

C A N A D I A N
Mennonite

September 4, 2006
Volume 10, Number 17



What about the young adults?

People are asking whether I am discovering any trends in my visits to the churches. The answer is easy: Yes I am. I will outline some of the trends and patterns in future articles in *Canadian Mennonite*. However, I would like to discuss one here. The first and most consistent pattern I have observed so far is the evidently thin presence of 18-28 year-olds in the active life of the congregations.

In 175 visits so far, I have come across only three congregations that report a significant demographic bulge of people in their 20s. What is happening?

In one congregation with the 20s bulge, I asked these young adults what the secret was for their attraction to and participation in the life of that congregation:

- They see their congregation addressing the issues of the day in relevant and practical ways;
- They sense that it's okay not to have easy answers and final conclusions in worship and study;
- They notice that the pastor doesn't pretend to understand everything and know it all, and they see that as good;
- They sense that they are struggling together through complex issues of our faith and of being the church, and they want that;
- They have a strong theological home but are allowed to wander and search;
- The congregation focuses a lot on lay leadership: creative involvement and initiative are genuinely welcome and this opens opportunity for participation.

Maybe the things not mentioned are just as important:

- They are not asking the congregation to do more for them, or to have more programs for them;
- They did not mention musical styles. In this congregation

the music style is actually quite traditional and conservative by some standards, but this should not be generalized to others;

- They are not seeking specialized attention, e.g., college and careers, but are looking for holistic integration and integrity of all of congregational life.

The perception often is that the church as a whole doesn't do very much for its young adults. The truth is that enormous amounts of energy, time, and financial resources are invested for their benefit. Many congregations have pastors specifically dedicated to this group. There are four post-secondary Mennonite schools that hope to serve this demographic and prepare them for life and leadership in the church. All levels of church have bursary and scholarship funds available. All Area Churches have extensive camping programs that provide opportunity for leadership development and the deepening of faith commitments. The church commits funds to develop curriculum for this age sector.

In financial terms, it is likely that it is the largest investment the church makes as a system to any area of ministry.

My sense is that the 20-year-olds are not seeking more programs, resources, or more creative worship. Indeed these things are at times perceived by them to be peripheral to their deeper concerns. Rather, they want to be heard, not just listened to. They want to be taken seriously. They are searching for church life that is deeply contextual, socially relevant, biblically prophetic, profoundly theological, globally aware, ecologically conscious, strongly communal, and that has lots of evidence of integrity and passion. All of this speaks more to the life of the entire congregation than it does to the needs of a particular age sector.

—**Robert J. Suderman** is General Secretary of Mennonite Church Canada

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

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

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

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

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

CANADIAN
Mennonite

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Canada

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September 4, 2006
Volume 10, Number 17



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Electronic delivery

All subscribers can get the complete contents of *Canadian Mennonite* delivered free by e-mail or view selected articles online. For either option, visit our web site at canadianmennonite.org. The Sept. 18 issue will be ready by Sept. 14.

Cover: One hundred and five combines combined to set a new, as yet unofficial, record for harvesting a quarter-section (162 acres) of wheat in 11 minutes eight seconds on Aug. 5 in fields just outside of Winkler, Man. See story on back page. Photo courtesy Charles Allan.

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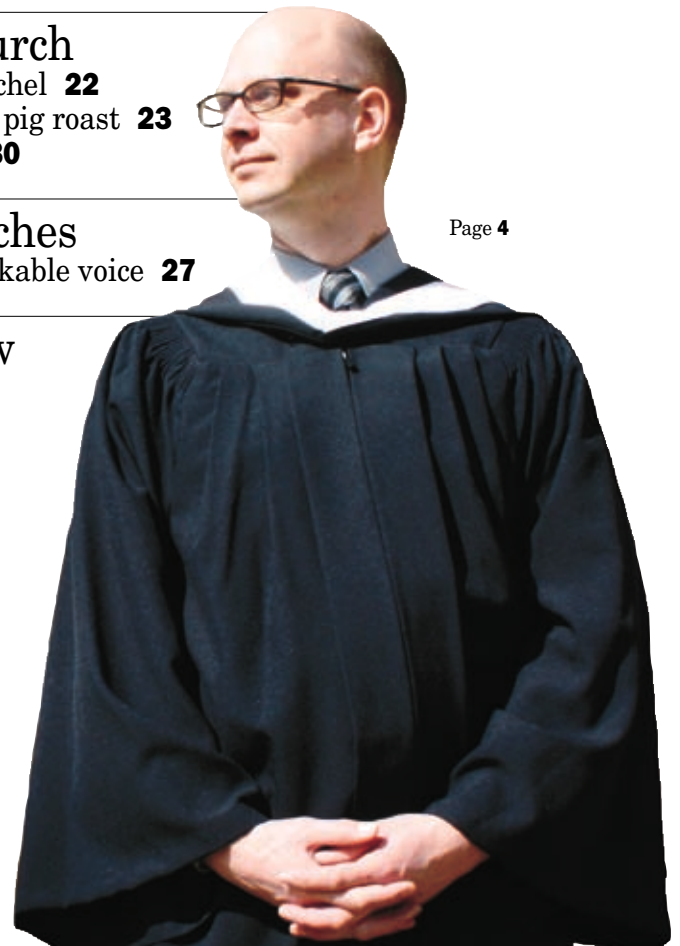
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Winnipeg

The incredible journey

In 1998, as their son lay in a coma following a horrific car accident, Jonathan Tiessen's parents were told by doctors he would survive, but he'd be lucky if he ever learned to dress himself again.

The doctors were wrong. This past spring, Tiessen—dressed in full graduation regalia—walked across the podium and received his bachelor of arts degree from Canadian Mennonite University (CMU).

"My recovery was remarkable, considering the prognosis," says Tiessen, 36, originally from Crystal City, Man. and now from Winnipeg. "At best, the doctors hoped I would acquire basic living skills."

Arriving at this point wasn't an easy journey, though.

At the time of the accident, Tiessen was a farm reporter for the Golden West radio network. He was driving home late one night from Winnipeg when a drunk driver crossed the centre line and hit his car head-on. A friend on the passenger side suffered multiple broken bones, but Tiessen's only visible injury was a broken collarbone. However, the worst effect of the accident couldn't be seen—his brain was severely injured.

He was rushed to hospital by ambulance and, for two weeks, lay in an induced coma while doctors tried to reduce the swelling in his brain. After being awakened, he stayed in hospital another week before being allowed to go home.

Tiessen looked fine on the outside. But on the inside, things were terrible.

"My personality really changed," he says. "My moods would swing from being completely low to being completely high.... I was easily angered and frustrated. My boiling point was very low. I became violent, lashing out at people."

The experience filled him with

despair.

"Imagine your worst day, a day when you feel completely awful and alone, abandoned by God—and times it by 10," he says. "That's the space I was in much of the time. I would cry to God for help, but I felt nothing. I was completely empty and alone."

For 18 months his moods vacillated wildly; medication finally helped him bring them under control.

His recovery was enhanced by his employer. "Golden West was great to me," he says. "They...allowed me to do research for the person who was filling in for me and to do a few interviews. It enabled me to focus on things other than my health."

In September 2002, Tiessen decided to go to university part-time to obtain an agriculture diploma and work at Mennonite Central Committee. But his progress was hindered by severe and chronic pain in his arms, the result of an unforeseen neck injury suffered in the accident.

He tried everything—massage, chiropractic, physiotherapy, acupuncture. Finally, a form of deep massage provided some relief.

His trips through the medical system—both with his brain injury and for his arm pain—started him thinking about a switch in careers. "My experience showed me both the pluses and minuses of the health system," he says. "I learned what it is like to be caught in the system, and how hard it can be to find your way through it."

He became especially interested in the plight of those struggling with brain injuries and mental illness. "I've been there. I know what it's like," he says. "If there's any way I can be of help to others going through that, I want to do it."

But in order to work in healthcare, he needed a bachelor's degree, and

The worst effect of the accident couldn't be seen—his brain was severely injured.

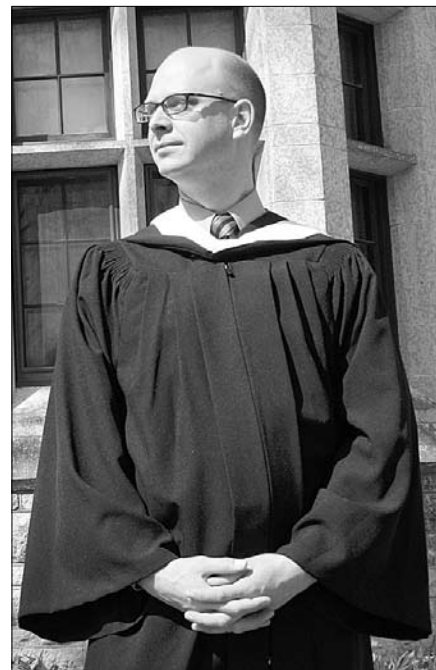


Photo by John Longhurst

Despite a bleak diagnosis after a horrific car accident in 1998 that left him in a coma for two weeks, Jonathan Tiessen graduated from Canadian Mennonite University this spring. He hopes to work with people who, like himself, suffered from a severe brain injury.

that led him to CMU. "I considered other universities, but after a while I came to see that this is where God wanted me to be," he says.

Besides his education, one of the things he appreciated about CMU was the friendships he made with other students. "I met some wonderful people there, people who think like I do," he says.

Looking back, he can see that his recovery has been an intense time of walking with God. "It hasn't been easy, but God is good. He wants us to succeed in everything we do," he shares. "I could have died in that crash. I should have died. Or I could have needed permanent care. Today, for the most part, I have recovered. It's been an amazing and remarkable journey. God has been faithful."

—CMU release by **John Longhurst**

La Ceiba, Honduras

'Brother Ricardo' works to rehabilitate gang members

Ricardo Torres has spent the last eight years befriending some of the most despised members of Honduran society—young men and women who belong to street gangs.

Honduran street gangs, known locally as *maras*, are widely feared for their violence and drug trafficking. In recent years, the Honduran government has responded by incarcerating thousands of teenagers and young adults on the suspicion of gang involvement. Human rights organizations accuse law enforcement officials and vigilante groups of widespread abuse of suspected gang members, including arbitrary detentions and killings.

Torres, a Mennonite Central Committee (MCC) conflict resolution trainer from Bogotá, Colombia, has worked with gang members in several cities in northern Honduras since 1998. He meets with them in the streets, at their hangouts, on soccer fields and in prisons. Once he has gained their confidence, Torres asks about their life stories, speaks about peaceful ways to resolve conflicts and offers help in leaving the gangs.

"In our church language, this is a process of evangelization," Torres says. "The youth really need pastoral accompaniment."

Torres works for Peace and Justice Project, a Honduran Mennonite organization in La Ceiba, along with four other staff members and 20 volunteers in three regions of northern Honduras. MCC contributes about \$42,000 a year to support this work.

Gang members face death if they try to leave, Torres says, while young men with gang tattoos are often beaten by police officers or arrested and held without trial for as long as a year-and-a-half. The violence of prison life further alienates gang members from society, Torres says, and terrible human rights abuses have taken place in Honduran prisons.

According to Torres, he has helped about 20 young people to leave their gangs entirely. Peace and Justice Project offers a program of tattoo re-

moval, community service, recreation, counselling and employment to help gang members start a different life.

On four occasions, Torres has gone to court to testify that former gang members have reformed.

Torres says that he and his coworkers have slowly won the confidence of many other gang members. They visit gang members in the hospital and in prison. They organize soccer games and trips to the beach, and use these activities as opportunities to talk about improving self-esteem and resolving conflicts nonviolently. Among one street gang, Torres is known as Brother Ricardo for his pastoral work.

Last December, Torres was honoured by the Center for Prevention, Treatment and Rehabilitation of Victims of Torture, a Honduran human rights organization, for his promotion and defence of human rights.

—MCC release by **Tim Shenk**



Photo by Jenna Stoltzfus

Ricardo Torres, an MCC conflict resolution trainer, has worked to rehabilitate gang members in Honduras for the past eight years. He is holding a makeshift gun that a former gang member gave him as part of the rehabilitation process.



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

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Preserving and Restoring Wholeness in the Anabaptist Community

Growing believers need good mentors



**You are the Bible
which people read**

Our last issue analyzed challenges in ministering to youth. In this issue, we explore part of the solution for those problems. From the Christian church's earliest days, mentoring has been a major way those young in the faith were able to grow and develop their gifts. In this issue, we asked five people to reflect on how they were mentored and how they mentored themselves. It's not just youth sponsors, elders or pastors who need to be effective shepherds: All of us have regular chances to help those around us grow in the faith—if we take them. Ed.

Leona Dueck Penner interviews former pastor and theological educator Ralph Lebold about his experiences with mentoring.

What evoked your interest in mentoring and how do you feel about your overall experience of both mentoring and being mentored?

Lebold: My interest in mentoring and leadership training goes back to 1964, when I was pastoring at Valleyview Mennonite Church in London, Ont. In the third year, I had a very difficult experience there when a person in the congregation—with whom I did some informal counselling, and had suggested he get formal counselling—committed suicide by taking rat poison. I was very hard on myself after that, wondering what I could

have done differently. I felt strongly that I needed more awareness and more experience in counselling to do my pastoring work.

After this experience, in 1966, I began studies at Crozer Theological Seminary in Chester, Pa., for a two-year master of theology program, which combined half-time academics with some clinical pastoral training and practical experience at the nearby medical centre.

During that time, I had three excellent pastoral supervisors on the faculty who became my mentors. These professors opened up a new world for me. Of Southern Baptist background, they introduced me to a different side of peace theology and helped me move into the ecumenical world. It was just what I needed at the time.

They emphasized that you are your ministry and that who you are as a person exemplifies the incarnation. You incarnate God's love. How you behave, how you act, manifests that. You are the Bible which people read.

That became a foundational mantra for me. It fit with my theology of the church and started me off on a very good footing in terms of my thinking on leadership training—the importance of being Christ-centred, yet very much incarnated within the human experience.

What are some of the lessons you learned about mentoring and effective leadership training over the years?

Lebold: When I graduated from Goshen Biblical Seminary in 1961, I was not entirely pleased with the training I received there. I was given the head knowledge, but the training didn't help me to grow as a person, and it didn't give me the practical background experience I needed. So I asked myself, how do you create a more open and integrated leadership training system?

Then amazingly in 1968, following my training at Crozer, the congregation at Valleyview [in London, Ont.] gave me the go-ahead to invite three seminary students per year to do some hands-on training within the congregation. The focus of this program would be on walking alongside the pastor.



Lebold: I learned in my own training to ask questions rather than give answers.

There were three parts to congregational involvements: pastoral care, preaching and worship leading, as well as something in Christian education.

I always did an interview with students prior to acceptance into the program. I would try to assess how open to learning they were. Was there rigidity in their beliefs? Were they dependent on intellectual answers or open to learning from experience?

It is very important to be open to learning. Were they operating on an open or closed religious system? Not that beliefs don't matter, but they needed to be open to seeing God at work in different ways.

As I look back at the students we got the first five years, I know God was gracious. Some of the guys—no women involved at that time—were intellectually beyond me. But that didn't matter, since in essence mentoring is about one person walking with another in this pilgrimage.

You don't need to be an expert, and you don't have to be afraid of admitting you goofed on some things. That's what grace is all about. It's the Easter message—that God's grace is wider and broader than we can imagine, and that we are forgiven sinners. These are the things I learned.

Are there any high or low points in this work that you recall?

Lebold: One student we took lasted one year in ministry after graduation. I knew there were problems beforehand, but when encouraged by several faculty members at the seminary I decided to take on the challenge.

It was not a wise decision. As my father said, "We get too soon old, too late smart." Still, there is always the sense that "there but for the grace of God go I," and who am I to say it's not possible. Over 10 years and a wide range of students, I began to realize that more maturity makes people more teachable.

How should the church be encouraging a non-professional mentoring ministry—things that any Christian can do with anyone else?

Lebold: Being open to learning and experience is the essence. In our congregation at Waterloo North [Ont.], we have a mentoring/mentoree program each year. It's very, very important, in terms of teaching life skills, helping teens through those turbulent years.

I learned in my own training to ask questions rather than give answers. With student pastors, we'd have interviews after they did congregational visits or gave sermons, asking, "What were you trying to do there? What went well? What would you change?"

They respond differently if you ask questions rather than judging what they do. The same holds true in teaching Sunday school, pastoral care, preaching, teaching. Talk about the experience before and after. That's how we learn, not from the "shoulds" or "oughts," although there is a place for that. But it's better after you've done the exploration.

I'm proud of some of the people who have come through this training and what they've done with it. It's like marriage counselling. You don't know from the beginning, how it will turn out. You only have hunches, hopes and expectations. Some people surprise you positively and others negatively. You never know how things will end.

I've done this now for 40 years and I know God uses "clay jars." As mentors, use that same mentality, understanding that God's mercy is wider than we are.

Prior to retirement in 1997, Lebold was director of conference-based and related off-campus theological education at AMBS, and director of pastoral and seminary education for the Conference of Mennonites in Canada. He currently lives in Waterloo, Ont., and has just finished writing Strange & Wonderful Paths: The Memoirs of Ralph Lebold, published jointly by Pandora Press and Conrad Grebel University College.

Growing leaders: Every church needs a Barnabas

What can explain the amazing fact that you find yourself to be a minister of the gospel, a church leader, a Sunday school teacher, or a youth worker?

My guess would be that one common experience among us would be that, early on, someone came to us and said, “You could do that.” What they thought we could do may, in retrospect, appear very insignificant, like being a helper at a kid’s club or making a poster.

That’s how ministry started for me. I was mentored by a youth sponsor in my church, who believed in me in a way that I could not imagine, let alone believe; and he went out of his way to find ways to affirm what he saw.

According to Walter Wright, mentoring is “an intentional, exclusive, intensive voluntary relationship between the leader and the follower...in which one person empowers the other by sharing him- or herself and his or her resources.”

Who mentored you? Can you imagine that you could have gotten anywhere as a leader or pastor without the time, encouragement and personal investment that that person gave you?

Mentoring is in the DNA of leadership development as seen in the New Testament. Jesus poured enormous amounts of time and energy into 12 individuals. Then the 11 faithful disciples took what they had learned from Jesus and passed it on to others.

And so the church exploded into life—and grew!

A most remarkable model of mentoring is the apostle Barnabas, whose name actually means “son of encouragement.” If, with the guidance of a concordance, you look up every reference to Barnabas in the New Testament, you will see what mentoring looks like.

When a new convert called Saul was shunned by the church of Jerusalem (after all it was Saul who had been terrorizing them), Barnabas “took him and brought him to the disciples” Acts 9:27. Barnabas was the one person who took the time to discover that Paul’s conversion was for real and that he had great potential as a witness to the resurrected Christ. He believed in Saul when no one else could or would.

Somewhat later, when the church of Antioch was becoming the centre of the mission to non-Jews, Barnabas brought Saul to work along side him in the gospel ministry there. Barnabas again saw Saul’s potential and recruited the brilliant young convert to leadership in the most challenging opportunity facing the new church. Consequently, Barnabas and Saul were sent by the church of Antioch on a mission to the Gentiles. All the while, Barnabas was mentoring Saul.



It is interesting that in the early chapters of Acts, the narrative reads “Barnabas and Saul”; then the order is reversed and we read, “Paul, [Saul’s new name] and Barnabas.” Mentoring was successful: the one mentored outgrew his mentor.

The kingdom of God does not progress so much through big impressive events or brilliant strategy, but it is measured in hours of time given in attention to another—by cups of coffee poured, and in energy invested in listening, affirming and encouraging.

Pastors and leaders are gifted for their ministries by God’s Spirit, but it is up to us to see this gifting and to recognize the raw beginnings of potential, then to provide a ministry of mentoring.

How strategic is mentoring? How many of our pastorates are empty? How many churches will be looking for pastors when the baby boomers go into retirement?

Have you discovered the exciting art of mentoring?

—Sven Eriksson

The author is MC Canada’s denominational minister.



Eriksson: A most remarkable model of mentoring is the apostle Barnabas, whose name actually means ‘son of encouragement.’

Mentoring communities and the gift of encouragement

Over the years, I have had a number of personal mentors and these relationships continue to be meaningful and important to me.

However, as I reflect on my experiences over the past year, I have come to realize that it has not been individual mentors—so much as “mentoring communities”—that have best shaped who I am and helped me discern which roads to take along my journey. Through shared prayer, reflection and encouragement, my wife Colleen and I have made important life decisions within a communal body. We have shared this task with others, and this has been no accident.

After graduating from Canadian Mennonite University in 2003, Colleen and I deliberately chose to finish our practicum requirements by volunteering in Comer, Georgia, at Jubilee Partners, an intentional Christian community. Reading about the early church and various Christian communities, as well as living with friends and professors in the city, we had acquired a taste for deeper community. We longed to experience church as the early Christians had—worshipping, working, sharing and serving together. However, what we didn't count on was discovering the beauty of communal decision-making.

At Jubilee, we discovered that when our lives are bound together in a very intentional and practical way, we ascertain a freedom to trust and, at times, even subordinate ourselves to the wisdom of our community. We discovered that discernment can be more than an individualistic, “this is how I feel God is directing me” kind of experience.

It was this encouragement and direction offered to us by our community that inevitably moved us to take on a pastoral leadership position in Saskatchewan. Our community was a part of the discernment process.

And so now when I am asked questions like, “Why are there so few young people entering pastoral ministry?” I reply that maybe this is because we have lost the ability to give communal direction and encouragement to each other within the Mennonite Church.

When we first applied to MC Saskatchewan, I was amazed at how many of our friends reacted with an attitude of, “There's no way they're going to let you pastor a church at your age, whether you're capable or not.” I was then equally amazed at how many church members, pastors and leaders in the conference told me how glad they were to see young people taking on pastoral responsibilities. There seems to be a communication problem in our churches.

I assume there are many reasons for this. However, I want to suggest that a primary reason for this “bad communication” is that, over the years, we have failed to be mentoring communities and, in turn, we have failed to apply the gift of encouragement. Many gifted and capable young adults have not thought seriously about entering church leadership positions because they have not been told they can. Their communities have not “mentored them into” those vocations.

If we, as a church body, wish to see young faces, new energy and new vision in our conference, we will need to re-evaluate the way we do mentoring and the way we do community. We will need to cultivate communities skilled at mentorship and capable of exchanging the gift of encouragement.

—Jay Hinds

The author is pastor of Warman (Sask.) Mennonite Church.

Mentoring women

Mentoring is a sacred privilege requiring mutual trust and respect.

My earliest mentors—an academic advisor at seminary and a colleague during my first summer internship (both males) and a woman professor—were trusted individuals who respected and encouraged me to enter pastoral ministry. I hold all of these people in high regard for having encouraged and taught me, but I longed for a woman to walk alongside me, to listen, to help me discover and realize my pastoral identity.

Women entering ministry in the early 1970s was a new, suspicious phenomenon in the Mennonite Church. Seminary was helpful in preparing worship services and other pastoral tasks. Sadly, there were no classes for women considering the pastorate. Literature to help pastors understand their call and administer pastoral tasks assumed a male model.

Exposure to feminist and liberation theologies created a deep longing within me to explore my giftedness. I wanted to realize how I, a young woman, could shape my ministry to connect with who I was. I determined early in ministry I would be a resource—a mentor—to others, particularly women, interested in responding to an inner call to minister. One of the greatest joys in my ministry was the naming and claiming of gifts within persons committed to follow the call to ministry, whether in lay leadership or ordained ministry.

My experiences in various settings provided me with many opportunities to realize my mentoring dream. Webster states a “mentor” is “an experienced and trusted friend and advisor.”

Building trusting relationships became a top priority in my ministry. In trusted relationships women began to share with me their sense of call and struggle to respond to it. While serving as campus pastor at Goshen College, I had frequent occasions to listen to students seeking a direction in life. If

Continued on page 10

Hinds: When our lives are bound together in a very intentional and practical way, we ascertain a freedom to trust and even subordinate ourselves to the wisdom of the community.





Smith Good: I offer my gratitude to the Spirit who first called me and then nudged me to encourage others.

Women From page 9

an interest in ministry was expressed, they were given opportunity to test their gifts in chapel. In congregations, I paid attention to how particular women were involved in their use of gifts.

I am unable to name all who may have benefited from my encouragement; however, several deserve to be mentioned.

I think of the effective elementary school teacher. She served on various boards in the congregation, taught an adult Sunday school class, and was very personable. When she shared with me her perceived call to ministry, I listened, encouraged her and prayed with her for direction. A well-loved and respected teacher in her school, she discovered leaving was difficult. But following seminary training she was equally effective as pastor in a Mennonite congregation.

One young woman trained as a dental hygienist. She liked her work, was excellent at it, but had an unrealized dream of becoming a teacher of young children. The obstacles in gaining the required training seemed insurmountable. Finances and fear kept her from realizing her dream. Together, we found a way to clear the path for entrance to college. Her joy in achieving her dream is unforgettable in my mind.

A few years ago, while on an interim assignment, the need for new worship leaders was discussed. I agreed to nudge several persons to explore this important role. A young woman was invited and the immediate response was, "I have never done that!" We agreed we would work together in planning and in the actual task. She became a phenomenal leader and is currently serving as co-pastor in a congregation.

Where I have been able to be "an experienced and trusted friend and advisor," leading persons to respond to the call to ministry, I offer my gratitude to the Spirit who first called me and then nudged me to encourage others. It is especially rewarding to note the names of young woman in our Mennonite Church publications now engaged in ministry whom I have known and encouraged. May God bless us all!

—Martha Smith Good

The author was raised on a farm in Markham, Ont., graduated from Goshen College and Goshen Biblical Seminary, and received a doctor of ministry degree from Toronto School of Theology. In addition to serving congregations in Ohio, Illinois and Ontario, she also served as campus minister at Goshen College for eight years. Between her and her husband, Gerald, the couple has more than 70 years of combined ministry.

Mentoring is based on trust

I am fortunate to have many mentors. They have mentored me in different ways and in different situations, but they share qualities that set them apart from other friends and teachers and that causes me to call them mentors.

One thing my mentors do not share is intention—that is, some who have mentored me did not intend to, and some who intended to mentor me did

not. My mentors do share my trust. Some who wished to be my mentors tried to earn my trust in order to teach me something, and taught me that trust can't be earned as a means to an end. Those who earned my trust simply because my trust was worth having, became my mentors and have taught me many things.

My mentors do not share a category of age or experience. They are young and old. Some have a tremendous breadth of experience and some have experienced a few things deeply. Some impress me with their great wisdom, and others impress me with their simplicity. My mentors do share a quality of character, which is their desire to live with intention—to be fully present in life as it happens to be for them and to learn all that they can from it. They are my mentors not because they have taught me skills or techniques to become better at something, though they have, but because they have modelled for me how to live to learn and become a better person.

I share with all of my mentors a moment where one or both of us realized that I could not, would not, should not become a carbon copy of them. The wisest of my mentors have known that it is their job to help me become myself. Sometimes my mentors and I have needed to learn that lesson together. I believe that moment when mentor and mentored name what they have learned from each other, and bless each other to pursue their own journeys, most clearly distinguishes a mentoring relationship from a controlling one. I am privileged to have shared just such a moment with many wise mentors.

—Pam Peters-Pries

Peters-Pries is Executive Secretary, Support Services, Mennonite Church Canada.

Peters-Pries: My mentors do share a quality of character, which is their desire to live with intention—to be fully present in life as it happens to be for them.



Making marriage work seven days a week

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

Here is a book I'm glad I had a chance to read just as the wedding season was gearing up. Its central point and repeated refrain is that we "expect too much and give too little" when it comes to marriage.

The Kaufmans deliver a challenging view of marriage. The first half of the book is an exercise in liberation. It challenges us toward freedom from over-inflated and superficial marriage expectations, the results of North American individualism and consumerism. The second half of the book invites positive commitment to behaviours and beliefs that build a strong marriage grounded in the realities of

daily life.

This work of liberation and commitment addresses topics such as weddings, personality differences, sex, communication, covenant, work and free time. While these topics look like typical fare for marriage manuals, the Kaufmans give them a refreshing twist that pushes readers past a self-centred view of marriage to understand that marriage is part of God's plan of peace and justice for all creation.

The Kaufmans provide enough practical ideas for readers to get an idea of the kind of marriage they are writing about and to find their own way to make it a reality. Following their wisdom, a reader might find

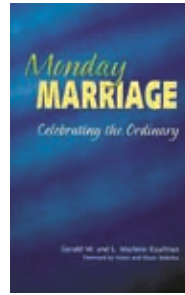
the beginnings of intimacy in weeding the garden or helping neighbours together. Hanging a marriage certificate on a wall might serve as a reminder that covenants are the context for dealing with imperfections and differences. In little ways, these things make for true mystery in marriage, "more meaning than we can comprehend."

Here is an easily readable and stimulating book that builds a strong and healthy view of marriage. I just

ordered three copies for couples doing pre-marital work.

—Ed Janzen

The reviewer is chaplain at Conrad Grebel University College.



Arts note

The Gate is Open released

On June 4 Larry Krause released his new country gospel CD to a standing room only crowd in Prince Albert, Sask. Entitled *The Gate is Open*, the new CD includes not only traditional upbeat country gospel favourites, but original country gospel songs written by Krause himself. This is the second CD released by the singer/songwriter from Paddockwood, Sask., and the first gospel offering for Krause, who grew up going to the Eigenheim Mennonite Church in Rosthern, Sask. The traditional country style that Krause brings to his stage performances is well represented on the CD, with strong hints of bluegrass coming through in several selections. For more information, or to order *The Gate is Open*, visit larrykrause.ca or call 306-989-4696.

—Larry Krause release



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Last fall, Eric Schiller spent six weeks in Central Africa as a member of a Christian Peacemaker Teams (CPT) exploratory mission in the region. Most of his time was spent in eastern Congo. Ed.

Jeanne is a big, strong woman. She spends all of her time dealing with sexually abused women in North Kivu province. In Goma, she coordinates the work of all the Protestant churches in the province—and they have plenty of work to do.

During the previous two years, her group has documented 9,000 cases of rape. If one considers the whole of eastern Congo over the past 10 years, the number of raped women has soared into the hundreds of thousands, according to the UN Fund for Women.

The term “rape as a weapon of war” did not mean much to me until I began hearing stories of rape from Congolese women. Typically, soldiers from one of the many armed groups breaks into a house. In front of the husband and children it is announced that that the mother will be raped—often many times. If the husband protests, he is shot. After the rape, almost invariably the husband rejects his wife, since she has become a “contaminated” woman. She is often rejected by her own family as well. This “double crime” effectively shatters the family unit so that they are vulnerable to further abuse and exploitation.

As a result of these mass rapes, abandoned raped women—often with their babies—are everywhere. Churches, women’s organizations and other local non-governmental organizations are all involved in taking care of them.

Although most of the rapes are committed by armed groups, this phenomenon seems to be spreading to other strata of society.

Jeanne tells a story of interfamilial rape. A family had two sons, aged 17 and 20. They also had two younger sisters, three and six. The two older brothers raped their two younger sisters. The father was outraged. He tried to catch his two sons, but they both escaped. One is now in police

We want the world to know:

Rape is a Weapon of war in Congo

custody, while the other has not been found. Here is a family in total ruin. The father is enraged. The sons have fled. And the mother is in the hospital with her two little abused daughters.

As she tells this story, Jeanne’s eyes well up as she says, “Something has become unhinged here!”

When I began to hear these stories from Congolese women, at first I thought these must be isolated incidents. They were too horrible to be that widespread. As the stories continued from every Congolese woman I met, I slowly realized the enormity of the problem. Then I began to ask, “Why are you telling me these stories?” They invariably said, “Because we want the world to know. We want this to be stopped!”

I thought they would be ashamed to tell these stories, but in Congo the women have moved beyond shame over these outrages. The message we received loud and clear is to tell the story of the Congo to the outside world. The people feel bereft and abandoned.

In the light of this, the first thing to do is to tell the story of the Congo. In addition, the widespread pillage of the resources of the Congo—which,

in part, is responsible for fuelling the violence—could not take place without outside involvement. We in the developed world, through our commercial systems, have a part in what is happening in the Congo. Our people and governments need to know what is happening there.

Perhaps a delegation of North American and European women should hear the stories of these Congolese women firsthand. Then a spark may be lit that could burst forth into action by the women of the developed world on behalf of their needy sisters in the Congo.

—Eric Schiller, Ottawa

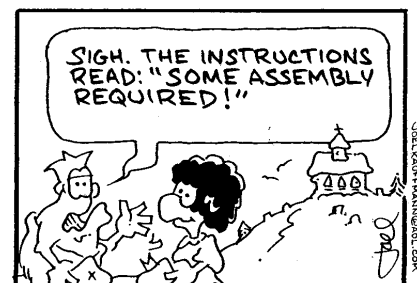
Letters

Let fundraisers continue ‘for God’s sake’

I found Phil Wagler’s article “For God’s Sake” (March 20, page 14) disturbing. I have lived in Burkina Faso, West Africa, for six years, and I am faced daily with the problem of how to use my resources wisely in helping the people in my village. The easiest route is to give them whatever money they ask for to solve their problems.

Unfortunately, giving gifts with no reciprocation creates a society of beggars. When people receive gifts and are not expected to do anything in return, they learn dependency and start thinking it is their right to receive and the obligation of the rich to give them what they demand. They lose their dignity.

Pontius’ Puddle



I live in a courtyard with an African family and I have purposely made myself dependent on them, so there is a give and take in both directions. This maintains a relationship of equality and dignity because both sides feel valued for what they can contribute. It is getting something for nothing that creates a selfish, do-nothing society.

Therefore, I think fundraisers are good. They do not model selfishness or teach that you have to work to earn favour in the kingdom. Instead, they encourage youths to develop their skills, be creative and gain a sense of pride that they can do something that counts. Everyone can contribute with what they have, whether it be time, resources or ideas, instead of only the select few who have the money.

Money spent on programs for kids or conference trips is well spent. Any ex-

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.

perience that puts a person in contact with different backgrounds, ideas and new insights is worthwhile.

Giving generously is a fruit of the Spirit. Our money belongs to God and he has given us the responsibility to use it wisely. If we give out of our abundance just to salve our conscience, we do not honour God. Give generously in such a way that people retain their dignity; that enables them

to be more than they are now.

Gifts with no strings attached can cause more harm than good. That is why it is important to give through established missions—like Mennonite Church Canada Witness—because they already have programs in place that help development in such a way that people can keep their dignity.

And let fundraisers continue.

—Lillian Haas, Burkina Faso

MIKE STRATHDEE



God, money and me

Any time now, treasurers and members of finance committees at churches with Dec. 31 year-ends will begin doing the mental math. "Let's see: we're this far behind budget—worse than last year—and there are only this many Sundays left in the year. Time to ask the pastor to preach a stewardship sermon (and hope he/she can guilt people into coughing up the shortfall). If that doesn't work, there are always the weekly begging sessions during sharing time."

It doesn't have to be this way. A few years back, a woman leaving my wife's 25th anniversary high school reunion surprised me with her grasp of her church's finances. In a brief curbside conversation, she told us how far ahead of the year's budget her congregation was, the sorts of stewardship education programs they do, and the amount *per household* per week that her church needs to stay on track. People in her congregation take seriously the notion of covenant commitment to membership, and share a vision of what God is calling them to do in the community.

With all the gifts that Mennonite churches have to offer to our hurting world, it saddens me that in many of our gatherings, we don't have a broadly shared commitment to ensuring that our institutions are fiscally strong. Nor is this ideal taught as an expectation of membership.

Financial stability is an important precondition for being able to act on opportunities the Spirit will bring our way. When we as individuals make our congregations guess at whether they're going to be able to make

Pledges

Financial stability is an important precondition for being able to act on opportunities the Spirit will bring our way.

ends meet, I fear we are making a mockery of any claim to being Christian community. The same could be said when congregations don't try to give their regional denomination some idea of their planned support, or don't include their denomination in their budget.

A Statistics Canada survey found that the 18 percent of donors who decide in advance how much money they will give account for 33 percent of the total dollar value of donations. It isn't the case that those 18 percent of donors are the people with the greatest capacity and inclination to make donations. For someone who intends to give about \$2,000 a year to a church, for instance, it's a lot easier to find \$40 a week than to scrape together many times that amount in the latter half of December. And the 25 percent of donors who decide ahead of time which charities they intend to support give 39 percent of the total dollar value of donations.

Clearly, it's in the best interest of churches to encourage attendees to plan their giving. In his book *The 7 Myths of Church Fundraising*, Ben Harder tackles the idea that "we really can't expect too much from our members." Far from driving people away, expectations attract, Harder writes. "People...need a level of expectation or standard, particularly in the area of finances." How we approach this issue can sow the seeds of future growth or decline, he suggests. "We get back the expectations we seed."

Mike Strathdee is a Mennonite Foundation of Canada Stewardship Consultant. For stewardship education, estate and charitable gift planning contact your nearest Mennonite Foundation of Canada office. Visit www.mennofoundation.ca for details.

'God's green earth' adds to environmental dialogue

Last evening I read a most thoughtful, sobering and inspiring article in the August 2006 issue of the (U.S.) *National Geographic* magazine by Bill Mckibben, an environmental essayist, activist and author of the bestseller, *The End of Nature*. In his article, "A deeper shade of green," at times he can seem like a biblical prophet, lamenting how our human failings are destroying the planet. Yet listen more carefully and you will hear a redeeming message that transforms the idea of what "green" can mean. He claims that earthlings have, at most, a 10-year window during which to take decisive action regarding the planet's environment.

In recent weeks we travelled in Germany, parts of which were experiencing the hottest season since temperatures have been recorded. During

those travels I was making my way through a book entitled *Teilhard in the 21st Century: The Emerging Spirit of Earth*, a collection of papers by a variety of scholars and activists who have been variously inspired by the life, work and writings of Teilhard de Chardin, the late French Jesuit priest and paleontologist. Most profoundly, the papers offer both challenge and inspiration with regard to the role of people—especially people of faith—in shaping the earth's environment both spiritually and physically.

In this context it was most encouraging to read the June 26, 2006 edition of *Canadian Mennonite* devoted to the theme of "Caring for God's green Earth," pages 4 to 7.

Together, these readings and experiences would seem to be part of a rapidly growing awareness of remarkable changes on planet Earth.

—**Harold Miller, Nairobi, Kenya**

Can men in the church show each other love?

I believe that in today's society, as in ages past, societal pressures prevent men from living out the gospel of love as commanded by Jesus. We are trained to compete intellectually, as well as physically and emotionally, from the earliest stages of our lives. In competing, we rarely share with the other competitor. We want to get ahead of him and place as much space as possible between us.

At present, we translate these modes of behaviour into our church life. We compete in church as well as in our work world. We are too busy making money and thus find little time or enthusiasm to visit, much less help, one another. Eventually, we compete with one another to get our children into good law or medical schools, to make sure our children will also compete effectively for top wages.

MELISSA MILLER



Family ties

We gathered on a warm summer evening for the first meal of the Miller family reunion, this year hosted by my brother Phil. Currently single, he was ably assisted in the task by his daughters Danielle and Dee. Watching Danielle serve the dinner, advise her dad, and joke with her cousins reminds me of the challenging changes in family life. And when I look at her, I see miracles and blessings.

Danielle joined the family when her mother and Phil began living together. Dani was three at the time, with a shock of vibrant red hair, and a sassy, quick-tongued spirit. She fit right in. The union between her mother, Liz, and Phil lasted over ten years, and included two more children, a son who died a few hours after his premature birth, and a daughter, Dee.

Phil and Liz married, and, at a later point, divorced with pain and hard edges. The turbulence of their relationship sent waves of worry through the extended family. Of special concern were the children, innocent recipients of the consequences spun from the adults' choices. My parents endeavored to be the best grandparents they could be, offering love and presence to the children whenever possible.

Phil was the only dad Dani knew, and she honored that relationship, bearing the fractured family ties with dignity as she grew from adolescence to adulthood. Her mother began living with another man, and had several more children, adding to Dani's big sister role. Phil began to live with a new partner, Barb, and Dani allowed friendly warmth to grow between herself and Barb. When Barb died, Dani helped

her dad get through the funeral.

She graduated from high school, and secured employment. She set up house with her boyfriend Shawn in a place given to them by Shawn's parents (who thought Dani was the best thing that ever happened to him).

A few years ago she started to attend church with my mother, seeking nourishment for her spiritual yearnings. My mother, newly widowed, enjoyed Dani's companionship, and encouraged Dani's faith exploration.

I was fortunate to be present at Dani's baptism, witnessed not only by her church community but by all the people who count her as a family member: my brother and extended family, her mother and step-siblings, her boyfriend and his family. All of them peaceably gathered to affirm and celebrate Danielle's Christian commitment. It was a miracle and did much to soothe the wounds of the past.

Last spring Dani married Shawn on a beach in Florida, an event for which she had long hoped and planned. At the reunion she passed around her wedding pictures, broadly smiling. It was easy to share in her joy.

From the threads of disjointed family life, Danielle has fashioned a network in which she both receives and gives. With God's grace, she has secured firm sustaining bonds.

As we encounter shifts in family relations, may we be open to the blessings and miracles God provides.

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

May God grant you a blessing

With God's grace, she has secured firm sustaining bonds.

In this race, mutual support would be counter-productive.

The apostle Paul wrote to the Romans: *“Be ye transformed by the renewing of your minds.”* Until fathers start practising love one to another, we will continue to see our children lose interest in our churches. They see us as mere Sunday hypocrites—and rightly so.

I don't believe that mothers can be effective in filling this role-modelling for their children alone. If the children don't see the father lead the family in the direction of the fulfilling of Christ's command to love one another, then the talk of their parents lacks integrity and leads to an abandonment of faith.

—**Walter Quiring, Surrey, B.C.**

CIM discipline was fair and scriptural

The idea that Calgary Inter-Mennonite (CIM) Church was unfairly disciplined is ludicrous. [See *“Disappointment over discipline, CIM articles,”* July 10, page 13; *“CIM church membership ended,”* May 15, page 16. Ed.] They had no intention of following the teachings of Scripture in their church, and made it perfectly clear that they were not going to change.

The *Confession of Faith in a Mennonite Perspective* was completely ignored by CIM, knowing full well that the revised constitution of Mennonite Church Alberta had taken a clear stand that we accept the teachings of Scripture as the basis for our faith.

It also made the case for discipline in the case of nonconformity. That was written into the constitution that was almost unanimously accepted by the churches. Was it never the intention of some churches to follow the confession or the constitution when the revised constitution was the only reason many churches decided to remain in MC Alberta?

The Scriptures are our final authority on discipline. *“My son/daughter do not make light of the Lord's discipline and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes everyone he accepts as a son/daughter,”* says Hebrews 12:5b. During the discussions at the 2005 MC Alberta assembly,

we said we relied on the God of the Scriptures for guidance.

Some people, notably from Edmonton said, “Well, that's not the God I serve.” I believe that's a point well taken. We are serving different gods. One allows the Scriptures to speak and the other is a dumb mute, amoral genderless idol like the one Paul talks about in II Corinthians 11:3-4. Satan is delighted when we choose to take the wrong path.

My prayer is that, as Mennonites, we re-examine our faith and diligently seek to follow the Lord and come in repentance to Jesus Christ for salvation, and also to warn others to do the same. God is not willing that anyone should perish, but that all of us come to Jesus to be saved from the “hot place.” There may be a lot of self-justified Mennonites who will end up there, rather than where God hopes we will choose to go.

Choose you this day whom you will serve. As for me and my house, we will serve the Lord of the Scriptures.

—**Peter Braul, Brooks, Alta.**

The good side of Ronald McDonald

As I started reading Will Braun's article, “The spiritual health of Ronald McDonald,” in the June 12 issue of *Canadian Mennonite*, I thought the title was appropriate for the way I experienced McDonald's. But the complaints Braun expressed surprised me and reminded me of my complaints against the Billy Graham crusades. Sometimes I think the evangelist's message and the present church teachings are not that great, like some of McDonald's foods that result in unhealthy bodies and spirits.

To be fair, though, let's take a look at another side of McDonald's.

McDonald's employs young people from all cultures, giving them the opportunity to help earn their way through college or university, and at the same time benefit from their experience meeting and serving customers. They are taught the importance of honesty, prompt service and courtesy to everyone. And McDonald's supports many children's sports activities, where they learn teamwork and

develop wholesome friends.

McDonald's also provides an excellent, clean, well-kept meeting place—heated in the winter and air-conditioned in the summer—where retired elderly couples and those lonely people who lost their spouses, and many others wanting to feel acceptance, can stay and visit as long as they want. I am 83 and have many friends at McDonald's and other fast food joints, and all are precious to me.

—**Arnold Meyers, Waterloo, Ont.**

Mennonite 'dry stone wall' information sought

In the beginning I knew nothing about Mennonites. Looking back 30 years after becoming one, I am pleased with what I have learned, experienced, and been part of.

Not that some parts I couldn't have done without. The many acronyms can completely befuddle a newcomer. And the insufferable, though somewhat diminishing Mennonite name game—Aren't we 37th cousins 24 times removed through my Aunt Loida and your Uncle Menno?”

I love the peace and the service theology, the concern for the disadvantaged, the music, the social importance of food, and the openness to divergent peoples and cultures.

Until very recently I thought I had learned just about all there is to learn about Mennonites. Then, in the July 8 *Globe and Mail* I discovered in the writing of columnist Margaret Wente, that there are dry stone walls built “in traditional Mennonite style.”

I've never seen one of these Mennonite dry stone walls. But I'm sure glad I found out about them while I'm still able to get about and maybe find one to look at.

I don't expect to find any in Toronto, even though Mennonites have been here for over a century. Perhaps someone not too far away could let me know that they have one on their property, or in their neighbourhood. I'd like to have a photograph of myself standing by it. I might even submit the picture to the *Canadian Mennonite* for publication.

—**Bill Bryson, Toronto**

Kinshasa, Democratic Republic of Congo

Congolese women define 'missional' as belief in action

There is a main street in the capital city of Kinshasa called "le boulevard 30 juin" (June 30), named for the day the country became independent. Now, perhaps, a new street should be named "le boulevard 30 juillet," the day Congo had its first election in 40 years. At least this is part of the hope a group of Mennonite women theologians have for their country and communities.

Admittedly, it is too soon to make such a suggestion. The votes are still being counted and there is a strong possibility that there will be a run-off between the top presidential candidates if none win a majority. *[Aug. 20 results showed that no presidential candidate won a majority and a second run-off election is expected on Oct. 29. Ed.]* All the same, this day marks a new chapter in Congo's history.

While it represents much needed hope and an opportunity for change,

the election will not make a difference overnight. This is what I heard from these Mennonite women theologians. Change will happen through motivated individuals like this women's group, though.

They call themselves "theologians" because they have a commonality of faith, vision and mission. The group consists of two ordained pastors, others who work as assistant pastors with their husbands or lead their own churches, and active members of congregations.

Mama Kadi is the president of the group and she lists many projects that the women are involved in: craft-making and material dying to earn money, HIV/AIDS education, and classes for women on such issues as marriage, sex and child-rearing.

These theologians care for other women in a manner that is within their meagre means. Mama Kadi

spoke of pastors who receive a salary—a rare occurrence—and give this money to their churches.

Their activities have inspired a larger African group and a South American group of women theologians to form. They have representatives in both Mennonite conferences in Congo, and they are a significant missional group within the Mennonite body. They have much to teach North American Mennonites about their proactive approach to being missional.

Kathy Lawrence, a member of the Congo election observer team from Waterloo North Mennonite Church, asked one of the women theologians how she makes everything in her life happen. She responded by saying that she gets up, makes breakfast, gets everyone ready for the day, goes out to find food or other necessities during the day, and in the evening—if there is food in the house—she prepares it; if there isn't, they go to sleep. And in the morning, they get up and do it all over again. Her children and husband help her, but she looks tired all the same.

Each woman looked tired, actually. But this feeling leaves their faces when they sing in harmony, beat drums, shake homemade shakers, dance and clap. We Canadians look immobile next to them. It is in their singing that their true happiness and faith in a God who will work through them to help their people emerges. My eyes have been opened to a group of women who stand together and actively pursue Christ's vision for humanity.

These theologians actively live out their faith among their people, through their relationships with God, and it is this faith between people that is so significant. These women ask for prayers and they pray for churches and women around the world daily. Despite everything, they believe and act accordingly.

—Aleda Klassen

The author is part of a group of seven individuals from Waterloo North Mennonite Church, Ont., who travelled to Congo in July at the invitation of the Mennonite Churches of Congo, to observe their country's recent elections.



Photo courtesy of Aleda Klassen

Congolese pastor Mukambu Yanamwisi, back row centre, is surrounded by community villagers and members of two Canadian delegations of election observers from Waterloo, Ont., and Winnipeg, including from left, back row: Dave Klassen, Barbara Cook, Tim Sauer, David Ott, Aleda Klassen, Nel Doerksen, and Kathy Lawrence; and Kara Klassen (front row kneeling).

Winnipeg

Mennonite athlete discovers hope in the midst of suffering

What struck Olympian athlete, Cindy Klassen, most when she visited several MCC-sponsored HIV/AIDS projects in Nigeria and Ethiopia this summer, wasn't the painful poverty or the suffering, which admittedly was "hard to see," but rather, the joy-filled hospitality, deep faith and "incredible hope" of a people who meet their challenges head on.

In a telephone interview with *Canadian Mennonite* following the trip, Klassen shared personal impressions of what she had seen, the stories spilling out in a voice tinged with awe.

"They are beautiful people inside and out," she began. "Always saying, 'You are welcome, you are welcome.' [Meaning they are happy to have you in their home] with me wanting to respond, 'Thank you! thank you!'"

The volunteer care-givers are so impressive, she continued. "One lady [in Addis Ababa, Ethiopia] started a store to help people and adopted a child. Also, she was planning to marry a blind man who had AIDS so she could look after him and help him survive. She had so much faith in God and said she was not afraid to die since she'd go to heaven." "She told us that wealthy people are often unhappy, but that she finds peace and happiness in God."

"I didn't know much about HIV/AIDS when I went there," acknowledged Klassen. "It was really encouraging for me to see that when people go on medication, they function and live quite normally. For example, one woman was learning how to sew and to make a living with that."

"There was just so much hope. I hadn't anticipated that," continued Klassen softly. "But now I can see how God is working in the midst of suffering."

"One man, Ezekiel, who was treated for AIDS at the Faith Alive Clinic, now works there part-time, going out to give medicine to the people. Ezekiel couldn't move. Apparently, he was skin and bone before he got the medication. Now he looks so healthy. Like a

Cindy Klassen spends time with Kande Mancha and her grandson James in Nigeria. Mancha is raising five children left behind by her two sons, who both died from AIDS. James receives support from MCC's Global Family program through local partner Almanah Rescue Mission in Jos.



Photo by Mark Beach

football player!" she exclaimed.

"It's amazing what can happen. If you eat properly and get the medication, it can make so much of a difference. And people are excited about learning new trades and skills when they're offered support.... I could see the hand of God here," she concluded.

Asked what she had been able to do personally, on this her first trip to Africa, she responded, "It was more a learning opportunity for me. A couple of times I spoke to classes of elementary school children. Many of them drop out of school because of poverty. I told them it was important to stay in school. Also, I brought along some cards of me skating. They knew about the Olympics..."

Her trip also helped put everything in perspective, according to Klassen. "I know how fortunate I am to live in Canada and participate in a sport that takes me all over the world when there are so many less fortunate people in the world just trying to survive. It helps me to remember that I shouldn't take anything for granted, but work as hard as I can at a gift that God has given me."

Asked why she chose MCC as an organization to support in this way Klassen replied simply, "It's kind of where my heart is. I'm Mennonite. I know it's a really good organization. So I jumped at the opportunity."

Also, it helped that Don Peters, MCC Canada executive director, who was her principal and teacher at Mennonite Brethren Collegiate

Institute, invited her to consider this. "He knew me personally so it was a natural connection."

Asked how her new-found celebrity status is affecting her both spiritually and personally, she admitted that "it's strange, even weird, to get so much attention. I'm a shy, private person. So definitely it's a big change for me, and a challenge. But this is God's will for my life right now."

Klassen is definitely planning to compete in Vancouver. "I couldn't miss it!" she said. "It's so special to go to the Olympics and then to have them in your own country with everyone cheering you on! I feel that's where God is leading me. I enjoy it so much. It's so much fun!"

When asked to comment on the intense pressure on world-class athletes to excel, Klassen said firmly, that for her team, "the [drug] pressure is non-existent. It wouldn't cross our minds. All of us want to skate fair."

And it definitely helps to have people praying for you, she said. "Prayer is a big thing. McIvor MB [her home church in Winnipeg] has supported me 100%. That's huge for me! Having a community like that behind me. It makes me feel at peace when skating all over the world."

MCC has posted video clips of Klassen's trip on its AIDS web site, aidscaresnow.org, and will have a short video ready for distribution to churches this fall from MCC provincial offices.

—**Leona Dueck Penner**

Elmira, Ont.

Mennonites in Ethiopia expanding college facilities

North Americans on the Experience Ethiopia Tour received a first-hand glimpse of how quickly the church in Ethiopia is growing and how desperately it needs well-trained leaders. Darrell and Florence Jantzi led the 18-day tour in February, which included a visit to Miserete Kristos College. Carl and Vera Hansen, long-term missionaries in Africa, and Solomon Telahun, an elder and teacher at the college, hosted the tour and provided important input and interpretation. They shared their dream for a facility to provide an Anabaptist, biblically based and culturally relevant education so that the church in Ethiopia would have enough trained leaders.

On the first morning in Addis Ababa, the group travelled along a narrow, rocky street to the guarded

gate at the headquarters of the Miserete Kristos Church (MKC) adjacent to the mother church. Both the church and head office were confiscated during the Marxist era, 25 years ago. The MKC, which means “Christ Foundation Church” in the Amharic language, has 131,000 baptized believers scattered in all 17 regions of Ethiopia. It is the largest Anabaptist body in Mennonite World Conference.

Churches are growing rapidly with many new plantings. When a church reaches 2,000 members, they like to start a new one. Last year they added over 12,000 new believers. The visitors attended a joyful baptismal service in spite of the fact that the building had no roof or windows due to lack of funds. Meanwhile another congregation was preparing 142 believers for baptism.

The group visited both the overcrowded campus in Addis and the new building project at Debra Zeit. There was great excitement at extending the Lord’s work with new facilities. The North Americans were concerned about the safety of the construction workers who carried water in pails up the eucalyptus scaffolding, but they were assured that the scaffolding was strong and secure and that these men and women were pleased to have work, unlike the 70% of Ethiopians who are unemployed.

The College plans to move to its new building in November. There are plans to expand the facilities as funding is available. Members of the tour group marvelled at the story of how the MKC has survived and grown under conditions of persecution and poverty. They freely and unashamedly share their love for Christ.

—From trip reports by **Darrell Jantzi** and **Mary Bauman**

Saraba, Burkina Faso

Radio promotes

From inside a thatch-and-mud house in a remote village, Nango Ouattara spoke legends into a microphone. Weeks later, her stories captivated hundreds of listeners on the Samogho Program, a weekly radio broadcast that combines traditional lore and music with biblical stories.

The 30-minute program, a fruit of Donna and Loren Entz’s three-decade ministry in Burkina Faso, celebrated its first year on the air in July.

At home among the Samogho people in this agrarian and predominantly Muslim region in southwestern Burkina Faso, the Entzes (Fiske Mennonite Church, Sask., and Zion Mennonite Church, Kan.) serve with Africa Inter-Mennonite Mission, Mennonite Mission Network and Mennonite Church Canada Witness. They strive to avoid using the Christian message as a jackhammer that shatters culture and creates a highway for western ways to overwhelm ancient traditions.

“The custom of storytelling was gradually dying out and the need to preserve stories was becoming a more urgent task with each passing day,” Donna said. “We came to believe that one of our most important contributions was preserving the cultural identity of the Samogho people.”

For the isolated farm family of Minata Traoré, the Samogho Program is such an important event in their week that they wait to eat until after the broadcast, so they can listen more attentively.

Another Samogho woman, Jeniba Barro, who lives in the city of Orodara, said, “I wish the program would be longer. It’s always over before I am finished listening.”

Their passion for sharing the gospel in culturally appropriate ways had the Entzes bouncing along rutted roads on their motorcycle one March evening on their second trip to record Ouattara’s stories. The preceding week, their visit had become a time for mourning with villagers who had lost 35 children to malnutrition and malaria since their last visit a year ago.

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gospel, preserves culture

The second visit began with several hours of exchanging greetings and sharing *banba* (a cake baked in an iron pan over the fire). Then, as the Entzes set up recording equipment in the small thatched-roof house, neighbours squeezed in expectantly, waiting for Ouattara to begin recounting traditional fables and stories. Many of them would be hearing legends that define their heritage for the first time.

In the days that followed, the Entzes first put Ouattara's stories on computer audio files, then burned them to compact discs before their transfer to audio cassettes. During this process, the Entz home filled with passersby drawn in and mesmerized by their own oral traditions.

The confidence developed through long years of living among the Samogho people give the Entzes access to the original material that is handed over to radio program producer Ali Traoré and the Samogho Christians.

Traoré prayerfully chooses recorded stories that complement the week's Old Testament story, and Christian singers add music to further develop the message. Before the Samogho Program is ready to air, Traoré develops a conclusion that brings together



Photo by Steve Wiebe-Johnson

The ministry of Donna Entz, left, includes listening to disappearing oral traditions and sharing the gospel story. She works primarily with other women, while her husband Loren works with village men.

the message told through traditional and biblical stories and music.

"We want God to speak in the hearts of people," Traoré said. He hopes God will use the radio program as a tool for transformation in the lives of others

in his ethnic group even as he was changed dramatically from troublemaker to peacemaker through contact with God's Word.

—MC Canada release
by **Lynda Hollinger-Janzen**

Orodara, Burkina Faso

Love of words leads to love of the Word

Before Ali Traoré became a Christian, he stirred up the dust wherever he went in this country south of the Sahara Desert.

Traoré and his friends "would fight as if it were the only thing that mattered," he says. "We would cause such trouble at weekly dances that the musicians would have to disperse."

Yet, Traoré sought God fervently in the Muslim faith. He fasted and prayed with such intensity even his wife criticized his zeal. Traoré added African traditional religion to Islam, wanting to make sure he was protected from every kind of evil. He wore amulets around his waist and arms and carried others in his pockets.

One day, as he was working as a tailor, friends sent by foreign linguists working on a Samogho Bible translation called for his help because of his skill with words.

"I got up and left my sewing machine," Traoré says. "I would be putting my own language into writing. Just that alone gave me much pleasure."

As he worked with the biblical texts, Traoré learned that trusting in any power object other than God—whether a bronze idol or the tail of an animal—was something God hated.

"We need to simply place ourselves in God's hands," Traoré says. "I also understood from God's word that I have done evil and God calls me to come to him and be made clean. I understood more and more about God until I washed my face [was baptized] into God's road. Today, I have been transformed into a calm and peaceful person."

In addition to continuing to help



Ali Traoré was a fighter with a love of words. Now he hosts a Christian radio show in Burkina Faso that points others to Christ's peace.

with Bible translation, Traoré hosts the Samogho Program, a weekly radio broadcast that combines the oral tradition of his people with biblical stories and music.

—MC Canada release
by **Lynda Hollinger-Janzen**

Cross Lake, Man.

Young people provide community service to Cree village

This summer, 100 youths from six Mennonite youth groups tasted what it is like to take part in a Mennonite Disaster Service (MDS) work project in the northern Manitoba community of Cross Lake.

Two groups from southwestern Ontario, one group from Saskatchewan and three from Manitoba did landscaping, painting, carpentry and even mapped out a graveyard to give the community a permanent record of its cemeteries. Although there is no disaster in Cross Lake, the work projects approximated the types of activities and camaraderie characteristic of a typical MDS work project.

"It's an awesome way to interact with God and to help other people," said Stephanie Brignolio of Elmira (Ont.) Mennonite Church.

"I like to serve others. And the best thing is that we can all work together," Rebecca Penner of Zion Mennonite Church in Winkler, Man, reflected. "I always like working together with other people. And that was a lot of fun."

Some of the main community enhancement tasks included cleaning up three cemeteries, refurbishing a campground and beach front area, scraping and painting the community recreation centre and post office building, and adding some finishing details—including front and back porches—to the newly built Mennonite church in the community.

"It was good to have such an energetic group come up and help us," said Darlene Beck of the town office. "I wish they could come back every year. It's a community service and they have done an excellent job."

Evening activities included singing and worshipping, fishing along the shores of the lake the town site is built around, and soccer. Many local youths joined in the soccer matches, and made some friendships with the visiting groups.

"It was awesome how the local youth would come up to us and how they would like to chill out with us," said



Photo by Bruce Hildebrand

Marcus Hiebert from Zion Mennonite Church in Winkler, Man., and Madeline Neff and Jen Weber from Elmira (Ont.) Mennonite Church worked together to map the cemetery in Cross Lake, Man., as part of a Mennonite Disaster Service youth work project in July. The community had no permanent record of the burial site.

Brignolio. "We're from two different worlds and it's cool that they both come together and be one."

The boldly labelled MDS "Disaster Response Unit" trailer attracted the attention of some people, who stopped by to inquire as to the whereabouts of the disaster. Several of the youths promptly got to work to fashion a sign reading "Community Services" to cover up the word "Disaster."

Each youth and sponsor paid \$50 plus their own travel costs, while MDS and the local community worked out all the behind-the-scenes arrangements to make the work camp come together.

The Cross Lake population is made up of 5,300 treaty Cree aboriginals and 200 non-treaty individuals. Mennonites have been present in the northern community of Cross Lake since the 1950s, when the Conference of Mennonites in Canada built the Living Word Church.

—MDS release by **Bruce Hildebrand**

Botswana

Leaky roof fixed, family strengthened

Sensing ongoing health problems, Susan Allison-Jones paid a visit. There were three children under six months living in the *rondaval* (house). The rainy season had caused serious health concerns for not only the children but for the whole four-generation family, made worse by the family home's severely leaky roof.

Allison-Jones and her husband, Glyn Jones, workers with Mennonite Church Canada Witness and Mennonite Mission Network through Africa Inter-Mennonite Mission, gave money for new thatch for the roof, only to find out later that the funds were spent by a family relative and the roof had not been fixed.

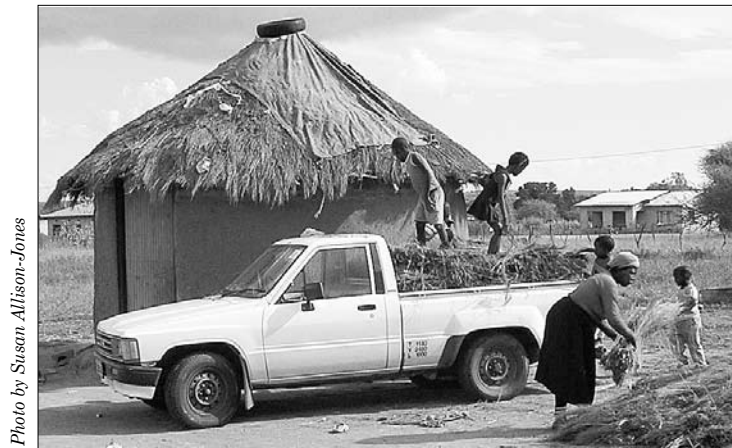


Photo by Susan Allison-Jones

Family members unload thatch to replace the roof on their home.

Lebanon

MCC returns to south Lebanon

Despite massive damage to roads, buildings and bridges, thousands of Lebanese displaced by the war are returning to their homes and communities in southern Lebanon. About one million people were displaced in Lebanon, many were living in temporary shelters, while others found refuge in neighbouring countries.

In partnership with Lebanese organizations, Mennonite Central Committee (MCC) is assessing the needs of the people returning to homes that have been damaged or destroyed, said Willie Reimer, director of MCC's Food, Disaster and Material Resources department.

MCC has also increased its financial assistance to help people who have been displaced by the war by \$112,700, to \$187,000, said Rick Janzen, a director of Mennonite Central Committee's (MCC) programs in the Middle East and Europe.

The initial assessment is carried out by MCC's local staff member, Bassam

Chamoun, whose home was damaged in early August when the town of Ansar in southern Lebanon was the target of an Israeli air attack. (*Listen to Chamoun describing his trip back to his home village at www.dnnradio.com/mcc. Ed.*)

Shortly after the conflict started, Chamoun, his wife Zeinab and their three children, Zelpha, Zeina and Hamoudi, moved to the living accommodations adjoining the MCC office in West Beirut. As soon as possible, MCC staff from North America plan to join Chamoun and local partners to assess the needs of the returning people and develop a strategy to meet these needs, said Reimer.

In addition to basic survival needs, people directly affected by the conflict are dealing with fear, sorrow and despair created by the deaths and injuries of thousands of civilians, said Reimer.

"All of us are very concerned about the civilian casualties," he noted. "That has been one of the sad markers of this conflict—innocent people losing their lives and bearing so much hardship. We hope and pray the ceasefire will hold and that we can do this work as soon as possible."

Bombs not only destroy homes and in-

frastructures, they also destroy the hopes and dreams of people, said Chamoun in a recent interview.

A report from Middle East Council of Churches, a member of the global alliance Action by Churches Together and a long-standing MCC partner, states that the death toll in Lebanon resulting from the 34-day conflict has risen to 1,250 people. About 300 people are still missing and about 4,500 are wounded.

The massive damage to bridges and roads has left entire communities in south Lebanon inaccessible.

The BBC reports that the conflict claimed the lives of 114 Israeli soldiers and 43 civilians. Human Rights Watch reports 500,000 Israelis were displaced.

Deaths, injuries and destruction are also continuing in Gaza. The Ecumenical Liberation Theology Center in Jerusalem reports that 141 people, including 30 children, were killed in Gaza over the last three weeks of July. Seventy-six homes were demolished.

MCC projects in Lebanon and Gaza focus on peace-building, conflict resolution and community development.
—MCC release by **Gladys Terichow**

When the finances were misused, Allison-Jones pondered what contribution she was making. God reminded her of a philosophy of ministry—one kid at a time. She renamed it, "one family at a time," because in Botswana by helping one person an entire family is helped.

Despite the fault of one family member, Allison-Jones arranged for money to be used from the "Compassion Fund" provided by women of Africa Inter-Mennonite Mission, because without repairs to the roof, unsanitary conditions could have proven fatal for the children in the home. Every time it rained, the family had to stand to limit contact with the wet floor, she noted.

When the thatch was purchased in April, Allison-Jones personally delivered it to the home with her truck. The grandmother replaced the old thatch and, during a follow-up visit, demonstrated her gratitude by proudly showing Allison-Jones the new roof.

The couple knows their relationships in Botswana are essential to their work there. Their ministry focuses on family structures and their

Selkirk church 'agrees' to help with school fees

"Agreement" is the name of an orphan from Botswana who quit school in Standard One (Grade 1 in Canada) because of circumstances in his home life. He tried to go back several years later, but found he was too old to enroll in the government school.

When Susan Allison-Jones met Agreement, he was eager to be at school but could not afford non-government school tuition. However, the Old Naledi Education Centre did not turn Agreement away, but financed his education despite their poor financial situation.

Agreement's head teacher, Boitumelo Phama, said, "We want to put them [drop-outs from the government school

system] in school so they can be educated as other children whose parents manage to pay fees."

To help pay Agreement's school fees, Allison-Jones connected Agreement with Rainham Mennonite Church in Selkirk, Ont., which decided to sponsor the child. The children have been sending their Sunday school offerings to help finance his tuition at Old Naledi Education Centre this year.

"Hopefully through this he will know that there are people in Canada who care so much that they are investing in him and it will make a difference in the choices he makes later on in life," said Allison-Jones. According to her, children who are educated are less likely to take part in risky behaviours that lead to HIV because they build up confidence to help them resist peer pressure.

—MC Canada release by **Rebekah Paulson**

stability, both physical and relational. The struggle, says Allison-Jones, is to discern when to help and when their help will burden the family structure. In this instance, they were able to

improve a physically unhealthy living situation while improving the stability of the family structure.

—MC Canada release by **Rebekah Paulson**

Herschel, Sask.

Former minister now works to 'save' history

Some people would argue that small rural communities are going the way of the dinosaurs, but it might just be that those dinosaurs could bring some life back into these communities.

David Neufeld, who came to Herschel 20 years ago to pastor the Ebenfeld Mennonite Church, has given his retirement years over to reviving both ancient and modern history in this tiny community and putting it back on the map.

Neufeld has been mayor of Herschel for 15 years and before that was instrumental in the formation of the Herschel Development Corporation. He has been instrumental in transforming an abandoned school that overlooks the local valley—where petroglyphs and Blackfoot First Nation teepee rings abound—into the Ancient Echoes Museum. Formed during the Ice Age, this stretch of land was a tidal pool that was part of a salt sea. Fossils have been discovered in this area and paleontologists believe it to be a massive bone bed.

Centuries and centuries ago young Blackfoot boys would undertake “vision quests” in the area, lying down for four days without food or water while gazing up at the skies waiting to receive their vision.

A huge boulder worn smooth and shiny by buffaloes rubbing their backs against it stands out in the waving grasses.

Busloads of school groups and visitors now come for guided tours of the valley and an informative museum program. An informal count puts the population of the town at 32, but this past year Herschel registered more than 2,000 visitors.

Helen Rempel, 80, who grew up in Herschel and returned there this sum-



Photo by Evelyn Rempel Petkau

Former Ebenfeld Mennonite Church pastor (and now mayor of Herschel, Sask.) David Neufeld, right, is pictured in his and his wife’s retreat house with Manitoba guests Victor Wiens and Brian Petkau.

mer for a visit, remembers this field as a community pasture.

The former school also houses a tea-room and a small business that sews mosquito jackets.

“We are doing locally what is done all over the world by organizations like Mennonite Central Committee,” says Neufeld, explaining his commitment to helping these communities become sustainable.

As one grain elevator after another began to disappear from the Herschel skyline, Neufeld and his wife Sue decided to salvage the wood from one of the elevators. They spent five years building a retreat centre in the town entirely out of the grain-washed wood they painstakingly pulled apart from the razed elevator.

“This was our personal project,” says Neufeld.

The retreat centre accomplishes several of his goals.

“I have been very concerned with lifestyle issues all my life and I have been concerned that the rural community—including Mennonites—have not taken the rural community very seriously,” Neufeld explains. “We have

exploited it and then at retirement taken all the investment to the city.”

There was very little in the way of accommodation for guests in the area and also very few places for quiet retreat.

“Our hope was to provide a place for quiet retreat for individuals and families in partnership with Ancient Echoes,” he says.

Although he is retired from active pastoral ministry, Neufeld sees his involvement in this community as a form of ministry.

“When you are talking about creation and the treatment of aboriginal people, it is ministry,” Neufeld says.

The buffalo and Blackfoot are both gone, although aboriginal prayer offerings and ribbons still reappear occasionally indicating this special place is still visited by people on a spiritual quest. Once a thriving town, Herschel will soon be losing its last elevator. But the Mennonite church—the only remaining active church in the community—remains, becoming a place of worship for rural Saskatchewan parishioners of many denominations.

—**Evelyn Rempel Petkau**

Abbotsford, B.C.

Pig roast fundraiser benefits MWC travel fund

What do roast pork, watermelon and corn on the cob eaten in Abbotsford in 2006 have to do with Mennonite World Conference in Paraguay in 2009?

About 300 people turned out the afternoon and evening of Aug. 19 to help make the connection: eating, bidding, listening and participating in a fundraiser to benefit the travel fund for the upcoming Mennonite World Conference. At the end of the evening \$43,000 had been raised. Preliminary assessments suggest that about five or six persons will benefit for travel costs to the next MWC assembly.

The festivities were the brainchild of the Seniors' Fellowship of Emmanuel Mennonite Church, who hosted the event. Funds raised also went to help retire the church's debt due to a gymnasium built several years ago.

The idea for the summer fundraiser came as members of the seniors' group realized that they could pool their efforts and resources for more than monthly fellowship potlucks and outings.

"The question arose if we should be doing more than just entertaining ourselves and look beyond ourselves to engage in some service projects," says organizer Waldo Neufeld. "Thus the idea of sponsoring a fundraiser with a two prong focus, assisting our brothers and sisters of the Mennonite word, especially from the developing world, to participate in the next assembly in Paraguay in 2009. The other [focus] was to assist in paying down the debt for the church gym. The hopes of course were to raise some money, but also to build some awareness of our connectedness to the larger global Mennonite church."

The event had three aspects: food, silent auction and program. A roast pig was the main meal feature, with other summer specialties including watermelon and rollkuchen, corn

A pig roast, organized by the Seniors Fellowship at Emmanuel Mennonite, Abbotsford, B.C., raised money to send delegates to the next Mennonite World Conference Assembly.

on the cob and bison burgers. Attendees could bid on silent auction items ranging from craft and artwork items to goods and services. The highest price for a single item was a steak dinner for four, donated by Jake and Hilda Redekop, going for \$400.

A program in the church sanctuary rounded out the evening. Pakisa Tshimika of Fresno, Calif., formerly of Congo, was the featured speaker. As co-general-secretary for Mennonite World Conference, Tshimika inspired the audience to feel a part of the wider Mennonite world and their struggles.

Musical groups featuring local musicians from Kenya and Paraguay lent an international flavour to the program.

"We appreciated that the African group provided a retrospective on the common experience at MWC in Zimbabwe, and the Paraguayan group gave the audience a glimpse of the



culture and music of the next world conference in Paraguay in 2009," said Ed Janzen of the planning committee.

While many of those attending were members of the host congregation, Neufeld noted that they were grateful for participation and support from members of other Mennonite Church B.C. churches.

Dan Zehr, who helped coordinate the auction suggested that a similar fundraiser may be repeated in the future.

"This far exceeded our expectations," he said.

—Amy Dueckman



Lisa Metzger-Oke, daughter Annie, and Rachel Kehl, daughter of Roger and Heather Kehl, concentrate on cooking bannock over an open fire at Fraser Lake's Family Camp held on the long weekend in August. More than 20 families (over 100 people) from as far away as Toronto, Kitchener-Waterloo and Ottawa came to Bancroft, Ont. for the weekend. The family camp was a repeat of last year's 50th anniversary celebration and based on the response from campers, Fraser plans to make it a tradition.—Willowgrove release

Pike Lake, Sask.

Regier reunion draws international crowd

On the last weekend of July, the family reunion of Cornelius W. and Johanna Funk Regier took place at Pike Lake, Sask., The 145 persons present were but a fraction of the 574 family members who are scattered across Canada, Uruguay, the United States, Germany, Turkey, England, Taiwan, China and South Korea. The large number includes spouses, since Oma frequently said, "There are no in-laws in our family."

The occasion was the celebration of the 100th anniversary of the marriage of C.W. Regier and Johanna Funk of the Tiefengrund community near Laird, Sask. C.W. was 11 when his family came to Canada in 1893, and Johanna was 17 when her family arrived in 1903. They were married in May 1906.

Five generations were represented

at the celebration. The presence of Detlef Dueck from Germany, who came as a stranger and left as a loved cousin, was appreciated.

The program allowed for much informal visiting and viewing of family picture posters that filled one wall of the auditorium. There was a formal time of sharing memories of life together in the big farmhouse by nine of the 17 living siblings. The evening program consisted of a humorous skit about life in the family and various musical items.

A service of worship and remembrance was held on Sunday morning. Waldemar Regier preached the sermon entitled "From one generation into another," based on I Peter 2:1-10. A large impromptu choir added to the worship experience. A candlelight memorial service remembered C.W. and Johanna and 29 deceased members who died since 1984. An offering was taken to support the work of Mennonite Central Committee.

—**Wilma Regier** and **C.J. Dyck**



Melissa Heibert attaches the label to another can of turkey in the MCC mobile meat canner set up at the A. J. Heinz Company in Leamington, Ontario. Over four days in April, 500 volunteers from 50 churches of Essex and Kent counties prepared 16,890 cans of turkey. The meat canned last year in Leamington went to the Democratic Republic of Congo, Kazakhstan and Bosnia. —From report by Catherine Riediger

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Mennonite Church Canada

Prayer Requests:

As the new school year begins, pray for all students, teachers, parents and school administrators who are preparing for another academic year. Pray especially for God's wisdom and guidance for teachers as they seek to provide a positive, nurturing environment; and for God's strength and grace for the students who are learning what it means to live a full life in God in a context of change.

Pray also for the pastoral training seminar for Vietnam Mennonite Church pastors and leaders that will take place on September 10 to Oct 6 in Cambodia. This is a very significant event for the life of the Mennonite Church in Vietnam. Courses will include Anabaptist theology, Mennonite history, Preaching and Pastoral Ministry. Pray for the instructors and that the seeds of this study program would bear much fruit in the life of the Mennonite Church in Vietnam.

—**Hinke Loewen-Rudgers**

September Equipping: a harvest of resources

The September *Equipping*, now available in your church offices, offers a rich harvest of congregational resources, including:

- Thought-provoking letters from MC Canada leaders which focus on/grapple with a variety of issues such as "the thin presence" of young adults in the active life of the congregation, despite the "millions" the church has invested on young adult faith-formation through schools, etc. (Jack Suderman); the importance of "sowing seeds of leadership" (Sven Eriksson); and a reflection on "the impact of IMPaCT" in which, Janet

Plenert writes that six Latin American pastors "took Manitoba congregations' hearts and homes by storm" this summer, causing one Manitoba pastor to say he would never again listen to international news from Latin America again without "seeing the face of my brother and sister."

- A two-minute "Celebration Story" from Botswana where marathon "Paseka (Easter) celebrations" go on for 48 hours non-stop, as choirs sing, preachers preach, and people pray, until Easter morning when they enact the resurrection and conclude with a communal breakfast.

- An extensive new book-listing from the Resource Centre which highlights new youth ministry resources, including 96 pages of youth-related material in the new Gather Round curriculum, and book titles such as *Practicing Passion: Youth and the Quest for a Passionate Church* by Kendra Creasy Dawn and *Practicing Discernment with Youth: A Transformative Youth Ministry Approach* by David F. White.

- The 2006/2007 Faith & Life Adult resource catalogue which highlights the adult Sunday School material in the new Gather 'Round Sunday School curriculum.

All *Equipping* items also available at www.mennonite-church.ca/resources/equipping/current/.

Mennonite Church Eastern Canada

Anabaptist Evangelism seminar and party

Co-hosted by Living Water Fellowship Church and the MC Eastern Canada Mission Office, the Advantages of Anabaptist Evangelism seminar will be held at Living Water Fellowship in New

Hamburg, Ont. on September 15 and 16.

A Friday lunch event for pastors from noon until 2 p.m. features a luncheon dialogue with Jeff Wright on leadership and church growth issues. Wright is a Conference Minister in the Pacific Southwest Mennonite Conference as well as an adjunct professor with Hesston College and the Executive Director for Shalom Ministries in Pasadena, CA. Shalom Ministries is a religious, non-profit corporation owned by the Pacific Southwest Mennonite Conference (PSMC) in Southern California, providing prayer support, theological education, missional renewal in both church planting and voluntary service, and partnership building to the churches of the PSMC.

"Wright is a hard-headed, tender-hearted mission strategist and community organizer who is passionate about mobilizing and transforming the church for God's mission," said Brian Bauman, MC Eastern Canada Missions Minister. "Jeff is the best mission strategist within the North American Mennonite Church and I'm delighted he is fitting us into his schedule."

Saturday's schedule, open to all, includes a seminar with Wright, followed by a church-sponsored Neighbourhood Party. Registration begins at 8 a.m. The \$15 registration is payable at the event. The seminar will be from 8:30 a.m. until 1 p.m., including lunch. The party, a chance to see and do evangelism in action, begins at 1 p.m.

This is part of the MC Eastern Canada "Connecting the Dots: A Growing Congregation" mission series. Bauman describes the series as a chance to build on what he believes Mennonites already know about outreach. "My goal is to have MCEC churches see and taste ex-

amples of outreach in order to raise the level of comfort in the local congregation as they live their faith and talk about their faith beyond worship services and the Christian Education hour," Bauman told *Canadian Mennonite*. "Mission Council will strive to work along side of [Living Water] and expand the learning opportunity to include other MCEC churches."

To register for both or either event contact Craig Frere, 519-662-3300, or at craig@livingwaterfellowshipchurch.com.

Mennonite Church Saskatchewan

Biggest camp summer ever for Youth Farm

The Rosthern Youth Farm Bible Camp, one of three MC Saskatchewan camps, is wrapping up another successful summer of camping programs.

Camp Director Mark Wurtz, who has been working there for five years, is pleased with how well the program flowed over the past two months. Taking up nine weeks of programming with 61 staff, the camp is celebrating with 411 campers.

"It's our highest number ever," he said proudly.

New for the children this summer was a beach volleyball court and a dunk tank. Because of regular and successful fundraisers, the Youth Farm Bible Camp is able to pour about \$10,000 into the program each year. Donations from ladies aids groups in the province also made possible the purchase of a new dining room table this summer, noted Wurtz.

Counsellors-in-training are an integral part of the camp ministry. During this camping season, said Wurtz, he was especially impressed with the commitment and Christian values that the young teens brought to their role.

“They all came for the right reasons,” he related.

Two distinctives that the camp is known for is having a horseback riding program for the campers and about three weeks of Adult Special Needs programming.

Mennonite Church Alberta

Plan for October pastors retreat

An autumn pastors retreat has been scheduled for October 24-26 at Camp Valaqua. Conference Minister, Jim Shantz, said that the goal of this time will be “getting reacquainted, sharing and prayer.”

Hippolyto Tshimanga, Mennonite Church Canada’s mission partner facilitator

for Africa and Europe, will join the group as a special guest. The retreat provides an opportunity for Tshimanga to get to know something of the Mennonite Church Alberta scene and for pastors to hear of his work.

On Wednesday afternoon, a representative of the Mennonite Church Canada pension plan will speak to pastors, conference staff, and church secretaries who qualify for the plan. The representative will explain changes to the plan as well as be available to answer questions.

For more information, or to register for the retreat, call Jim Shantz at 780-485-2518.

Mennonite Church British Columbia

Point Grey Fellowship to celebrate 20 years

Point Grey Inter-Mennonite Fellowship of Vancouver will mark its 20-year anniversary on Sunday, Sept. 24. This is the anniversary of both the church and the Menno Simons Centre, a student residence.

In 1986, a small group of Christians started the Pacific Centre for Discipleship Association, initially for the purpose of operating the Menno Simons Centre.

A number of those people decided to start the Point Grey Fellowship (PGF) at the same time. They purchased a former convent to use as a student residence, where they envisioned a Christian community environment for university students. In 1993, the congregation decided to distinguish

itself as a Mennonite congregation but also to embrace its dual-affiliation status by changing its name to the Point Grey Inter-Mennonite Fellowship (PGIMF). It is affiliated both with the Mennonite Brethren and Mennonite Church Canada.

PGIMF members hope that alumni and former churchgoers will join them for their anniversary celebration. For more information contact Point Grey Inter-Mennonite Fellowship at 604-228-8911 or www.pgimf.org.

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

SUE C. STEINER



From our leaders

I went to Iona, a tiny windswept island on the west coast of Scotland, expecting to meet God. This isle with a long Christian history now hosts a vibrant, creative worshipping community. In fact, seventeen songs from the Iona community have found their way into our *Sing the Journey* hymnal supplement.

So I went to Iona, expecting to meet God. What I didn’t expect was that the Holy One would restore my soul in a sheep pasture.

One sunny afternoon I walked to a part of the island the locals call “the Bay at the Back of the Ocean.” For centuries now, this raised grassy beach has been the common grazing land used by Iona’s sheep farmers. Even my unpracticed eye could pick out at least three different flocks of black faced sheep grazing together, each flock marked by a dye of a different colour.

Even though this grassy raised beach is also home to an 18-hole golf course, I saw no other humans that sunny afternoon. The sounds floating through the air were not the striking of clubs against golf balls, but rather the bleating of many sheep, answering one another from behind me and in front of me and beside me.

And once I caught the sound of a shepherd using human voice in a way I can’t describe – dancing and laughing and cajoling all at the same time with an eerie pitch that floated on the wind, sending a ripple through *some* of the sheep.

And it struck me! That’s what I want for us—to be able to recognize that dancing, laughing, inviting voice

of the Shepherd so instinctively that a ripple of recognition will go through us and we will be the body of Christ in and for our world.

That’s what I want for us Canadian Mennonites who graze together in our common North American culture with persons of many other flocks or perhaps no flock.

But a question haunts me: In the midst of so many voices we don’t even know we’re hearing, is it possible for our congregations to catch that unmistakable voice on the wind

so that it sends a ripple through us and dances us and our world into new life?

And my answer—at least most of the time—is Yes. We can and are being formed as a people of God for our world.

And so I rejoice this week as our 232 congregations engage in the countercultural act of gathering for worship. I rejoice this week as many congregations launch *Gather Round*, our new Sunday school curriculum. I rejoice as students and teachers begin a new year at our ten affiliated elementary and secondary schools and four post-secondary schools.

I rejoice as I keep hearing of new and old ways our congregations engage with Scripture and prayer as we discern the terrain in which we minister. I believe we *are* listening for that oh so inviting voice—the voice of the One who wishes to dance us and our world into new life.

Sue C. Steiner, Waterloo, Ont., chairs the Christian Formation Council of Mennonite Church Canada.

Catch that unmistakable voice

**I went to Iona, a tiny
windswept island on the
west coast of Scotland,
expecting to meet God.**

Calendar

British Columbia

Sept. 28-30: MDS dessert and information evenings—Kelowna (28), Vanderhoof (29), Fort. St. John (30). For more information, call Leonard Klassen at 604-855-2542.

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

Sept. 30, Oct. 1: Thanksgiving vespers with Abendmusik Choir, 8 p.m. Emmanuel Free Reformed Church, Abbotsford (30); Knox United Church, Vancouver (1). Donations to Menno Simons Centre.

Oct. 12-15: MDS dessert and information evenings—Surrey/Delta (12), Mission (13), Chilliwack (15). For more information, call Leonard Klassen at 604-855-2542.

Oct. 14: Mennonite Heritage Society of B.C. annual banquet at Eben-Ezer Mennonite Church with Harvey Dyck, speaker. Call 604-853-6177 for information.

Oct. 19: One-day workshop on faith and mental illness at Willingdon Church, Burnaby. Contact MCC Supportive Care Services at 1-800-622-5455 or www.mccscs.com.

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

Oct. 21: Mennonite Foundation all-day seminar for church leaders involved with governance, finance and employment. Rick Braun-Janzen and Clayton Loewen presenting at CBC. Call 1-800-772-3257 for information.

Oct. 26: Retired pastors meeting/lunch in the CBC boardroom; 10 a.m.

Oct. 26: One-day workshop on faith and mental illness at Cascade Community Church, Abbotsford. Contact MCC Supportive Care Services at 1-800-622-5455 or www.mccscs.com.

Nov. 4: MC B.C. special delegates sessions, West

Abbotsford Mennonite Church, 8:30 a.m. Pension plan holders meeting follows.

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

Nov. 16-18: MC Canada general board meets at Eben-Ezer Mennonite Church, Abbotsford.

Nov. 17: Mennonite Heritage Society of B.C. presents lecture “Controversy, change and consensus” dealing with theological issues of the last century by David Ewert and John Neufeld (of Winnipeg) at Bakerview M.B. Church, 7 p.m.

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.

Dec. 2,3: Advent vespers with Abendmusik Choir, 8 p.m. Emmanuel Free Reformed Church, Abbotsford (2); Knox United Church, Vancouver (3). Donations to Menno Simons Centre.

March 31, April 1: Lenten vespers with Abendmusik Choir, 8 p.m. Emmanuel Free Reformed Church, Abbotsford (31); Knox United Church, Vancouver (1). Donations to Menno Simons Centre.

Alberta

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

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

Oct. 24-26: Pastors retreat at Camp Valaqua. To register or for information call Jim Shantz at 780-485-2518.

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

Saskatchewan

Oct. 13-14: Saskatchewan Women in Mission fall retreat at Camp Shekinah.

Oct. 15: Wildwood Mennonite Church 30th anniversary celebration. Breakfast, worship and afternoon events planned.

Oct. 20: MDS dessert and information evening at Nutana Park Mennonite Church, Saskatoon.

Oct. 28: MC Saskatchewan Equipping Conference.

Nov. 3: RJC annual appreciation and fundraising banquet. Guest speaker: CPTer James Loney.

Nov. 3-4: Youth ministry conference at CMU.

Nov. 3-4: MCC Saskatchewan annual meeting.

Manitoba

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

Sept. 19: MDS extension office open house at 1325 Markham Rd., Winnipeg, at 11 a.m.

Sept. 21: Mennonite Heritage Centre Gallery, Winnipeg, multimedia awareness-building/fundraising event, 7 p.m., at the gallery. Curator Ray Dirks will outline the vision of the gallery. Speaker: Margaret Fast. Music by Steve Bell. Call 204-888-6781 for an invitation. Attendance by invitation only.

Sept. 22: Official opening of “In God’s Image,” a collection of art by artists from around the world; 9 p.m. at CMU.

Sept. 22-23: CMU homecoming weekend. Visit cmu.ca for more information.

Sept. 24: Hog roast and comedy concert for alumni and friends of MCI, at MCI in Gretna, 5 p.m. For reservations, call 204-327-5891.

Sept. 24: Camp Koinonia 40th anniversary, 11 a.m. 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 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.

Oct. 28: CMU fundraising and dessert evening.

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

Sept. 8-10: Building Community Retreat at Hidden Acres Camp for people with disabilities, their family, friends and caregivers. Speaker: Pastor Marti Hyhko. Theme: "Ways to healing." For more information, call Mariette at 519-569-8723 or e-mail carey@intrnear.com (Subject "retreat").

Sept. 9: 5th Annual Afro Festival in Waterloo Park (Ont.) from noon to 6:00 with African music, traditional drumming and dancing, storytellers, children's activities, food and crafts. More information at 519-578-9570.

Sept. 10: George Albrecht family reunion at Khaki Club, Nafziger Road, Wellesley. Potluck meal at 1 p.m. For more information, call Ken Albrecht at 519-662-2927.

Sept. 15: MEDA, Waterloo Chapter ASSETS+ program launch at The Working Centre, 58 Queen St. S., Kitchener, 7:00 p.m.

Sept. 15-16: "Growing congregations: Advantages of Anabaptist evangelism" seminar at Living Water Fellowship Church, New Hamburg. Pastors dialogue on church growth issues (15: noon to 2 p.m.); church growth/planting seminar open to all (16: 8:30 a.m. to 3 p.m.). To register for either event, call Craig Frere at 519-662-3300.

Sept. 16: MCC Relief Sale at Black Creek Pioneer Village, Toronto; 9:30 a.m. to 4:30 p.m. Quilt auction at noon.

Sept. 18: Mennonite Savings and Credit Union (MSCU) information meeting about the upcoming St. Catharines branch. Guest speaker is Ronald Mathies. Fairview MB, 455 Geneva St., 7:00 pm.

Sept. 22-24: MCC fundraising concert featuring Kim Thiessen and Darryl Neustaedter Barg for Generations at Risk: Sept. 22, 7 p.m. at St Catharines United Mennonite; Sept. 23, 7:30 p.m. at Breslau Mennonite Church; Sept. 24, 7 p.m. at Faith Mennonite Church, Leamington.

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

Sept. 23-24: Crosshill Mennonite Church dedication. Penny Merchants concert, 8:00 p.m. (23). Dedication services and open house 2:30 and 7:30 p.m. (24).

Sept. 29: Welcome Inn Community Centre's Celebration Dinner & Silent Auction at Carmen's Banquet Hall, 1520 Stone Church Rd. E. in Hamilton. Refreshments at 6:00 p.m., dinner at 7:00 p.m. Includes Don Couchie on guitar, musical group Five On The Floor and as speaker, former Ontario Premier Bob Rae. Tickets are \$100/person (\$70 tax receipt issued). For information or tickets, visit www.welcomeinn.ca or call 905-525-5824.

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. 2-3: Hidden Acres Mennonite Camp Annual Senior's Fall Retreat. Attend either day. More information at 519-625-8602 or info@hiddenacres.ca.

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

Oct. 12: Celebrate Canadian church relationships with African congregations through food, music and a presentation by Hipp Tshimanga, MC Canada Witness African mission facilitator, 7 p.m., at St. Jacobs Mennonite Church.

Oct. 12-14: Ten Thousand Villages fair trade craft sale at Hamilton Mennonite Church; 10 a.m. to 8 p.m. (12-13), 9 a.m. to 4 p.m. (14). Tea room open for lunch each day. For more information, call 905-528-3607.

Oct. 19: MEDA breakfast at the Stone Crock, St. Jacobs, 7:30

a.m. Speaker: Larry Martin.

Nov. 23: MEDA breakfast at the Stone Crock, St. Jacobs, 7:30 a.m. Speaker: Murray Bast.

Feb, 9-10: MDS all unit meeting at South Ridge Community Church, St. Catharines. For more information, call Rudy Thiessen at 905-562-0396.

U.S.A.

Oct. 20-22: Young Adult Fellowship retreat focussing on young adult gifts in the church; Camp Ray Bird, South Bend, Ind. For more information, or to register, e-mail scotth@mennoniteusa.org.

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/.

Nov. 2-5: MEDA convention—"Business as a calling: Set the pace." Tampa, Fla. For more information, visit businessasa-calling.org.

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People&Events

Winnipeg—This year's recipient of the Canadian Japanese-Mennonite Scholarship is examining existing multicultural books and their effect on learning experiences.

Many of the multicultural children's books that are currently available contain problematic features," said Akane Nishimoto, a student at York University in Toronto working towards a master of education degree in language, culture and teaching. "Even with the best of intentions, the use of questionable materials in superficial ways may do more to deepen the marginalization of minority cultures than to foster social harmony."

The \$2,000 scholarship, co-sponsored by the National Association of Japanese Canadians and Mennonite Central Committee (MCC) Canada, was created in 1985 as a tangible symbol of cooperation between Japanese Canadians and Canadian Mennonites. It was established subsequent to a formal apology offered by MCC Canada, on behalf of Canadian Mennonites, for injustices experienced by Japanese Canadians during World War II.
—MCC Canada release
by **Gladys Terichow**

Transitions

Births/Adoptions

Boller—to Shannon and Manford, Coaldale Mennonite, Alta., a son, Mattais Joshua, Aug. 4.

Eastwood—to Adrienne and John, Erb Street Mennonite, Waterloo, Ont., a daughter, Bronwyn Adrienne, July 24.

Enns—to Darlene and Mike, Schoenfelder Mennonite, St. Francois Xavier, Man., a daughter, Janelle Cherise, July 20.

Dyck—to Rose and Norm, Graysville Mennonite, Man., a son, Elijah Daniel Jacob, Aug. 12.

Peters—to Victoria and Galen, Erb Street Mennonite,

Waterloo, Ont., a daughter, Ava Katharina Robison, July 6.

Reed—to Jodi and Fred, Coaldale Mennonite, Alta., a son, Patrick, Aug. 8.

Thiessen—to Fiona and Stephen of Capernwray, Que., Morden Mennonite, Man., a daughter, Mary Allison, Aug. 10.

Wedel-Rempel—to Gina and Chris, Sargent Mennonite, Winnipeg, a son, Nicolas Christopher, Aug. 1.

Marriages

Aldag-Janzen—Kris and Rebekah (Missy), Foothills Mennonite, Calgary, at her home, Cochrane, Alta., Aug. 19.

Bach-Buhr—Phil and Crista, Foothills Mennonite, Calgary, Aug. 19.

Bergman-Peters—Justin (Morden Mennonite, Man.) and Megan, in Morden, Man., Aug. 5.

Colosimo-Burwash—Jason and Tara, North Kildonan Mennonite, Winnipeg, in Steinbach, Man., July 29.

Derksen-Cummings—Peter and Andrea, North Kildonan Mennonite, Winnipeg, in St. Andrews, Man., Aug. 6.

Driedger-Taylor—Ken and Brenda, North Leamington Mennonite, Ont., Aug. 5.

Droppert-Secord—Bryan and Holly, St. Catharines United Mennonite, Ont., July 29.

Erb-Gerber—Kyle and Vanessa, Crosshill Mennonite, Ont., Aug. 19.

Fisher-Omstead—Blake and Tricia, North Leamington Mennonite, Ont., July 29.

Friesen-Ronald—Ryan (North Star Mennonite, Drake, Sask.) and Nancy (Clive Christian Fellowship, Clive, Alta.) July 29.

Funk-Durksen—Andy and Patricia, North Kildonan Mennonite, Winnipeg, Aug. 19.

Janzen-Kulcsar—Tim and Corinne, Coaldale Mennonite, Alta., Aug. 12.

Kuhl-Thomas—Edward (Graysville Mennonite, Man.) and Patricia Anne (Portage La Prairie Alliance Church) in Portage La Prairie, Man., July 8.

Ninomiya-Driedger—Matthew (St. Jacobs Mennonite, Ont.) and Katie (Avon Mennonite, Stratford, Ont.) at Avon Mennonite, Aug. 5.

Peter Dass-Schroeder—Rakesh and Sharon, Avon Mennonite, Stratford, Ont., July 15.

Peters-Heinrichs—Derek (Morden Mennonite, Man.) and Nicole (Christian Life Center, Morden) at Morden Mennonite, Aug. 12.

Wiegand-Matthews—Erik and Melanie, East Zorra Mennonite, Tavistock, Ont., Aug. 12.

Deaths

Andres—Louise, 79, Bethany Mennonite, Virgil, Ont., Aug. 14.

Bender—Warren, 80, Tavistock Mennonite, Ont., July 29.

Berg—Albert, 86, St. Catharines United Mennonite, Ont., Aug. 7.

Funk—Gerta, 78, Altona Mennonite, Man., Aug. 9.

Gerbrandt—Orlin, 88, North Star Mennonite, Drake, Sask., July 20.

Goertz—Rebecca, 30, Bethany Mennonite, Virgil, Ont., Aug. 6.

Klassen—Susanna, 77, St. Catharines United Mennonite, Ont., July 23.

Kornelsen—Merrilee, 49, North Star Mennonite, Drake, Sask., July 26.

Langner—Maria, 92, St. Catharines United Mennonite, Ont., July 25.

Reimer—Agathe, 94, St. Catharines United Mennonite, Ont., July 24.

Schulze—Werner, 74, North Kildonan Mennonite, Winnipeg, July 25.

Shantz—Nora, 91, (b. June 22, 1915), Erb Street Mennonite, Waterloo, Ont., Aug. 16.

Tucker—Debbie (nee Schumm), 45, (b. Dec. 6, 1960), East Zorra Mennonite, Tavistock, Ont., June 27.

Wilson—Isabella, 83, (b. April 22, 1923), Erb Street Mennonite, Waterloo, Ont., Aug. 11.

Baptisms

Hunta Mennonite, Driftwood, Ont.—Bill Elwes, Aug. 20.

North Star Mennonite, Drake, Sask.—Calvin Bartel, Bryce D. Bartel, Spencer Hoehn, July 23.

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

Announcement

Meserete Kristos Church and College (MKC)
invite you to an unforgettable 18 day journey
in the legendary land of Ethiopia and a "safari" in Kenya!

Experience Ethiopia Tour February 28 to March 17, 2007

Learn about the Mennonite Church's development, remarkable survival and growth under persecution; visit vibrant churches and new MKCollege campus; visit historical Northern Ethiopia; enjoy scenery in Rift Valley Lakes region; visit MKC/MCC Relief and Development Projects; safari in Masai Mara Game Reserve.

For more information contact jantzi@golden.net or hansencv@hotmail.com or call Darrell and Florence Jantzi, Tour Leaders, at 519-669-4356, 14 Nightingale Cresc., Elmira, ON, N3B 1A8.

Our MKC hosts are Carl and Vera Hansen, long term missionaries and MKC President, and Solomon Tilahun, Advance-officer and lecturer at MKC.

Employment opportunities

Mennonite Central Committee Ontario invites applications for the position of



Circle of Friends Project Assistant
Kitchener, Ontario

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 multi-disciplinary team and with a partnership model, experience working with and managing volunteers, excellent verbal and written communication as well as human relations skills and 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. To apply, send cover letter and resume, or for more information, contact Cath Woolner, 50 Kent Ave., Kitchener, ON N2G 3R1 or 519-745-8458 or cathw@mennonitecc.on.ca.

Mennonite Central Committee Ontario invites applications for the position of



Low German Program Networker

based in Leamington, Chatham, Aylmer or Kitchener, Ontario.

The position requires a person with a commitment to Christian faith, active church membership and non-violent peacemaking.

This person is responsible for developing and maintaining community- and church- based ownership for Low German program currently operated by MCC Ontario, as well as providing strong networking support to the range of additional providers of service to Low German newcomers in southwestern Ontario. This full-time, salaried position is available October 15, 2006. Application deadline: September 18, 2006

Complete job description available on MCC's website at www.mcc.org. To apply, send cover letter and resume or for more information, contact Cath Woolner, 50 Kent Ave., Kitchener, ON N2G 3R1 or 519-745-8458 or cathw@mennonitecc.on.ca

Connexus (Korea Anabaptist Center ministry) seeks
ENGLISH CONVERSATION TEACHERS

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

Mennonite Central Committee Ontario invites applications for the position of



Community Worker
with MennoHomes Kitchener, Ontario

The position requires a person with a commitment to Christian faith, active church membership and non-violent peace-making. This person will respond proactively to tenant needs in MennoHomes Affordable Housing Projects in order to maintain healthy families living in safe, secure and affordable housing in MennoHomes Projects. A demonstrated ability to provide case work/support services in an informal setting with diverse backgrounds and an ability to network with an access public and private social service agencies are essential.

This 75% time to full-time local service worker position is available beginning December, 2006. Application deadline: September 29, 2006

Complete job description available on MCC's website at www.mcc.org. To apply, send cover letter and resume, or for more information, contact Cath Woolner, 50 Kent Ave., Kitchener, ON N2G 3R1 or 519-745-8458 or cathw@mennonitecc.on.ca.

Mennonite Central Committee Ontario invites applications for the position of



Community Liaison
Aboriginal Neighbours South Hamilton, Ontario

The position requires a person with a commitment to Christian faith, active church membership and non-violent peace-making. This person will explore, develop and implement creative interactions to build and strengthen relationships among Six Nations people and their neighbours in the Grand River valley, especially MCC constituent churches and individuals.

This 60% time salaried position is available beginning mid-October, 2006. Application deadline: September 18, 2006

Complete job description available on MCC's website at www.mcc.org. To apply send cover letter and resume, or for more information contact Cath Woolner, 50 Kent Ave., Kitchener, ON N2G 3R1 or 519-745-8458 or cathw@mennonitecc.on.ca.

Class

Join Cheryl Weber Good in her studio for 4 week class; **CREATING BANNERS WITH THE MASTER-** a spiritual journey. We will go through the design process to make a banner, and become alert to God's involvement. Register: 519-634-5503, writehand@sympatico.ca, www.writehand.ca

For rent

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

Wanted

Wanted: Seekers of Christian Spirituality who are moving to or already living in Toronto. We are an urban congregation who value worshipping together in our diversity, being involved in current issues, and having fun

together. We are in an exciting stage of transition and invite all who are interested to join us. Warden Woods Mennonite Church: 416-694-1138, ext.30; wwmc@wardenwoods.com; 74 Firvalley Court, Scarborough, Ontario

Winkler, Man.

Camping ministry the beneficiary of record harvest

Several thousand spectators on the outskirts of Winkler witnessed a world record-setting harvest Aug. 5, when 105 combines harvested 162 acres—more than a quarter-section—of wheat in less than 12 minutes, breaking a previous record by more than four minutes.

The harvest was a joint effort of Children's Camps International and the City of Winkler, now marking its centennial. In fact, the event was the beginning of the city's centennial homecoming.

The combine operators, who were spread over a half-mile swath of land, waited for a plane to fly overhead and release a smoke haze signaling their synchronized start time. Eleven minutes and eight seconds later, the field was bare and thousands of bushels of winter wheat were being dumped into waiting trucks.

Owners and operators of Massey, Case-IH, New Holland, Gleaner, a Caterpillar and numerous green John Deere combines worked together for this humanitarian project, a farming feat for the record books.

The project was the dream of Ray Wieler, now president of Children's Camps International, ever since he read about the previous world record harvest in Westlock, Alta., in 1988. As Winkler neared its centennial year, it seemed that the timing was right.

On harvest day Wieler mused about how it had all come together—as 220 volunteers, 105 combine operators with 30,000 horsepower and \$20 million in equipment on hand—set out to make a new world record and to raise funds for children to go to camps in India.

The time, eight seconds less than the announced time on harvest day, is the official documentation by three people with stopwatches, and will be submitted to Guinness World Records for verification. Pollock

and Wright's official survey showed that the quarter section consisted of 162 acres.

And the attempt was successful even though it had rained heavily the day before and a bit on Saturday.

A holiday atmosphere permeated the harvest day festivities. There was music and greetings from civic and government dignitaries, among them Regional Municipality of Stanley reeve Ted Dyck, Winkler mayor Neil Schmidt, Pembina MLA Peter G. Dyck and Portage-Lisgar MP Brian Pallister.

After 10 years as executive director of Winkler Bible Camp, Wieler was commissioned by the camp to pursue an international camping ministry full-time. He is the president and founder of this new organization, Children's Camps International. The goal of this non-denominational evangelical organization, based in Winkler, is to raise money and awareness of the need for camping programs around the world. The ministry now consists of two offices—one in Trichy, India, and the other in Winkler—with several full-time staff and countless volunteers.

—Elmer Heinrichs

Photo courtesy
Charles Allan

