Zacharias International Ministries Canada.

### Ontario

**July 29:** UMEI Watermelon Open golf tournament at Erie Shore Golf Course.

**Aug. 4-6:** Nidus 2006 Festival in Kitchener-Waterloo. Sponsored by the Canadian Council of Churches, the festival brings together all streams of the Christian church in a united effort against AIDS. For more information, visit [nidus2006.ca](http://nidus2006.ca).

**Aug. 13:** Annual Reesor picnic at Backus Mill, Port Rowan.

Worship service at 11 a.m. Everyone welcome.

**Aug. 17:** UMEI peach social.

**Aug. 18:** MEDA Waterloo chapter summer barbecue, 6:30 p.m., at Strom's Sweet Corn Farm.

**Sept. 23-24:** Floradale Mennonite Church is hosting a homecoming and open house to celebrate its new building and to remember its 150 years of history.

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

**Oct. 1:** Mississauga Mennonite Fellowship 25th anniversary. Worship and communion at 10 a.m., followed by a potluck lunch, an afternoon program (including storytelling and visiting), and a vespers service at 5 p.m. To confirm your attendance, call 905-812-0452.

**Oct. 7-8:** Bloomingdale Mennonite Church bicentennial celebration weekend.

### 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/](http://www.bluffton.edu/eng/conference/).

**Nov. 2-5:** MEDA convention—"Business as a calling: Set the pace." Tampa, Fla. For more information, visit [businessasa-calling.org](http://businessasa-calling.org).

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

**News brief**

**U.S. Presbyterian group to rethink divestment policy**

A group of American Presbyterians has ended a five-day visit to Israel and the Palestinian territories by calling on the church to reverse a policy of divestment from companies seen as supporting Israeli occupation of the Palestinian territories. "It is now time to put aside this one-sided, negative and counter-productive policy that threatens to cause great harm to both Israel and the Palestinians, while creating unnecessary polarization within our own denomination," said pastor John H. Cushman, one of the visiting Presbyterians. Cushman is a member of the executive committee of the National Christian Leadership Conference for Israel, which says it acts as an advocate for Israel and is committed to its security and wellbeing, and which organized the trip.

—ENI release

**Subscriber services** 

**How to subscribe:**

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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](mailto:office@canadianmennonite.org)

**Advertising Dates**

<b>Issue</b>	<b>Copy Due</b>
July 31	July 18
Aug. 21	Aug. 8
Sept. 4	Aug. 22
Sept. 18 ( <i>Focus on Education</i> )	Sept. 5
Oct. 2	Sept. 19

**Contact:**

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**1-800 316-4052 x224**  
**[advert@canadianmennonite.org](mailto:advert@canadianmennonite.org)**

**Employment opportunities**



Mennonite Central Committee Ont.  
invites applications for the position of

**CIRCLE OF FRIENDS PROJECT ASSISTANT**  
Kitchener, Ont.

The position requires a person with a commitment to Christian faith, active church membership and non-violent peace-making. Circle of Friends is based at Mary's Place, a local YWCA emergency shelter for women. This project works with women transitioning from shelter living to independent living in the community.

MCC is seeking a person with:

- Experience in the non-profit, social service or health sector
- Ability to work within a multidisciplinary team and with a partnership model
- Experience working with and managing volunteers
- Excellent verbal and written communication skills
- Human relations skills, administrative skills

This half-time salaried position is available beginning early October, 2006. Application deadline: Sept. 18, 2006. Complete job description available on MCC's website at [www.mcc.org](http://www.mcc.org)

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

**Cath Woolner**  
**50 Kent Ave., Kitchener, ON N2G 3R1**  
**Phone: 519-745-8458**  
**E-mail: [cathw@mennonitecc.on.ca](mailto:cathw@mennonitecc.on.ca)**



Accepting resumes for full-time

**Senior Software Consultant**  
Waterloo, ON  
[www.peaceworks.ca](http://www.peaceworks.ca)

A Mennonite community in the Chaco of Paraguay is seeking full-time music teachers to teach piano, violin (preferably Suzuki method) and voice. Time contract: March until Nov-

ember 2007. Salary, round-trip and accommodations negotiable. Please contact Ed Toews. Phone 0981-365-745 or E-mail [edwil@telesurf.com.py](mailto:edwil@telesurf.com.py).

## Employment opportunities



### Stewardship Consultant

Due to the pending retirement of Dave Kroeker, MFC is seeking a full-time stewardship consultant to work out of its Abbotsford, B.C. office. This person will provide charitable gift and estate planning services and promote biblical stewardship of financial resources in British Columbia.

The successful candidate will:

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

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

Submit applications by July 28, 2006 to:

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

## For rent

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

Wanted: A Christian female to share a 2-bdrm, 2-bath South of the Border condo, at 3275 Pembina Hwy., Winnipeg. Central air, cable, parking and utilities included. Ensuite laundry. Available from July on for one-year lease. Please call 204-873-2529.

Fully furnished home, in a nice residential area, just 20 minutes from Waterloo, Ont. Available for short-term occupancy

from approximately Sept. 1 to Dec. 15, 2006. For terms, inquire at 519-662-2297 or e-mail [febender@netflash.net](mailto:febender@netflash.net).

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.

Beautiful three-bedroom apartment in century home centrally located in Kitchener-Waterloo. Features spacious kitchen, hardwood floors, private laundry, deck and parking. Available Aug. 1 Contact Wendy or Chip: [wgianzen@sympatico.ca](mailto:wgianzen@sympatico.ca) or 519-569-8274.

Shekinah Retreat Centre is accepting applications for the following position:

#### YEAR-ROUND PROGRAM DIRECTOR (Full-time)

starting as early as Aug. 21, 2006. Qualifications should include training/experience in working with children and school programming. Sensitivity to camping and retreating, summer camp marketing and promotion, and customer database; possess the ability to work well alongside other people; solid communication skills to ensure clear communication within the staff team, both year-round and summer; have an understanding of Shekinah's philosophy, aims and objectives.

Interested parties can contact Shekinah's main office at **306-945-4929** for a complete job description. Applications will be accepted until the position has been filled and should be addressed to:

Lill Friesen  
c/o Shekinah Retreat Centre  
Box 490, Waldheim, SK S0K 4R0



Mennonite Central Committee Ont.  
invites applications for the position of

**ASSISTANT MANAGER - RECYCLING**  
New Hamburg Thrift Centre, New Hamburg, Ont.

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

MCC is seeking a person with:

- An awareness of second-hand retail market trends
- Strong interpersonal skills with people of all ages
- Experience working with volunteers
- Willingness to work in a team environment with Board, staff and volunteers

This full-time position (or shared part-time positions) is open to either salary or service worker allowance beginning August, 2006. Application deadline: July 19, 2006. Complete job description available on MCC's website at [www.mcc.org](http://www.mcc.org).

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

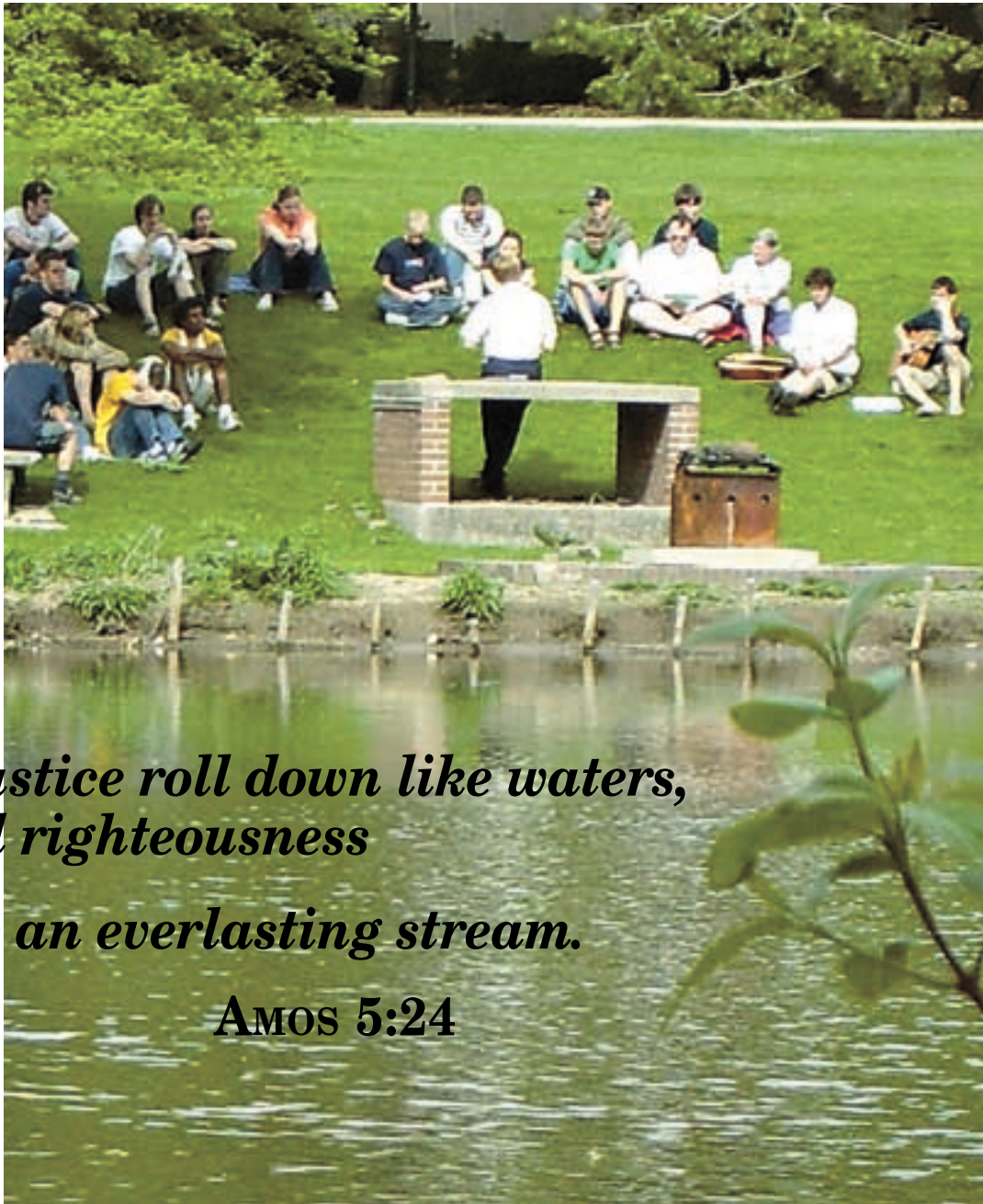
Cath Woolner  
50 Kent Ave., Kitchener, ON N2G 3R1  
Phone: 519-745-8458  
E-mail: [cathw@mennonitecc.on.ca](mailto:cathw@mennonitecc.on.ca)

First Mennonite Church Greendale invites applications for a full-time

#### YOUTH PASTOR

with some additional congregational responsibilities. Our church is located in rural Chilliwack with an average attendance of 145. Starting date is Sept. 1, 2006, or negotiable. Inquire or send resumes to:

Vic Ewert, Chair of Search Committee  
42369 South Sumas Road, Chilliwack, BC V2R 4W3  
Phone: 604-823-6931; Fax: 604-823-4486  
E-mail: [fmcgreendale@shaw.ca](mailto:fmcgreendale@shaw.ca)



*Let justice roll down like waters,  
and righteousness  
like an everlasting stream.*

**AMOS 5:24**

**Every Wednesday at 4:30 p.m. (4:45 in the summer), Conrad Grebel students pause for reflection and worship after a busy day of classes. They sometimes consider a meditation on the will of God as the flow of a river, and how to trust God's will in a life of service.**