

# CANADIAN Mennonite

November 13, 2006  
Volume 10, Number 22

## Advent Peace Prayer: For All Who Live with Violence

This year as we sing "Silent Night," with its echoes of calm and heavenly peace, we say a prayer for all who live in homes where peace is absent.

We pray for children who live in fear, whose homes are not a place of safety, but a place of physical and verbal beatings.

We pray for seniors and other vulnerable people whose caregivers do not care as they are neglected or degraded.

May love's pure light this season empower us to come to the aid of your hurting people. We join together to sing Alleluia and thank you for your grace that transforms our world. In the name of the Holy Infant, Jesus our Saviour, Amen.

—Carol Penner



in ages past  
for years to come



## Turn down the heat

**A**s I write this, about 6,000 representatives from around the world have just begun meeting in Nairobi, Kenya, to try to reach some agreement on how to slow down global climate change.

It's an issue that deserves the church's attention too. Greenhouse gases like carbon dioxide and methane act like extra insulation in our atmosphere, trapping the sun's heat before it radiates into space. Carbon dioxide is the most important of these because there is more of it in the atmosphere than any other greenhouse gas, and so it has the largest overall effect on global temperatures.

The problem is that over the past 150 years, humans have been burning fossil fuels, especially oil, like there is no tomorrow. We've pumped so many millions of tons of carbon dioxide into the atmosphere that we're changing the way our God-given Earth was made. Our emissions of carbon dioxide are double what they were 30 years ago and the rate of increase is still accelerating, right along with our ever-increasing use of fossil fuels.

Our smoke and exhaust are changing the climate here in Canada and around the world. Average temperatures have increased about half a degree Celsius in the last 100 years. The 1990s were already the warmest decade in measured history. The UN's International Panel on Climate Change, the largest scientific investigation into the issue, predicts a global rise of between 1.4 and 5.8 degrees Celsius by 2100.

It isn't just rising temperatures. Warmer air can hold more water and so brings about more severe rainfalls. Warmer, wetter air leads to bigger storms. Ocean and wind currents change. Weather extremes are now more likely.

We're changing an immensely complicated system that affects us in more ways than we can understand right now.

Ice caps and glaciers are disappearing, threatening to raise sea levels and flood coastal communities. Ice at the North Pole has shrunk by 30 percent since 1978. Greenland's melt rate is more than twice what it was in 1996. Besides sea levels, ice and snow caps provide fresh water supplies for many places around the world. In Canada, this is especially true for the Prairie provinces, which faced a drought in the past decade that was drier than the dustbowl days of the 1930s.

Climate change is predicted to bring about far-reaching changes across the country: worse forest fires; higher levels of insect infestations; more river flooding from runoff; a more acidic ocean hurting marine life; and a speedup of extinctions as animal and plant species die off, unable to adjust to the climate changes.

This is a global problem, but we in Canada are especially responsible. Once you get rid of tiny countries and small island nations, Canada is the third-largest producer of carbon dioxide per person in the world, behind the U.S. and Australia. In Canada, Ontario Power is the single largest producer of greenhouse gasses in the country due to the huge coal-powered plants in Ontario. By province, Alberta is the biggest producer, largely due to its oil sands extraction.

Over the coming year, I'm going to be exploring why I think climate change and our energy use needs to matter so much to us as Christians and as a church. This is a deeply theological issue. I have come to feel that how we deal with climate change and with coming oil shortages will be two of the defining ethical issues for this generation.

—Tim Miller Dyck

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

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

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

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

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

CANADIAN  
**Mennonite**

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

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

**Correspondents:** **Leona Dueck Penner**, National Correspondent, ca@canadianmennonite.org, 204-888-6781 x178; **Amy Dueckman**, B.C. Correspondent, bc@canadianmennonite.org, 604-854-3735; **Donita Wiebe-Neufeld**, Alberta Correspondent, timanddonita@attglobal.net, 780-436-3431; **Karin Fehderau**, Saskatchewan Correspondent, k.fehderau@sasktel.net, 306-933-4209; **Evelyn Rempel Petkau**, Manitoba Correspondent, erpetkau@cici.mb.ca, 204-745-2208; **Dave Rogalsky**, Eastern Canada Correspondent, ec@canadianmennonite.org, 519-579-7258

**Circulation/Finance:** **Lisa Jacky**, office@canadianmennonite.org  
**Advertising:** **Karen Suderman**, advert@canadianmennonite.org, toll-free voicemail: 1-800-378-2524 ext. 224, home office: 519-745-4507

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

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

Canada

**November 13, 2006**  
Volume 10, Number 22



Page 4

## 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 website at [canadianmennonite.org](http://canadianmennonite.org). The Nov. 27 online issue will be ready by Nov. 23.

- 
- 4**      **UpClose**  
Building community bridges **4**
- 
- 5**      **Faith&Life**  
In ages past...for years to come **5**
- 
- 7**      **Arts&Culture**  
Between tolerance and conversion **7**
- 
- 8**      **FocusOnMusic**
- 
- 12**     **InConversation**  
Who will pay the bill? **12**  
Letters **13**  
Graham baggage in Mennoville **13**  
Attachment disorder **14**
- 
- 16**     **WiderChurch**  
Global Mission Fellowship vote **16**  
MCC executive director resigns **19**  
In death a woman witnesses **20**
- 
- 23**     **LocalChurch**  
Women's group's future in doubt **23**  
Point Grey Fellowship at 20 **27**  
Transitions **33**
- 
- 36**     **TheChurches**  
Administration: A ministry? **37**
- 
- 39**     **ToMorrow**



Page 27



Page 20

**Cover: 'Our help in ages past, our hope in years to come' is the theme of our Advent Faith&Life sermon by John P. Braun of Charleswood Mennonite Church in Winnipeg. In it, he reflects on how the aging Simeon and Anna viewed the Christ-child and how Christ's timelessness impacts our view of both the past and future.**  
—Cover photo illustration by Tim R. Dyck

St. Catharines, Ont.

## Building bridges between Mennonite communities

**O**n Monday afternoon, Pastor Kuaying Teng of St. Catharines Lao Mennonite Church is in the office. On this day off for so many pastors, the ordained minister who serves his congregation without pay has already been to the hospital to translate for an elderly Lao man, not of the congregation, who is refusing dialysis.

Besides serving his congregation, Teng is on a cultural mission. “For many [refugee] people, their sponsors were Mennonite, so they were Mennonite,” he explains. “But 30 percent of the lay leaders don’t know what Mennonite is.” To remedy this, Teng wants Asian Mennonite churches to learn more about what being Mennonite is all about, while encouraging the larger North American Mennonite Church to learn from Asian Mennonite beliefs and practices.

Teng also longs to see Asian Mennonites acculturate into North American society. First generation members are maintaining their language in home and church, while second and third generations are speaking English at school, at work and, increasingly, at home. They often speak little of their traditional language and desire English at church, too.

Teng is especially proud of his son, who leads congregational music at St. Catharines Lao Mennonite. But this is not the norm; many Lao young adults are leaving the church because they no longer fit in culturally. The story of Eli and his sons in I Samuel challenges Teng to make sure that it is faith—and not culture—that is being communicated to the next generation. Otherwise, as the second and following generations switch from Lao to North American culture, they leave the church.

These issues are being faced by all Asian Mennonite churches. Hired by the American-based Mennonite Mission Network as minister of Multi-ethnic Ministries, Teng has been instrumental in forming the Lao



Photo by Dave Rogalsky

**St. Catharines Lao Mennonite Church pastor Kuaying Teng relaxes in his office. He also serves as minister of Multi-ethnic Ministries with Mennonite Mission Network.**

Mennonite Association. He is encouraging other Asian Mennonite groups, like the Hmong and Chinese, to form similar associations for training, worship, the sharing of ideas and reports, prayer, and the preparation and sharing of resources like the *Confession of Faith*. Another aspect of his ministry is inviting and forming new leaders for further generations; Teng works quarter-time mentoring a Lao church planter in Toronto.

Teng grew up in Vietnam, Laos, Thailand and Canada. With a Chinese father and Vietnamese mother, he learned non-resistance because of his minority status. “When a man meets a tiger in the jungle,” Teng says, quoting his father, “the man can choose to fight or flee.”

Laotians have fled, feeling themselves weaker than the cultures in which they have found themselves. Teng adds to his father’s proverb,

saying one can try to make the tiger—the enemy—into a friend. “Good overcomes evil,” he says. “Love takes a long time, but it wins. More fighting leads to more problems.”

His mother came to him one day and asked for baptism. But Teng refused. “I want to see evidence of your belief in your life,” he told her. “You need to practise stewardship.”

In a short time it became apparent that she believed and Teng baptized her and his father. This was very counter-cultural for both him and his parents—a child blessing a parent in a culture where ancestors are revered. This conundrum was solved through his mother “inviting” her son’s blessing.

Teng believes that there is still a long way to go for Asian Mennonite churches in the larger Mennonite Church, as Asian Mennonites currently feel isolated. But he sees Samson Lo’s work as MC Canada’s director of Multicultural Ministry as a great positive. “First, relationships need to be built at both local and national levels, then theology taught. Structures come later,” Teng concludes.

—Dave Rogalsky

### News brief

#### Peace pastor released by Japanese authorities

A Japanese pastor who was arrested during a protest in front of an American marine base in Nago City, Japan, has been released from custody after staging a hunger strike. Rev. Natsume Taira was arrested and charged with obstructing government officials in carrying out their duties. He and more than 20 others protested in front of the gates of Camp Schwab in Nago.

—ENI release

## Our help in ages past our hope for years to come

*Although the following sermon was preached New Year's Day 2006 at Charleswood Mennonite Church, Winnipeg, by John P. Braun, its focus on Simeon and Anna, who had waited all their lives for the coming of the Messiah, whose saving works resonate in the present and beyond, makes it a perfect fit for Advent. The sermon was originally published in the Charleswood e-zine, Grapevine.*

**T**his is the story of a very old man, Simeon, looking to the future. Most often elderly people are accused of living in the past, or of being relics of a bygone age that is no longer relevant. But this story does not fit that stereotype. This old man is forward-looking at the very moment that he is ready to die. He is keeping his eyes open for the presence of the Messiah in the world. The Holy Spirit inspires him to come to the temple, where he sees Mary and Joseph and the infant Jesus. He takes the baby in his arms and blesses God, saying, "*Lord, now you are dismissing your servant in peace for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.*"

And as soon as Simeon has said this, the elderly prophet Anna comes onto the scene. Her life has been devoted to worship at the temple since her husband died when she was a very young woman. When she sees the infant Jesus, she praises God and begins to speak of the child to all who were looking for the redemption of Israel. She is engaged in conversation, not about the things of the past, but in things of the future. She fosters hope for the world.

Two elderly people—an old man and an old woman—both looking forward to the redemption of Israel and the inclusion of the Gentiles. It is a picture of profound hope at the very end of a lifetime.

You wouldn't think that the future would be that much in the mind of an old woman. But it was. You wouldn't

think that an old man ready to die had his eye on what is yet to come for the world. But he did.

Probably not that long after the birth of Jesus, both Simeon and Anna died. We now look back 2,000 years on the life of Jesus himself. To us, it is the ancient past and many in our world dismiss that ancient past and that ancient person Jesus as irrelevant in a world that thinks new thoughts.

In our world things are quickly outdated and cast aside. We live in the moment and the moment of our generation is but a fleeting moment in the sun. It is doubtful whether a story about a forward-looking old man and old woman holding an infant messianic child could be written in our time. It confuses the generations. It blurs the old and the new, the past and the future.

We like to keep them separate and divorced from each other. Advertising reflects this outlook of keeping the old and the new apart. You can only advertise a new car for a very limited period of time. A few months in the future and next year's model has replaced last year's. A short decade later, the car is on some scrap heap and we are looking forward to a new revolutionary design that breaks with the past. But 10 years later it too will be on the scrap heap. In so many ways we like to keep the past and the future divorced from each other.

But at the same time there is some-

thing that is so intriguing about a 90-year-old person cradling a newborn child. Somehow it elongates our view of the present moment and it enriches our view of the past and the future, letting us know that these perspectives of time are really all interwoven.

How do you define the present and past? In the afternoon when you look back on something that happened in the morning—is that the past already or is it still in the present? I think it was John Paul Lederach speaking at Menno Simons College a few years ago who said that we could think of the present as covering a much longer span of time than just a few moments or a few days or even a few years.

Think of the oldest hand that touched your hand when you were very young. How old was that person; maybe 80 or 90 years old? We have a few pictures of aged great grandparents and our own children as toddlers. They shared only a few short years together on this Earth.

Think of yourself as an 80- or 90-year-old person. For some of us that is already a reality. Think of the youngest hand that you have touched. Or imagine the youngest hand that you will touch before you die and imagine that that youngster will live to be 80 or 90. The birth year of the oldest person your hand has touched and the death year of the youngest person that same hand of yours will touch—that is the span of the present, claims Lederach.

The oldest hand that grasped my hand was my great grandmother, who was born in 1866. If I am fortunate

**In the afternoon  
when you look  
back on something  
that happened in  
the morning—is  
that the past  
already or is it still  
in the present?**

Continued on page 6

**Ages past** *From page 5*

enough to live to be 80 and then grasp the hand of a toddler who lives to be 85, that will be the year 2120—a span of 254 years. That's how long Lederach suggests the present lasts.

It sounds ludicrous to ears that think of yesterday as the past. What a different way of looking at time. My present includes the life of my great-grandmother and the life of a little child who will die in 2120. It is my present because my life has touched and has been touched by the lives of both the very young and the very old.

We live in a world that stratifies the generations. We even like to keep age groups apart in school as much as possible. But think of how your life—your present—is enriched and expanded by relating and loving the very young and the very old. It is one thing that gives you an identity and a memory to anchor yourself as well as a future with hope.

Simeon and Anna were two old people who were filled with a profound sense of hope for the future. We rob ourselves when we look at a wrinkled elderly face and think of words like obsolete, irrelevant and antiquated. And we rob ourselves when we look at an infant or toddler and think they will be fully developed humans one day and then we can relate to them on a serious level.



I think that this simple story of Simeon and Anna meeting the infant Jesus tells us that the present is much longer than we may think. In fact, this meeting of the very old with the infant messiah is all the more intriguing because Jesus was given into the world by God, who is the source and the end of all things. Jesus himself is referred to as the Alpha and Omega, the beginning and the end. He is the one of whom the doxology says, "For from him and through him and to him are all things." From that perspective one might wonder who is young and who is old in this story of Simeon, Anna and Jesus.

**Not the end of the story**

The story of Simeon and Anna tells us in a subtle way that the human race is not doomed to time as an ever-repeating, never-ending cycle.

Simeon and Anna both had a memory, not only their own memory but also the memory of their people—the memory of Israel's faith and how God had related to them as a people.

But they had more than a memory. They also had hope. And even though they were old and about to die, they did not think of that as the end of the story. Their hope was placed in the faith that this young child would grow up to make a big difference for the future of their people Israel. But even that hope was too small. The hope of Simeon and Anna included the hope that the Christ-child would somehow be a light for the whole world.

It takes memory and hope to have a story—not a story that keeps repeating itself, but a story that develops, changes, grows and moves toward a goal. It is a story where the past and the present and the future are all connected. The story of Jesus is a story that begins in God and ends in God. The story of Jesus will gather up the stories of all people and all nations, and make them part of God's story of creation, redemption and recreation. That's the story towards which the Bible points. That's how time is being filled with meaning, purpose and hope.

The prophet Isaiah often talks about the Day of the Lord (Isaiah 34:4). It is not a day the way we think of it—24 hours. It is some kind of event or span where the story of creation, the story of the nations, and the story of individuals will finally come to a conclusion. Isaiah says that the skies will roll up like a scroll. Imagine that.

The writer of Revelation picks up on this image in talking about the end of time. The apostle John speaks about the sky vanishing like a scroll rolling up (Revelation 6:14).

Theologian Jurgen Moltmann picks up on this picture of creation including time itself rolling up like a scroll. A scroll is a long piece of parchment or paper on which you write a story. At the end of the story you roll up the scroll. You start rolling the scroll at the end of the story and you work your

**You start rolling the scroll at the end of the story and you work your way back to the beginning of the story.**

way back to the beginning of the story. The end is in the beginning. The past is revisited as you roll up the scroll. And the judgment and redemption of all time takes place when the scroll of time and the story of creation are rolled up from the end to the beginning.

So the past matters.

It matters that people lived in the past. Even

though we have long forgotten many things of the past, those things will all be revisited. In that way the past becomes the future again.

The story of Simeon and Anna points in that direction. I think that's why they have so much hope at the end of their lives when they see the Ancient of Days as a newborn child in the arms of his parents. Now, they say, "*We can depart in peace for our eyes have seen God's salvation, a light to all nations and a glory for the ancient people of Israel*" (Luke 2:29-32).

Our eyes will see God's salvation along with Simeon and Anna. In the meantime we are called to follow Jesus in order to begin to make sense of a story we do not yet completely know. You are a part of that story. So are the generations long past and those in the distant future.

Amen.  
—**John P. Braun**

## Treading the fine line between tolerance and conversion

Balmer, Brice. *Meeting Our Multifaith Neighbors*. Scottsdale and Waterloo: Herald Press, 2006. \$18.97.

If Brice Balmer is on the left of the liberal/conservative or “tolerance without conversion/ conversion without tolerance” continuum, then Stanley Green, executive director of the Mennonite Mission Network, is on the right. That Green’s response is included in Balmer’s book, *Meeting Our Multifaith Neighbors*, shows Herald Press’s desire to be both courageous in publishing the book, and to draw many into the conversation about how Mennonite Christians can be hospitable while being evangelistic towards the many different people of faith who are now our close neighbours. Green calls the publication of Balmer’s book “timely” and “urgent.”

Balmer’s book is focused on the premise that it is time for Christians in the West to change the way they view other religions and their relationship to them. For too long they have



Photo by Dave Rogalsky

**Author Brice Balmer signs a copy of his book *Meeting Our Multifaith Neighbors* for new Mennonite Church Eastern Canada regional minister Gord Alton at the book's recent launch.**

seen power as limited, and they want to hold on to it. Instead, Balmer, like many social activists and workers, suggests that there is actually unlimited power; every person, group and religion can have the power of knowing themselves grounded and centred, of intrinsic worth, and with gifts to offer other individuals and their com-

munities. In this context, collaboration, instead of competition, becomes the norm, as all pool their gifts and power for the common good. For Balmer, this is the time of dialogue, not proselytism.

That said, this is a book for the wider church, both those who view Balmer’s opinion as freedom, and those who would challenge his opinion from an evangelical Mennonite perspective. North American Mennonites do live in a multifaith culture that brings them into contact with those around them who believe differently, even within their own families.

The book flows from the meaning of spirituality, to hospitality and dialogue, helping readers comprehend what it feels like to be an immigrant believer and to envision a multifaith society based in love of God and neighbour.

*Meeting Our Multifaith Neighbors’* seven chapters all end with questions for contemplation and discussion. A useful addition to the book would have been similar questions for Green’s afterword, as this is where the discussion between tolerance and conversion is most clearly focused. Perhaps Herald Press could put some on its website.

Chapter by chapter, Balmer’s questions move readers into deeper thinking about what it must be like to belong to a minority religion in this still very Christian West. Especially meaningful are the three multifaith experiences described by Balmer: “Our son married a Muslim,” “Remember Abraham, Ishmael and Isaac: The festival of sacrifice,” and “Cedar’s question: How do you read the Old Testament?” The last of these focuses on a Palestinian Christian’s experience of both Jewish and Zionist Christian readings of Old Testament land covenant passages.

The last chapter, “Beginning with love,” is really a selection of “helpful hints” to enable readers to relate to their multifaith neighbours.

Balmer’s book is food for thought for all Christians in this increasingly multifaith culture.

—Dave Rogalsky



Photo by John Longhurst

**In conjunction with this year’s chapel theme—In the image of God—Canadian Mennonite University officially opened an art collection of the same name during its opening weekend earlier this fall. At the opening, Dorothea Toews, a second year arts student, shared how she saw God’s image in the people she met at CMU. Each one, she said, was “labelled in the image of God...all showed some aspects of God’s characteristics and revealed the nature of God.” This insight, she said, “instilled in me a deep appreciation for what it means to be part of a community at CMU.” Eifrieda Duerksen and Betty Hamm are pictured admiring art from the collection that is now on permanent display at CMU.**

# FOCUS

## Music

### Music calendar

**Nov. 18:** CD release concert for *Thistle & Jewel* by Carol Ann Weaver and Rebecca Campbell. Conrad Grebel chapel, 8 p.m. Special songs in memory of five Amish schoolgirls slain on Oct. 2 in Nickel Mines, Pa., will be performed; proceeds from sale of CDs to MCC Amish School Recovery Fund.

**Nov. 18, 19:** Soli Deo Gloria Singers' "Joy, peace, love God" concerts in Leamington, Ont. — Faith Mennonite Church at 8 p.m. (18), UMEI at 3 p.m. (19).

**Nov. 26:** Winnipeg First Mennonite Church Choir presents Schubert's *Deutsche Messe*, a choral tribute to Ernest Enns, at both the 9:30 and 11 a.m. services.

**Dec. 1:** World AIDS Day Benefit Concert for MCC with the Vancouver Welsh Men's Choir and MEI Concert Choir at Abbey Arts Centre, Abbotsford, B.C., 7:30 p.m. For more information, visit [mcc.org/bc](http://mcc.org/bc).

**Dec. 2:** North Kildonan Mennonite Church Quartet's Advent concert, 7 p.m., at the church, Winnipeg.

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

**Dec. 3:** UMEI Christmas concert, Leamington, Ont.

**Dec. 3:** Winnipeg First Mennonite Church presents Part 1 of Handel's *Messiah*, 7 p.m.

**Dec. 8:** A Buncha Guys Christmas concert, Knox United Church, Saskatoon, at 7:30 p.m. Special guest Darrell Bueckert on marimba.

**Dec. 9,10:** Menno Singers present "Christmas Meditations" — Zion United Church, Kitchener, Ont., at 8 p.m. (9); Steinmann Mennonite Church, Baden,

Ont., at 7 p.m. (10).

**Dec. 9,10:** Faith and Life Men's and Women's Choirs present joint Christmas concerts — Springfield Heights Mennonite Church, 7:30 p.m. (9), and P.W. Enns Concert Hall, Winkler, 3 p.m. (10).

**Dec. 14:** Rockway Mennonite Collegiate Christmas concert, Kitchener, Ont., 7:30 p.m.

**Dec. 16:** A Buncha Guys Christmas concert, Shekinah Retreat Centre, at 7:30 p.m. Special guest Darrell Bueckert on marimba.

**Dec. 16, 17:** Pax Christi Chorale's Christmas concert featuring Vaughan

Williams' "Hodie," 7:30 p.m. (16), 3 p.m. (17), at Grace Church-on-the-Hill, Toronto. To order tickets, visit [paxchristichorale.org](http://paxchristichorale.org).

**Dec. 17:** RJC Chorale Christmas concert at Knox United Church, Saskatoon, at 7:30 p.m.

**Jan. 18-20:** CMU Refreshing Winds conference on worship and music. Keynote speaker: Marva Dawn. Visit [cmu.ca](http://cmu.ca) for more information.

**March 4:** Menno Singers present "By the Babylonian Waters: Bach and Lalande," at Zion United Church, Kitchener, Ont., at 3 p.m.



Notes for the journey...



Music at Goshen College brings together excellent musicians, directed by faculty with advanced degrees and significant performance and teaching experience.

Our wonderful Music Center, new in 2002, features a 1,000-seat performance venue, a recital hall with a custom pipe organ, perfectly pitched classroom and practice space, lounges and faculty studio offices.

Our musicians — four choirs, two orchestras, a jazz ensemble, a traveling worship team and other ensembles — have performed in Carnegie Hall and hundreds of churches across North America, with the Toledo Symphony Orchestra and under the direction of alumnus George Vance, conductor of the San Francisco Symphony Chorus.

Find videos and more information online at [www.goshen.edu/music](http://www.goshen.edu/music)

**GOSHEN**  
COLLEGE



## Like life, new CD presents ‘thistles’ and ‘jewels’

Like her previous recordings, Carol Weaver's fifth CD pairs her musical compositions with the words of Mennonite-rooted poets. *Thistle & Jewel*, co-produced by Weaver and vocalist Rebecca Campbell, features poetic works by the late Canadian Kiera Schneider (to whom the recording is dedicated) and Americans Julia Kasdorf, Jeff Gundy and Ann Hostetler.

Weaver, a music professor at Conrad Grebel University College in Waterloo, Ont., describes the CD as “an intentionally bare-bones, paired to the essentials” record. Besides Campbell's vocals, Weaver's piano is the only other instrument heard on *Thistle & Jewel*.

“This recording project lies particularly close to my heart, in that it allows me to play with images, sounds, metaphors and

expressions that stem directly from my own Mennonite background,” Weaver says.

“After travelling around musically and geographically, and living far from where I was born, I'm finally, and with surprising delight, discovering and celebrating the music and artistic expressions of my own people, recognizing that our own stories



**Campbell and Weaver**



are sometimes hardest to tell, our own songs the hardest to sing.”


Weaver says the words of the songs—including five by Gundy, two by Weaver herself and one each by Hostetler, Kasdorf and Schneider)—“playfully, whimsically and colourfully transform normal days into miracles, ordinary farm landscapes into visionary places with imaginary fantastical creatures, modest housewives into frenetically crazy cooks, and plain Amish houses into raucous marble-roller arcades.”

Many of the songs on *Thistle & Jewel* stem from recent collaborations between Weaver and the poets at the Sound in the Land festival and conference on Mennonite music held at Conrad Grebel in 2004. Several of the Gundy and Kasdorf settings had their premiere at the festival and have been re-recorded for this CD.


*Thistle and Jewel* can be ordered from Weaver by calling 519-576-1068.

The day before the finished pressings of the CD arrived, Weaver learned of the murder of five Amish schoolgirls in Lancaster County, Pa., where she has her roots. In memory of the five, Weaver sat down and wrote a *Lobsang* (Amish praise song) to give voice to the grief she felt, and a sprightly new “A Capella,” in celebration of their spirit. Both of these new pieces will be performed by Weaver and Campbell at their CD release concert in the Conrad Grebel chapel on Nov. 18, at 8 p.m., along with selections from *Thistle & Jewel*. Proceeds from the sale of CDs that night will go to the Mennonite Central Committee Amish School Recovery Fund.

—Ross W. Muir



**MCC Supportive Care Services**  
*Presents:*  
**Two New Recordings**



**Rest** – Taizé style worship music. An inspiring, relaxing and meditative recording by gemma & co. Features harp, classical guitar, piano, recorders, violin and voice.



**The Dancing Violin** – Calvin Dyck's fourth instrumental recording. With Betty Suderman, piano; Joel Stobbe, cello. This CD will delight you with a collection of dances including a Bach gigue, de Falla's fiery *Dance Espagnole*, a French Canadian fiddle tune and *The Hot Canary* by Florian Zabach.

If you require additional information about these recordings or wish to place an order, call MCC SCS at 1.800.622.5455 or email [music@mccscs.com](mailto:music@mccscs.com) or check out our website store at [www.mccscs.com/store](http://www.mccscs.com/store).

## Sing the Journey 2 CD released

*Sing the Journey 2* is the second Herald Press CD produced and directed by Kenneth Nafziger of hymns from *Sing the Journey*. Featured are guest soloist Marilyn Houser Hamm, the Journey Musicians, Shekinah (an independent female singing group), and Sons of the Day (a group of young men who explore the wide variety of a cappella traditions).

Continue the journey with 19 more hymns, including "If You Believe and I

Believe," "The Lord is My Light," "Loving Spirit," "Hamba Nathi/Come, Walk With Us," "God Remembers Pain," and "Just a Closer Walk With Thee."

"Journey has been, throughout much of human history, a metaphor that has aided the intellect in understanding what the spirit intuitively," says Nafziger, who has served on the committees that created *Hymnal: A Worship Book* (1992), *Sing the Journey* (2005) and *Sing the Story* (2007).



"Journey happens on so many levels of life, some of which are visible, many of which are known but never seen. The metaphor of the journey is framed by lines from the hymns that open and close this CD. 'The Holy Spirit must come down and set God's people free' at the beginning is given definition by the final phrases of the last hymn: '[When we] tread the path of peace and justice, God still walks with us in life.'"

Nafziger is a professor of music at Eastern Mennonite University, and the artistic director and conductor of the Shenandoah Valley Bach Festival, Harrisonburg, Va.

—Herald Press release



### Conrad Grebel University College




# Music

at the University of Waterloo

Grebel's Music program balances study in the traditional disciplines of history, theory, and performance, with courses that connect music to the wider world of liberal arts, such as popular music and culture, psychology of music, world music, and music of film. The Music program at the University of Waterloo invites you to make music with others and to explore the many ways that music is meaningful in today's world.

UW students may take Music as a **Major** or a **Minor** or combine Music in a **Joint Honours** plan with another subject. A Minor or a Diploma is available in **Church Music and Worship**.

**Church Music and Worship** is an interdisciplinary program of study designed to provide the theoretical and practical background for those interested in congregational worship leading.




**The Conrad Grebel Music Department also offers**

- Free Noon Hour Concerts
- Institute for Worship and the Arts events
- Many ensemble concerts throughout the year
- Travel courses to South Africa, London, and Vienna



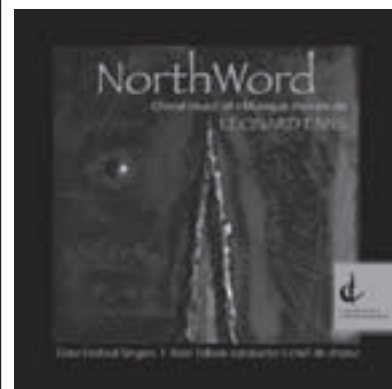
Conrad Grebel University College  
519-885-0220  
[www.grebel.uwaterloo.ca/music](http://www.grebel.uwaterloo.ca/music)



### Music of Leonard Enns

Elora Festival Singers  
Noel Edison director

Celebrating the  
incarnation of the Word



On-line orders & information at  
[www.northword.lenns.ca](http://www.northword.lenns.ca)  
Telephone orders from  
Canadian Music Centre  
**(416) 961-6601**

# A Canadian 'take' on the Word

*NorthWord*, a three-year CD project spanning 25 years of composition, features five choral works by Conrad Grebel University College music professor Leonard Enns, all dealing in some way with the concept of the revealed Word.

Enns' compositions are performed by the Elora Festival Singers directed by Noel Edison, as well as the DaCapo Chamber Choir, oboist Jim Mason, and organist Jurgen Petrenko.

In reviewing the five pieces, *WholeNote Magazine* identifies the highlight of the CD as "the four-movement cantata 'Logos,' a setting of the verses from the Gospel of John for choir, organ and oboe.

Enns masterfully utilizes whole tone and diatonic scales to musically depict the abstract Word versus the Human respectively." The magazine goes on to say, "It is the serene nature of Enns' music that is its greatest strength—every note and



**Enns**

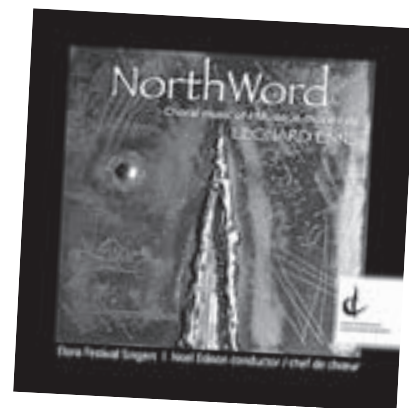
harmony seems to have been carefully contemplated."

The CD title is an effort to suggest a "northern" (or Canadian) take on the "Word." The North part of the idea comes from William Kurelek,

the Canadian painter who set the nativity in the Canadian north, and it is a perspective similar to that which informs the collection on this disk.

*NorthWord* was produced under the Canadian Music Centre's Centrediscs label.

The cover art is a piece by JoAnne Harder, the artist of the "Ties that Bind" hanging in the Grebel atrium. The cover is from an untitled metal art diptych and



Enns will be using the other panel from the diptych as the CD cover art for his next disc of chamber music, entitled *Hammer and Wind*, due out this winter.

To order a copy of *NorthWord*, visit [www.northword.lenns.ca](http://www.northword.lenns.ca) or call the Grebel main office at 519-885-0220.

—Conrad Grebel release by **Jennifer Konkle**

— CD Release Concert for —  
*thistle & jewel*  
 Rebecca Campbell, vocals  
 Carol Ann Weaver, piano  
 Saturday, November 18, 8:00 pm  
 Conrad Grebel Chapel  
 Conrad Grebel University College, University of Waterloo  
 including a special candlelight "Lobsang"  
 for five Amish girls  
 A reception will follow with traditional Amish food

Thistle & Jewel features Carol Ann's compositions based on Mennonite poetry of Jeff Gundy, Julia Kasdorf, Ann Hostetler and Kiera Schneider. The concert will pay tribute to five Amish girls killed in Lancaster County, PA, October 2, 2006. Proceeds from the CD sales will go towards Amish School Recovery Fund, MCC Canada.

**FREE CONCERT**  
 For more information contact Carol Ann Weaver  
 519-885-0220x24245 • 519-576-1068 • [carlweaver@waterloo.ca](mailto:carlweaver@waterloo.ca)  
<http://waterserv1.uwaterloo.ca/~carlweaver>  
 140 Westmount Road N, Waterloo, ON

## Why Music @ CMU?

- Studies in music education, performance, music therapy, music ministry, music administration, musicology and music production
- A wide diversity of course and ensemble offerings
- Many solo and ensemble performance opportunities
- A welcoming, supportive student body
- Highly qualified, committed faculty
- Low student/faculty ratio
- Excellent performance venues, plenty of practice space
- An established, accredited program

**CMU**  
**Canadian Mennonite University**  
 500 Shaftesbury Blvd. | Winnipeg, MB | R3P 2N2 | 204.487.3300 | [www.cmu.ca](http://www.cmu.ca)

## Who will pay the bill?

That's an excellent idea, but who will pay the bill? How many times have I have heard that question during the past 25 years? So many that I've come to wonder what it means.

The question could be an honest inquiry about the sources of resources needed to accomplish an idea. But more often it means, I admire your idea, but don't forget that I am the one holding resources, and your ideas are only good if I decide to release the resources.

Why raise this question now when we had such a wonderful consultation on service in Pasadena, Calif., last March, one that ended on a very positive note?

Because the Mennonite World Conference (MWC) meeting in Pasadena was only a starting point. What we accomplished was honourable in light of the fact that it was not an easy topic to deal with. We were able to come together to raise the issue of economic disparity within our global family of faith, and we lamented the impact of racism, tribalism and other systemic discrimination among us.

Furthermore, we were able to listen to each other without fear, and we heard a call to greater advocacy on the part of Anabaptist churches in North America and Europe on issues such as unfair trade, armed conflicts, the drug question, immigration and visa issues on behalf of Anabaptist churches in Africa, Asia and Latin America.

The listening group also outlined several next steps to facilitate greater communication and information sharing among member churches:

- Development of a study guide from an Anabaptist perspective on the biblical and theological foundations of *diakonia* (service);
- Creation of a permanent forum on *diakonia*; and,
- Organizing regional service consultations.



Tshimika

All well and good, but I have received mixed responses to my enthusiasm about what took place in Pasadena as I have shared these ideas with friends and colleagues. The old question comes up: "Pakisa, these are all great ideas, but who will pay for them?"

I guess we did not go far enough. We didn't address why the majority of Mennonites and Brethren in Christ from the south are so poor they are unable to put roofs on their church buildings, pay for their tickets to global gatherings, or purchase simple furniture and supplies. Why? The closest we got was to raise the issues of unfair trade, armed conflicts, immigration and visas. Even then, we failed to call it sin.

In some ways, these issues are easy to condemn because they are very far removed from us in terms of decision-making. What's harder to condemn and call sin is the economic disparity between us in the church. If we want to become a global community of Anabaptist-related churches, we must call for further

accountability between us about our resources.

A first step would be to call our member churches to celebrate a year of jubilee. Not the kind of jubilee in which we think it is a nice thing to do or where we share a little bit of the money we might have. Rather, we celebrate jubilee by taking time to repent, forgive, share, and relinquish power and control.

Jubilee was established in the Bible, not as a nice thing to do, but as a mandatory part of life in community. As a people with radical Reformation heritage and legacy, we can no longer find excuses for not going to the roots of the economic disparities among us and work to find ways of dealing with them.

Who will pay the bill? The bill will be paid by the radical transformation of our lives in a year of jubilee.

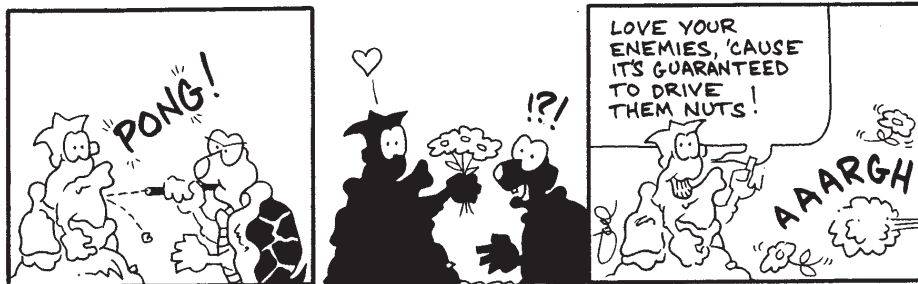
—Pakisa Tshimika

*As MWC associate secretary for networks and projects, the author was one of the organizers of the MWC consultation on service last March. See April 17 Canadian Mennonite, pages 16 to 19, for coverage of the event.*

### Correction

The Fellowship of Hope Mennonite Church is a former intentional community in Elkhart, Ind., ministering in a low-income neighbourhood of African Americans. Incorrect information appeared in "Ripe with growth: Embracing community intentionally," Oct. 2, page 7. *Canadian Mennonite* regrets the error.

### Pontius' Puddle



## Letters

## Ministry out of touch with overseas realities

Much thanks to Will Braun for the comments in “Full-throttle fundraising,” Sept, 18, page 13. I thought he provided an extremely controlled response to the most disturbing cover of *Canadian Mennonite* I can recall seeing.

If the event it pictured was truly designed to draw attention to the nature of Children’s Camps International (CCI), the picture presented is surely of a terribly out-of-touch organization with little cultural sensitivity to the issues in the countries to which it provides its largesse. I don’t fault the

**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.**

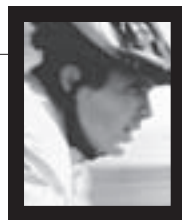
motivation of those who chose in good faith to participate in the event, but surely the leadership of organizations such as CCI needs to better understand why anyone with experience working in the Third World would find this event quite obscene.

Thanks to Braun for challenging the agri-business model that so often goes unexamined in our churches. We’d

hardly accept cash from small arms producers to promote peace work in other countries, but seem not to understand why we should not allow the same corporations that are destroying local agriculture to provide funds to assist our development efforts in the countries in which they are doing such damage.

—Michael Graham, Kitchener, Ont.

WILL BRAUN



New Order voice

It was an awkward encounter. One of the more prominent Christians in the world came to the Canadian capital of Mennonitism, bringing with him some rather ungainly baggage. And he probably underestimated the awkwardness ahead, hoping he could leave his past comments about Islam and nuking Afghanistan at the border on his way to Winnipeg.

The night the Franklin Graham Festival opened (Oct. 20), his past statement that Islam is a “very evil and wicked religion” was all over the airwaves.

Both Graham and Christianity suffered a black eye, but Graham wasn’t the only one feeling the heat. The event also put Mennonites in a tight spot.

Many Mennonites are staunch supporters of Graham, whose inheritance from his father Billy is a legacy of credibility and respectability. If people were to come to Christ at the event, how could anyone question him?

Other Mennonites were unable to reconcile the gospel of love with Graham’s call for America to use “every hellish weapon in [its] inventory...the weapons of mass destruction if need be, and destroy the enemy.” Sure, some people would get saved at the festival, but does that mean Graham can say whatever he wants without being questioned?

So what were Mennonites to do? Would our official bodies endorse the event, condemn it, remain silent or find some middle ground? The main Mennonite response was to squirm—probably a realistic response given the range of sensitivities in our family of faith.

After passing a resolution to both support the festival and engage Graham in discussion, Mennonite Church Manitoba wrote to Graham, specifically noting the Sept. 14, 2001 CNN transcript in which the “hellish weapons” comment appears. In his reply, Graham simply stated that different Christians come out at different places on this matter. He apologized for any offence taken, but in

## Graham brings unwieldy baggage to Mennoville

**‘The use of violence is certainly not a way of creating peace.’**

no way retracted the statement.

Despite this, Norm Voth of MC Manitoba was quoted in the *Winnipeg Free Press* as providing unqualified backing of the Graham event. He told me later the *Free Press* did not accurately reflect the balance of his interview with the paper, adding, “The use of violence is certainly not a way of creating peace.”

An ad hoc group of Mennonites uncomfortable with official Mennonite reticence on the issue sought to have the gospel of peace proclaimed alongside the gospel of individual salvation. I, and fellow New Order voice writer Aiden Enns, participated in this group, which held an interfaith prayer service and handed out leaflets to people entering the festival. The leaflets suggested the love and forgiveness that would be preached that night should also be extended to our enemies. They included a tear-off piece festival-goers could sign and place in the offering plate, asking Graham to publicly bless all people of Iraq and Afghanistan during the festival. The initiative drew positive media interest, locally and beyond. But some Christians, of course, were offended.

Amidst the specifics of the Graham issue, the question remains: How can we, as a Mennonite family, constructively and openly work through differences on matters such as this? Voth, who attended the festival, is open about the fact that for some Mennonites the Graham approach to evangelism is “entirely desirable,” while others have understandable difficulties with it. “I wouldn’t necessarily want to argue [the Graham model] is the way of the future,” he said. Voth said that all sides must be heard respectfully, and that the Mennonite church “needs to find creative ways to talk” about “what forms of evangelism we want.”

*Will Braun is editor of Winnipeg-based Geez magazine. For more, see “Mennonites lead protest...” on page 18 of this issue.*

## Mennonites need to re-examine their faith

I would like to respond to two letters in the Aug. 21 issue of *Canadian Mennonite*.

Robert J. Suderman should be applauded for his letter to Prime Minister Stephen Harper ("Canada called to Middle East peacebuilding," page 16). He has put forth the very position that the Mennonite faith is based on in respect to war and the negative impact that a retaliatory attitude has on world peace. If we are truly followers of the teachings of Jesus, we cannot support the government's attitude on Israel's right to retaliate against Lebanon. The real question is, What was gained by the destruction that has been inflicted on both sides, let alone the loss of life and

injuries sustained by innocent people.

As Mennonites, we need to rethink our position personally and ask ourselves if we still support the idea of loving our enemy as Christ taught.

The letter that Henry Rempel wrote on cracking down on crime is also right on in its questions about this government's approach to crime and punishment ("Conservatives 'crack down' in the wrong places," page 19). Vic Toews and Stockwell Day have shown us an attitude of "lock 'em up and throw away the key," instead of rehabilitation and reconciliation.

If we fight youth violence with this approach, we will only make hardened criminals of youths who get into trouble. Again I ask the question, Do we really believe the justice and non-resistance gospel that Jesus taught?

I think that we have lost much of

the teaching that our parents and grandparents gave us on these issues. Is the terrorist threat greater or less since the U.S. attack on Iraq? Christ's clear teaching on turning the other cheek as a way to respond would make the so-called enemy take notice. The good that \$97 billion of war spending could have done to fight AIDS and poverty is unmistakable.

Why are we so reluctant to put forth our beliefs? The world around us is crying for answers. Let us stand up and promote the very core of the Mennonite faith. If we do not evaluate our own attitude against violence and destruction through war and retaliation, our own world as we know it will also disappear.

—Larry Erb, Wellesley, Ont.

PHIL WAGLER



Outside the box

**A**s adoptive parents three times over we have experienced the intricacies, trials and flat-out pain of the unattached child. We are learning to not take very honest and gut-wrenching statements personally. The deep primal wound of attachment disorder can paralyze six-year-olds and immobilize grown adults. For those who live the trauma of separation from biological roots, more than an umbilical cord has been cut.

Christians are adopted into God's family. C.S. Lewis aptly points out that we, in clinging to Christ at the beck of God's saving call, leave behind the solely natural and biological life, and discover the spiritual life (the real and eternal life God intended for those made in his image). In essence, the Christian life is one long and at times agonizing process of dealing with attachment disorder, of coming to terms with our new identity. Theologically, we call this sanctification.

Truth is, we are all learning to walk by faith and not by sight. We are learning to look Dad in the eye, and welcome his gaze, his knowing of us and our knowing of him. Each of us, I'm coming to believe, must confess our need to be attached, for we are disordered in so many ways as we grow up in a life that is in the world, but not of it; that is dying, but will go on living; that is freed from the dominion of self, but still clings to a nostalgic memory of life as an orphan.

Then, apparently for the sheer joy of it, God decides to gather his adopted kids, with all their degrees of attachment disorder, into one family, and says, "Now be a church! Be a group of called-out and chosen ones, and love each other as I have loved you."

## Attachment disorder

So we become the collectively detached learning to reattach as the one. By the breath of the Spirit we are joined together in this new birth. And, to add to the excitement, our Father just keeps on bringing in new kids whose stories we don't know and whose disorder can disturb. And, somehow, we're to all shove over,

make more room, and share our toys, our food and our hearts, and like it.

It's almost as if we're forced to adopt one another, or at least accept that the Father chooses well when—if it were up to us—we'd have picked differently or not at all. We're not only learning to attach ourselves to the Father and come to share his exceedingly great heart, we're also learning to be attached to one another—adding new troubling depths to John's words, "*Anyone who does not live righteously and does not love his brother (or sister) does not belong to God*" (1 John 3:10)

"Take him back!" That's the command our son once made when his brother pushed him too far. Do we say that about each other in God's family? Our son can't get away with such sacrilege and I'm sure we won't either, when we refuse grace and demand that the Father change his mind and give up on that one while happily putting up with me. We are communities coming to grips with the end of a homelessness we thought was normal. We are a people adopted—we are graced with salvation and siblings.

Welcome to the dysfunctional and disorderly adventure. Now shove over and open your heart.

*Phil Wagler and his wife Jen are proud parents of Caleb, Benjamin and Jessie. He is leading servant of Zurich Mennonite in Ontario. You can attach to him at phil\_wagler@yahoo.ca or www.theo-phil-us.blogspot.com.*

## 'Young prophet' denies scriptural principles

I was deeply concerned upon reading "A personal confession of faith" by Sarah Johnson (Aug. 21, page 8). Johnson explains her struggle with losing faith and belief, and her resulting personal confession of faith.

This confession is based on the positive dimensions of her faith instead of that in Christianity which discourages her. The confession was especially bothersome in that it upheld a faith not grounded in the authority of the Holy Bible, but, instead, based on the mere authority of what Johnson thinks is best.

She writes, "I used to believe in truth, but now more than that I believe in the quest for knowledge." This denies a central principle of Scripture that there is truth that can be found. That truth is Jesus Christ. The Christian faith is based on truth that cannot be denied. Her confession also undermines central aspects of Christian faith, such as the Bible, the church, baptism and communion, among others.

What is of most concern is that this is presented by *Canadian Mennonite* as the voice of a "young prophet," when it clearly does not line up with the truth presented in Scripture. Our Christian faith is not something that we construct for ourselves. It is not what we decide makes the most sense or is the most comforting. Christian faith is determined and upheld by the greatest authority—God our Father.

Please do not get me wrong. I am not against questioning faith and working through doubt. I have been struggling with this lately myself. I agree with Johnson that the church must discuss feelings of doubt more openly, and that is a healthy part of our spiritual journey. However, we must not present wayward, unbiblical conclusions of such a search as a solid, accurate perspective and the voice of a "young prophet."

It seems to me that this subjective postmodern nonsense is becoming more prevalent in our Mennonite Church and especially in our Mennonite schools. Are we not ignoring Paul's warning to Timothy in II Timothy 4:3-4, where he declares, "For

*the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather round them a great number of teachers to say what their itching ears want to hear?"*

We must return to sound doctrine and not succumb to scratching our ears with loose, wishy washy "you decide what's best" theology.

It is my prayer that we, as Mennonites, will keep our faith grounded not on our own simple ideas, but solely on the beautiful life-giving truth found in the solid foundation of God's Holy Word.

—**Ryan D. Jantzi, Milverton, Ont.**

## Close ties between church and school needed

Robert J. Suderman's observations on young adults are very sound ("What about the young adults?" Sept. 4, page 2). When I served as student and young adult minister in the late 1980s in Mennonite Church Eastern Canada I encouraged congregations to look at their culture of inclusion, as opposed to creating a segregated young adult program.

However, the congregational context is only a small part of the picture. How many of our young people are impacted by the church through its related institutions like camps, schools and colleges? These are the areas Suderman is referring to as the church's largest financial investment.

In the late '80s I administered a census of MC Eastern Canada young adults and found that only 10 percent were attending Mennonite colleges. When I served as director of community relations at Rockway Mennonite Collegiate (Kitchener, Ont.) in the '90s we always struggled to attract Mennonite students. Currently at Conrad Grebel University College (Waterloo, Ont.), where I serve as director of development, only 44 percent of our residents come from a Mennonite background.

Mennonite families and students are choosing not to attend our institutions in large numbers. I'm not advocating a blind loyalty, where we force kids to attend church schools even though the program may not be appropriate, but I would advocate that every Mennonite child should attend at least

one Mennonite institution.

It is my observation that denominational health is at risk because families and congregations do not put a priority on supporting these camps and schools. We risk losing our unique denominational identity as Mennonites when we don't encourage our youths to attend our institutions.

It is easy to see that congregations that are on the fringe of MC Canada are typically those that do not send students to Mennonite camps or schools. Further, these congregations are less likely to have a pastor trained at a Mennonite college or seminary, won't use Mennonite Sunday school curricula and probably will not use Mennonite hymnals.

One of the key factors for the future of MC Canada is to encourage children to participate in our institutions and ensure a strong connection of these camps and schools to the church.

—**Fred W. Martin, Waterloo, Ont.**

## Mentorship, faith confession articles praised

Re: "Growing believers need good mentors", Sept. 4, page 6. What a powerful article by Ralph Lebold and Leona Dueck Penner.

On the one hand, it is great news and also a huge challenge to realize we "are the Bible which people read." What a responsibility that I, as an individual believer, have a unique opportunity to use my gifts and opportunities to impact whomever I meet to incarnate Christ in the human experience. This will mean less critiquing the church and fellow believers. And for that I need guidance, direction, a mentor. There is no place for a lone ranger in this ethos. Sven Eriksson's "Growing leaders" article in the same issue (page 8) is equally helpful.

I read again Sarah Johnson's "A personal confession of faith" (Aug. 21, page 8). How mature! She takes the intellectual statements and incarnates them into our daily walk. This is right in line with some of the stuff I have been reading lately by theologians Dallas Willard and Brian McLaren. These, including Johnson, are the kind of spiritual leaders we desperately need.

—**George H. Epp, Chilliwack B.C.**

Almaty, Kazakhstan

## Global Mission Fellowship votes to join world Mennonite body

**F**rom a Mennonite Church Canada perspective, the “absolutely most important thing” that happened at the Global Mission Fellowship (GMF) meetings here recently, was a quiet, almost hidden moment. It happened when 91 Mennonite and Brethren In Christ church and mission leaders from 37 countries voted unanimously to recommend that GMF become structurally part of Mennonite World Conference.

MC Canada general secretary Jack Suderman and MC Canada Witness executive secretary Janet Plenert, the newly appointed GMF chair, said this vote was the highlight for them, although the cross-cultural, Pentecost-style energy that swirled around the 400 GMF and Kazakh participants as they worshipped together was “incredibly inspirational” and “very meaningful” in itself.

“Conceptually, ecclesially speaking,” that vote signified a “volcanic shift” in thinking, asserted Suderman, while Plenert described watching the hands go up as “a holy moment.”

“Two important things happened which are integral to our work and our understanding of mission, which can’t be taken for granted,” said Suderman. “First, for GMF in general, it was a re-routing...of a new paradigm for mission which is multi-directional, and simply leaves behind assumptions that North America is the primary mover in global mission.”

“A second thing, MC Canada has this tenacious insistence that church and mission belong together,” he said. “Instead of working at strengthening our mission vocation, we have opted to strengthen the church in its missional vocation. It makes a world of a difference to do it this way. Otherwise, the church gets in the way...whereas, if we think of it as the church in missional vocation, then the church never

gets in the way.”

Such thinking was shared by Bishop Danisa Ndlovu, Zimbabwean vice-president of MWC. “I used to associate missions with the West,” he said in his opening address. “But in this era, every congregation, no matter where it is, if it’s part of the true church, should be involved in missions. We are all part of the emerging missions movement.”

“In North America,” Suderman concluded, “we’ve been hanging onto the old paradigm and it’s been a huge debate.... What’s exciting about what happened in Kazakhstan is that all GMF members, 100 percent of them, voted unanimously to recommend to MWC that GMF wants to be a commission of MWC. In other words, not to be seen as a parallel organization, but to become part of the structure and be structurally accountable.... The fact that North Americans reached consensus on that was a major step. It’s a step MC Canada has been promoting for seven years.”

Plenert agreed, adding that this shift is “based on the belief that mission is happening everywhere...and that we North Americans needed to start responding and interacting with the global church accordingly. The GMF was born in Bulawayo [at MWC meetings in Zimbabwe in 2003] in affirmation of that shift.... But it’s been a struggle for North America. We have the power and the money. In this meeting, other partners spoke in a unified voice and North America responded.... It was a very profound moment when the vote was taken.”

Asked about Plenert’s appointment as GMF chair, Suderman noted that she has been on the GMF planning committee from the beginning. The fact that she is now chair, he said, is a very positive comment on how she has functioned on the committee.

“She has done well and will do well.



Photo by Steve Plenert

**The Parthians, present on the day of Pentecost, first brought the gospel to Central Asia, where there was a strong church until it was decimated by Tamerlane in the 15th century, according to Kazakh Christian historian Bayeke Manarbek. “We Christians came alive through the prayers of our ancestors, and your prayers,” he told the GMF representatives who visited the congregation at Nur (pictured). “God is calling us to again take the gospel along the length and breadth of the Silk Road.”**

The key thing...is that this is not just one more committee meeting to go to. It really is helping us become who we said we want to be in MC Canada—a global church. It’s a key venue to help us become who we want to be, even as we help to shape the global church.”

Of her appointment, Plenert said, “It’s an honour, yet very humbling, to be asked to do this by GMF. It will be a great challenge to be working in a global committee which, it seems to me, functions as a microcosm of the whole church. My first task will be to help create dynamics within the committee to reflect who we want to be as global church. Then we can begin preparing to present our proposal to MWC General Council in 2009.”

—**Leona Dueck Penner**



Goshen, Ind.

## No longer the 'quiet in the land'

Just a little over a week after the shooting of Amish school children in Lancaster County, Pa., and the immediate forgiveness extended by the Amish, nationally recognized Christian author and speaker Brian McLaren said to an audience at Goshen College on Oct. 11, "I don't think anyone has ever done a better job of sharing the message of the gospel; the Amish's behaviour mystified the world."

In the midst of public lectures on the Goshen College campus over two days, as well as in his presentations in classes and in small group settings with students and local pastors, McLaren continually reiterated his call to Mennonites and Anabaptists to stop being the "quiet in the land" and to start sharing more loudly and broadly the distinctives which formed and shaped the faith since its beginnings 500 years ago: peacemaking, community and discipleship.

"We so desperately need, as we move into this emerging culture, to learn to live a life of Christ instead of just going to church," McLaren said. "You need to let your knowledge rub off on others."

McLaren, who was listed by *Time* magazine as "one of America's 25 most influential evangelicals," offered several examples of how Mennonite and Anabaptist young people could share their faith more broadly.

He suggested that if 100 people spent 45 minutes a night adding comments to secular and fundamentalist Internet weblogs, what a difference it would make for there to be examples of loving, thoughtful Christian comments in those often polarizing environments.

At an evening public address, "Spiritual formation in the emerging culture," he said, "It seems to be possible in many places that one can be a Christian without being a follower of Jesus. Some people are even afraid to join a church because they are afraid they will lose their faith in Jesus."

Kitchener, Ont.

## Anabaptist leaders challenged to train more peacemakers

Ron Sider spoke about "The Amish, Jesus and non-violence today" at Westheights Brethren in Christ Church in Kitchener on Oct. 15. He referred to the Amish response to the violence at Nickel Mines, Pa., saying that it was amazing to see how Jesus' message of peace was proclaimed in the secular media.

"I'm convinced the Amish way is right," said Sider. "It's the only approach that works," he declared, challenging Anabaptist churches to embrace non-violence in new ways.

When Jesus told his disciples to love their enemies in the Sermon on the Mount, he was advocating something radically different from Jewish teaching at the time, Sider explained. The early church followed this radical teaching, but after Constantine the church no longer followed the literal meaning of the text.

"The foundation of Christian non-violence rests on Jesus and the cross," said Sider, also pointing out that there is no promise that suffering can be avoided. Because God's final word is the resurrection, not the cross, Christians may need to follow Jesus into suffering.

The mission, then, of the church, McLaren said, is to make disciples, rather than just converts. The image he used as to how that happens best is that of an apprenticeship, where a master takes on students and "shares knowledge and wisdom through action that could never be expressed through words."

McLaren contrasted this view of making disciples with the more common approach in Christian churches today, which is "finding a fast and efficient way to help people get to heaven when they die," rather than discovering how to "live in the way of Jesus" on Earth.

He especially encouraged the teaching and practising of spiritual disciplines. The first order of disciplines, he said, is to pray, "marinate" in Scripture, and relieve suffering wherever possible.

—Goshen College release

Sider asserted that non-violence is powerful and effective, and referred to non-violent movements such as those led by Ghandi in India, Martin Luther King Jr. in the U.S. and the Polish labour movement of the 1980s. He contrasted that with World War II, the typical example of a just war, which destroyed the lives of 20 million people.

How can Christians say that war is the last resort if they haven't tried training thousands of peacemakers? he challenged, asking listeners to imagine the impact if Christian church leaders led thousands of praying Christians through Israel and the West Bank to pray and to demand a fair solution to the situation.

"We could do that," insisted Sider. He went on to say that since Christian Peacemaker Teams (CPT) has been successful and effective, Christians need to expand the program with thousands of peacemakers.

"I look forward to the day when CPT is made up of thousands in the most dangerous conflicts in the world," he declared. "Some will die if we are serious, but now is the time for the leaders of our churches to take the lead."

Sider pointed to the fact that Anabaptists have followed Jesus' way of non-violence for 500 years. He ended his talk with a plea to church leaders: "We need new CPTers to show to the world that Jesus' way of loving enemies works."

—Barb Draper

### News brief

#### MCC, MDS donations to Amish approach \$550,000

Mennonite Central Committee (MCC) and Mennonite Disaster Service (MDS) together have collected about \$550,000 for the Nickel Mines, Pa., community affected by the Oct. 2 shootings at an Amish school. The two organizations are transferring 100 percent of these contributions to the Nickel Mines Accountability Committee. The committee will apply the funds to needs that result from the shootings, including medical and counselling services, extra living expenses for affected families and long-term disability care. At present, more than \$1 million has been raised by a variety of Mennonite and non-Mennonite organizations for the relief fund.

—MCC release by **Tim Shenk**

Winnipeg

## 'Neighbours' often just need a listening ear

**M**uch speculation has been done on the biblical view of "neighbour." I remember sermons about "Who is your neighbour?" The answer was, those caught in famine or war or natural disaster, or those living in poverty in our city, and then it became generally inclusive. The Good Samaritan comes to mind. However, I am led to believe that the reference to loving your neighbour can mean the person living just next door.

At Mediation Services—a community-based program begun by Mennonite Central Committee (MCC) Manitoba in 1979—we deal with many conflicts, but by far the most irate people I deal with are neighbours.

To start off with, these calls are usually transferred to us from the city, frequently, it seems, on Thursday or Friday afternoons. The typical conflict

has been going on for years, but the caller sometimes insists on speaking to someone immediately in order to have the problem solved by the weekend. The current situation is described in detail, then sometimes followed by racial slurs categorizing the neighbour as "those people." Then may come a diatribe of offences committed by the neighbour over the years—some very bizarre stories and accusations.

As a result, we get many demands—for legal advice, to remove snow, and especially to come and cut down trees.

When I realized that I could often tell within the first second or two whether the call was regarding a neighbour, I thought it would be very efficient to transfer them immediately to the community intake worker or another caseworker before their outburst. However, the hasty question, "Does this refer to a neighbour?" seemed to minimize the importance of these calls and distress callers further, so I listen to them before providing options.

After transferring them to a caseworker, amazing transformations sometimes take place. Some people, not just neighbours, get emotional and

become apologetic, trusting, friendly and forgiving. Some even become contributing members of the organization. For others, just getting here can be a big step.

—**Jacqueline V. R. Anderson**

*The author is a voluntary service worker with MCC Manitoba.*

Winnipeg

## Mennonites lead protest of Franklin Graham Festival

**I**n the early evening of Oct. 20, just as doors were beginning to open for the opening night of the Franklin Graham Festival here, a group of about 100 people gathered in the chapel at nearby Knox United Church.

This hastily convened interfaith group met to worship and proclaim that the love of God extends to all. Representatives from Jewish, Islamic, Protestant and Catholic communities spoke in a spirit of peace and reconciliation.

"Where else but in Canada can you

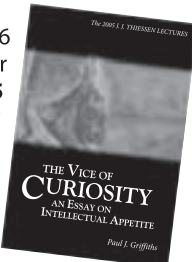
**CMU Bookstore**

*We have a great selection of theology books from a variety of publishers and authors, including*

**The Vice of Curiosity:**  
*An Essay on Intellectual Appetite*  
By Paul J. Griffiths

CMU Press, 2006  
96 pages, paper  
**\$16.95**  
ISBN 0-920718-77-9

Visit CMU Press and CMU Bookstore at [www.cmu.ca](http://www.cmu.ca)



For special orders contact **N. Raúl Bogoya:**  
[cmubookstore@cmu.ca](mailto:cmubookstore@cmu.ca)  
Call 204.487.3300, ext. 339 or toll-free 877.231.4570  
**Canadian Mennonite University**  
600 Shaftesbury Blvd.  
Winnipeg MB, R3P 0M4



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

**MAX**<sup>®</sup>  
**MAX Canada**  
Insurance Company

# WHOLENESS

The MAX<sup>®</sup> family of companies is committed to restoring wholeness in the Anabaptist community with a combination of mutual aid care and insurance protection.

Mutual Aid Ministries has been there to dig through the rubble, share a laugh, take time to pray, give a hug and much more. We want you to be a part of this *wholeness restoration*, here's how:

- Sign up** to receive email notifications that provide opportunities to help with special needs throughout the Anabaptist community.
- Become** a Mutual Aid Ministries volunteer.
- Donate** to the MAX Canada Share Fund, Inc.\*
- Purchase** an insurance policy for your HOME, FARM, CHURCH or BUSINESS. Purchasing a policy allows proceeds from the insurance program to help support Mutual Aid Ministries.

\*Public charity status pending

**877-770-7729 • [www.maxcanada.org](http://www.maxcanada.org)**

*Preserving and Restoring Wholeness in the Anabaptist Community*

have a church service where you have Jews, Muslims and Christians sitting together with a simple common message of 'love thy neighbour'?" said Shahina Siddiqui of the Winnipeg Muslim community.

Following the service, many found their way to the MTS Centre, where they offered leaflets to festival-goers. The leaflets stated, "The world needs to know that Christianity is not about hard-nosed vengeance and violence, but rather irresistible and unstoppable grace." Festival-goers were invited to tear off and sign a portion that asked Graham to "publicly bless all the people of Iraq and Afghanistan before the festival is over."

These actions resulted from a small group of concerned Christians who had voiced their concerns about Graham's kind of evangelism that recommends the "use of every...hellish weapon in our inventory,...the weapons of mass destruction if need be, and destroy the enemy," as reported in a Sept. 14, 2001 CNN broadcast.

"It seems so obvious to me, whether you read the Scriptures literally or not, that it is a message of peace, love and forgiveness," said Aiden Enns of Hope Mennonite Church and one of the organizers of Operation Bless Our Enemies, which garnered both local and national media coverage.

Two hundred Winnipeg churches signed up to invite Graham and endorse the festival. Among the sponsoring groups were Mennonite Church Manitoba and the Manitoba Mennonite Brethren Church.

Many within the interfaith community expressed concern over Graham's remarks denigrating other faiths, which have the potential "to inflame an already volatile situation," said Jim Hatherly, chair of the Winnipeg Presbytery of the United Church of Canada.

Mennonite Central Committee (MCC) Manitoba wrote in response to the Franklin Graham Festival, "Many MCC workers and the partner organizations with whom they work are committed to proclaiming a gospel of peace. These workers would be the first expected to explain to people in their context an endorsement of a Franklin Graham event by Mennonite church groups."

—Evelyn Rempel Petkau

Akron, Pa.

## 'Leadership clarity' cited in MCC executive director's resignation

**R**obb Davis, executive director of Mennonite Central Committee (MCC) since June 1, 2005, resigned on Oct. 23. His resignation takes effect immediately, so the MCC executive committee has appointed Lowell Detweiler, a long-time MCC staff member and former director of Mennonite Disaster Service (MDS), to serve as acting executive director until an interim person can be found.

"We are indeed sorry to see Robb leave," said Ron Dueck of Winnipeg, chair of the MCC executive committee. According to Dueck, Davis cited concerns that his leadership style was not compatible with MCC's future needs.

Although the MCC board and executive committee were "quite happy" with Davis' performance, Dueck said a basic reason for the resignation was "difficulty in providing clarity of leadership" as the growing relief, development and peace agency examines plans for its future operation.

"We have had a number of meetings in the past couple of months to see how MCC can best work with the churches...to be more efficient and more effective [and to determine] whether we needed to be more aggressive in our programming or more

accepting of the status quo," Dueck said. "There were some concerns about the speed with which some of these changes were being made."

Meanwhile, the MCC executive committee has asked MCC staff to continue moving forward on key initiatives Davis had begun work on.

Davis—who recently organized a meeting of U.S. religious leaders with Iranian president Mahmoud Ahmadinejad in New York—had previously served as a senior vice-president for Freedom from Hunger in Davis, Calif. Davis declined to comment on the circumstances of his resignation.

Detweiler and his wife Ruth began their years of service with MCC in 1959 as teachers in Newfoundland. Detweiler served as MDS director from 1986 to 1998 and currently is interim director of the MCC human resources department.

—From reports by **Robert Rhodes** of *Mennonite Weekly Review*, and MCC



Davis

### SOUTH EAST *Travel* WORLD WIDE TRAVEL

Complete travel service for your business and pleasure needs.

*We specialize in South America*

E-mail: Deborah@southeasttravel.net

Phone: 1-800-304-6548; 204-326-9411

Fax: 204-326-3795

276 Main St. Steinbach, MB R5G 1Y8

### North Kildonan Mennonite Church Quartet Music

Enjoy the delightful 4-part harmony of traditional German and English music you grew up with. 5 FULL CD's or tapes to choose from each having over 20 selections.

Different ways to order or request more information:

Mail to: 1131 Roch Street Winnipeg MB R2G 1S1  
(Please pay by cheque or money order)

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

Phone: (204) 663-5059

Email: nkmc@mts.net

#### ORDER FORM

CD's (\$15)	All recordings contain both English & German	Tapes (\$10)
_____	There is a Redeemer	_____
_____	Joy to the World (Christmas)	_____
_____	When Love Shines In	_____
_____	Nahe Bei Jesu (Easter)	_____
_____	Wonderful Saviour	_____
Totals		
CD's \$15 each. Tapes \$10 each.		

ALL proceeds go to missions.

Ban Pongpod, Thailand

## Death fails to stop woman's witness

**A**lthough they shared the gospel in life, death for two Thai Christians has been an equally effective ministry.

Before her death from AIDS in October 2005, Tia Maxi had a final wish. She wanted to be remembered with a Christian funeral.

When she died, just two of Maxi's family members were Christians—

both because they listened to her describe her faith experiences. For many in her village of Ban Pongpod, her funeral was their first direct exposure to Christianity.

By January, three months after Maxi's death, family members asked representatives from Living Water Church in Borabu to help them start a cell group. Today, about 10 villagers

meet every three weeks to talk about faith, God and the Bible. Three new members of that group have accepted Christ since it began.

One of those new members, Yan Chansot, accepted Christ just three months before his death on Aug. 5. His funeral the next day—the second Christian service in the small community—raised more interest in Christ



Borabu, Thailand

## From tapioca plants to church plant

**A** new planting of tapioca will help provide income—and community relations—until a new church plant rises out of the ground on recently purchased land here.

When Pat Houmphan arranged to purchase the land, it had already been partially planted. A farmer had rented the field from the previous owner, who had falsely claimed to retain the rights to the land. Once the church gained control of the property, church leaders and members decided to keep the plants in the ground until the January harvest.

Houmphan and his wife Rad, together with others from the young church, continued the planting and anticipate the harvest will bring in

around \$1,250—enough to begin some development work on the property in preparation for a church building. They also plan to reimburse the farmer about \$320 for the cost of the plants and his labour, an act they hope will build peace and goodwill with the farmer and the community. A 60-metre-deep well has been drilled and electricity is now available on the site.

In addition to this locally earned income, 10 Mennonite Church congregations in Canada and the United States partner with the Houmphans to support the Thai ministry.

Houmphan expressed thanks for the recent acquisition of a pickup truck. In a region of Thailand where transportation is expensive and difficult, the

**Local believers from Pat and Rad Houmphan's new church plant in Borabu, Thailand, take a rest from weeding tapioca plants on newly purchased land that will one day be home to a church building.**

truck serves as both cattle hauler and bus. Houmphan has started a cow-lending project to help local farmers boost their income by raising calves. But when not transporting cattle to market, the pickup converts to a bus for transporting locals to church services, the hospital, and to church events they host in other villages.

—MC Canada release by **Dan Dyck**

and the faith of the small group of believers.

Pat Houmphan, a mission worker with Living Water Church through Mennonite Church Canada Witness and Mennonite Mission Network, explained that traditional Thai Buddhist funerals last several days and the gathering often also includes gambling and drinking. Maxi's funeral was very different. Houmphan preached, telling listeners that death is a reminder of Christ, and the Thai church staff showed the *Jesus* film.

Bao Maxi and Dao Chansri (Maxi's sister-in-law and daughter-in-law, respectively) said the replacement of betting and alcohol with joyful, peaceful singing at the funeral impressed many of the villagers, drawing them to look more closely at Christianity. The relatives told Houmphan that many sensed the hope Christians retain in life after death.

Conversely, they said Buddhist funerals—without the promise of an afterlife—sometimes offer only desolation and hopelessness. Most Thais believe they must have dignity in death. Houmphan said many people in the

Isaan region of northern Thailand and Laos believe that Christians do not have proper end-of-life rituals or burials, which degrades the death process.

"The Isaan and non-Christians are able to see that there is a place for the dead and there is actually a proper ceremony," Houmphan said. "Through these Christian funerals we are able to proclaim the good news of Jesus' resurrection, life after death and the hope of reuniting another day."

Most of the cell group participants are part of Maxi's family. Houmphan said they first noticed the love and care in Maxi's life, which interested them in her beliefs, after her return from Bangkok—where she lived for 15 years, and where she both contracted AIDS and became a Christian. The peace and joy they witnessed in the funeral ceremony gave them the final



Photo by Pat Houmphan

**Friends and relatives of Tia Maxi, who were impacted by her testimony in both life and death, attend a prayer meeting in Ban Pongpod, Thailand.**

push to ask questions about Christ.

"Through Tia's life and death many have heard the good news and many more will," Houmphan wrote in a tribute to Maxi. "Surely, for a lady whose name translates to 'short' in English, Tia walked tall in life and continues to do so in heaven."

—MC Canada release by **Ryan Miller**

**!explore**  
A Theological Program for High School Youth

[www.ambbs.edu/!Explore](http://www.ambbs.edu/!Explore)



Associated  
Mennonite  
Biblical  
Seminary

emily's  
story  
DVD

"Explore is more than a theological program for high school youth, it is an idea that lives in the imagination of a congregation."

Emily has such a congregation, come hear her story.

Visit [www.ambbs.edu/!Explore](http://www.ambbs.edu/!Explore) and request your free DVD.

Applications for 2007 are due by the end of February.



**Schools Directory**

 **Conrad Grebel University College**



**EXPLORE LEARN GROW LEAD LAUGH SING EAT**

Conrad Grebel University College | University of Waterloo  
Ontario Canada | [www.grebel.uwaterloo.ca](http://www.grebel.uwaterloo.ca)

 **MENNONITE EDUCATIONAL INSTITUTE**

... equipping students for life and forever

Preschool - Gr.12 Education that partners with the home and church to nurture the minds, bodies, and souls of our students.

Mennonite Educational Institute  
(Campuses in Abbotsford & Chilliwack BC)  
(P) 604.859.3700 (F) 604.859.9206

[www.meisoc.com](http://www.meisoc.com)

 **UNITED MENNONITE EDUCATIONAL INSTITUTE** Leamington, Ont.

Academic...Full Secondary School Academic Program  
Spiritual...Daily chapels, courses in religious studies  
Extra-Curricular...Vocal & instrumental music courses, sports, drama

Phone: (519)326-7448 Fax: (519) 326-0278  
E-mail: [umei@mnsi.net](mailto:umei@mnsi.net)

 **Winnipeg Mennonite Elementary Schools**

[www.wmes.ca](http://www.wmes.ca)  
Middle School at Bedson


250 Bedson St., Winnipeg, MB, R3K 1R7 Ph:885-1032  
26 Agassiz Dr., Winnipeg, MB, R3T 2K7 Ph:261-9637

"Providing quality Christ-centred education..."

 **Menno Simons Christian School**

Integrating sound academic learning with growth in character, faith, and service to God.

[www.mennosimons.ab.ca](http://www.mennosimons.ab.ca)

 **MENNO SIMONS CHRISTIAN SCHOOL**  
An Education for Life!  
Calgary, Alberta

...a well-pounded education which will inspire and empower students to live as people of God.

86 West Gate, Winnipeg, MB R3C 2E1  
T:(204)775-7111 [www.westgate.mb.ca](http://www.westgate.mb.ca)

 **WESTgate COLLEGIATE**

**Columbia Bible College**  
"Learning to Live Well!"  
2940 Clearbrook Road  
Abbotsford, B.C. V2T 2Z8  
1-800-283-0881 / 604-853-3358  
[admissions@columbiabc.edu](mailto:admissions@columbiabc.edu)  
[www.columbiabc.edu](http://www.columbiabc.edu)

 **ROCKWAY MENNONITE COLLEGIATE**  
For Grades 6 to 12

Together we shape great lives through learning, opportunity, caring and faith!



110 Doon Road, Kitchener, ON  
N2G 3C8 (519)743-5209  
[www.rockwaymennonite.ca](http://www.rockwaymennonite.ca)

the world needs **servants**



**your future**  
...are you up to it?

 **BETHANY COLLEGE** Box 180 Hespden Sask S0K 1Z9  
Tel/Fax 1.866.772.2176 [www.bethany.sk.ca](http://www.bethany.sk.ca)

**Where will your journey take you?**

- ...practice your Spanish in Peru
- ...manage Java Junction, the student-run campus coffeebar
- ...practice American Sign Language in classroom or worship settings
- ...do research that contributes to a treatment for Alzheimer's disease

**GOSHEN COLLEGE**  
[www.goshen.edu](http://www.goshen.edu)  
Canadian students can receive a currency discount

**School notes**

**Environmental degree offered**

**Goshen, Ind.**—Building on its 25-year history of offering environmental education programming for elementary and secondary school students, Merry Lea Environmental Learning Center of Goshen College will begin offering a master of arts in environmental education program—the college's first master's degree—next summer. The Higher Learning Commission of North Central Association of Colleges and Schools officially accredited the program on Sept. 11. All of the courses for the degree will be taught at Merry Lea and the requirements for the program will be completed in one calendar year—starting in July and ending the following June. Goshen College president James E. Brenneman says, "This new master's degree program truly reflects the core values of Goshen College. Being a Christ-centred institution reminds us that central to Christ's calling was redemption of the whole creation, human and non-human alike. Our desire to be global citizens calls us to consider how our actions affect all of creation." —Goshen College release

**Bluffton U. 'a best buy'**

Bluffton University has been chosen to appear in *Barron's Best Buys in College Education*. The ninth edition is now available online and in bookstores. Bluffton is one of 247 schools represented in the book. Colleges are selected to appear in *Best Buys in College Education* based on various criteria, including tuition rates as well as the results of questionnaires that are filled out by students and the dean of students. The final colleges chosen represent the best combination of sound data and student satisfaction. "We are honoured to be listed again in *Barron's Best Buys in College Education*," said Chris Jebsen, director of admissions. "We...know many of our students find their Bluffton experience to be very affordable." —Bluffton release by **Jill A. Duling**

Hope, B.C.

## Future of women's mission group in doubt

The topic of “set fire to your prayer life” brought 77 women to Camp Squeah from Oct. 20 to 22 for the B.C. Mennonite Women in Mission annual retreat.

As satisfying as the retreat was for those who attended, the B.C. Women in Mission executive is concerned about declining numbers. Attendance was down this year by about a quarter; last year 100 women attended.

Said Jackie Rempel of the retreat committee, “If numbers remain as dismal as this, we may have to reconsider [continuing to hold the retreat]. Next year will be crucial.”

President Veronica Thiessen is also concerned whether or not B.C. Women in Mission will continue to exist in the future, as it is difficult to fill executive positions. “If the group dissolves, projects we support—such as scholarships

for continuing education—could suffer, and I’d hate to see that,” she said.

Camp Squeah itself would suffer without B.C. Women in Mission. “Almost all the machines and items in the kitchen were purchased by [Women in Mission], as were the coffee and juice counter in the dining hall, the cushions on the chairs and curtains in the cabins,” Thiessen noted.

Thiessen is hopeful that enough women still feel B.C. Women in Mission is worth continuing, and she is doing her best to encourage loyalty and participation among B.C. Mennonite women, especially in light of the upcoming MC Canada annual delegate sessions being hosted in B.C. next summer. The future of the organization will be determined at the business sessions at Bethel Mennonite Church of Aldergrove on Feb. 10.

On a more upbeat note, speaker Catherine Dagneau of Mission told participants, “God wants to speak to you, each one of you.” For those who find their prayers seem to be going nowhere, Dagneau advised looking inward: Is there guilt or sin blocking you, or an enemy voice saying you don’t have time to pray?

She also advised journaling as a prayer tool. By writing down thoughts and requests, women can reflect on the past, put their requests before God, listen and praise him, Dagneau said.

“Develop your own prayer life according to who you are,” she added. “Make your prayer life a place you long to go to.”

Worship times preceded each session. On Saturday evening participants shared their own encouraging stories of how God had answered prayers in their lives.

—Amy Dueckman

Calgary

## New church digs deep into the Bible

For the past eight months, four members of the *Iglesia Christiana Palabra de Vida* (Word of Life Mennonite Church) have been taking long-distance education through the *Instituto Biblico Anabautista* (Anabaptist Biblical Institute). The biblical and theological education program for ministerial development was established in 1988 by what was then the General Conference Mennonite Church; it now operates under the Department of Leadership Development of the MC USA’s Mennonite Mission Network.

Pastor Elias Miranda serves as the tutor for the group that includes Fransisco Quintanilla, Carlos Torres, and Barbara and Edwin Corado. The training program began as a vision of Miranda and pastor Juan Gonzalez, to help train three young leaders in their congregation. Since enrolling in the class, Torres has become a follower of Jesus and a committed class member studying an introduction to the Old Testament.

Class members study individually at home and then gather weekly for further reflection on the material they have covered. From time to time, they gather with other students at a central location for an intense weekend of lectures.

In commenting on the meaning of this past semester’s study, Corado says, “Before, I understood [the God of the Old Testament] to be like a *Generalissimo*. Now I have come to see [the Old Testament] as the story of God’s mercy and of his plan in preparing his people for the Saviour.”

Word of Life Mennonite Church is the newest member of Mennonite Church Alberta; members meet for worship Sunday afternoons at Calgary First Mennonite Church.

—Marv Baergen

*The author is the MC Alberta Missional Formation and Partnership facilitator.*



Photo by Amy Dueckman

Participants at this year’s B.C. Women in Mission prayer retreat at Camp Squeah spent many hours alone and in groups putting puzzles together.

Rosetown, Man.

## Blumenort pastor resigns after 24 years of ministry

**A**lthough there were opportunities to move on before, Peter Zacharias always ended up staying and accepting the call to renew for another term. For 24 years, he pastored the Blumenort Mennonite Church in Rosetown, but now he has accepted the part-time volunteer position of conference pastor for Mennonite Church Manitoba.

More than 200 people gather for worship at the church every Sunday. “We keep a strong lay ministry,” says Zacharias, pointing to one of the strengths that has helped the congregation survive conflicts and demographic challenges.

“As a pastoral leader, one needs to resist the tendency to develop a kind of papal disease,” Zacharias notes. “Some felt that I was not always decisive enough, but sometimes leadership needs to be indecisive for the congregation to recognize and encourage leadership from within.”

Zacharias is aware of changing population demographics.

“When I became pastor we had very

few youths, but many young couples,” he notes. “In the ’80s and ’90s this resulted in a strong baby boom, and now we have a large youth contingent with very few babies. It will look different 15 years from now.”

Zacharias was a teacher at Mennonite Collegiate Institute in 1981, when he was asked by the church to take a year off and write the history of the Blumenort congregation. He was a deacon at the time, one of the last two deacons to be ordained for life. While Zacharias was working on the history project, the leading pastor resigned and he was called to the ministry.

“I have learned the very hard way that you can’t be all things to all people,” Zacharias says. “I have been on

the edge of burnout. I know that clergy self-care is very important. I have gone for counselling, and I believe that seeking and accepting advice is not a sign of sickness, but of health. “We’ve had some major crises...including sexual issues, gender issues and other concerns,” he adds. “I felt like stepping down at the time, but I have come to be really thankful I didn’t step down in the midst of that.”

In his new role with the Manitoba conference, Zacharias plans to get to know the pastors first and be an encourager of them. “I know I can’t be all things to them, or the primary caregiver,” he says, “but I want to be available, especially in difficult times.”

—Evelyn Rempel Petkau



Zacharias

Saskatoon

## Political and cultural issues play role in aid delivery

**A**bout 35 people came out to hear returning Mennonite Central Committee (MCC) worker Laurel Borisenko when she spoke at the MCC Centre in Saskatoon on Sept. 20.

Borisenko, a diminutive, dark-haired woman with family connections to Rabbit Lake, Sask., worked at the MCC country office in Burkina Faso, West Africa, for three years and was on her itineration through the province after her leadership term.

To tell stories about her experience wasn’t Borisenko’s only aim, however, and she used the opportunity to also argue passionately for the importance of balance in the work of MCC.

Comparing the lives of West African people to “dancing in the dragon’s jaw,” because of a volatile political situation, she also pointed out that MCC, in working there, must also dance a delicate two-step around cultural and political issues as it works at an equal approach to helping.

It is not just MCC, but MCC with local

workers, Borisenko explained. “I was on a team with two Africans,” one of whom was a pastor.

The relief organization is not just bringing in Canadian workers, but also hiring Africans while supporting national organizations amid the traditional roles of peace, relief and development.

And it is not just about taking aid to the newsworthy—those faces covered by camera crews—but also to the ignored. For example, refugee camps in Darfur, Sudan, received a lot of media coverage, said Borisenko, so it was easy for them to get food aid from the United Nations. On the flip side of the coin, a similar refugee camp in the southern part of Chad received no coverage and therefore no help at all.

Local churches alerted MCC to the need there. “You’re the first NGO [non-governmental organization] we’ve seen,” they were told after being without food for two months.

Relief work is not as easy as simply handing out food and kits “in the name of Christ,” according to Borisenko. It is also about challenging local leadership to be responsible. “It’s not just feeding one hungry mouth at a time, but also seeing the larger picture,” she insisted, pointing out that corrupt leadership contributes to the aid issue.

—Karin Fehderau

### News brief

#### Malawi Council of Churches advocates prostitution law

The Malawi Council of Churches and a multi-faith grouping, the Public Affairs Committee, are urging the government of Malawi to introduce a law barring prostitution, which they say is fuelling the spread of HIV and AIDS in the country. “If we are to succeed in the fight against HIV and AIDS, then the government needs to enforce a law to prohibit prostitution because it’s one of the major ways through which the pandemic is spreading fast,” church council chairperson the Reverend Howard Matiya Nkhoma, a Presbyterian minister, told *The Nation* newspaper.

—ENI release



New Hamburg, Ont.

## Spiritual disciplines help pastors through the interruptions

**F**or two days, 23 Mennonite Church Eastern Canada pastors—myself included—gathered for spiritual retreat at Hidden Acres Camp under the guidance of Rev. David Howells. An Anglican priest and pastoral spiritual director, he led those gathered through five spiritual disciplines geared to keep pastors grounded in God's presence in the midst of interruptions.

The first discipline, based on the story of blind Bartimaeus, involved responding to God's continuous question to us, "What do you want me to do for you?" This question invites ongoing dialogue with God around our needs.

The second discipline was having symbols in our environment that reminded us of God's presence, and we explored what these symbols were.

Retelling our personal core story of God breaking into our life was the third discipline. We need to regularly retell our story. It was special that day to both share my story and hear another pastor's story.

The fourth discipline involved reliving the biblical story. We role-played the story of the "sinful" woman anointing Jesus' feet at the Pharisee's home. This was powerful for us, especially for me, who played the role of the woman.

The fifth discipline is having special people in our life with whom we can discuss our spirituality. We reflected on who those special people were for us.

Through Howells' presentations, exercises, times of quiet, walking and fellowship, we, as pastors, felt blessed and learned important ways to build God's presence into our pastoral life full of interruptions.

—Gord Alton

*The author is an MC Eastern Canada regional minister.*



Photo by Beth Moyer

**The gifts and life journeys of eight octogenarians were celebrated on Sept. 10 by Lethbridge Mennonite Church. Corsages and boutonnieres were presented during morning worship, and stories were exchanged at the annual fall picnic and corn roast hosted by the Women's Fellowship. Pictured from left to right, seated: Joy Earl and Alma Dyck; and standing: Henry Dick, Leona Dick, Anneliese von Chorus, Ben Boehr, Dave Goertzen and Louise Goertzen.**

New Hamburg, Ont.

## Work of Nazareth Village highlighted at seniors retreat

**N**azareth! "Can any good thing come from there?" Along with Nathanael of the first century, 80 participants at a fall seniors retreat at Hidden Acres Camp were given the "good news."

Michael and Virginia Hostetler, along with Dr. Nakhle Birshara, spoke about what is happening today in Nazareth, Jesus' hometown. The Hostetlers have served as planners, implementers, director and guides at Nazareth Village for the past decade. Birshara is an active member and cantor of the local Greek Orthodox Church, medical director of Nazareth Hospital and the visionary behind the Nazareth Village witness.

Birshara's telling of Bible stories and parables, rooted in the first century Middle Eastern traditions, intrigued his listeners.

The one-day retreat helped participants better understand the people of the land and the sources of conflict

between the Palestinians and Israelis. In spite of the current problems in the region, Nazareth Village continues to present the life and teachings of Jesus to visitors who inquire about the purpose and person of our first-century "prophet, teacher and Saviour."

To help alleviate needs created by the war between Lebanon and Israel, Doris Brubacher of New Hamburg set up a display of items created at Nazareth Village and in other parts of Israel/Palestine. These products included carvings, books, ceramics and Christmas cards.

—Gerald Schwartztruber

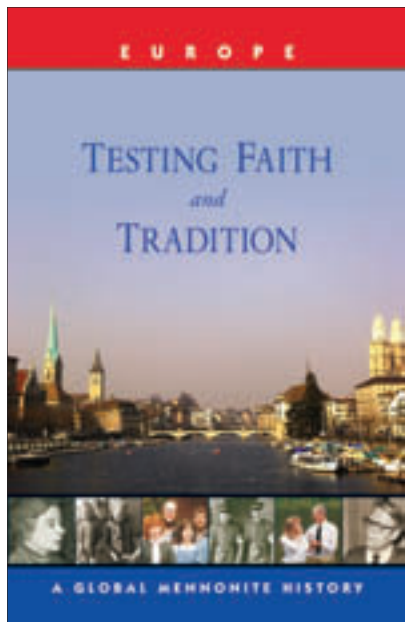
### Advertising Dates

Issue	Copy Due
Dec. 18	Dec. 5
Jan. 8	Dec. 19
<i>(Focus on Finances)</i>	
Jan. 22	Jan. 9
<i>(Focus on Post-Secondary Education)</i>	

**Contact:**  
**Karen Suderman,**  
**Advertising Representative**  
**1-800 316-4052 x224**  
**advert@candianmennonite.org**

# Global Mennonite Histories

"The goal is to nurture a sense of belonging together, to promote mutual understanding, and to stimulate renewal and extension of Anabaptist Christianity worldwide." — *John A. Lapp and C. Arnold Snyder, General Editors*



## Testing Faith and Tradition: *Global Mennonite History Series: Europe*

Great diversity. Many languages, different governments, different histories. Many times torn between the people of God and the demands of nation-states. Devastating wars.

Finding renewal and hope while surviving centuries of conflict, dislocation, emigration, and decline.

The highs and lows of the Russian chapter, including the current *Umsiedler*.

The sweeping, thoughtful, highly engaging story of God's faithfulness to the Mennonites of Europe.

324 pages, paperback, \$13.95 (Can.), \$11.95 (U.S.)

Writers: Claude Baecher, Neal Blough, James Jakob Fehr, Alle G. Hoekema, Hanspeter Jecker, John N. Klassen, Diether Götz Lichdi, Ed van Straten, Annelies Verbeek

## Anabaptist Songs in African Hearts: *Global Mennonite History Series: Africa*

There are more Mennonites in Africa than on any other continent. These are their remarkable stories.

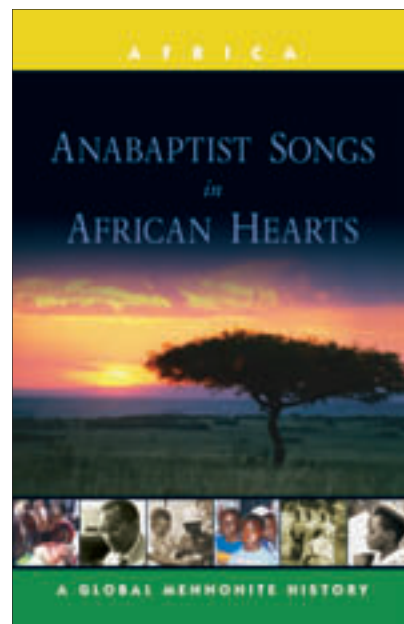
In their creative use of local resources, the African churches are demonstrating that God's work is established through faith and trusting action, more than through dollars and cents.

Begins with the pre-Christian era, charting the pluses and minuses of the missionaries coming to Africa, and finally the story of the present-day churches in many different African countries.

Hardship. Diversity. Faith through suffering. Joy, hope, and song. African sisters and brothers writing their own history.

292 pages, paperback, \$13.95 (Can.), \$11.95 (U.S.)

Writers: Samuel Asefa, Michael Kodzo Badasu, Bekithemba Dube, Doris Dube, Alemu Checole, Erik Kumedisa, I. U. Nsasak, Barbara Nkala, Siaka Traore, Pakisa Tshimika



Vancouver

## Coffee and sausage help fellowship thrive for 20 years

**O**n Sept. 24, some members of Point Grey Inter-Mennonite Fellowship looked at their own children's lives and marvelled at how long the congregation has been together. And yet, as speaker Evan Kreider pointed out at the anniversary service, two decades is a very early point in the life of a church.

The Pacific Centre for Discipleship Association was started in 1985, initially for the purpose of operating the Menno Simons Centre. The association purchased an old convent on the west side of Vancouver with the vision of providing a residence for University of British Columbia students, as a place where young people could live in Christian community.

Some of those involved with the association also formed a church in 1986 that meets in the convent's chapel.

In the same way as groups of believers came together to worship in the third and fourth centuries, this

fellowship was first formed by people who didn't know each other very well. Like those early churches, the fellowship takes pride in being entirely lay-led, with no official pastor.

However, having characteristics in common with the early churches is no guarantee of a long-term future. "No formulas for church success were passed down," Kreider pointed out. "We are not told why some who ate together, worshipped together and prayed together flourished and others grew apart."

A church based in a university setting can expect constant change, and this has been both a blessing and challenge for Point Grey. While a small group of regular members carries much of the workload, semi-regulars



**The lay-led Point Grey Inter-Mennonite Fellowship celebrated its 20th anniversary on Sept. 24.**

and drop-ins also contribute to the congregation's vibrancy.

Young people, however, are hard to retain; they move away for jobs or for more affordable housing. Some prefer a more liturgical worship experience, and others may be uncomfortable with the intimacy of a small congregation that shares thoughts or even criticisms of the morning's talk. "It's very difficult to hide here," one member reflected.

Kreider invited members to engage in a discussion of how the church community can continue to thrive. Perhaps one clue lies in a prominent feature of Sunday mornings at Point Grey: coffee time or potluck after the service. Twenty years ago, this tradition began with a soup lunch, giving people a chance to get to know each other. While coffee and Mennonite sausage may be inconsequential on their own, as a tool for sustaining community they become very significant.

—**Marcie Good**

### Extreme Anabaptist Christmas Giving for Selective Mennonite Tastes

#### Psalms: Believers Church Bible Commentary

"James H. Waltner's commentary is a resource of immeasurable worth to serious students of the Bible and to those seeking spiritual direction from the Psalms."—*Helmut Harder, Mennonite Church Canada*  
Kivar, 834 pages, \$43.79

#### Martyrs Mirror Gift Edition

An Anabaptist classic now available in a leatherbound gift edition. 1,158 pages, \$99.99

#### World Community Cookbooks Boxed Set

More-with-Less, Extending the Table, and Simply in Season.  
Gift Box, \$67.49

#### Simply in Season Children's Cookbook

Hardcover with spiral, \$27.49

1 800 631-6535 • [www.heraldpress.com](http://www.heraldpress.com)

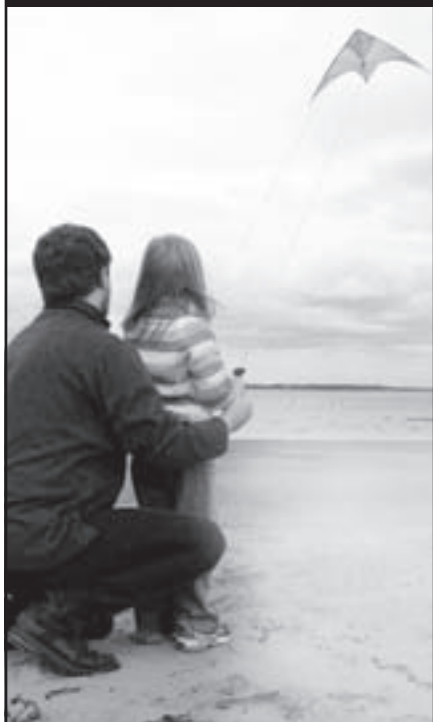
 **Herald Press**  
A Division of Mennonite Publishing Network  
Mennonite Church USA and  
Mennonite Church Canada

### Electronic delivery

Get your *Canadian Mennonite* issues delivered by e-mail—fast, free and convenient. Sign up now by going to [canadianmennonite.org](http://canadianmennonite.org) and clicking on "E-Mail Delivery."



# Optimize your Savings



Earn a high rate of interest and still have access to your money when you need it.

## MSCU Optimum Savings

Available Now! **3.25%**

### MSCU Optimum Savings

offers you:

- A high daily interest rate,
- No minimum investment required,
- Unlimited free deposits,
- 1 free withdrawal per month and,
- Access to your money through your branch, MemberDirect and your Member Card.

Visit any MSCU branch or [www.mscu.com](http://www.mscu.com) for details

Some conditions apply.  
Rate subject to change.

A tradition of trust.



Mennonite Savings  
and Credit Union

Aylmer | Elmira | Kitchener | Leamington | Milverton  
New Hamburg | Waterloo | St. Catharines (Fall 2006)  
[www.mscu.com](http://www.mscu.com)

## Vancouver

# Refugee food bank celebrates decade of service

**C**ome to Sherbrooke Mennonite Church on any Thursday morning and you will be greeted with laughter ringing through the church basement and the welcoming smell of brewing coffee as volunteers get ready to welcome the world.

The world has been coming to the Mennonite Central Committee (MCC) Refugee Food Bank at Sherbrooke for 10 years now and volunteers have enjoyed giving people food, clothes, bedding, kitchen supplies, baby needs and furniture. They have welcomed single mothers, families, the widowed and single adults who have fled from political and religious persecution, wars and revolutions. Volunteers have exchanged stories with journalists, doctors, housewives, scientists, architects, engineers and office workers who have come from 58 countries in Europe, Latin America, Africa, Asia and the Middle East.

A celebration of this ministry took place on Sept. 30, recognizing the food bank volunteers and the many other

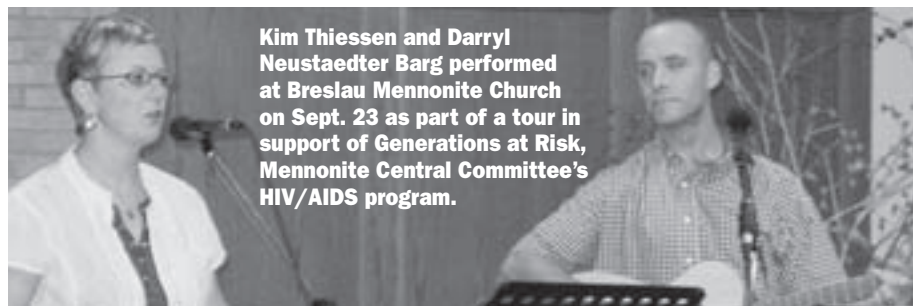
people from the neighbouring Vancouver area Mennonite churches who have continuously donated groceries, used clothing and other household items.

The evening began over coffee and dessert with music performed by a former food bank recipient, Patricio Fernandez, who today is a member at First United Spanish Mennonite Church. Pastor Jorge Hoajaca from First United Spanish Mennonite Church, who has been present every Thursday since the beginning, shared stories and recollections; because the majority of the clients have been of Spanish background, Hoajaca has served as translator, counsellor, taxi driver and spiritual caregiver. Josué Triana, a former food bank recipient who is now a baptized member and a deacon at First United Spanish Mennonite Church, shared a personal testimony.

Other speakers included food bank committee chair Edwin Hintz; former Sherbrooke pastor Rudy Froese, who was instrumental in getting the food bank going; former Sherbrooke associate pastor David Esau; and retired MCC refugee worker Maryanne Boschmann.

In closing, Garry Janzen, Sherbrooke's present pastor, observed that the food bank had brought in three new church members over the years.

—**Waltrude Gortzen**



Kim Thiessen and Darryl Neustaedter Barg performed at Breslau Mennonite Church on Sept. 23 as part of a tour in support of Generations at Risk, Mennonite Central Committee's HIV/AIDS program.

Photo by Dave Rogalsky



Hosts Wally & Shirley Schmidt

## Are we chilly yet? Come to Guatemala with us on one of these life-giving tours

**1. Art & Soul... Spain Meets the New World** Arches, fountains, cobblestone streets and Internet cafés, intimate pools beside the ocean, optional free lessons in painting and photography, informative tours & stunning vistas, laughter and spiritual renewal.

**2. The Volun-Tour** Similar to above but with a great volunteer component... a holiday with purpose. Come and make a difference!

**3. Customized Mission Trip** We'll work together with you to customize a special trip for your church group!

**January & February 2007**

More info? Toll-free 1-866-914-3321. Better still, check out [www.snowfishtours.com](http://www.snowfishtours.com)



# w i n d o w

## How students pay for it

How to pay for seminary study is a question to which each student must find answers. Two messages are clear as students share their stories:

- Assistance from congregations and conferences means more to students than only dollars; and
- Don't close the door of seminary study before you've explored all the possibilities.

Fall 2006  
Volume 17 Issue 1

- 2 **Congregation provides financial aid and scholarships for students**
- 3 **Many sources help students fund their study**
- 4 **President's Window**

**Paula Killough**  
Student from Seattle, Wash.

**"C**loud of witnesses" or "living stones"—these are the Biblical images that come to mind as I reflect upon the individuals, congregations, and organizations who have surrounded me with support and encouragement. Through prayer, affirmation and financial assistance I have been provided with the sustenance needed to open doors for my full-time seminary education. I am humbled by this outpouring of generosity.

As someone in mid-life with a loving family, co-housing community, church congregation, professional relationships and friends, I began my education gradually through AMBS

internet course offerings from my home in Seattle, Wash., in 2001. My congregation, Seattle Mennonite Church, offered financial support.

Later as I attended intensive summer courses on my "vacations" from work, a relationship of prayer and financial assistance with the Pacific Northwest Mennonite Men began. In 2004-05 I prayed for discernment as I struggled with the financial challenges of achieving seminary education and my certainty of call to pastoral ministry. More witnesses and living stones of faith came forward and provided many answers to the puzzling questions.

I am grateful to God for the opportunity to study full-time at AMBS. Abundance and generosity from witnesses and stones (plus student loans) have enabled me to look toward a bright future of ministry in God's church. May it be so. ●

**Ryan Siemens**  
Student from Lethbridge, Alberta

**I**n June 2005, Sandra, my wife, and I decided that I would study at AMBS; the only question was when. Our savings were meagre and due to visa restrictions, Sandra wouldn't be able to work in the U.S.

The choice was between going that fall or staying in Canada and working for another six months to build up the pot. When we were getting close to our "must-make-decision-soon"

*(continued on page 4)*



# Congregation provides financial aid and scholarships for seminary students

**Two-thirds of AMBS graduates in 2006 reported incurring no new debt during their seminary study.**

**Source: Association of Theological Schools Graduating Student Questionnaire**

“It’s not hard to see that Eighth Street Mennonite Church in Goshen, Ind., is a congregation committed to education. The evidence ranges from the church’s weekday preschool to the financial aid it provides for college and seminary students.

Currently there are 14 students—both college and seminary—receiving

support through the congregation’s Student Financial Aid Committee. Jon Brookmyer, a member of the committee who is an accountant, explained that the program was set up with care to comply with tax regulations. Funds come from three sources: a line item in the annual budget, earnings from an endowment and pledges.

The goal of the 250-member congregation is to pay ten percent of the tuition bill for each full-time student in a Mennonite college or seminary. Part-time seminary students receive a smaller percentage.

Christine Guth, member of Eighth Street and part-time student at AMBS, said, “I receive \$250 a semester, but even if they gave me only \$50, it would mean a lot, because it means congregation thinks I’m worth investing in to help me prepare for ministry.”

Jon also said, “When we have a child dedication service, the pastors take the child down the center aisle into the midst of the congregation and we say ‘We will help raise this child.’” He sees the assistance with the financial burden of college and seminary study as part of that commitment.

In addition to this program for members and children of members, the congregation also provides financial aid for international students at AMBS. The Mission and Service Commission of the congregation coordinates this aid and works with the seminary to identify one student each year to receive the aid.

Christine, who serves on

the commission, says, “The congregation sometimes has to cut back in other areas, but we’ve never been asked to cut the budget for the Mission and Service Commission. We’ve been able to keep the support for international students steady, and even increase it a little.”

Eileen Saner, AMBS librarian and director of educational resources, was on the commission when it began supporting an international student. At that time, an AMBS alumnus in Kenya had recommended a student to AMBS, but that person could not come without additional support. The commission decided to provide the support for that student, and the practice has continued for ten years.

Currently Fred Lesakale from Kenya is receiving the congregation’s support. The congregation also has helped students from Ethiopia, Rwanda and Taiwan.

“Eighth Street has AMBS as a line item in its congregational budget along with other church schools,” Eileen says, “and the financial aid is an additional kind of support that helps individual students.” She also emphasizes that when the student who is receiving aid worships with the congregation and occasionally preaches and teaches, the congregation gets the benefit of learning to know more about the student and also about the worldwide church. ●



Last fall, Christine Guth, student from Goshen, Ind., and the whole AMBS community celebrated AMBS Thanksgiving Day on October 19. That was not the national Thanksgiving holiday for either Canada or the U.S., although AMBS commemorates both.

Instead, AMBS Thanksgiving Day marks the day when 20 percent of the school year is completed, the portion of the year covered by the tuition students pay. The celebration included giving thanks to God for the support that comes from individuals, congregations, conferences and businesses for the remaining 80 percent of the school year income. Each student who receives financial aid is linked to the people who give the support, so the celebration provided an opportunity for students to write notes of thanks to these donors.

This fall, the seminary celebrates AMBS Thanksgiving Day on October 17.



Irene Koop, left, is the new AMBS director of financial aid. Samuel Voth Schrag, center, is a Master of Divinity student who has received the AMBS Church Leadership Award, a full-tuition scholarship. Regina Shands Stoltzfus, right, is AMBS director of admissions.

This fall, AMBS will provide almost \$338,000 in scholarships and matching funds (grants that match congregational support for students). This amount is more than ten percent of the annual budget.

More than 20 percent of the AMBS annual fund represents scholarships and all forms of financial aid.

## Many sources help students fund their study

by Regina Shands Stoltzfus, director of admissions

Financing a seminary education is not an impossible dream, but careful planning does have to happen. Most AMBS students receive some form of financial assistance; the more research and legwork a student is willing to put into the process, the greater the financial rewards are likely to be. All students who are admitted into a degree program are eligible.

Most AMBS financial aid is in the form of need-based grants. These funds are made available through the generous donations of AMBS supporters. Students apply for these funds by filling out the AMBS Financial Aid Application (U.S. students must also fill out the FAFSA—Free Application for Federal Student Aid). Applications should be submitted by May 1 for the following academic year.

### Matching Grants

Admitted students who are enrolled full-time, and who receive financial support from their home congregations or conferences may participate in the matching

grant program. AMBS will match \$500 per semester, or \$1,000 per year. A representative from the church or conference should submit a Matching Grant Commitment Form to the Financial Aid office by May 1.

### Special Scholarships

**The Church Leadership and Next Generation Awards** are full-tuition scholarships for Mennonite students who demonstrate strong potential for leadership ministries in the church. Each year, this award is given to several students beginning masters programs. The awards provide full-tuition grants for up to three years provided the recipients continue full-time study. Some of the awards also include stipends for living expenses. Application must be made by March 15 of the year prior to beginning studies.

**The Steiner Bivocational Scholarship** assists students training for bivocational ministry, or pastors who combine congregational ministry with other work.

**Multicultural Scholarships** are available annually for North American students preparing to minister in a multiracial context, and who will contribute to the multicultural ethos of the church.

**Mission-Evangelism Scholarships** are available to international students who have a commitment to return to their home churches, and who have church agency support.

**MCEC/AMBS Study Fund** assists a pastor/student from the Mennonite

Conference of Eastern Canada who needs approximately one year of residency to complete a degree.

### Loans

While we encourage students to explore all other sources of funding before applying for a student loan, if need remains, a loan may help close the gap.

### For Canadians only

Canadian students pay tuition costs at par. In addition, full-time students may exchange up to \$1,200 at par each semester for living expenses. ●

### Campaign Report



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

	Goal	Received (US dollars) 9.30.06
Library and campus center	8,104,110	\$6,627,935

It is hard for me to imagine a vocation that could have enriched me spiritually and intellectually more than church leadership has done over the past twenty-five years. Seminary education prepared me for pastoral leadership in Vermont, missionary work in England, teaching on three continents, academic administration at AMBS, and a variety of writing assignments. I have had opportunity to work alongside gifted teachers, ministers, missionaries and lay people who taught me the joy of witness and service. I feel wealthy because the journey has been so rich.

But ministry is not a strategy for material wealth. So I am grateful that seminary education twenty-five years ago did



not saddle me with large debt. Presbyterian donors—through contributions to their denominational seminary—largely paid for my doctoral studies. That freed this churchman to raise a family and serve with the Mennonite Church on a modest income.

Jesus himself “commanded that those who proclaim the gospel should get their living by the gospel” (1 Cor 9:14). A strong denomination gives pastors and other leaders enough financial support so they are not preoccupied with making ends meet. A

church with a future also helps fund training programs to prepare a new generation of leaders.

I thank God for people across the church who support AMBS, allowing us to offer financial aid and keep tuition low. No person gifted for ministry should avoid or delay seminary study because of cost.

Congregations and conferences increasingly realize that their future depends in part upon having well-trained leaders who have a deep understanding of theology and Scripture.

If your congregation or conference does not have a plan for supporting persons in training for ministry, perhaps you can help make it happen. It might be your best investment in the future of your own faith community.

— J. Nelson Kraybill

**Ed Nyce** (Master of Divinity 1998) began a three-year term with Mennonite Central Committee as Iraq Program Manager in August 2006, based in Amman, Jordan.

**Mona Sauder** (Master of Divinity 2004) was ordained at Zion Mennonite Church, Archbold, Ohio, on June 11, 2006.

**Ed** (Master of Divinity 1986) and **Kathrine** (Master of Arts: Theological Studies 1987)

**Rempel** retired as conference ministers for Rocky Mountain Mennonite Conference at the end of June 2006.

**Fernando Enns** is teaching at the University of Hamburg in Germany. He is director of the new Institute on Peace - Church - Theology. He writes, “This is the first chair ever for theology from a free church perspective within the theological faculty of a German University.”

## How students pay for it

### Ryan Siemens

#### *Continued from page 1*

deadline we noticed an ad in the *Canadian Mennonite* for a Voluntary Service position at MennoHof in Shipshewana, Ind. So we contacted the director, Joe Yoder, and within five days it was confirmed that Sandra would do VS at MennoHof for one year and I would commute to AMBS. Our living expenses would be covered!

However, the financial support we received for studying at AMBS did not end there. We were very fortunate to receive financial aid from our home

congregation, Lethbridge Mennonite Church, from the Provincial Conference, and from Mennonite Church Canada through Company of 1000. Along with AMBS financial aid, working on campus eight to 10 hours a week and our own savings, we were able fund our first year at AMBS.

You may ask, what about the second year? Well, first of all, we have received financial aid again from all these same organizations. The only change is that we have moved to campus where Sandra is now a VSer with AMBS, which means

our housing expenses are again covered.

So if you are considering study at AMBS but are uncertain about funding, there are ways for it to happen. And if you are someone that has made a contribution to AMBS, or Company of 1000 or any of the other organizations that provide financial aid to students, thank you!! ●

### Fall 2006

Volume 17 Issue 1

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

Editor and Designer: Mary E. Klassen  
Photos: Mary E. Klassen

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



Associated  
Mennonite  
Biblical  
Seminary

3003 Benham Avenue  
Elkhart, IN 46517-1999  
574 295-3726  
[www.ambs.edu](http://www.ambs.edu)



## People&Events

**Toronto**—Arnold Neufeldt-Fast is the new director of the master of theological studies modular program and an assistant professor of theology at Tyndale Seminary, Toronto; he was appointed to the positions earlier this year. Originally from St.

Catharines, Ont., Neufeldt-Fast has been teaching for the past six years at Theological Seminary Bienenberg, Switzerland;

among his duties there was serving as coordinator of the master of arts in pastoral ministries modular program. Neufeldt-Fast achieved a B.Th. from Canadian Mennonite College, Winnipeg; a B.A. and M.A. from Brock University, St. Catharines; and a Ph.D. from the University of Toronto, St. Michael's College. He is a member of the American Academy of Religion. Neufeldt-Fast has also been a youth pastor, ministerial team member, book review editor and most recently the convener of a theological symposium, "Suffering, Memory and Redemption." He is an ordained minister with MC Eastern Canada and has been actively involved in lay ministry. Since returning to Canada, Neufeldt-Fast and his family have been worshipping at Community Mennonite Church of Stouffville, Ont. —From the Fall 2006 *Connection*, Tyndale's quarterly newsletter



**Neufeldt-Fast**

**Lumban, Philippines**—Waving flags and balloons, 45 international guests from Mennonite churches in 16 countries were welcomed by their Filipino hosts at the fourth annual Holy Spirit in Mission Conference held earlier this fall in Lumban. The Integrated Mennonite Churches of the Philippines (IMC) and

the International Missions Association (IMA) served as hosts. During the three-day missions conference, more than 40 Filipino leaders joined the internationals for times of prayer and fasting, testimonies, reports, teachings, workshops, and unstructured "Holy Spirit time" at the Pagsanjan Rapids Hotel. Testimonies from participants emphasized the importance of walking in the Spirit. Mulugeta Zewdie, general secretary of Meserete Kristos Church in Ethiopia, noted, "Sometimes the Holy Spirit and our knowledge clash. Prayer brings the power of God to the nations." The conference concluded Sunday morning with a challenge from Lawrence Chiles, bishop of an Anabaptist circle of churches in the eastern U.S. "As we empty ourselves, as Jesus did, God will 'enlarge our tents, lengthen our cords,'" Chiles said. "It's amazing to hear how the Ethiopians are reaching the Somalis, the Kenyans the Sudanese. No one country is the whole cord, but the IMA links cords together to take the gospel around the world."

—EMM release

by **Jewel Showalter**

## Transitions

### Births/Adoptions

**Britton**—to Sherri and Trevor, Tavistock Mennonite, Ont., a daughter, Chloe Leanne, July 21.

**Friesen**—to Sheralyn and David, Charleswood Mennonite, Winnipeg, a son, Anton Micah Ens, Oct. 3.

**Giesbrecht**—to Margita and Abe, Sherbrooke Mennonite, Vancouver, a son, Connor Jens, Oct. 23.

**Janzen Roth**—to Angela and Evan, Fort Garry Mennonite, Winnipeg, a daughter, Bryn Amarah, Oct. 11.

**Kauenhoven**—to Gloria and Manfred, Douglas Mennonite, Winnipeg, a daughter, Nadia Roxanne, Sept. 9.

**Loeffler**—to Jill and Ron, Trinity Mennonite, Calgary, a son, William Frederick, Sept. 27.

**Moore**—to Rachel and

Andrew, Trinity Mennonite, Calgary, a daughter, Helena Marne, Aug. 25.

**Nabigon-Froese**—to Alana and Bentley, Trinity Mennonite, Calgary, a son, Kadin, in Peterborough, Ont., Sept. 3.

**Pihokker**—to Robin and Les, Shantz Mennonite, New Hamburg, Ont., a son, Nicholas Leslie David, Aug. 17.

**Raymer**—to Heather and Andrew, Tavistock Mennonite, Ont., a son, Braydon Alexander, Aug. 8.

**Reimer**—to Heidi and Ken, Douglas Mennonite, Winnipeg, a son, Tyrone Edward, Oct. 12.

**Roth**—to Yvonne and Dennis, Poole Mennonite, Milverton, Ont., twin boys, Carter Dennis and Zachary Cole, Oct. 13.

**Sawatsky**—to Jen and Don, Trinity Mennonite, Mather, Man., a daughter, Audrey Layne, Oct. 12.

**Smillie**—to Joanna Wilson and Matthew, First Mennonite, Edmonton, a daughter, Anya Judith Wilson, in Yellowknife, N.W.T., Oct. 21.

**Thiessen**—to Donna and Jeff, Trinity Mennonite, Mather, Man., a daughter, Sara Kathryn, Oct. 6.

**Wiens**—to Kim and Mathew, First Mennonite, Edmonton, a son, Jordan Mark Friesen, Oct. 18.

**Zehr**—to Alexis and Bryan, Cassel Mennonite, Tavistock, Ont., a daughter, Helen Mary, Sept. 24.

### Marriages

**Danielsen-Krause**—Chris and Allison (Wildwood Mennonite, Saskatoon), in Waldheim, Sask., Oct. 8.

**Elias-Hiebert**—John (Cornerstone Mennonite, Saskatoon) and Tina (Wildwood Mennonite, Saskatoon), Sept. 24.

**Epp-Lee**—Chris (Bergthal Mennonite, Didsbury, Alta.) and Jennifer (Saskatoon), in Calgary, Sept. 3.

**Garcia-Paetkau**—Jorge and Heidi, Fort Garry Mennonite, Winnipeg, Aug. 4.

**Gretschmann-Pottinger**—Rolf and Kim, Douglas Mennonite, Winnipeg, Sept. 29.

**Hildebrand-Giesbrecht**—Wes and Mary, Steinbach Mennonite, Man., Oct. 14.

**Loree-Wright**—Matthew and Colleen, Steinmann Mennonite, Baden, Ont., in Mannheim, Ont., Aug. 26.

**Manuel-Meredith**—Vance and Karla (Wildwood Mennonite, Saskatoon), in Saskatoon, Sept. 16.

**Martin-Baker**—Lance and Andrea, St. Jacobs Mennonite, Ont., Oct. 14.

**Wiens-Doerksen**—Kelly and Sharla, Carrot River Mennonite, Sask., Aug. 26.

### Deaths

**Ens**—Mary, 95, Carrot River Mennonite, Sask., Oct. 4.

**Funk**—John, 75 (b. Dec. 14, 1930), Living Hope Christian Fellowship, Surrey, B.C., Oct. 13.

**Funk**—Verner, 86, Carrot River Mennonite, Sask., Oct. 12.

**Heide**—Peter, 85, Morden Mennonite, Man., Oct. 4.

**Janzen**—Cathrine (Tina) (nee Berg), 85 (b. Nov. 28, 1920), Springridge Mennonite, Pincher Creek, Alta., Oct. 11.

**Lichty**—Elvina, 84, St. Jacobs Mennonite, Ont., Oct. 9.

**Reibling**—Delton, 84, Cassel Mennonite, Tavistock, Ont., Oct. 4.

**Roes**—Raymond, 63, Riverdale Mennonite, Millbank, Ont., Oct. 16.

**Schmucker**—Violet, 73 (b. Feb. 11, 1933), Zion Mennonite, Elmira, Ont., Sept. 20.

**Siemens**—Lorne, 30, Crystal City Mennonite, Man., Sept. 1.

### Baptisms

**Hope Mennonite, Winnipeg**—Kalyann Spain, Aug. 27.

**Trinity Mennonite, Calgary**—Krista Marie Dueck, Levi James Doerksen, Oct. 1.

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

**Employment opportunities**

**Position for Leading Pastor**

Gretna Bergthaler Mennonite Church, located in Gretna, Man., is welcoming applications for the position of Leading Minister. We are a congregation of about 100 members located in a family-friendly small town setting. Ministry in our congregation is defined by its multi-generational character and by the fact that we are the only church in our community. By God's grace we have enjoyed long-lasting, positive relationships with previous pastors and look forward to establishing such a relationship in the future. The successful candidate will have an Anabaptist/Mennonite faith orientation and be gifted in preaching, teaching and visitation ministries. Seminary-level education will be considered an asset. We are a member of Mennonite Church Canada and follow MC Canada salary guidelines. Our preferred starting date is July 1, 2007. Please direct your inquiries to Kerry Enns, Congregational Chair, at 204-327-5891 (work), 204-327-6666 (home), or write to me at kgenns@mts.net if you prefer e-mail. Further information is on file with MC Manitoba.

**Richmond Park  
MB Church**

A congregation of about 300 people  
in the growing, mid-sized city of Brandon –  
is searching for a  
**Youth Pastor**

who is passionate about leading and discipling youths.

Please send resume and three references to Reinhold Kramer, 43 Noonan Dr., Brandon MB, R7B 0V7.

For information, e-mail: Kramer@brandonu.ca or phone: 204-727-7344.

Mississauga Mennonite Fellowship is looking for a **half-time pastor** who enjoys preaching. To the extent that aptitude and time commitments allow, we welcome particular attention to pastoring our youths and young adults, keeping our fellowship connected to the conferences, and making us aware of peace and social concerns within our immediate and wider communities. Salary and benefits will reflect MCEC guidelines. Contact: Anna Wiens at rwiensc521@rogers.com or by phone at 416- 252-2824.

**Full-time Pastor**

Valleyview Mennonite Church is located in the city of London (pop. 348,000), Ontario, in Middlesex County. We are presently looking for a full-time pastor and are inviting applications for this position. Interested candidates are asked to submit their resume to the MCEC office at 4489 King Street East, Kitchener, ON N2P 2G2. Attention: Muriel Bechtel.



Canadian Mennonite University invites applications for teaching positions in the following areas:

**Social Science**

This tenure-track position is slated to begin August, 2007, and may be filled by someone with expertise in Sociology, Human Geography, Cultural Anthropology, or Psychology. This position is subject to final budgetary approval.

**Communications**

This is a 2-year contract position, at half to full-time, to begin August, 2007.

For more information, please contact the V.P. and Academic Dean at [gzerbe@cmu.ca](mailto:gzerbe@cmu.ca) or visit our website at [www.cmu.ca/employment.html](http://www.cmu.ca/employment.html)

500 Shaftesbury Blvd.  
Winnipeg, MB | R3P 2N2

[www.cmu.ca](http://www.cmu.ca)

**Part-time Director of Music** needed. Responsibilities include leading and/or accompanying worship music, organizing special music, and planning worship with pastors. Send resume to Grace Mennonite Church, 677 Niagara St., St. Catharines ON, L2M 3R4, or call 905-935-6112, or e-mail: [theooffice@gracemennonite.com](mailto:theooffice@gracemennonite.com).



Woodland Christian High School is inviting applications for the position of **Teaching Principal**, effective Aug. 1, 2007.

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

If you would like to learn more about Woodland Christian High School, you are invited to visit Woodland's website at [www.woodland.on.ca](http://www.woodland.on.ca).

Applicants should include:

- A 'Statement of Faith' which describes their walk with the Lord and the educational implications of that relationship.
- A one to three-page attachment demonstrating how their skills, experience and values relate to their Christian character, curriculum development and delivery, educational philosophy and vision, leadership and management skills, planning and evaluation, and community relations.
- Three references.

Applications and inquiries may be directed to: The Search Committee, Woodland Christian High School, 1058 Spitzig Road, Breslau, ON N0B 1M0, or e-mail: [search@woodland.on.ca](mailto:search@woodland.on.ca)

Applications will be received until Nov. 30, 2006.

Our Mission : Equipping students for lives of Christian service

# SENIOR MARKETING DIRECTOR

## The Organization:

Mennonite Savings and Credit Union is a progressive and visionary organization founded on values of integrity, compassion and responsible stewardship. From our modest beginnings as a 'shoe-box' operation in 1964, we have grown in size to rank 7th among credit unions in Ontario and 30th in Canada. We provide a full range of services to members of Mennonite, Amish and Brethren in Christ churches in Ontario, are well positioned for continued growth and have taken a leading-edge role as a founding partner of Meritas Mutual Funds.

## The Opportunity:

As a member of the Credit Union's senior management team, you will report to the CEO and have strategic responsibility for marketing; communications; public, member and media relations; business and product development; and strategic positioning within the marketplace. As a closed bond credit union, maintaining a church relations focus will add a unique element to this position. Applying your values-based leadership behaviour, you will engage with management, staff, directors, members and other key stakeholders wherein your vision, creativity, judgment and strategic thinking will directly affect the long term direction and success of the Credit Union and its members.

## The Candidate:

Based on a relevant post-secondary education, professional qualifications and experience, you will have demonstrated the ability to think strategically and succeed in progressively more senior marketing, communications or public relations positions. Based on an appreciation and commitment to cooperative values and principles and a solid understanding of the Anabaptist faith, your leadership style will engender confidence through an open and collaborative approach to people and ideas.

## The Community:

Our credit union has grown up in Southwestern Ontario with six branch locations supported from a well equipped head office in Kitchener-Waterloo. A seventh branch office will open this month in St. Catharines with plans underway for an eighth full service branch in Aylmer. Head office employees live and work in a region that boasts a strong economy, renowned for high tech research and innovation. The region has two universities and a community college, and is served by two major hospitals. The area is home to an abundance of diverse cultural and sporting events and facilities.

## Your Next Step:

Located in Kitchener, this position offers a comprehensive compensation package and relocation support as needed. Our website [www.mscu.com](http://www.mscu.com) contains considerable background information about who we are, the services we provide and the values that govern us.

If you would like to discuss this opportunity further, please contact Susan Doerksen, Human Resources Manager, in strict and professional confidence at 519-772-5228 or [sdoerksencastro@mscu.com](mailto:sdoerksencastro@mscu.com).

### Please forward your resume to Susan's attention at:

Mennonite Savings and Credit Union  
1265 Strasburg Road • Kitchener, ON N2R 1S6  
Confidential Fax 519-772-5828

We thank all candidates but only those selected for an interview will be contacted.



Mennonite Savings  
and Credit Union

A tradition of trust.

ELMIRA • KITCHENER • LEAMINGTON • MILVERTON • NEW HAMBURG • ST. CATHARINES • WATERLOO • [www.mscu.com](http://www.mscu.com)

St. Catharines United Mennonite Church invites applications for an

### Associate Pastor (Full-Time Position)

St. Catharines United Mennonite Church is a committed, multi-generational church that desires to be energetic, passionate and enthusiastic for Christ. We are moving toward a more contemporary style of worship resulting in a blended service.

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

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

Successful applicant should possess:

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

Please forward resumes to:

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

Bluffton University invites applications for a **Full-time tenure-track faculty position in Communications** to begin Fall 2007. Academic preparation in communication, mass communication, journalism, or related field. Ph.D. preferred; ABD or MA/MFA with professional experience considered. Terminal degree required for tenure. Evidence of excellence in teaching and ability to mentor students. Teach a combination of courses from such areas as mass media, journalism, broadcasting, media production, electronic communication, new media and public relations. Advise student newspaper and campus FM radio station. Possibly develop an on-campus television station. Compensation is commensurate with education and experience within the university pay scale. Review of applications begins Jan. 8 and continues until an appointment is made. Send letter of interest, curriculum vita or resume, three letters of reference (submitted directly from referee or if necessary from placement office), and official transcripts to Elaine Suderman, Academic Affairs, Bluffton University, 1 University Drive, Bluffton, OH 45817-2104. See [www.bluffton.edu](http://www.bluffton.edu). Bluffton University welcomes applications from all academically qualified persons who respect the Anabaptist/Mennonite peace church tradition and endorse Christian higher education in a liberal arts environment. Members of under-represented groups are encouraged to apply. EOE.

## Wanted

Married couple, returning from overseas schooling, looking to house-sit for the month of January and possibly 2 weeks in February. Would like to be in the Guelph/Waterloo area. Please contact Maida Tiessen at: [maidatiessen@hotmail.com](mailto:maidatiessen@hotmail.com) or phone 519-733-6130.

## For rent

Kitchener two-bedroom loft apartment in triplex available Jan. 1, 2007. Laundry, clean, quiet. Close to Victoria Park and bus. \$790 + hydro. Phone: 519-745-4065, or email: [dave.klassen77@gmail.com](mailto:dave.klassen77@gmail.com)

## Mennonite Church Canada

### Nov./Dec. Equipping rich in resources

The new *Equipping*, now available in church offices, includes:

- Celebration stories from Burkina Faso and Kazakhstan.
- Inspiring letters from MC Canada leaders, including “Tempted by Babel, reaching for Pentecost” by Janet Plenert and “An unlikely blessing” by Sven Eriksson.
- Multi-cultural Ministry Newsletter: Autumn 2006 by Samson Lo, filled with congregational highlights from across the country.
- World Fellowship Sunday worship materials on the theme of “Witness with boldness,” based on Jeremiah 1:4-10, prepared by a North American team of writers on behalf of Mennonite World Conference
- The Fall 2006 issue of *Vision: A Journal for Church and Theology*, which highlights the theme of “Prayer.”
- Mennonite Publishing Network 2006 and 2007 resource catalogues.
- The MC Canada 2007 wall calendar and a page of helpful website tools and tips.

### Prayer requests

As Advent approaches, pray and give thanks for the work and witness of the church, both locally and worldwide. Remember especially:

- The MC Manitoba Partnership Circle meeting in Riverton on Nov. 17 and 18. Issues particular to this circle and issues that are common to the country will be discussed. Please continue to pray that as followers of Christ, we will open our hearts and minds to work toward justice as we build constructive relationships together.
- The Korea Anabaptist Center, which celebrated its

fifth anniversary on Nov. 4. Pray for unity and shared vision for staff, including Witness worker Cheryl Woelk, and thank God for the opportunity to celebrate this anniversary of ministry in Korea.

• Persecuted Christians around the world who are suffering for their faith. As members of Mennonite Church Canada, which is part of the Evangelical Fellowship of Canada, join with Christians in more than 130 countries for the International Day of Prayer for the Persecuted Church not only on Nov. 12 but also throughout the year. —**Hinke Loewen-Rudgers**

## Mennonite Church Eastern Canada

### St Jacobs models Gather 'Round

MC Eastern Canada is a community of congregations. Community news includes both the picture of the whole community and all the little pictures. Mark Diller Harder, one of the pastors at St. Jacobs Mennonite Church, has a glowing snapshot to share.

The St. Jacobs congregation has been using the new Gather 'Round curriculum. It has been incorporating it into the whole life of the congregation—Sunday school for all ages and in worship services too. The youths have been very involved in helping to lead Sunday School with the assistance of St. Jacobs interim pastor and MC Eastern Canada resource advocate Lisa Carr-Pries.

Harder says, “The integration of Sunday school and the worship service is so rich and fruitful, and has unleashed amazing energy and creativity, and an honest grappling and engagement with the biblical texts.” St. Jacobs has used creative presentation of Scripture in worship through drama, monologues and reader’s the-

atre. All hear the Bible story three times before ever getting a sermon. Gather 'Round “Talkabouts” have been sent home with families so different age groups and families can talk about the same stories around the dinner table. Children and adults alike have been gripped by stories of Cain and Abel, and Sarah and Hagar.

Harder’s own children recount the stories in detail, something he does not remember happening before.

It has been a lot of work, but there has been a great pay-off. St. Jacobs is looking at continuing the model through Advent. The church encourages other congregations to do this and would be willing to share ideas and encouragement.

Using the curriculum this way promotes Bible literacy, inter-generational activities and whole congregation spiritual health, and reinforces the family as a place to teach faith.

## Mennonite Church Manitoba

### Camps with Meaning celebration banquets

Camps with Meaning concluded the 2006 camping season with celebration banquets at Whitewater Mennonite Church in Boissevain on Oct. 28, Winkler Bergthaler Mennonite Church on Nov. 4, and Douglas Mennonite Church in Winnipeg on Nov. 5.

The banquets featured some of the homegrown songs that youths and young adults create every year for use in the camp Bible program.

“These songs have arisen both spontaneously and through intentional efforts,” said Bob Wiebe, director of Summer Camp Ministries.

Since 2000, a songwriting workshop held each spring under the leadership of Darryl Neustaedter Barg, has allowed

musicians to gather to write lyrics related to the theme and set them to music. Some of these songs have stood the test of time and have “become part of the standard ‘repertoire’ of the camp,” according to Wiebe.

During the 2006 summer camp season, 634 campers attended Camp Assiniboia, 301 attended Camp Koinonia, and 339 attended Camp Moose Lake, for a total of 1,274 campers.

## Mennonite Church Saskatchewan

### Church recalls 25 years in own building

Last year, Eyebrow Mennonite Church celebrated 50 years as a church body.

On Oct. 1, another commemoration took place when the 16-member congregation remembered a quarter-century in its own building.

Before the group had its own place of worship, it used whatever other buildings were available. Initially, the group met in homes. An old school house also housed the faithful few.

Eyebrow Mennonite pastor Sharon Schultz added, “They used an old white church that they moved into town from the country.”

Eyebrow, which boasts a population of about 200, is a 45-minute drive from Moose Jaw and almost two hours from Saskatoon.

“We can feel kind of isolated,” admitted Schultz.

To help combat this isolation and to encourage its own youths, the church recently hosted a youth event too. Mennonite young people from churches in Hanley, Regina and Swift Current were invited to join the small group at Eyebrow for a day of fun.

## RJC students doing community service

As part of its Christian ethics class, Rosthern Junior College (RJC) is again taking teens out of the classroom and putting them to work elsewhere as part of the Alternative Learning and Service Opportunities (ALSO) program.

The November issue of *College News* describes the week as “designed to give students hands-on, alternative learning experiences that relate to issues of service and social justice.”

Grade 10 students are working in the town of Rosthern. MCC’s Chalo! Project will be using the Grade 11 students to help inner-city classroom teachers as well as working in Prince Albert. Grade 12 stu-

dents will travel to Winnipeg, Calgary and Regina, to help in inner-city projects.

The theme for the week (Nov. 27 to Dec. 1), which focuses on poverty, will be carried over a three-week period before and after the designated ALSO week during chapels at the school.

### Mennonite Church Alberta

## Pastors council prays and shares

Sharing, prayer and business were on the agenda as Alberta’s pastors council gathered at Camp Valaqua from Oct. 24 to 26. Sharing ministry and personal concerns was a significant feature of every meeting, culminating in a time

of prayer.

Hippolyto Tshimanga, Mission Partnership facilitator for Mennonite Church Canada Witness, spoke to the group on Oct. 25. Tshimanga shared his story and updated the group on some of the MC Canada Witness involvements around the world. Hearing that AIDS is a major problem in Ukraine was news to most of the pastors present.

An exciting program coming to Alberta next spring is International Mennonite Pastors Coming Together (IMPACT). Conference minister Jim Shantz is currently involved in the planning stages, determining which pastors are available to come to Canada and which churches will host them. The event is tentatively scheduled to coincide with the

annual Theological Studies Week many pastors will attend from May 28 to 31. The theme will focus on the role of the Holy Spirit in the life of the church.

Alberta pastors look forward to the opportunity to share ideas, experiences and inspiration with colleagues who will bring different cultural, theological and practical understandings to what it means to be God’s people in today’s church and world.

### Mennonite Church British Columbia

## Young adults plan New Year’s retreat

“Trusting God With our future” will be the theme when

**Continued on page 38**

ESTER NEUFELDT



From our leaders

**A** year ago I started my new job. I did not change employers. I kept many of the same duties, although other responsibilities were added. So what changed? My job title changed from accountant to operations minister.

Am I a different person because my title has changed? I don’t really think so, but it certainly has given me food for thought. Why and what was meant and expected by the leaders in MC Eastern Canada who recommended this change?

One dictionary defines the noun “minister” as “one authorized to perform religious functions in a Christian church.” When used as a verb, the definition broadens to “attend to the wants and needs of others” and “to give service, care or aid.” We regularly use the third definition of minister: “a high officer of state appointed to head an executive or administrative department of government.”

This latter definition has always puzzled me. We accept this terminology because we understand a minister’s functions to be administrative in nature and to include giving service and attending to the needs of others. Have you wondered why we seem to agree on this usage in our secular structures quite readily and yet we are reluctant to apply it to describe the work of persons who serve in administrative areas in the church? The origin of the word “administer,” after all, is “minister.”

According to Easton’s 1897 *Bible Dictionary*, the term minister is “one who serves, as distinguished from the master.” This dictionary contends that the Hebrew word

for minister, “meshereth,” is applied to the attendant or servant of one of superior rank (Exodus 33:11 and II Kings 4:43). Even the Greek words for minister cited in the dictionary refer to the attendants and assistants of Paul and Barnabas, rather than to Paul and Barnabas themselves.

Do these century-old interpretations have any relevance in 2006? I believe the answer is yes. I’m not suggesting that we make sweeping changes and call everyone a minister. Instead, I

wonder what the impact might be if we acknowledged that those persons who function in our congregations as administrative assistants to the pastor, and those who serve the members in other ways, are releasing their gifts for ministry?

What would it mean if each one of us recognized that God calls us to use our gifts to minister to the people around us—in our churches, homes and workplaces?

In May, at an MC Eastern Canada professional development day for church administrators (secretaries and administrative assistants), a number spoke of their sense of God’s call to their position to serve the church in ministry.

As Paul writes in I Corinthians 12, each one of us is a part of the body of Christ. In the church God appoints apostles, prophets and teachers. But God also appoints those with different gifts, including those with “gifts of administration” (NIV).

What gift is God calling you to release for ministry in your setting?

*Ester J. Neufeldt is MC Eastern Canada’s operations minister.*

## Administration: Is it ministry?

**The origin of the word ‘administer,’ after all, is ‘minister.’**

**TheChurches** From page 37

college and career-age young adults of Mennonite Church B.C. see in the New Year together.

A New Year's Eve retreat is planned for Camp Squeah from Dec. 30 to Jan. 1; it will include sessions on "celebrating God's faithful goodness in

our past and loving plans for our future." Optional Sunday activities include skiing at Manning Park; skating, swimming or hot-tubbing at nearby Hope Arena; or remaining at Camp Squeah, where a *Back to the Future* movie marathon will run during the day. A New Year's Eve party is planned for Dec. 31, including midnight

sharing and prayer.

Register before Nov. 30 by contacting Camp Squeah at 1-800-380-2267, or e-mail rob@squeah.com.

**Multicultural pastors expand ministries**

Nhien Pham, pastor of Vancouver Vietnamese Church, was engaged in a fruitful teaching ministry in Cambodia in September. Thirteen pastoral leaders from Mennonite churches throughout Vietnam crossed the border into Cambodia, eager to receive training in pastoral care and preaching techniques. This is the first time that Pham has served in this capac-

ity and he hopes for more such opportunities in the future.

John Melendez, pastor of *Centro de Fe y Esperanza Iglesia Menonita*, along with his wife Nhora, is planting a Spanish-speaking congregation on the premises of Chinese Grace Mennonite Church in Vancouver.

—From MC Canada Multicultural Ministry newsletter

*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.*

Akron, Pa.

**Albuquerque VSers volunteer during reunion**

Seven Ontarians attended a reunion of voluntary service workers held in Akron in September. Among the VSers who served under Mennonite Mission Board in Albuquerque, N.M., in the 1960s were Ruth Ann (Musselman) Bauman of Hanover; Carol Hilborn of Kitchener; Susannah (Frey) Howden of Hawkesville; Naomi (Martin) and Nevelle de Rozario of Kitchener; and Marian and Paul Snyder of Waterloo. Another former Ontarian was Alan Knarr, originally of Elmira, who settled in Pennsylvania after meeting his wife, Irma, while in VS. Albuquerque VSers have twice met in Ontario—in New Hamburg in 1976 and in St. Jacobs in 2003.

In 1960 a voluntary service unit opened in Albuquerque when the Mission Board bought a house large enough for 12 people near the University of Mexico. The unit's assignment was to assist Bethel Mennonite Church to be a Christian witness in the city. Most volunteers worked at Presbyterian Hospital and other social agencies. The unit was self-supporting and 100 volunteers served over 10 years.

The Albuquerque VS unit has been holding reunions every three years for the past three decades. During their most recent reunion, 50 people met at the Mennonite Central Committee (MCC) Welcoming Center and spent a day volunteering at the MCC Material Resource Center in Akron.

On the last day together, when asked about the highlight of the reunion, participants agreed it was the work and the stories at the MCC Material Resource Center. The next time they meet, group members want to work there several days and spend less time being tourists.

—From a report by **Paul Snyder**

**Advertising information**

**Contact: Karen Suderman**  
**Advertising representative**  
**advert@canadianmennonite.org**  
**1-800-378-2524**

**Subscriber services** Mennonite

**How to subscribe:**

1. Individuals who attend churches that are part of Mennonite Church Canada or one of its five area churches can subscribe through our Every Home Plan (paid for by your church giving and CM's own fundraising). Please contact your church office to be added to the list.
2. Personal subscriptions are also available to anyone. A one-year subscription (24 issues) is \$36.00 plus \$2.16 GST in Canada, \$53.50 (Can.) to the USA, and \$73.00 (Can.) for elsewhere. Two-year and group subscriptions are also available.

Name \_\_\_\_\_

Address \_\_\_\_\_

Postal Code \_\_\_\_\_

Payment enclosed

Charge my  VISA  Mastercard

card number \_\_\_\_\_

expiry date \_\_\_\_\_

**Subscription changes:**

1. When submitting a change of address or cancellation, please include your subscription number:

**Subscription number**                      **Expiry date**

A999999	00/00/00
Kathy Mennonite 999 Menno St. WINNIPEG MB X0X 0X0	

2. Subscription changes are not considered Transitions notices (these go to transitions@canadianmennonite.org).
3. Changes will be made immediately but may take four to six weeks to take effect because of printing schedules.

**Contact information:**

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

## Youths invited to 'party' in Abbotsford

**Winnipeg**—The youths of Mennonite Church Canada are invited to a party in Abbotsford, B.C., next July.

This uniquely Canadian party is the national youth assembly for Mennonite Church Canada. Anna Rehan, Youth Ministry facilitator and lead planner for the event, notes that the theme for the youth assembly is "Built to last," based on I Corinthians 3:11, and will be the same theme used for the adult assembly.

The event will take place at Mennonite Educational Institute (MEI). Youths will stay overnight at the nearby Trinity Western University in Langley. Planners of both youth and adult events say there will be plenty of opportunities for interaction with one another to "strengthen their ties with 'our' national church."

Any youths having completed grades 9 to 12 in 2007 are eligible to attend the July 3 to 6 event.

—MC Canada release

## Calendar

### British Columbia

**Dec. 30-Jan. 1:** Young adult winter retreat at Camp Squeah.

**Feb. 10:** B.C. Women in Mission special business session at Bethel Mennonite Church, Aldergrove, 2 p.m.

**Feb. 23-24:** MC B.C. annual delegate sessions. Location TBA.

**March 16-17:** Youth workers conference at CBC.

**May 6:** B.C. Women in Mission inspirational day at Eden Mennonite Church, Chilliwack.

**May 27:** Covenanting celebration for MC B.C. Sunday morning service details and location TBA.

### Alberta

**Nov. 26:** Installation service for pastor Terry Lesser at Springridge Mennonite Church, Pincher Creek.

### Saskatchewan

**Dec. 4,8:** Ten Thousand Villages festival sales—Bethany College, Hepburn (4); Rosthern Junior College (8).

**Dec. 8-9:** RJC dinner theatre production of *Godspell*.

**Dec. 16:** A Buncha Guys Christmas concert, Shekinah Retreat Centre, at 7:30 p.m. Special guest Darrell Bueckert on marimba.

**Jan. 26-28:** Senior high retreat at Shekinah Retreat Centre.

**Feb. 23-24:** MC Saskatchewan annual delegate sessions, at Western Christian College, Regina.

### Manitoba

**Nov. 22:** Westgate Mennonite Collegiate evening with the arts, at 7:30 p.m.

**Jan. 5-7:** MMYO young adult retreat at Camp Koinonia.

**Jan. 19-21:** MMYO junior youth retreat at Camp Koinonia.

**Jan. 29:** Westgate Mennonite Collegiate open house.

**Feb. 2-4:** MMYO senior youth retreat at Camp Koinonia.

**Feb. 9-11:** MMYO junior youth retreat at Camp Moose Lake.

**Feb. 20-21:** CMU winter lectures with Robert Russell, professor of theology, Graduate Theological Union. Topic: "Science and theology." Visit [cmu.ca](http://cmu.ca) for more information.

**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.

**March 9-11:** MMYO junior youth retreat at Camp Moose Lake.

**March 23-25:** MMYO junior youth retreat at Camp Moose Lake.

**April 13-15:** Manitoba Mennonite Worldwide Marriage Encounter weekend, in Winnipeg. For more information, visit [marriageencounter.org](http://marriageencounter.org).

**May 5:** Manitoba Women in Mission annual Enrichment Day.

**May 16:** Westgate Mennonite Collegiate work day.

**May 24:** Westgate Mennonite Collegiate Grade 10 to 12 spring concert at Bethel Mennonite Church.

**May 25-27:** Birding retreat at Camp Moose Lake.

**May 28-30:** Plus 55 retreat at Camp Moose Lake.

**May 31:** Westgate Mennonite Collegiate Grade 7 to 9 spring concert at Bethel Mennonite Church.

**June 4-6:** Plus 55 retreat at Camp Koinonia.

**June 23:** Camp Koinonia golf tournament.

### Ontario

**Nov. 18:** "Crokinole and its history" event, hosted by the Mennonite Historical Society of Ontario, at Conrad Grebel's Great Hall, at 2 p.m.

**Nov. 18:** Fairview Mennonite Home, Cambridge, annual handicraft sale featuring wood crafts, Christmas wreaths and decorations, quilts and fresh baking; 9 a.m. to 2 p.m. Lunch available.

**Nov. 21:** Hidden Acres Mennonite Camp dinner and annual meeting, at the Stonehouse Retreat Centre, 6:15 p.m. For reservations, call 519-625-8602.

**Nov. 21-25:** Ten Thousand Villages Handicrafts and Arts Sale, Old Town Hall, Aylmer; 10 a.m. to 7 p.m. (21,22), 10 a.m. to 9 p.m. (23,24), 9 a.m. to 2 p.m. (25).

**Nov. 23:** Benjamin Eby Lecture at Conrad Grebel. Theme: "Law as a sword, law as a shield." Speaker: Lowell Ewert. For more information, call 519-885-0220.

**Nov. 23:** MEDA breakfast at

the Stone Crock, St. Jacobs, 7:30 a.m. Speaker: Murray Bast.

**Nov. 24-25:** UMEI Grade 11 drama, *Charlotte's Web*.

**Nov. 25:** Welcome Inn Community Centre, Hamilton, 11th annual Urban Mennonite Bazaar, 9 a.m. to 2 p.m.

Penny sale, crafts and pottery, Mennonite food and preserves, treasure table, children's activities.

**Nov. 25:** Hunta Mennonite Church Christmas supper community outreach.

**Nov. 28:** Willowgrove annual general meeting, Rouge Valley Mennonite Church, Markham. Dinner at 6:30 p.m.; business meeting at 7:45 p.m.

**Nov. 24-25:** UMEI Grade 11 drama presentation, Leamington.

**Dec. 1-3:** Ten Thousand Villages' Mennonite Christmas Festival at the Harbourfront Centre, Toronto; 6 to 10 p.m. (1), 10 a.m. to 6 p.m. (2), noon to 5 p.m. (3).

**Feb. 9-10:** MDS all unit meeting at South Ridge Community Church, St. Catharines. For more information, call Rudy Thiessen at 905-562-4324.

**Feb. 21:** Rodney and Lorna Sawatsky Lecture with Reginald Bibby, at Conrad Grebel University College Great Hall, 7 p.m.

**March 15-16:** Bechtel Lectures with Sandra Birdsell at Conrad Grebel University College Great Hall, 7:30 p.m. each evening.

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