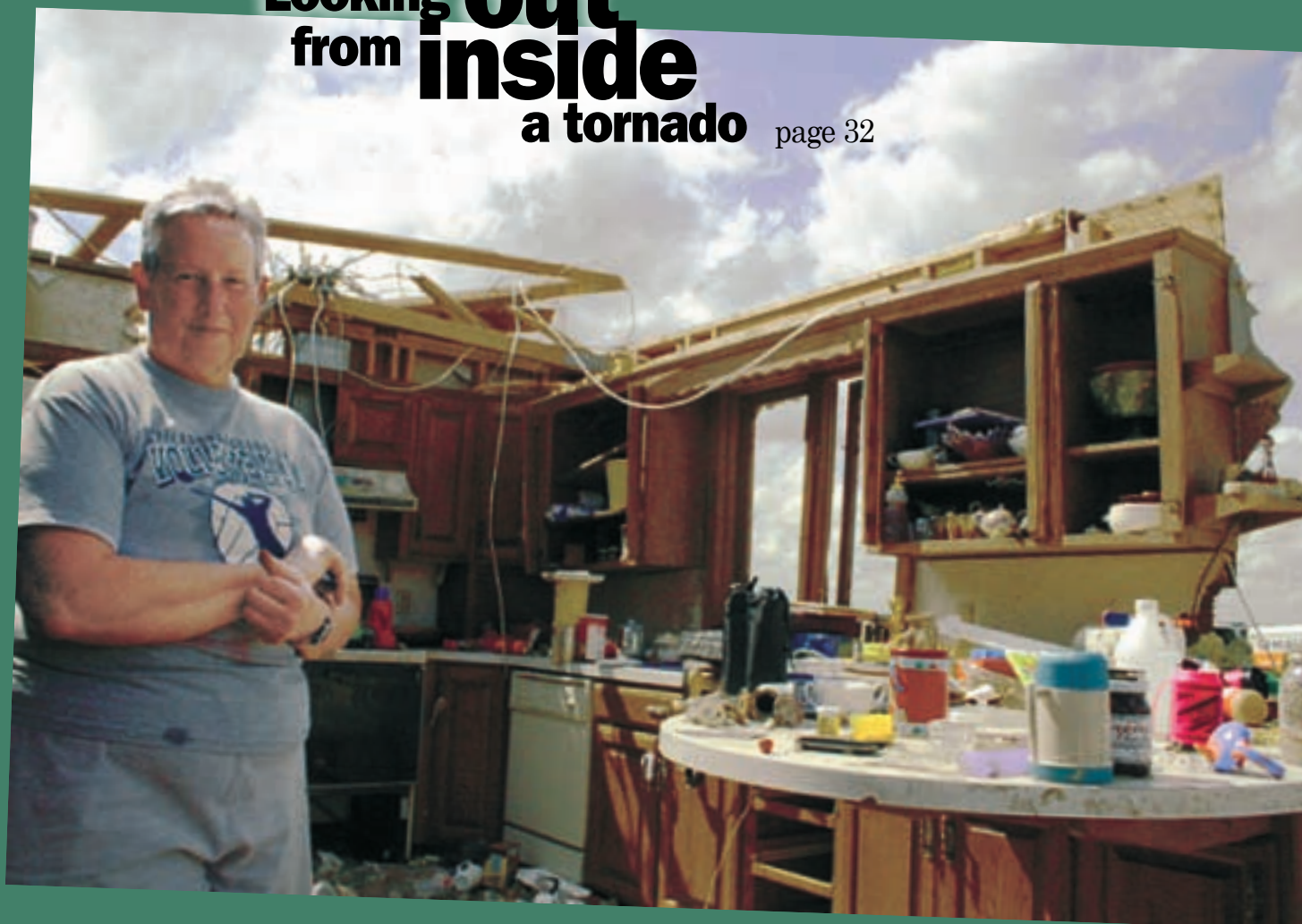


CANADIAN  
**Mennonite**

**May 28, 2007**  
Vol. 11, No. 11

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from inside  
a tornado** page 32



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'nice hobby'**  
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## An award-winning publication

wanted to let you know of your magazine's fine showing at the Canadian Church Press awards competition earlier this month. This association of Christian magazines in Canada honoured us with five awards.

- **First place:** "Media Review." This was for a set of reviews written by Barb Draper, Leona Dueck Penner, Karin Fehderau, Jennifer Konkle, D. S. Martin, Craig Neufeld, Laurie Oswald Robinson, Dave Rogalsky, Tim Shenk, Vic Thiessen, Piet Visser and Abe Warkentin. The judge wrote: "Strong interesting writing throughout, great selection of books, art, movies, excellent connection on every story to your Mennonite audience. You received top marks because, instead of giving us general content reviews, you told us why Mennonites should care... The best writing never forgets who it is writing to."
- **First place:** "Magazine Front Cover: 1-3 colours" for "Disciplining the church": artist Don Schwartztruber; designer Tim R. Dyck. "Good use of colour, art is challenging and emotional and well-executed. Type is good—good size and well-set. Excellent overall," the judge said.
- **Second place:** Theological Reflection for Ross W. Muir's "Recovering Silence" article. The judge wrote, "A compelling and informative case for silence in modern worship well supported both by biblical and traditional references and by contemporary suggestions."
- **Second place:** "Feature Layout and Design of an Edition—Magazine" for our entire Nov. 27, 2006 issue (this was the one with the Christmas painting we commissioned): designers Tim R. Dyck and Ross W. Muir. The judge, a designer of *Maclean's* magazine, wrote: "Well-designed. An excellent, top notch publication. You should be proud of this."

• **Third place:** "Colour photo—Magazine" for the cover photo of the combine fundraiser in Winkler. The judge wrote, "Great angle... The simplicity does a good job of conveying the grandeur of the harvest on the Prairies."

We also have two articles by Ross W. Muir and me selected as finalists in the Word Guild Canadian Christian Writing awards. Winners there haven't been announced yet. My thanks to all our contributors and staff for creating such a well-respected magazine!

On the production side, we also keep working to improve.

**Electronic delivery:** If you would like to get the issue without waiting for postal delivery, want to go paper-free or move frequently, please take advantage of this fast and convenient option (go to [canadianmennonite.org](http://canadianmennonite.org) and click the "Electronic Delivery" link). Any subscriber can receive both the print and electronic editions, or just one or the other, and can change their preference anytime. The electronic edition is identical to the paper edition. (Due to limited staff time, we only post a subset of each issue online otherwise.)

**International subscribers:** To serve international readers better, we have now switched to a faster international mailing method and are sending issues in paper envelopes. Given mailing distances, the need was greatest here. If you live outside Canada, please let me know how it's working.

**First class mail option:** Within Canada, our issues are mailed second class. However, we can send issues by first class mail and in envelopes at a small annual cost for those who would like to receive their issues this way.

**Subscriber services:** If you will be away from home this summer or at any other time, we can easily change your address, put your subscription on hold, or switch you to just electronic delivery by e-mail while you are away. Thank you!

—Tim Miller Dyck

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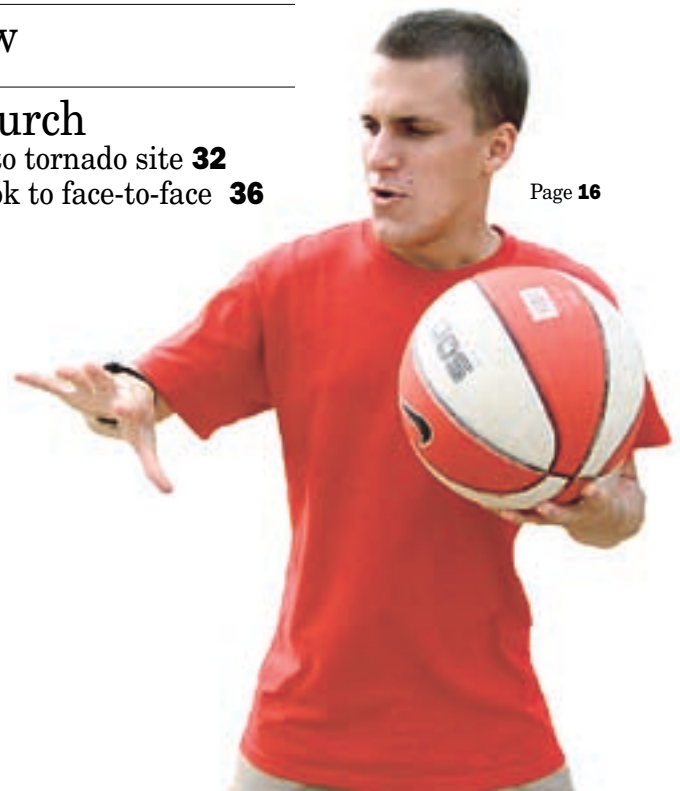
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## WiderChurch

MDS rushes to tornado site 32  
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**Cover: Shirley Unruh, a member of Greensburg (Kan.) Mennonite Church, is pictured inside her exposed kitchen following a series of tornadoes that tore through the town on May 4. The roof was blown away by the wind and most of the walls were knocked down. "We've got an open air home now," she half-joked. Mennonite Disaster Service volunteers and other Mennonites from the surrounding area were on the scene within hours to help the Unruhs put the debris into piles. See story, page 32. —MDS photo by Andi Dubé**

Winkler, Man.

## Fulfilling the Lord's purpose: A legacy of care and prayer

**O**n the doorstep to retirement, Don Dyck, together with his wife Gloria, approaches the future with the same prayerful discernment that he did every day of his 41-year medical practice.

Dyck came to southern Manitoba from St. Boniface Hospital in the fall of 1975 to pioneer Manitoba's first rural-based radiology department. Of his decades of service, he says, "I made it a practice to say a quiet prayer before I interacted with a patient, especially when I knew I was bringing bad news."

"What always amazes me," he says, "is the influence you have on a patient and when they tell me that they feel at peace with the things that are happening, whether it's an ultrasound or a biopsy."

His 2003 Physician of the Year Award scarcely receives mention as he reflects on his years as a radiologist. Dyck was recognized for his pioneering and visionary work in the field of radiology. The imaging centre he established in Winkler was the first in rural Manitoba to provide several special procedures. It became the first real-time ultrasound department in Manitoba in 1982. New developments in radiology continued to follow in his wake.

Another highlight of Dyck's vocation has been "the actualization" of the Boundary Trails Health Centre, which opened in 2001, and the impact it has had in the community. It was in the 1970s that Dyck first brought physicians together to talk about a regional hospital.

"We were concerned about the communities of Altona and Carman feeling threatened, and did not want to see this become a turf war, but a place where people could benefit from



Photo by Evelyn Rempel Petkau

**After more than four decades in the medical profession, Dr. Don Dyck of Winkler, Man., will soon hang up his stethoscope for good. As he approaches retirement, his prayer continues to be, "Direct us, Lord, to the fulfilling of your purposes."**

the next level of care, rather than needing to go to Winnipeg," he says, noting that a new addition will open this summer, enabling the hospital to offer magnetic resonance imaging (MRI) services.

In a profession that is publicly funded, Dyck voices his faith with discretion but lives it boldly. He acknowledges that there are times when he feels he has compromised. "I feel uneasy and disquiet every time I have to do ultrasound examinations for pre-termination," he says. "On the other hand, I'm not militantly anti-abortion. Rather than being dogmatic about our values, we need to offer our love rather than our judgement."

Dyck defines radiologists as "the

gatekeepers to the imaging world," but admits that "we are less than perfect." According to him, health care costs are often higher than necessary, "sometimes due to patient expectations, sometimes laziness. Trying to make sure appropriate procedures are done is not always easy."

Although this presented challenges and conflicts, Dyck never lost his concern for quality control. He was recognized for this in 2003, when his colleagues wrote, "He set up a quality assurance program so patients and their referring physicians could be confident that the correct diagnosis and appropriate interventions were being made."

Gloria Dyck is not surprised that staff gave her husband strict orders not to retire! She credits his gentle spirit and devotion to patient care on a 24-7 basis. "For 35 years he's there every day at the same time," she says. "If there's a patient booked at 8 a.m., he's there on time. Our alarm rings at 6:30 every day."

A member at Covenant Mennonite Church in Winkler, Don Dyck gives a physician's perspective on sharing times at church. While appreciating the opportunity to share one's struggles within the faith community, it becomes quite uneasy and awkward when sharing time becomes a medical update time, he says, suggesting instead, "Simply say, 'God knows the needs,' unless you've checked with the patient or the patient has requested the information to be shared."

At 68, Dyck is not sure where the future will lead. For certain, though, it will include the couple's four children and 11 grandchildren, and perhaps he will become more involved in his wife's concern and activism in creation care.

Wherever the future leads, Dyck is approaching it with the same mindfulness that he exercised every day at work: "Direct us, Lord, to the fulfilling of your purposes."

—**Evelyn Rempel Petkau**

**'What always amazes me is the influence you have on a patient....'**

Winnipeg

## Youthful experience leads to lifetime of service

An overseas service assignment with Mennonite Central Committee (MCC) 50 years ago has fostered a lifetime ethic of service for a Winnipeg man.

“What is my motivation? I think it would be my compassion for others,” says Arthur Driedger, 73, who spends Wednesday afternoons at Concordia Hospital providing spiritual care visits and Thursday mornings assisting with pick-up services for Winnipeg Harvest.

Even when it is time for a vacation, he and his wife Kathleen look for practical ways to improve life for others. The couple spent two weeks earlier this year working at Fraser Valley Gleaners Society, a faith-based agency in Abbotsford, B.C., that processes surplus food for distribution to people in need. It was their fifth short-term mission assignment with Services Opportunities for Older People (SOOP), a program jointly sponsored by MCC Canada, Mennonite Mission Network and the Mennonite Association of Retired Persons.

“It all started with Pax,” says Driedger, recalling how his involvement in MCC’s post-war relief and refugee efforts raised his awareness of peacebuilding and social responsibility. “Pax,” a Latin word meaning “peace,” was an MCC program begun in 1951 to provide alternative service options for conscientious objectors in Canada and the United States. It quickly grew into a dynamic program that contributed towards MCC’s relief,

rehabilitation, reconciliation and development projects in 42 countries over the following 25 years.

Driedger was 23 years old when he left the family farm in Leamington, Ont., in 1956 to participate in Pax.

“They referred to us as Pax-boys,” he says. “We were young guys...19 to 24. We were quite inexperienced, but we could do what needed to be done. We saw Pax as a practical expression of our Christian faith.”

Following a short orientation in Akron, Pa., Driedger sailed to Rotterdam on the S.S. Maasdam, a Holland-American Line passenger steam ship. Accompanying him on this 10-day voyage were four other Pax participants—Reynold Kipfer, Wayne Schertz, David Herschberger and Roger Von Gunten.

“We all went to different assignments,” recalls Driedger, noting that he and Herschberger went to Austria to assist Hungarian refugees after the revolution of Budapest, Kipfer and Schertz went to Jordan to assist Palestinian refugees, and Von Gunten went to Algeria to work on agricultural development projects.

During his two-year assignment, MCC had identified a need to provide a residential centre for mothers with young children waiting in refugee camps for settlement in West Germany. Driedger was appointed as the first director of this home. When Driedger returned to Canada, MCC appointed a permanent director for

the home, which was closed in 1963 when the Berlin Wall was erected to stem the flow of refugees. Driedger also worked in a Red Cross refu-

**Arthur Driedger assists young men from Hungary in a Mennonite Central Committee refugee camp near Vienna, Austria, in 1957.**



Photo by Angelika Dawson

**Arthur Driedger of Winnipeg bags vegetables at Fraser Valley Gleaners Society in Abbotsford, B.C.. This is Driedger’s fifth short-term mission assignment with Service Opportunities for Older People (SOOP).**

gee camp in West Berlin, caring for internal refugees fleeing from East Germany to West Germany via Berlin.

His return to Canada, he says, marked the beginning of a lifelong commitment and passion to promote nonviolent peacebuilding and social justice. He went on to spend most of his life working for MCC.

The Pax experiences also had a lifelong impact on the lives of the four other men who started their Pax assignments when he did. All five reunited for the first time in Elmira, Ont., last fall for a 50-year reunion.

“It was interesting to hear how Pax had influenced their lives,” says Driedger, noting that all of the men became involved in their local churches and communities. Kipfer served as a pastor in Ontario, Manitoba and Saskatchewan, and worked as regional director with Youth for Christ in western Manitoba. Herschberger moved to Canada from Illinois and worked as a missionary in aboriginal communities in northern Ontario. Von Gunten returned to his home community in Berne, Ind., and took over his parents’ dairy farm. Schertz became a cabinetmaker and finishing carpenter in Goshen, Ind.

—MCC release by **Gladys Terichow**



Virgil, Ont.

## Caring for the 'least of these'

The following reflection is excerpted from a meditation delivered by Randy Klaassen, pastor at Bethany Mennonite Church, Virgil, at the Sept. 29, 2006, funeral service for Henry Koop. His passion for young people to experience spiritual retreat led him to join others in the development and formation of Silver Lake Mennonite Camp near Lake Huron in Ontario. He was a pharmacist by training and owned two pharmacies in the Niagara Peninsula, when, in his 50s, he embarked on a new vocation of service. The Globe and Mail carried a fuller story of Koop's life in "Lives Lived," earlier this year.

At what is considered even today an early age for retirement, Henry Koop took a risk, selling both business and house, and eventually began a second career of sorts. His experience with International Child Care and the Crusade Against Tuberculosis became a life mission of serving the poor with healing and hope. For Henry and his wife Agnes, this mission became one to eradicate the respiratory infection experienced especially by children in Haiti.

In all of this, while Henry was a well-educated professional, he never lost his hunger to learn more. He shared with me one experience while in Haiti. The team of medical personnel travelling to remote villages would be on their way by 3 a.m., so as to be prepared for the crowds of mothers and children.

Henry spoke of how touching it was to realize that many of the people who came to the clinics had travelled by foot in the dark over steep mountain trails. Mothers, especially, were determined to protect their children's health against the "killer cough."

One day, after the hectic task of vaccinating about 1,500 children and youths, the team began packing up its equipment. Henry was exhausted from the hard work, so you can imagine

how he felt when he saw yet another troop of seven kids arrive, barefoot and sweaty.

"Where have you been all day?" he asked in Creole. Henry thought it time to teach them a lesson in discipline, and harshly told them they should have been to the clinic early, as it had been announced.

When he could not understand the children's mumbled response, Henry asked a friend to interpret. The explanation was that this group of children had been forced to wait in their village until their neighbors returned from the vaccination so that they could borrow their clothes, not having anything of their own to wear. Henry was able to name this as a hard and mortifying lesson about the people of Haiti.

Henry did not despair, because he understood in a deeper sense that Jesus did not turn children away when others thought he had more important things to tend to. Henry lived his faith, knowing God cares for the "least of these" as much as the wealthy or any other of "these."

Henry experienced in a literal sense God's love and forgiveness extending to all without limit. For his witness of faith and hope in God, he will be remembered. For this, we give thanks to God, for a life well lived and love shared freely. For this we join our lives in worship of God through Jesus Christ.

—Randy Klassen

Reprinted from Rockway News, a new publication of Rockway Mennonite Church, Kitchener, Ont.

Olds, Alta.

## Long-time mission worker in Taiwan remembered

Martha Vandenberg (nee Boschman), long-time Mennonite mission worker with her husband Han in Taiwan, passed away on March 13 at the Olds Long-term Care Centre.

Born on Sept. 7, 1928, on the Canadian Prairies and raised there during the Great Depression, she stud-

ied nursing and then Christian education at Canadian Mennonite Bible College (now Canadian Mennonite University).

In 1955, she went as a single woman to Taiwan, learned the Taiwanese language and ministered there from 1957 until the early 1990s with the then General Conference Mennonite Church's Commission on Overseas Mission.

While in Taiwan she met co-worker Han Vandenberg from the Netherlands, who later became her husband. They retired to Saskatoon in 1992 and moved to Olds in 1999. She was predeceased by her husband in 2005.

Long-time friend Susan Kehler said in her eulogy, "I clearly recall when visiting the Babies Home in Taichung, how Martha did hands-on caring. For Martha, caring was more than an emotional tug or applying intellectual skills. After Martha's marriage to Han, she exchanged her full-time nursing to full-time church ministry with Han. But her caring continued."

Vandenberg is survived by daughter Tobia and her husband, George Veith, who are currently serving in international ministry with Mennonite Church Canada Witness and Mennonite Mission Network in Macau; daughter Susan and her husband, Rod Reynar, of Olds; daughter-in-law Monica Schmidt Blais of Kitchener, Ont.; five grandchildren; four brothers; three sisters; and numerous nieces and nephews.

Vandenberg's funeral was held at Didsbury (Alta.) Bergthal Mennonite Church on March 19.

—MC Canada release



Vandenberg



Koop

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# FOCUS

## Seniors

### Senior found no 'roadblocks' to service

Humanity can mobilize to meet a need; this is particularly so in faith communities. So it was that last summer a group of eight men from Grace Mennonite Church in Winkler, Man., considered the call to service in northern Mexico.

Hans and Irene Friesen, who are members of that congregation, are posted at a mission at Cuauhtemoc, near Chihuahua, Mexico. Their modest housing was needed for their mission work and a larger residence was called for. News of this project prompted pastor Herb Franz and others to coordinate a building blitz.

A group of seven committed volunteers was formed and another member, John D. Peters, was moved to consider serving. He had always been a hard worker, yet he had carried a life-long wish to be part of a mission.

"I was interested, but would I be accepted?" he wondered. "So I asked God for a roadblock...if I was not to go. So when none came, I got ready and everything was positive from there on—great company, great trip, great people to work with," he said upon his return.

John was 91 and kept fit by tending his garden and mini-orchard; he also renovated the basement of his house shortly before the mission trip last fall. Within a week, John and the rest of the team from Winkler had built the Friesens a new cinder block house.



Photo courtesy of Sarah Gwen Peters

**John D. Peters, 91, travelled to Mexico last fall on a long-desired mission trip with other members of Grace Mennonite Church, Winkler, Man. He died less than a month after their return.**

Less than a month after their return on Oct. 30, 2006, John passed away. All seven of his mission comrades acted as pallbearers and shared tributes after the service.

"God's hand was in this," said team member John Dyck. "That became clear on one particular evening when [the Friesens] commemorated the project near the close.... It was a tremendous affirmation of the validity of their [endeavour]."

John's grandson James observed that "Grandpa was doing something eternally meaningful before his parting."

A lasting legacy of John's journey and labour of love is evident in a ripple effect. Others have reported using the technique that he employed in making his decision: If no roadblock appears, the road is clear.

As a result of last year's trip and John's testimony, another trip is being scheduled for this November, to do yet more work for the Friesens.

Franz sees two benefits to such service projects: "We help the Friesen family and the trip benefits us as we are knit closer together as a congregation through our work. There is a sense of the body of Christ being built up as we serve."

—Sarah Gwen Peters,  
with files from Ross W. Muir

### Retired surgeon honoured by UBC

Dr. Henry Hildebrand, a retired vascular surgeon, was recognized earlier this month by the University of British Columbia (UBC) Medical Alumni Association for his significant contributions as a committed clinician, teacher, mentor and administrator.

In naming him an honorary alumnus, alumni association president Dr. Lynne Doyle said Hildebrand "is a great teacher and a great surgeon, with a wry and refreshing sense of humour.... He was ahead of his time; a vascular surgeon before it became a specialty, a pioneer." His concern was always for the patient, said Doyle.

"Dr. Hildebrand is highly regarded as a vascular surgeon, dedicated to his patients. He's a caring empathetic physician," said Dr. David Jones at the ceremony, calling him "a wonderful Christian

**Continued on page 8**

**Retired** *From page 7*

brother in the Lord.”

Originally from Niverville, Man., Hildebrand trained at the University of Manitoba, and in Cleveland, Ohio, Belgium and at UBC. Hildebrand and his wife Hilda were missionaries in the former Belgian Congo at the tumultuous time when Congo became independent. The Hildebrands have done volunteer medical work in Honduras, Mexico, Dominican Republic, Ukraine and Kenya. They now reside in Vancouver, where they attend Point Grey Inter-Mennonite Fellowship.



Photo by Harvey Lui

**Hildebrand**

Hildebrand's retirement as a vascular surgeon did not end his medical career, however.

“I asked the Lord one day, ‘Do you want me to do something surgical still? The next day I got a phone call.’”

The Africa Inland Mission, a non-denominational organization, needed a surgeon at the Kijabe Hospital in rural Kenya. Accompanied by his wife, Hildebrand worked at Kijabe for six months, where he performed more than 400 surgeries.

While there, Hildebrand developed a passionate concern for a problem experienced by young African women—vesicovaginal fistula. Old enough to get pregnant, but not developed enough to deliver a baby, the complications for young African women from prolonged labour result in a hole—fistula—developing between the bladder and the vagina. This allows urine to flow continuously into the mother's vagina, creating a constant dribble. Urine wets the victim's clothing and creates an offensive odour. These poverty-stricken teens are typically abandoned by their husbands and ostracized by their families and communities. This problem is surgically correctable.

Upon his return to Canada in 2001, Hildebrand established an endowment fund to help these young Kenyan mothers get corrective surgery. The surgery costs \$600, a large sum by Kenyan standards. Hildebrand wants all women suffering

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[mcc.org/soop](http://mcc.org/soop)

*SOOP is administered by Mennonite Central Committee Canada, Mennonite Mission Network and Mennonite Association of Retired Persons.*

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from this affliction to get corrective surgery regardless of their financial situation.

“Their lives are effectively finished. It’s nothing short of devastating,” he said. With the surgery, though, “literally, life can be given back to them.”

In addition to the UBC medical alumni award, the UBC Department of Surgery, where he was a clinical professor, is establishing the Dr. H.D. Hildebrand Award for a promising medical student in vascular surgery. Hildebrand has also been accorded the Christian Medical Dental Society honorary member award.

Hildebrand recently completed an autobiography—*Tides and Times*—available from the author at [hhdhilde@shaw.ca](mailto:hhdhilde@shaw.ca).

—Henry Neufeld

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CMU photo by John Longhurst

**You're never too old to go back to school—as a volunteer! That's what Katie Kehler, left, and Waldo and Elinor Neufeld discovered last fall when they served as volunteers at Canadian Mennonite University (CMU). The three members of Emmanuel Mennonite Church in Abbotsford, B.C., volunteered with Service Opportunities for Older People, and helped out in CMU's Development Department, assisting with the database, organizing events, finding long-lost alumni and fundraising.**

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# Climbing down the ladder

*On Nov. 19, 2006, Paul Martin, a retired Mennonite minister, shared the following reflection with the Nithview seniors community in New Hamburg, Ont., during a celebration honouring 50 years of active ministry by Amsey and Leona Martin.*

**God's plan for older people is not simply to be shelved, waiting to die.**

**L**et me begin with a personal reflection of Amsey, whom I remember when he became part of the Hawkesville (Ont.) Mennonite Church congregation in 1951. He was a young man then, full of spiritual energy, eager to grow in faith and service to the Lord. It was also in that setting that he found his life partner, Leona, and it was my privilege to marry them on Aug. 7, 1954. Since then, they have walked with the Lord in Christian ministry, both in good times and through hard experiences, too.

## **No longer climbing Jacob's ladder**

For years we have been singing, "We are climbing Jacob's ladder." For many years the Martins have been climbing the ladder of Christian ministry in different settings, through changing experiences, sharing their faith and leading others in the pilgrimage of life. Just as the time came for Elijah to give his cloak to Elisha (II Kings 2), so also the time comes when we bless others in leadership by becoming the cheerleaders, encouraging them as they begin to climb their own ladder of Christian ministry.

I remember as a young man working with builders for a few years. I know what it is to climb a 16-foot ladder with a load of bricks on my shoulder, then walk up the roof to the

masons who are building a chimney. My memory tells me that it is harder to climb down the ladder than to climb up. When you are climbing down the ladder, you cannot see very well where you are going.

Now the ladder imagery takes on meaning. It is not easy to let go of a way of life that has been primary for years, especially when you can't see very well where you are going now.

One thought often comes to mind: Does my life still have meaning and purpose? But the heart of the matter is: What does God have in mind for us older adults? Let me say immediately that God's plan for older people is not simply to be shelved, waiting to die.

There are three things I believe God has in mind for us as older adults:

## **1. To accept the dynamics of change with a gracious attitude.**

There are changes in our lifestyle, our health, our abilities and our responsibilities. We experience the loss of productivity, wages, things, home, and our peers as they die. For some of us, it has even been the loss of a spouse.

I read on the Internet a story about a 92-year-old blind woman who had just been forced to enter a nursing



**Paul Martin, left, delivered a reflection on growing old gracefully at the celebration honouring a half-century of pastoral ministry by Amsey and Leona Martin last November.**

home after the death of her husband of 70 years. The story shows how we deal with change and loss is all about our attitude:

“Happiness is something you decide on ahead of time,” she told the woman taking her to her new room. “Whether I like my room does not depend on how the furniture is arranged. It’s how I have arranged my mind. I already decided to love it. It’s a decision I make every morning when I wake up. I have a choice. I can spend the day in bed thinking about the parts of my body that no longer work or I can get out of bed and be thankful for those parts of my body that do work.

“Each day is a gift, and as long as these eyes open I’ll focus on the new day, and all the happy memories I’ve stored away for just this time in life. Old age is like a bank account. You withdraw from what you have put in. My advice is to deposit lots of happiness in your bank account of memories.”

The bottom line in this story is: We must accept change with a gracious attitude. We need to accept our mortality, and not play the games of denial. God wants us to be an example of how to cope with change graciously.

## 2. To discover who we are, apart from what we do or have done.

When people would ask me who I am, I would say, I am a clergyman, a minister of the gospel, or I am a husband, the father of five children. But God wants me to know who I am apart from all that.

In heaven the thing that will matter is “who I am,” not “what I have done.” God wants me to know that I am one of his blessed children, saved by his grace. That is what prepares me for heaven, not the things that I have done.

## 3. To demonstrate what it is to be a servant.

When we lived in the win-lose culture, it was so important to succeed. We were taught to be winners—to climb the ladder. In all of that we did not learn much about being servants. But as older people, we are well equipped to be servants.

Jesus is our best example of servanthood. True servanthood occurs when

power, rightly achieved, is willingly yielded in the interest and good of others, empowering them for life and service. By others, I am thinking of the younger generations. When speaking of power, I mean experience, knowledge, information, attitudes, wisdom, caring, love and understanding.

Let me say again that as older people we are well fitted to become servants, to become vulnerable, and we can do this now without feeling the need to protect our own turf. To serve the next generation is to believe in them and to give them handles for life. That is what God has in mind for the older adult, and in that way God binds the generations together and completes the lifecycle.

The old musical, *Strangers at the Mill*, has these wonderful lines:

“It hardly matters what  
I know,  
From where I came or when I  
go,  
Or whom I must forgive.  
It hardly matters how I die,  
Or whom I am remembered by,  
If I have learned to live.”

If you were to ask me what is the most important element in learning to live a confident, well-adjusted life of service, I would say: “To live a life of faith in Jesus Christ, to be thankful, and to learn to forgive yourself and others.”

—Paul Martin

**In heaven the thing that will matter is ‘who I am,’ not ‘what I have done.’**

## Physical aspects of growing old

**T**he human body is a marvel of creation, wonderfully complex and efficient, responding to external stimuli, healing itself, cleansing itself, regulating its multiple functions, and constantly adjusting to changing situations.

In Psalm 139 David recognizes and pays tribute to this when he writes, *"I will praise thee; for I am fearfully and wonderfully made: Marvellous are thy works; and that my soul knoweth right well."*

But this exceptional and superb piece of creation, subjected to relentless decay and perpetual regeneration, suffers loss of faculties and physical capabilities as, in advancing years, the rate of cellular destruction gradually exceeds the rate of repair. Although our bodies are basically durable and resilient, through many years of use, countless miles of walking, climbing endless stairs, consuming tons of food and barrels of liquids, breathing polluted air, being exposed to extremes of temperature, falls, stress and disease, their ability to fully recover after each onslaught diminishes. Resistance to harmful invasions declines; weaknesses develop; a menu of aches and pains emerges.

It is a well-known paradox that everyone desires to live long, but no one wants to get old. Undeniably, severe age afflictions are hugely injurious to the quality of life.

Happily, the body does not wear out in all places at once. The teeth may be bothersome, so we replace them with new ones; the eyes may dim, so we get lens implants; the ears may fail, so we get hearing aids; the knee-joints collapse, but lo and behold, new ones can be inserted.

The body may also be compelled to compensate for loss of some of its parts, as disease-ridden organs are surgically sectioned or removed. Moreover, the capacity for sustained exertion diminishes, so we break up jobs into smaller portions. A road trip, for example, that used to take three days now requires five, but the reward is in the discovery of new and interesting things along routes travelled many times before at previously higher speeds.

Fighting to resist the declining physical stamina only results in frustration. Applying common sense in diet and exercise, preserving a measure of self-worth by neatness and good personal hygiene, and learning to pace physical activities and involvements, can contribute to coping with the vagaries of aging.

There comes a time in the life of

some aging people when physical frailties and illnesses preclude the continuance of independent living. Often this requires leaving family and familiar surroundings, and learning to cope with an institutional environment—daunting even for a healthy, mobile person. How bewildering for a helpless person!

Loneliness sets in when contemporaries die or become incapacitated. Only by drawing on their personal resources of faith, experience and love, is it possible for such individuals

to participate actively in the business of living, assisted by the nurture of families, neighbours, churches and communities.

—**John Enns**

*This article was originally published in the Charleswood Mennonite Church e-newsletter, Grapevine.*

**It is a well-known paradox that everyone desires to live long, but no one wants to get old.**



Photo by C. Tanasluk, Designpics

## Moving past surface criticisms of religion and society

*Religion and Alienation: A Theological Reading of Sociology, Second Edition.* Gregory Baum. Novalis, 2005.

Thirty years after its original release, Novalis Publishing has released a revised edition of Gregory Baum's exploration of the dialogue between social theory and theology.

Discarding the question of whether religion is good or bad, Baum asserts that religion itself is neither helpful nor harmful, but may have either effect with respect to the alienation of individuals. This discussion takes

Baum through extensive discussions on Hegel, Marx, Freud, Durkheim and Weber, among others. Baum draws attention to how each of these theorists offers a distinct view of religion, taking great pains to demonstrate that each view contains

valid readings of religion in its various historical expressions.

Hegel is understood to view religion as the source of social alienation, as it draws worshippers away from the imminent natural world to the transcendent abstract world. Marx views religion as the product of social alienation, as people attempt to create a "false consciousness" in order to justify and placate their existence.

Baum defines his project as "critical theology," which is more a "mode of reflection" than a particular type—or branch—of theology. Baum writes that "it is the task of critical theology to bring to light the hidden human consequences of doctrine" (page 170). His critical theology addresses the problems of the privatization of religion in its approach to sin and the effects of Christian eschatology.



## Personal thoughts on faith resonate with young adult readers

*Blue Like Jazz: Non-Religious Thoughts on Christian Spirituality.* Donald Miller. Thomas Nelson, 2003.

What does Christian spirituality look like when we remove religious language, stereotypes and baggage from past understandings? How can humorous, conversational, self-reflective writing lead to meaningful conclusions about the significance of faith in Jesus Christ?

A group of young adults from Nith Valley Mennonite Church in New Hamburg, Ont., began meeting on Sunday nights with the desire to spend time discussing the important things in life. More specifically, we wanted to talk about faith and how what we believe informs the way we live and the things we are passionate about.

Our basis for discussion was Donald Miller's *Blue Like Jazz*, a refreshingly honest account of his journey of faith. Miller makes no apologies for his critique of the institutional church, but speaks with the humility of someone who is simply reflecting on his personal experience. He loosely divides the book under such topical headings as: problems, grace, change, belief, confession, church, community, love and Jesus. He is not systematic in his writing, but candidly reflective.

His stories are unrefined and rather entertaining, often admitting personal faults, temptations and fears. This con-

frontation with the real issues of life helped to connect us with the creative ways faith can make sense in the rawness of everyday living. Faith is about love, passion, commitment, sacrifice and how we respond to the inconsistencies and injustices in the world around us, and not just a series of religious beliefs that we must subscribe to in order to be called a Christian.

Honesty about doubts and the need to ask questions without worry of being judged are clearly undergirding Miller's intent in writing this book. His transparency about his own questions and doubts was encouraging, because it helped us create a safe place in which we could freely enter good conversation about our own understanding of faith and experiences—nothing was off-limits!

Some of the more memorable discussions were around the distinction drawn between "Christians" and "non-Christians." What stereotypes are attached to these labels? What judgments are we projecting onto people we label in these ways?

It is clear that Miller is committed to trusting God with his search for spiritual meaning. His habit of confronting the inconsistencies around him has brought him into a relationship with his creator that causes him to evaluate and discern spiritual things from a framework of humility and trust, something that brings a satisfyingly grounded flavour to his thoughts and reflections.

After coming to the end of Miller's book, it became clear that admitting our doubts can be liberating and actually lead us closer to the one who created us. When we have an anchor in God, we have flexible stability with our convictions.

—Mary Anne Cressman



In his reflections on the 30 years since the publication of this book, Baum continues to support the dialogue between theology and social theory. The chapter ends with a word of hope for those pursuing universal solidarity, which Baum sees coming through the rigorous critique of neoliberal economics.

*Religion and Alienation* opens new opportunities for those who want to

move past surface criticisms of religion or society. Baum demands respect for the complexity of social and religious phenomena, seeking the appropriate tools to critique them. Those interested in interpreting their contexts, whether in the local church or national culture, would be well served by this work.

A shortcoming of the book is Baum's

Continued on page 14

**Religion** *From page 13*

partisan position on how religion and theology can positively impact society. In the final chapter, Baum assumes that “right-wing” expressions “detach faith from commitment to justice” (page 218) and destroy social services (page 224), without offering space for socially responsible conservatives. In an interesting turn, Baum also charges that “postmodern thought tries to remain indifferent to the poor and oppressed because the idea that they can be liberated is a dangerous illusion” (page 233). While offering valid critiques for both conservatives and postmoderns, Baum remains inappropriately limited in his engagement with both camps.

—David Driedger

*The reviewer has begun a pastoral assignment at Hillcrest Mennonite Church in New Hamburg, Ont.*

Puerta del Rebaño, Chile

**Salsa dancing prepares worshippers for prayer**

**A**s a unique way of preparing for an hour of prayer, the lively community of Christian believers in Puerta del Rebaño engages in an hour of salsa dancing together every Wednesday night.

The church, started by Carlos González, then professor of fine arts at the University of Concepción, has always regarded the arts as very compatible with the life of the church and its activities. The unique combination of dancing and prayer grew out of the church’s resistance to forcing young people to choose between art and church activities, and “as a practical application” of a sermon that dance teacher Valentina Elgueta gave “on the body and its importance.”

Elgueta’s positive view of the body has theological underpinnings. As part of God’s creation, “the body is good and sacred,” Elgueta asserts. Christ’s resurrection was bodily; therefore, “a renewal in our faith journey is [also] renewal of our bodies,” she says.

Why salsa dancing?

“Because it is most expressive and



Photo by Valentina Elgueta

**Titus Guenther, third from left, took time out from his Mennonite Church Canada teaching assignment at Evangelical Theological Community in Concepción, Chile, last year to take in a little salsa dancing and prayer.**

playful...fun, upbeat and requires that we coordinate one with the other, that we touch and move in sync, and I thought it to be the best way of motivating not just the women...but also the men,” Elgueta says.

Salsa dancing before prayer increases attendance at prayer, Elgueta observes, but “more importantly...we may see it as a moment of most intense communion with God. Dancing in community is an important time of

communion with God.”

Canadian Mennonite University missiology and world religions prof Titus Guenther of Winnipeg participated in this unique warm-up to Scripture study and resonates with Elgueta’s sentiments. “We felt bonded as a group after working for an hour at getting the rhythms of artistic movement right,” he says. “It was a good way to feel as we entered into prayer.”

—MC Canada release by **Krista Allen**



Photo by Caroline Wintoniu

**Winners of the 2007 Verna Mae Janzen vocal competition at Canadian Mennonite University are pictured with donor Peter Janzen, second from left: Meagan Reimer of Winkler, Man. (second place), left, Delia Martens of Winnipeg (third place) and Julia Kehler, a music education major from Winnipeg (winner).**

Waterloo, Ont.

## More than a 'nice hobby': Graduate artist reflects on her faith and craft

The graduation art show depicting my art and that of my fellow students at the University of Waterloo was a huge milestone for me both as a person and as a Christian. For more than 12 years I had been learning to use the talents God had given me. In the back of my mind was the parable of Jesus about the distribution of talents and not to burying our talents. I was also motivated by a comment from the late Protestant theologian Francis Schaeffer about not leaving the arts to non-Christians.

Eden Christian College, where I attended high school, offered only music among the arts to be pursued. In my upbringing, schooling and church teaching, the emphasis was on evangelism and alleviating suffering in the world. As a result, I learned that the visual arts were not really important for Christians. They were a nice hobby, a sort of self-indulgence. Besides, I could see that the market was already flooded with “nice pictures.” So I put my desire to draw and produce images aside for a while, and got on with doing the serious and useful work that I thought the world needed.

There came a time, though, when I discovered that drawing had a useful function in my life. When depressed

and harried, it relaxed me. I functioned better in the rest of my life as a result of “indulging” this hobby. Eventually, this led to my enrolment at the University of Waterloo to study art on a part-time basis—so that I need not neglect my other responsibilities.

A university art education was useful to me, in that not only did I learn the skills of my craft, but also the history of art and how it was used in society and the church in the past. It taught me to evaluate what was being said, intentionally or unintentionally. Visual art has a language that people are constantly reading whether they know it or not. I realized that as a Christian trying to abide in Jesus, I had things to offer to the church and the world.

For my graduation show, I worked on the theme of trying to express both emotions and ideas regarding pain and brokenness in individuals and groups. This observed and experienced pain I conveyed through the painting of broken glassware in a landscape setting.

One of the paintings is modelled after a medieval altarpiece. Altarpieces

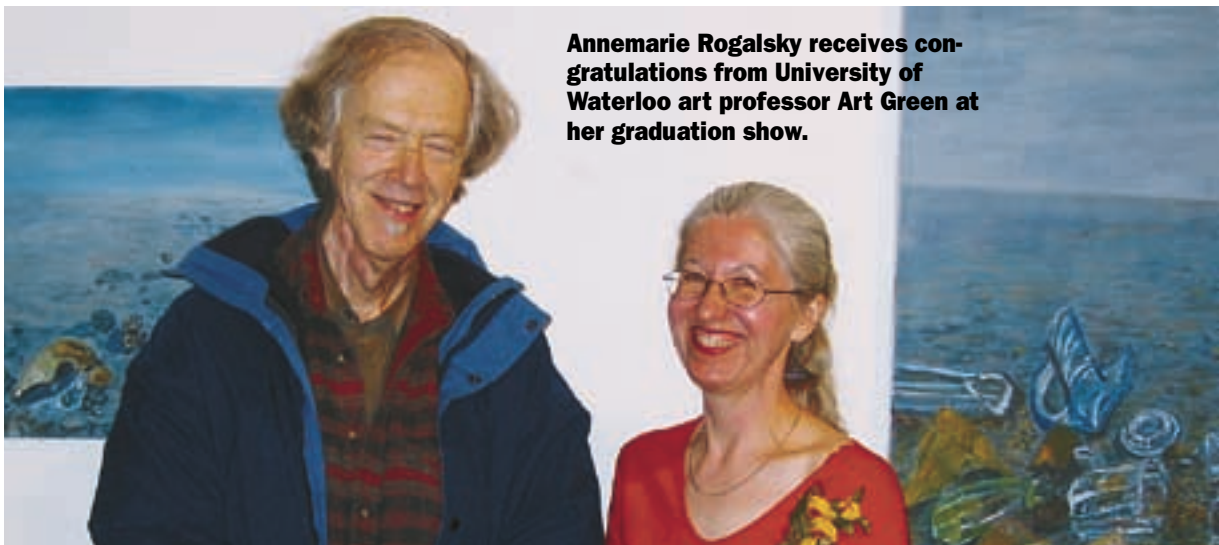
were installed in churches or hospitals as meditation pieces. My altarpiece, entitled “Where Two or Three...” is an image of the church, with Christ also broken in the very centre of the painting. One could ask why the church image is in the centre of the painting or why the broken glasses representing the church are standing? Questions are important in looking at, and reflecting on, this art.

I think of my paintings as meaningful to people if they take the time to look long, intently and reflectively. They will mean different things to different people depending on their life experiences. As such, discussion among the people viewing the paintings could help them reflect on relationships and the nature of pain, and be a catalyst in dealing with the pain.

My hope is to continue to paint while acquiring an audience and venues for my art to be seen. I hope a dialogue about the concepts in the art itself, and also the nature of visual communication, will develop for the good of the world and the church.

—Annemarie Rogalsky

**I put my desire to draw and produce images aside for a while, and got on with doing the serious and useful work that I thought the world needed.**



**Annemarie Rogalsky receives congratulations from University of Waterloo art professor Art Green at her graduation show.**

Photo by Dave Rogalsky

This issue's Young Prophet, Mark Epp-Tiessen, is a volunteer with Mennonite Central Committee's Serving and Learning Together program. He teaches math and science to high school students at Frances Davidson Secondary School in Zambia.

## Zambia

Life in sub-Saharan Africa is largely defined by two unfortunate realities: poverty and HIV/AIDS. Because of poverty and AIDS, the harsh realities of life assume an entirely different character in Zambia. People are often dealing with the death of family members, a shortage of food, or the inability to pay school fees—challenges foreign to most middle-class North Americans.

Amidst the adversities, I find it helpful to remember: *Blessed are those who are poor in spirit, who mourn, who are meek, who hunger for righteousness, who show mercy, who are pure in heart, who make peace, and who are persecuted* (Matthew 5:1-11).

Here are my own beatitudes, which have come to light during my time in Zambia:

• **Blessed are those who talk about HIV/AIDS, for they are God's instrument of hope.**

Despite the fact that the AIDS pandemic has been raging for many years, the topic is seldom discussed. When a person dies in Zambia, the cause of death is always undisclosed. To ask how somebody died is strictly taboo.

Those who share openly about their HIV-positive status are nothing short of heroes. It is imperative that more Zambians seriously acknowledge the reality of HIV/AIDS. This means it needs to be discussed in church, school and among family members. When people stop acting in secrecy for fear of what others may think, the infected cease to be stigmatized, and they will go for voluntary counselling and testing.

• **Blessed are those who suffer from gender discrimination, for all people will be equal when God's kingdom comes.**

# Beatitudes for a harsh reality



Photo courtesy of Mark Epp-Tiessen

One of the unfortunate aspects of Zambian society is sexism. When I was first experiencing the new culture, the inequality of the sexes was certainly the most shocking aspect. I expected patriarchy, but the discrimination extends to every aspect of life.

Husbands will often beat their wives, and many women are raped because they are not given the power to refuse sex. Women are taught from birth that they are the weaker and inferior sex, and in marriage—Christian or not—it is clear that the woman's role is to serve and submit to her husband, otherwise numerous societal problems will ensue.

I dearly wish that the Zambian church would make the rights of women an issue.

• **Blessed are those who are orphans, for they have the greatest parent of all in Jesus Christ.**

If people are engaging in extra-marital relations or were infected with HIV before marriage, their spouse will almost definitely become infected as

well; consequently, their children are destined to be orphans.

I simply cannot comprehend the life of an orphan: constant difficulties; not having anyone to pay for clothes and school; often suffering abuse at the hands of other relatives. Not to mention the lack of love, protection and nurturing that parents provide.

A significant number of my students are orphans and many of them receive sponsorship from MCC's Global Families program.

• **Blessed are those who live in joy and worship God amidst struggle and suffering, for God always remembers his servants.**

Although the history of colonialism, numerous civil wars, and the present situation of poverty and HIV/AIDS cannot be denied, it is wrong to classify Africa as the forsaken continent. Despite these realities, many people find ways of living that bear witness to God's kingdom, and show that Africa is about more than suffering.

I am touched when I see some of my students—who are dealing with seemingly insurmountable obstacles—continue to live joyfully, show integrity and worship God with fervour.

• **Blessed are those who live simple lives, and seek first the kingdom of God, for they are a light to the nations.**

## the young prophets

The exorbitant consumption of North American culture seems increasingly ludicrous to me. When I compare the

lives of Zambians and Canadians, I can't help but think that such inequality is a terrible injustice.

For most Zambians, there is no such thing as voluntary simplicity, since most are struggling to make ends meet. But in Canada, living a life of simplicity and consuming less is often a choice we make, not a necessity. For those who choose to buy less, take the bus, volunteer and keep on giving, please continue to seek first the kingdom of God and be a light to the nations.

—Mark Epp-Tiessen



## Letters

## Global warming docs must be listened to

What am I to make of the letter from Clyde Ovens (“Better to cope with climate change than try to reverse it,” April 2, page 13), and Phil Wagler’s “Outside the box” column (“The real inconvenient truth,” April 16, page 13)?

I applaud Ovens’ concern that Mennonites are failing to change lifestyles to reduce their production of carbon dioxide (CO<sub>2</sub>) and its possible impact on global warming. On the other hand, I worry about his desire to see experimental evidence of CO<sub>2</sub> contributions to global warming. Are not the great many computer studies saying that if global warming is real this is what it will look like, not enough?

But at least Ovens appears to take global warming seriously. On the other hand, Wagler seems to prefer a head-in-the-sand approach.

In the face of serious prophetic cries for recognition of global warming, Wagler prefers to see self-aggrandizing theocrats in Al Gore and British television producer Martin Durkin. Although Gore’s and Durkin’s documentaries—*An Inconvenient Truth* and *The Great Global Warming Swindle*—present opposing arguments on the role of human contributions to global warming, neither denies it and neither claims to provide ways to avoid it.

Gore claims that by reducing CO<sub>2</sub> emissions we can slow the process and possibly reduce the impact of global warming, while Durkin doubts this and advocates spending significantly, not on reducing CO<sub>2</sub> emissions but on ameliorating the impact of global warming on those who will be most se-

**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.**

verely affected by it. I think they both have to be listened to very seriously.

—Bill Bryson, Toronto

## Amazing Grace truly amazing

Re: “Amazing Grace not so amazing,” April 2, page 17.

There may be merit in some of reviewer Tom Price’s observations about the movie, but on balance I found it as unconvincing—and almost as annoying—as the trailers with which we are accosted before every movie.

Granted, the advertising posters play up the romance between Wilberforce and Barbara Spooner, but in the film itself that is largely overshadowed by the larger issues. Of greater significance is the revelation that, in spite of Wilberforce’s high moral principles, after years of failed efforts he and his colleagues found it necessary to resort to duplicity to achieve their objectives.

I suspect that it is that reality that would make most of us ill at ease in entering the political arena. In comparison to that compromise, to criticize the director for inserting a bit of romance to attract a wider audience seems petty. In fact, the inclusion of a little of Wilberforce’s family life helps to see him as more than a one-dimensional policy wonk.

With the propensity of today’s media

to blame religion for everything that is wrong in our society, I found the movie refreshing—and truly amazing. I suspect the majority of the viewers will come away with a much more positive response than did the reviewer.

—Henry Klippenstein,  
North Vancouver, B.C.

## The real godlessness is more than inconvenient, it’s sinful

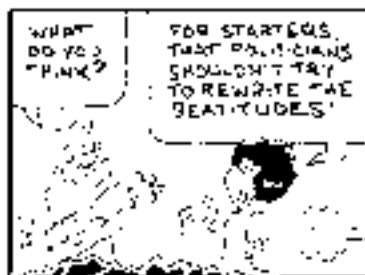
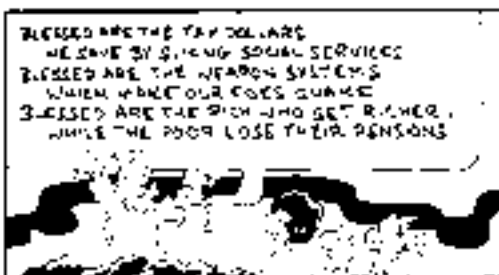
Phil Wagler’s column, “The real inconvenient truth” (April 16, page 13), caused me to wonder how many times the church must re-enact its embarrassing confrontation with Galileo. I do not think that modern science is godless to suggest that humans can radically alter the planet. One only has to consider that we have enough stockpiled nuclear weapons to destroy the Earth several times over to realize that we do have incredible destructive power.

According to the apostle Paul in Romans 1, creation is one of the ways in which we can see God’s nature. Science, which is the study of creation, is teaching us today that everything is profoundly interconnected—that our actions and lifestyles have consequences.

At the heart of the Christian story is the insight that God enters into creation and suffers deeply because of human domination systems. Creation itself is suffering, and it will be the “least of these”—the poor, our children and non-human species—who will bear the consequences. Following God’s way means that we suffer with, rather than continue to dominate, creation. The real godlessness is to continue to act as though we are the centre around which all creation revolves.

—Jeff Druery, Hamilton, Ont.

## Pontius Puddle



## Mennonites should help reverse climate change

Climate change is becoming much more than a household word. Placing global warming in the context of an increasing global population and a steady decreasing of natural resources creates a sense of urgency that compels one to action.

Scientists have communicated their message clearly. Climate change will drastically alter life on this planet in the course of this century—unless we heed their warnings. We are responsible for the damage we are inflicting on our habitat. Our children and grandchildren will suffer the consequences if we are unable to change our destructive ways. These are facts that cannot be denied.

The failure of our elected politicians

to create and enforce policies that would mitigate the harmful effects of greenhouse gas emissions is inexcusable. The window of opportunity to act decisively to prevent social upheaval caused by the loss of food and water supplies is quickly closing.

I believe that the Mennonite community can play a significant role in promoting ideas that would help reduce our carbon footprint through conservation and restraint. It is time to formulate policies that will deal with the hardships of the poorest and most vulnerable, many of whom are already dealing with flooding, drought and famine caused by changes in weather patterns.

What can be done?

- Become well-informed.
- Communicate your ideas to church

leaders and your elected officials at all levels of government.

- Form an action group in your congregation to find strength and support as you search for solutions.
- Join hands with other organizations, locally and beyond.
- Demonstrate to yourself and others that by careful reduction of artificial wants and needs, you can reach the Kyoto targets in your family and business situation.

The vision to restore balance in the natural world requires concerted action and the creative participation of all humanity. Wake up and prepare to usher in the changes that will ensure sustainable and harmonious life for all species on our planet, which is our only home.

—Roger Baer, Waterloo, Ont.

MELISSA MILLER



Family ties

**M**y family is moving. For a number of reasons, it's time for a new and smaller home. In frozen February, my husband and I met with a congenial realtor who helped us find and purchase our next property. This was not an easy feat in the relatively heated Winnipeg real estate market. Dave the realtor cheerfully says, "God gives good things to his people! I see it all the time."

I did have a sense of God's leading as we first entered the house on a winter evening. For me, the deal was sealed in the first half-hour of walking through this "character home." We were charmed by the natural wood and large windows, two qualities we have enjoyed in our last several homes. It seemed to be a good home for us—the right amount of space, acceptable price and location, and a bonus double garage. When we next toured it, in the light of day, we realized the home's character included old, leaky windows and scratches on the maple floors. Probably this is why people are advised to house-hunt in daylight! Still, we moved ahead and now are investing in the local economy and our own elbow grease to fix up these flaws.

It's a way of bonding with each other and the new place. There are many decisions to make. Naming our interests and hearing each other out are helpful. When our 20-year-old son, a summer resident in our home, heard there was a basement bedroom, he immediately declared dibs on it. Understandably, he's looking for the elusive space young adults want when they live with their parents.

Now we're sorting out the location of the TV—in the livingroom, in an upstairs bedroom, or in our son's room,

## Home-making

which doubles as a guest room? Then there's the decluttering that must take place so that we and our stuff will fit into the smaller home. One friend suggested dark garbage bags, to disguise what's being thrown out, so we aren't tempted to retrieve things and haul them back into our lives. Certainly, the better the communicating, the better the bonding.

This will be the ninth home my husband and I have lived in since our marriage. That's far too many for a nester like myself. I lived in the same house, built by my parents, from the time I was three years old until I left home. It's a gift of rootedness to grow up as I did, just a short walk to my maternal grandparents and surrounded by familiar geography and familiar social landscape—aunts, uncles and cousins.

In truth, I'm also restless—and have enjoyed my adult life more—because of the new stimulation of living away from my childhood home, in other landscapes and communities that have nurtured me and my family members.

I also realize, each time I'm in transition with a home, it's a blessing to have a home. There are many without this basic necessity. Such reflections lead me to a prayer offered by a friend in our home, as she asked God's blessing on our shared meal. She prayed, "For food in a world where many are hungry, for friends in a world where many are lonely, for faith in a world where many live in fear, we give you thanks, O God."

May the comfort of our homes lead us to home-making for others in need.

*Melissa Miller (familyties@mts.net) is a pastor, counsellor and author from Winnipeg. She is currently serving as interim pastor of Arnaud (Man.) Mennonite Church.*

**Certainly, the better  
the communicating, the  
better the bonding.**

## Christians mustn't ignore climate change issues

I agree with Phil Wagler's point that finding a Christian perspective within the climate change debate is difficult ("The real inconvenient truth," April 16, page 13), but other aspects of his column are problematic for me.

He states that people like Al Gore are arrogant for believing that humans can control the weather. It is not arrogant, however, but an undeniable fact, that human beings can make drastic and profound modifications to God's creation. The arrogance comes in when we think that we can tinker with creation without causing any unintended consequences and that we understand nature well enough to control it fully, which we can't. We can't

control the climate or the weather, but we can influence them. We can also set into motion processes that can spiral far beyond our control or our expectations, and this is what is scary about global warming.

While Wagler laments the absence of a Christian perspective in the climate change debate, he doesn't really offer any constructive suggestions for addressing this problem. He almost seems to suggest that Christians should just pretend it isn't there and get on with other things. But this is not an issue we can escape by ignoring it, nor should we.

That the world is God's creation is reason enough for Christians to be concerned about its well-being. As Christians, we can offer a unique and much needed perspective to the

climate change debate, one that is characterized by hope, grace, humility, repentance, redemption, stewardship and discipleship. Instead of hiding from this secular debate, we should join with Mennonite Central Committee, Mennonite Creation Care Network and many others who are adding their voices to the debate and working to transform it.

—**Joanne Moyer, Winnipeg**

## Correction

Mutual Aid Exchange (MAX) was incorrectly identified in the April 30 article, "New day dawns for mutual aid," on page 24. *Canadian Mennonite* regrets the error.

DARREN PRIES-KLASSEN



God, money and me

**A**m I just hyper-sensitive or are more people starting to gamble? A quick channel surf in the evening leads me to think that I am missing a great deal of fun by not playing online poker. Lottery tickets are always in plain view when I pay for gas or buy a late-night grocery item. Maybe it just seems that way because I live so close to Niagara Falls, a gambler's haven. Curiosity got the better of me, so here is what I discovered after a little research.

A recent report commissioned by the Canadian Gaming Association found that Canadians lost \$14.5 billion playing slot machines, buying lottery tickets and placing bets at the track in 2006. Total profits were \$10.6 billion (\$7.4 billion for provincial coffers and \$3.2 billion for charity). That is a great deal of money.

More staggering are the numbers of Canadians who gamble: 19 million Canadians gamble annually and 25 percent of Canadians play the lottery weekly. Canada's population is 35 million, which means one in two people gamble in some way, shape or form!

With odds like that, I probably know a lot more gamblers than I thought. You probably do too, since people aren't in the habit of telling others that they gamble.

Well, so what? What's the big deal? While many people gamble "responsibly," more than a third of Ontario's gambling industry profits—\$700 million—comes from 5 percent of gamblers who have a moderate to severe addiction.

I spoke to a few credit counsellors and asked if they had seen an increase during the last few years with people experiencing financial problems due to gambling. Responses like "no question" and "absolutely" were com-

## The big deal about gambling

**The church needs to be aware of the financial devastation that gambling can cause.**

mon. The difficulty, I was told, is that a person in trouble is often financially embarrassed, and so is hesitant to talk to others or to get help. Add to this the secretiveness of online gambling and the efforts to hide a gambling habit from family members, and the issue becomes even more

difficult to address. The potential for financial devastation is tremendous.

A quarter of Canadians gamble weekly, while half gamble annually—yet the odds of winning a \$1 million jackpot are one in 14 million. Seems a strange place for people to

place their hope! While there do not seem to be statistics showing how many gamblers are church attendees, it is probably safe to assume some gamblers are churchgoers. Given our understanding of Christ's triumph over sin and death, placing our trust in the idea of salvation is not a gamble at all.

The church needs to be aware of the financial devastation that gambling can cause. We need to discuss the topic in Sunday school classes and in small groups, and encourage people to get the help they need before gambling leads to financial difficulty, let alone destruction. Furthermore, the church must never tire of repeating its message of hope. We have something to offer people where the odds of winning

are assured, in contrast to a game of chance or a lottery ticket.

*Darren Pries-Klassen is a stewardship consultant at the St. Catharines, Ont., office of the Mennonite Foundation of Canada (MFC). For stewardship education, and estate and charitable gift planning, contact your nearest MFC office or visit [mennofoundation.ca](http://mennofoundation.ca).*

## Church snapshots

EASTERN CANADA



On April 22, Elmira (Ont.) Mennonite Church licensed Sherri Grosz, second from right, for specific ministry as a stewardship consultant with Mennonite Foundation of Canada, where she has worked in the Kitchener, Ont., office since last summer. Participating in the service were, from left to right: Foundation general manager Erwin Warkentin, church council chair Gloria Martin, MC Eastern Canada conference minister Muriel Bechtel and Grosz's husband, Rob.



Photo courtesy of Betty Dyck

Volunteers Jessica Bowman, left, and Bowman carefully weigh each can of t at the Mennonite Central Committee ( meat canning project held at the Elmira (Ont.) Produce Auction Cooperative, from April 23 to 26. The Produce Auction, organized by local Mennonite farmers, proved to be a good location, as 40,000 pounds of tur were processed in four days.

To mark her 20th year of ordained ministry and her 60th birthday, Sue Steiner, left, hosted a "20 Sisters Lunch" in May at Waterloo North (Ont.) Mennonite Church, inviting women who have been on her faith and life journey over the last two decades. Those in attendance included women who had mentored her as a pastor, colleagues, and younger women she mentored, who later became pastors. Each guest brought a blessing to share—a reading, a prayer or anointing with oil (Mary Schiedel, pictured). Steiner intends to combine spiritual direction, freelance writing, clergy coaching and the occasional interim ministry assignment in the next phase of her life, while continuing to serve on the board of Mennonite Church Canada as chair of the Christian Formation Council.



Photo by Sam Steiner



Photo by Barb Draper

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**John and Betty Wiebe, and Henry and Carolyn Hamm of Erie View Mennonite Church in Port Rowan, Ont., and Colin Wiebe of Waterloo North Mennonite Church in Waterloo, Ont., were part of a 17-member team that travelled to Dondo, Mozambique, in March to build a concrete block house for 30 orphaned children and their house-parents (pictured at right). The team finished installing the last block and putting the last piece of roof material on during the last hour of the last day of work. Team members witnessed the joy of the Lord in the people during the nearly four-hour Sunday morning worship service; they also met Mennonite Central Committee Mozambique representatives Cheryl and Steve Hochstetler Shirk, who work at sustainable agriculture and meeting the needs of local people.**



Photo courtesy of John and Betty Wiebe

Photo courtesy of St. Catharines United Mennonite



**After a lengthy search, St. Catharines (Ont.) United Mennonite Church voted to approve Darryl Bergen as its new associate pastor at an April 29 membership meeting. Bergen previously served as associate youth pastor at Mountain Park Church in Niagara Falls, Ont. He graduated with a bachelor of religious education degree from Tyndale Seminary in Toronto in 2001 and is currently pursuing of a master of divinity degree. The St. Catharines congregation gave Bergen and his wife Lisa, a warm welcome and wished them God's blessings on their work in their new church home.**

Photo by Bill J. Heavener



**Dan Epp-Tiessen, assistant professor of Bible at Canadian Mennonite University, Winnipeg, centre, spoke at Hunta Mennonite Church, Driftwood, Ont., last month on how to deal with grief, touching on his own personal ordeal dealing with the loss of his eight-year-old son, Tim. Also pictured, from left to right: pastor Polly Johnson and elders Phyllis Miller, Glen Carney and Timothy Prior.**

Kitchener, Ont.

## Eastern Canada saints called to action

**E**xecutive minister David Martin opened the Mennonite Church Eastern Canada annual general meeting with a sermon entitled “Let’s stop coddling the saints.” In it, he quoted from author Annie Dillard’s view of church:

“Does anyone have the foggiest idea what sort of power we so blithely invoke? Or, as I suspect, does no one believe a word of it? The churches are children playing on the floor with their chemistry sets, mixing up a batch of TNT to kill a Sunday morning. It is madness to wear ladies’ straw hats and velvet hats to church; we should all be wearing crash helmets. Ushers should issue life preservers and signal

flares; they should lash us to our pews. For the sleeping God may wake someday and take offence...”

“The church is a subversive body,” said Martin, called upon to change the world, moving from fear to boldness, and from anxiety to generosity. With its slogan, “Extending the peace of Jesus Christ—making disciples, growing congregations, forming leaders,” Martin challenged leaders from Ephesians 4 to stop being chaplains and, instead, equip the saints for the mission of the church, and to be the presence of Christ in the world.

Marianne Mellinger, coordinator of Leadership Formation, followed this up on Saturday morning with

her sermon, “Let’s get serious about forming the saints.” Continuing to use Ephesians 4, she asked the question, “How might the world be different if the church had focused on the unity of the Spirit in the bond of peace?” The goal is to be so in relationship with God that Christians can creatively respond to new situations with imagination. Alluding to jazz music, Mellinger called on Christians to know their “music” so well that they can improvise on the basics in any situation, be attentive to others around them, and so be able to do their part in the mission of Christ.

In the afternoon Mellinger and Martin spoke, entitling their dialogue, “Let’s call the saints to action.” The gifts listed in Ephesians 4 are people, whose job it is to equip the saints to do the ministry, they said.

Following a pattern spreading across the area churches from MC Canada, delegates and guests interacted around tables, discussing specific

Floradale/Kitchener, Ont.

## Nith Valley tops Bible quizzers

**E**motions ran high as the all-day Bible quizzing tournament drew to a close at Floradale Mennonite on April 14. Youths from 12 congregations were anxious to place in the top six teams so they could go on to compete in the finals on April 28, but sometimes they faced tough questions from the book of Acts.

Quizzers found that the first 20 chapters of Acts include so many unusual names that it was hard to keep them straight. Paul had exciting adventures during his missionary journeys and it was confusing to remember what happened where.

There were no first-time teams this year, although it has been several years since Hawkesville fielded a team. The Markham area churches brought two strong teams, which tied for first place at the end of the day. The other congregations involved were: Breslau, First Mennonite (Kitchener), Floradale, Listowel, Mapleview, Nith Valley, Riverdale, Steinmann and Waterloo-Kitchener.

Two weeks later, the top six teams gathered again at First Hmong Mennonite Church, across the street from Rockway Mennonite Collegiate, where the MC Eastern Canada delegate sessions were being held. After the



**The victorious Nith Valley Bible quiz team had help from the Shantz and Mannheim congregations. Pictured from left to right, front row: David Alton (Shantz Mennonite), Jamie Kirkland and Luke Eckstein; and back row: coach Lois Cressman, Coe Robinson (Mannheim Mennonite), Bethany Cressman, Kristen Kirkland and coach Lynda Eckstein.**

round-robin, the two Markham teams were again in top place, so everyone was surprised when they were both defeated in the semi-finals.

The final match between Breslau and Nith Valley was held before the MC Eastern Canada delegates at the end of their lunch break. The Nith Valley team must have gained confidence through the day because it began in sixth place and ended as the 2007 Bible quiz champions!

—**Barb Draper**

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**Noé Gonzalía of First Mennonite Church, Kitchener, Ont., enjoyed cake and conversation with Betty Roca, one of the leaders of an Hispanic church planting effort in Sherbrooke, Que., during a time of celebrating congregational and ministry anniversaries at the Mennonite Church Eastern Canada annual general meeting last month at Rockway Collegiate.**

questions each time. Only select tables reported to the delegates on topics such as guidelines for ordination and the budget. The process found wide praise and acceptance, as many more voices will be funnelled to leadership through the response sheets filled out by each table.

However, some delegates found this process stifling, especially after Martin's call for space for God's Spirit to swirl among participants. "The process felt overly controlled, leaving no room for real engagement of the issues on the floor," commented one delegate. "We didn't even have room to mourn the closing of Olive Branch Mennonite Church."

But with a balanced budget, the acceptance into membership of Vision Mennonite Church (a Korean congregation), and new ministries being supported and old ones growing in new forms, leaders and staff were treated to a standing ovation by the delegates at the annual general meeting's close. —**Dave Rogalsky**

### News brief

#### **Austrian church condemns shopping centre abortions**

Austrian church leaders have accused retailers of devaluing human life after an abortion clinic opened alongside other stores at a new Vienna shopping mall. "You can now drink coffee, watch a film, buy clothes and then have an abortion," said Erich Leitenberger, spokesperson for the Roman Catholic Church's Vienna archdiocese in an interview with Ecumenical News International. "This trivializes decisions about life and death, and I think a lot of people have got the message." —ENI release

### Saskatoon

## 2007 Relief Sale adds 'wow factor'

In an energetic bid to bring more families and young couples on board, Mennonite Central Committee (MCC) Saskatchewan has pumped up the "wow factor" for its upcoming Relief Sale.

The sale committee, led by Marlene Froese, will be laying tried-and-true methods of marketing aside in favour of a new approach that recognizes one size does not fit all. New activities are being offered to appeal especially to those beyond the sale regulars. The faithful come every year, but the potential to reach more—and thereby increase the committee's global giving—has led MCC Saskatchewan to branch out.

"People in the under-45 age bracket didn't necessarily want to buy quilts, but still want to contribute to MCC," Froese says.



More events add up to more time spent at the sale. Instead of only Friday evening and Saturday morning, the festivities will now carry on well into the afternoon. Set against the comforting backdrop of the quilt auction and Ten Thousand Villages sales, a bluegrass music festival will kick-start the weekend.

Excitement continues on Saturday with a children's water world, several interesting workshops, and a raffle draw which promises prizes every hour. Food is a non-stop attraction, beginning with supper on Friday night and continuing all day Saturday with *pluma moos*, *vereniki*, *rollkuchen* and other tasty Mennonite memory-makers.

Froese laughs when asked about the changes. "As a sale committee, we wondered, 'What are ways to invite others to enjoy the day?'" she says, admitting the need to advertise more in the non-church arena.

—**Karin Fehderau**

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## Churches go green for God

**O**n April 22, Erb Street Mennonite Church congregants issued a challenge to care for each other and the environment by paying special attention to Earth Day. Spurred by a challenge from a group of Kitchener-Waterloo pastors from Mennonite Church Eastern Canada, Mennonite congregations were encouraged to walk, bike, take public transportation or carpool to church.

The normally busy bicycle section of the parking lot was full to overflowing. Visitors from other congregations walked to Erb Street along with regular adherents, who were able to enjoy the beautiful spring sunshine on their walk.

"I should walk to church every week," enthused many members as they recounted their morning walk.

The environment was the topic of the day, inspiring the worship and singing during the service. An inter-generational Sunday school event featured crafts; environmentally themed music, poetry and prose; a discussion and letter-writing session; and an outdoor prayer walk.

Other environmental events at Erb Street have included a "footprint challenge" that encouraged congregants to shrink their environmental impact on the Earth by reducing their reliance on fossil fuels, and environmental event announcements in the church bulletin.

Faith communities interested in "going green" can find resources at the Faith and the Common Good website ([faith-commongood.net](http://faith-commongood.net)), which offers energy action planners, help with organizing an environmental group, and many other resources. The inter-faith group states, "We believe that our faith traditions are a key source of wisdom in the great spiritual quest of our time: Healing our beloved Earth."

—Jane Snyder

*The author is a member of the Erb Street Mennonite Environmental Working Group and the Waterloo Region coordinator of Greening Sacred Spaces.*

## Environment taken seriously at Erb Street

**I**t was a nice feeling to stroll into the sunny parking lot at Erb St. Mennonite on April 22 and see only a fraction of the 100 or so spaces filled with cars. Around the corner, another delightful sight met my eyes—our bike rack filled to overflowing. If only it were like this every week!

Earth Day at Erb Street Mennonite was a chance for us to celebrate creation and take notice as a community of environmental concerns that have risen to the level of a dull roar inside and out of Mennonite circles.

The church is also blessed to have an Environmental Working Group that keeps activities ongoing through the year. These have included Christian education classes themed around organic/seasonal/locally grown foods, energy efficiency and renewable generation, sustainable transportation, and an exploration of the connection between God and the environment.

We're now looking at bringing the

**Another delightful sight met my eyes—our bike rack filled to overflowing.**

working group under the umbrella of Christian Witness to broaden its appeal and find tie-ins with other church affairs. There are certainly synergies between energy conservation and financial stewardship. Implementing changes in how lights and heaters are used by the congregation and community groups who use our building during the week can mean easy savings for the church.

There is even a tie-in with refugee support work in the area, as the Greening Sacred Spaces initiative participates in a University of Waterloo study to help new Canadians adopt environmentally friendly habits. The study is geared for new Canadians, but such "habits" could be adopted by everyone.

—Ted Sherk

*The author lives in Waterloo, where he works in the solar technology business. He recently completed a bachelor of mathematics degree in statistics at the University of Waterloo.*

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## People&Events

**Winnipeg**—Americans who study at Canadian Mennonite University (CMU) in Winnipeg are now eligible to receive student aid from the U.S. Department of Education. “This is great news,” says David Leis, CMU’s vice-president for advancement. “CMU was already an incredibly affordable option for Americans. Now it is even easier for them to come north to get a university education.” The process to obtain approval took about two years. The U.S. Federal Student Aid program oversees \$391 billion worth of student loans. Last year, it provided approximately \$78 billion in new aid to nearly 10 million post-secondary students. According to the College Board, an association of more than 5,200 U.S. colleges and universities, the average cost of a year of study at a private four-year college or university in that country, including living costs and fees, is \$30,367, compared to about \$13,000 at CMU (all figures in US dollars).  
—CMU release

**Goshen, Ind.**—For three days in early May, a Goshen College computer was remotely accessed with the suspected motivation of using the system to send spam e-mails. Upon discovery of the hacker attack, law enforcement was notified. While no personal information appears to have been viewed, the computer system did contain personal information about current and prospective

students and some of their parents. The unwanted access began on May 5, when an outside computer hacker remotely accessed a college computer, which was then used to attack additional computers. The potential for improper access of a database containing the names, addresses, birth dates, Social Security numbers and phone numbers of 7,300 current or prospective students, as well as some of their parents—from fall 2003 to the present—extended until May 7.  
—Goshen College release

## Transitions

### Births/Adoptions

**Brown—Jack David** (b. March 4, 2007), to David and Hannah Brown, Leamington United Mennonite, Ont.  
**Dyck—Addison Deborah** (b. April 4, 2007), to Rudy and Stephanie Dyck, Leamington United Mennonite, Ont.  
**Dyck—Gabriel Isaac** (b. April 24, 2007), to Corey Dyck and Wendy Barkman in Dublin, Ireland, Sargent Avenue Mennonite, Winnipeg.  
**Froese—Myra Sophia** (b. April 19, 2007), to Tim and Charlotte Froese, Emmanuel Mennonite, Abbotsford, B.C.  
**Grasmeyer—Seth Peter** (b. May 1, 2007), to Gerald and Sheryl Grasmeyer, Foothills Mennonite, Calgary.  
**Gilmore—Lily Mae** (b. April 10, 2007) to Mike and Darolyn Gilmore, Cassel Mennonite, Tavistock, Ont.  
**Heide—Peyton Nick** (b. April 3, 2007), to Richard and Amanda Heide, Winkler Bergthaler Mennonite, Man.  
**MacDonald—Aidan Christopher** (b. April 21, 2007), to Chris and Nicole MacDonald, North Kildonan Mennonite, Winnipeg.  
**Modola—Jacob Fitzgerald “Jack”** (b. April 24, 2007), to Mark and Jennifer Modola, Waterloo-Kitchener United Mennonite, Ont.  
**Price—Dylan Peter Jacob** (b. Feb. 10, 2007), to Darcy and Allison Price, Niagara United Mennonite, Niagara-on-the-

Lake, Ont.  
**Rahn—Caleb Irving** (b. April 10, 2007), to Erwin and Rachelanne Rahn, Leamington United Mennonite, Ont.  
**Redekop—Carter Gabriel** (b. April 21, 2007), to Michael and Janice Redekop, Emmanuel Mennonite, Abbotsford, B.C.  
**Reimer—Brigitte Trudy** (b. Feb. 12, 2007), to Markus and Anna Reimer, North Kildonan Mennonite, Winnipeg.  
**Sawatzky—Mikayla Rachele** (b. Feb. 27, 2007), to David and Tracey Sawatzky, Niagara United Mennonite, Niagara-on-the-Lake, Ont.  
**Stadler—Carson Henry** (b. March 27, 2007), to Carl and Debbie Stadler, Leamington United Mennonite, Ont.  
**Stobbe—Lorraine Grace Dana** (b. April 27, 2007), to David and Barbara Stobbe of Munich, Germany, Waterloo-Kitchener United Mennonite, Ont.  
**Underwood—Joshua Craig Michael** (b. April 22, 2007), to Craig and Katie Underwood of Wasaga Beach, Ont., Waterloo-Kitchener United Mennonite, Ont.

### Marriages

**Bakker/Friesen—Ruth Bakker and Abe Friesen**, North Kildonan Mennonite, Winnipeg, April 28.  
**Friesen/Jaeger—Mike Friesen and Anneliese Jaeger**, Niagara United Mennonite, Niagara-on-the-Lake, Ont., April 14, 2007.  
**Chaney/Penner—Mick Chaney and Julie Penner**, Waterloo-Kitchener United Mennonite, Ont., April 20, 2007.

### Deaths

**Albrecht—Heinrich (Henry) Peter**, 93 (b. Nov. 30, 1909; d. March 7, 2007), North Kildonan Mennonite, Winnipeg.  
**Bergmann—Annemarie Katharina Margarete**, 90 (d. May 10, 2007), First Mennonite, Calgary.  
**Dyck—Victor**, 95 (b. May 21, 1911; d. April 16, 2007),

Waterloo-Kitchener United Mennonite, Ont.  
**Egleston—Jean** (nee Cunniff), 84 (b. Sept. 18, 1923; d. April 24, 2007), Nairn Mennonite, Ailsa Craig, Ont.  
**Heidebrecht—Elizabeth** (nee Thiessen), 93 (d. March 10, 2007), Bergthal Mennonite, Didsbury, Alta.  
**Kliwer—Susanna**, 87 (d. April 15, 2007), Niagara United Mennonite, Niagara-on-the-Lake, Ont.  
**Leis—Norma Eileen**, 83 (b. May 26, 1923; d. April 25, 2007), Poole Mennonite, Milverton, Ont.  
**Loewen—Justina** (nee Hildebrandt), 89 (b. Dec. 14, 1917; d. March 3, 2007), North Kildonan Mennonite, Winnipeg.  
**Martin—Venerva**, 86 (d. March 14, 2007), Floradale Mennonite, Ont.  
**Neufeld—Hannah Evelyn** (nee Hamm), 93 (d. April 10, 2007), Bergthal Mennonite, Didsbury, Alta.  
**Penner—Susan**, 96 (b. Oct. 10, 1910; d. April 8, 2007), Waterloo-Kitchener United Mennonite, Ont.  
**Reimer—Henriette**, 75 (d. April 16, 2007), Zion Mennonite, Swift Current, Sask.  
**Vandenberg—Irene Martha** (nee Boschman), 78 (d. March 13, 2007), Bergthal Mennonite, Didsbury, Alta.  
**Wall—Anna** (nee Peters), 51 (d. April 8, 2007), Leamington United Mennonite, Ont.  
**Wiebe—Anna** (nee Bergen), 84 (b. June 30, 1922; d. April 16, 2007), North Kildonan Mennonite, Winnipeg.

### Baptisms

**Emmanuel Mennonite, Abbotsford, B.C.**—Cliff Unger, Christine Braun, April 29, 2007.

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.

## Advertising Dates

**Issue Copy Due**  
June 25 June 12  
(Focus on Children’s Books)

### Contact:

**Karen Suderman,**  
Advertising Representative  
1-800 316-4052 x224  
[advert@canadianmennonite.org](mailto:advert@canadianmennonite.org)

## Mennonite Church Canada

### Prayer requests

Please pray for or rejoice with:

- Lillian and Norm Nicolson, Witness workers in Burkina Faso, who are now in the midst of a busy church visitation schedule as part of their North American ministry. Please also pray for other Witness workers on furlough: Tim and Cindy Buhler (Macau); Gerald and Rie Neufeld (Japan); and Pat and Rad Houmphan (Thailand).
- The new Center for Anabaptist Resources recently launched by the Union of Evangelical Baptist Churches in Chile (UBACH). The centre is located in Santiago, Chile, and coordinator Omar Cortes Gaibur, an MC Canada Witness worker, and UBACH general secretary Freddy Paredes ask for prayers as they give leadership to the program and for the 20 leaders being trained as teaching facilitators.

- Dan Nighswander and Yvonne Snider-Nighswander, MC Canada Witness workers in South Africa, as they celebrate the arrival of their new grandson. Benjamin Paul Rempel Nighswander, was born to parents Heidi (Nighswander) and Stephen on May 8 in Brisbane, Australia.

—**Hinke Loewen-Rudgers**

## Mennonite Church Eastern Canada

### Ramer licensed for hockey ministry

Enough complaining about hockey keeping people from church on Sunday mornings. Jamie Ramer was licensed toward ordination in hockey ministry at Zurich Mennonite Church on May 6.

“Responding to God’s work in me through hockey has sent me back to share the good

news with hockey players, taking the church to them, instead of expecting them to come to the church,” says Ramer.

During his teens, Ramer’s faith and hockey were in two different compartments. Finding out that Briercrest (Sask.) Bible College had a Junior B hockey team helped him to bring the two back together. A mission trip by the team to Sweden led him and his teammates to start sharing the gospel with the teams they were playing in the Saskatchewan Junior B league.

Ramer works for Hockey Ministries International (HMI) and raises his own support. His work is focused on finding volunteers to run chapels for local teams. These chapels have grown from two in 2004, to 17 today, with more than 150 players voluntarily attending.

Zurich Mennonite Church supports him with a budget line in its missions budget as well as supplying office space.

“Working with other pastors supports me, encourages accountability, gives visibility, and gives opportunity for prayer,” he reports.

HMI has 25 staff around the world, four of which are in Ontario. One of these—Laurie Boschman—serves in Ottawa and connects to the NHL. Besides the chapels, HMI runs five summer hockey camps in Ontario for boys and girls aged eight to 16. “These are quality hockey camps with spiritual input by Christians on and off the ice,” he says.

## Mennonite Church Manitoba

### Tee off for Camp Koinonia

Camp Koinonia is holding its annual golf tournament at the Winkler Golf Course on June 23. The Camp Koinonia

Regional Committee plans this event to raise funds for the ongoing upkeep and development of the camp. Golfers or sponsors should call Ron Hildebrand at 204-837-2313, Bill Thiessen at 204-529-2684, or Matthew Heide at 204-534-2504.

### Church transitions

Marla Langelotz, associate pastor at Sargent Ave. Mennonite Church, Winnipeg, was ordained to the ministry on April 29.

Erwin Kroeker, pastor at Springstein Mennonite Church, retired from the ministry this spring and was recognized in a special service followed by a potluck dinner in March. John B. Wiebe, pastor at Sterling Mennonite Church in Winnipeg, will begin pastoral duties at Springstein this summer.

## Mennonite Church Saskatchewan

### Warman grows community veggies

Remember the times when you opened your front door and found an oversized zucchini on your step? And depending on your feelings for this persistently prolific vegetable, you either groaned with dismay or sighed with pleasure.

Warman Mennonite has found a way to give back to those sweet-faced women who probably left that squash at your door. For the second year in a row, people at the church are using a large section of its parking lot to plant a community garden.

“Last year, the bulk of our produce went to seniors in nursing homes,” said Jay Hinds, pastor of Warman Mennonite.

Hinds, who enjoys gardening, came up with the idea as a way to include town members in the life of the church. The

garden is maintained by the congregation, and produce is used to bless others.

In the fall, a harvest meal is planned, and this year Hinds hopes the community will join the church for that.

No word yet on how much zucchini members will plant.

### Volunteers needed

Mennonite Central Committee (MCC) Saskatchewan is looking for volunteer staff to help with Festival Sales in the fall. Needed are a coordinator and representatives.

The coordinator position involves promotion, ordering products and managing all Saskatchewan Festival Sales. Hours are flexible and computer skills are important.

Festival representatives work at the 18 different Festival Sales held from mid-October through December and need the ability to tell the stories of Ten Thousand Villages and MCC.

For more information, visit [mcc.org/sask](http://mcc.org/sask).

## Mennonite Church Alberta

### Valaqua readying for summer

On May 12, 34 volunteers from Alberta churches split wood, put docks into the river, built canoe racks, and cleaned up at Camp Valaqua. The annual spring work day prepares the facilities to welcome hundreds of excited children, staff and volunteers for summer residential and out-trip camping experiences.

This year, director Jon Olfert is hoping to have two new activity sites ready for July. A sky swing built on a sturdy frame of telephone poles will treat adventurous campers to a thrilling—and safely harnessed in—ride through the air. A low bouldering wall is planned for the

climbing wall area, and will occupy campers as they wait for their turn to be harnessed in and roped up for climbing the big wall.

Some of the summer staff have already arrived at camp and are busy accepting registrations and planning programs. Office assistant Kerry Kroeker and assistant director Kari Enns began their assignments at the beginning of May. Out-trip director Christa Harder, counsellor-in-training director Kristy Letkeman and activities coordinator Amy Goertzen will all begin in June.

The activity coordinator is a new position. It will focus on developing and evaluating camper activities and equipping staff to lead them properly.

The camp is still looking for adult and teen kitchen help for

a number of weeks during the summer. Volunteers are also appreciated for some project help, such as bush clearing and minor construction work. To volunteer, call the camp office at 403-637-2510.

### Pastoral transitions

Kevin Lim, youth pastor at Calgary Vietnamese Mennonite Church, finished his position at the end of March.

Craig Wiens will be finished his position as associate pastor at First Mennonite, Calgary, on June 30. Wiens has worked at First Mennonite for three years.

### Mennonite Church British Columbia

### Paddlers raise record funds

By the time Paddle-a-thon 2007 ended, some participants were sporting red glows on their skin that they hadn't begun with. But a little sunburn and some sore muscles were worth it when the totals came in—\$48,350 raised for the Camp Squeah summer staff bursary fund.

Eighteen participants navigated along the Fraser River from Hope to Ft. Langley over two days in April in a variety of watercraft. Considering initial high water concerns, the trip went smoothly, and the increased flow of the river helped propel the paddlers along more swiftly than usual, as they managed to cut two

hours off their regular pace.

The purpose of the annual Paddle-a-thon is to raise funds to support Camp Squeah's summer volunteer staff. Many of the staff are college and university students who forego summer employment to volunteer at camp because they believe in the unique ministry of Squeah's summer program.

"We are extremely grateful to the paddlers, the sponsors who donate food, time and energy, and the donors for so tangibly showing their support to our summer youth leaders," says camp director Rob Tiessen.

*Unless otherwise credited, the articles in TheChurches pages were written by: 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.*

CLARE SCHLEGEL



From our leaders

**S**ustainability has become a buzzword. We hear it all the time. As a farmer, as a Christian, as a caretaker of our God-given resources—land, water, farm, car, home—I wonder if our industrialized North American way of living is sustainable and in harmony with creation.

But wait, is this too much to ask of us? We are simply living in a society where we find ourselves. The effect of the internal combustion engine, for example, is an issue for the larger community to solve, not me, the individual, or even the church. Right?

These issues are big, yet it seems the only way to effect positive change is through the actions of each and every individual, on the one hand, and the science, research and willingness of our larger collective actions of community, congregation and the institutions we support. Certainly for us as Christians, we have long preached stewardship and living simply.

I am reminded as we plant our fields this spring of new life, of new energy and of the ability of the Earth to produce abundantly in spite of the transgressions of modern, industrialized, energy-consuming lifestyles, processes and societies. But God offers a restorative process in nature.

I am reminded of the role humans play in interacting to provide nutritious food, not only by planting, but by working collectively to research, study and learn about the world we inhabit.

## Sustaining the Earth

**Certainly for us as  
Christians, we have long  
preached stewardship  
and living simply.**

This summer at the Mennonite Church Canada assembly in Abbotsford, B.C., from July 3 to 6, delegates will spend discernment time discussing creation care and the following affirmation statement:

"Mennonite Church Canada believes that God longs for the well-being and health of the whole world, for all of creation is bound together and belongs to God, who has created and who preserves

all things. Our concern for faithfulness and discipleship should also lead us to care for creation. Mennonite Church Canada believes that God is calling us to commit ourselves to discern the paths of faithfulness to be good stewards of the Earth."

I invite everyone to be faithful, and be reminded that God does care about how we live and the effect we have on creation. I hope to leave the family farm in better environmental shape than when I first received responsibility for it.

We may not be able to individually solve all of the big problems, but we can support the processes that lead to societal change, and we can each do our part in day-to-day living. It is an honour and a pleasure to till the soil and in some way be the conscience of the land on behalf of society.

*Clare Schlegel has served Mennonite Church Canada since 1998. He is currently the outgoing treasurer and a General Board member, having served two consecutive three-year terms. He farms in southern Ontario.*

## Conference to deal with communication challenges

**Winnipeg**—Canadian Mennonite University is hosting a one-day conference this fall to help religious groups and non-profit organizations navigate the web, e-mail, Facebook, MySpace and blogs, as they try to communicate their important messages to people across North America.

Entitled “Going Barefoot,” the Oct. 19 event will help communicators answer such questions as:

- “In this fractured and diverse media universe, how can communicators keep in touch with the needs of key audiences?”
- “How can they stay up to date on rapidly changing media channels?” and,
- “How can they find new and affordable ways to reach out to members and supporters?”

Keynote speakers for the day are Reginald Bibby, one of Canada’s foremost trackers of social and religious trends, and Gayle Goosen, founder and creative director at Barefoot Creative, a marketing firm in Waterloo, Ont., that specializes in working with non-profits. During his address, Bibby will talk about 10 important trends that non-profit and religious groups should be aware of for the future, while Goosen will speak about how non-profit groups need to work on branding and marketing issues.

In addition to the keynote speakers, the conference will include a variety of workshops on blogging, the use of commercial radio to share messages with the public, and how the founders of *Geez* magazine use their publication to reach “the over-churched, out-churched, un-churched and maybe even the unchurched.”

—CMU release  
by **John Longhurst**

## Calendar

### British Columbia

**June 7-9, 14-16:** Gallery 7 Theatre presents *Village of Idiots* at MEI auditorium. Curtain time: 7:30 p.m.; 2 p.m. matinee (9). To reserve tickets, call 604-852-3701.

**July 7:** Camp Squeah alumni gathering. Register at [squeah.com](http://squeah.com) or by calling 1-800-380-2267.

**July 13-15:** First Mennonite Church, Kelowna, 60th anniversary celebrations. For more information, call Ann Wiebe at 250-763-4638 or e-mail [hawiebe@shaw.ca](mailto:hawiebe@shaw.ca).

**July 14-21:** “Connecting People and Place,” an MCC camping tour on Vancouver Island. For more information, contact Darryl Klassen at [abneighbours@mccbc.com](mailto:abneighbours@mccbc.com) or Jon Nofziger at [peace@mccbc.com](mailto:peace@mccbc.com).

### Alberta

**June 8-10:** Third annual men’s retreat at Camp Valaqua. Theme: “Kingdom carving in the Alpha-male milieu.” Speaker: Harold Schilk. For more information, contact Marvin Baergen at 403-256-2894.

**June 15-16:** MCC Relief Sale and bike-a-thon at the Coaldale Sportsplex.

### Saskatchewan

**June 10:** Soup and pie lunch fundraiser for Camp Elim at Zion Mennonite Church, Swift Current.

**June 15-16:** MCC Relief Sale at Prairieland Park, Saskatoon.

**June 22-23:** RJC musical.

**June 23:** Canadian Foodgrains Bank sale in Hague/Osler.

**June 26-29:** Ecumenical “Making peace in the household of God” conference, Saskatoon.

**July 29:** Shekinah Retreat Centre Adventure Challenge.

### Manitoba

**June 9-10:** Bike the Interlake event for MCC (from Bird’s Hill to Hecla Island). For more information, or to register, call Paul Friesen at 204-261-6381.

**June 10:** Eden Foundation’s Big Brothers/Sisters 15th annual charity golf tournament at Winkler Golf Course. Texas scramble format. For more information, call 1-866-895-2919.

**June 10:** MCI *Sängerfest*; worship at 10:30 a.m. and concert at 2 p.m.

**June 15-16:** Winnipeg MCC Relief Sale and Festival, CMU.

**June 22-23:** Winnipeg Mennonite Children’s Choir 50th anniversary celebration weekend at MBCI’s Jubilee Place. For weekend passes, visit [kwiktix.ca](http://kwiktix.ca). For alumni registration, e-mail [info@wmcc.ca](mailto:info@wmcc.ca).

**June 23:** Camp Koinonia golf tournament at Winkler Golf Course.

**June 28:** Eden Foundation’s “Iron Man” golf marathon at Winkler Golf Course. Raise pledges and play 100 holes of golf in one day. For more information, call 1-866-895-2919.

**June 30:** Cycle Clear Lake fundraiser for MCC Relief Sale.

**July 2-9:** International Rural Church Conference at the University of Brandon. For more information, e-mail [ruralmail@canadianruralchurch.net](mailto:ruralmail@canadianruralchurch.net).

**July 3-10:** International Rural Church Association/Canadian Rural Church Network “How can we find hope in the rural landscape” conference, in Brandon.

**Aug. 25-26:** Altona Bergthaler

## Employment opportunities

**First Mennonite Church, Winnipeg, Man.,** invites applications for the position of **LEADING MINISTER** to provide leadership to a pastoral team of five and a large congregation. First Mennonite is a diverse community of believers with Russian-German Mennonite roots, a strong musical tradition, and three distinct Sunday services.

The successful candidate will have a M. Div. or equivalent, a commitment to Anabaptist/Mennonite theology, and pastoral leadership experience.

Specifically, the church is looking for a spiritual leader with a profound understanding of the Christian faith who is:

- Gifted in preaching, interpersonal relations, and administration.
- Energetic and positive, a catalyst and a synergist.
- Capable of working with church members to clarify a vision for the future of the church.
- Able to embrace and inspire the many gifts and talents of this congregation.

Start date and administrative allowance to be negotiated.

Apply in confidence to:

Mr. Richard Klassen, Chair  
Ministerial Search Committee  
First Mennonite Church  
320 Kingsway Avenue  
Winnipeg, MB  
R3M 0H4  
Phone: 204-474-1368  
Email: [richard.k@enduron.net](mailto:richard.k@enduron.net)

For more information contact Richard Klassen.

Mennonite Church 125th anniversary celebrations.  
**Aug. 26:** Camp Moose Lake 50th anniversary celebrations.

**Ontario**

**June 10:** Tavistock Mennonite Church's 65th anniversary celebration; 10 a.m. A potluck meal will follow the service.

**June 10:** "All-day shaped note singing from the *Harmonia Sacra*" event at Detweiler Meetinghouse, Roseville; from 10:30 a.m. to 3 p.m. Bring lunch to share.

**June 12:** Hidden Acres Mennonite Camp annual chicken barbecue and pie auction to support building proj-

ect; 5:30 to 8 p.m. To reserve a ticket, call 519-625-8602.

**June 12:** UMEI strawberry social, Leamington.

**June 14-16:** Write! Canada Christian Writers' Conference, at the Guelph Bible Conference Centre. Keynote speaker: Rudy Wiebe. Theme: "Writing Canada: Telling stories with soul." Register online at [thewordguild.com](http://thewordguild.com).

**June 15-16:** Maison de l'amitié and Mennonite Central Committee Quebec's fifth annual peace festival.

**June 15-17:** Toronto United Mennonite Church celebrates the retirement of pastor Gary Harder and his wife Lydia after 19 years of ministry.

**June 19:** Lebold fundraising banquet at Conrad Grebel University College; 6:30 p.m. Speaker: MC Canada general secretary Robert J. Suderman. Topic: "Leaders shaping leaders: The task of identity." For tickets, call 519-885-0220 ext. 24223.

**June 21:** MEDA Waterloo chapter breakfast meeting, at the Stone Crock, St. Jacobs; 7:30 a.m. Speaker: Marcus Shantz, Mercedes Corp. vice-president.

**June 23:** Strawberry social


at Nithview Home, New Hamburg; 2 to 4 p.m. and 7 to 8:30 p.m. Ticket available at the door. Sponsored by Nithview Auxiliary.

**June 30:** Aylmer Auction for Relief at the curling club.

**June 30:** Joseph and Barbara Schneider reunion and 200th anniversary at First Mennonite Church, Kitchener, and the Schneider Haus Museum. Visit [timetocome-home.ca](http://timetocome-home.ca) or call 519-893-3075 for more information.

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 in Jesus.

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



## Stewardship Consultant

MFC seeks a full-time stewardship consultant to work in its Winnipeg office. This person will be responsible to provide charitable gift and estate planning services and to promote biblical stewardship of financial resources in our constituency churches in Manitoba and Saskatchewan.


The successful candidate will:

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

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

Submit applications by June 18, 2007 to:  
 Erwin Warkentin, General Manager  
 12-1325 Markham Rd, Winnipeg, MB R3T 4J6  
 1-800-772-3257 fax: 204-488-1986  
 e-mail: [ewarkentin@mennofoundation.ca](mailto:ewarkentin@mennofoundation.ca)  
[www.mennofoundation.ca](http://www.mennofoundation.ca)

### Employment opportunities



## Special Outspoken Cool Kids (SOCK)

is looking for a **youth worker** to help them and other volunteer leaders by organizing their special church program. The program consists of midweek activities twice a month, Sunday School, and a mentoring program. This is a one-third time salaried position.

If you have a passionate interest in working with Middle School aged youth in a church setting a more detailed job description is available from:

**Emmanuel Mennonite Church**  
**3471 Clearbrook Road**  
**Abbotsford, BC**  
**V2T 5C1**  
**Telephone: 604-854-3654**  
**Email: [rod@emmanuelmennonite.com](mailto:rod@emmanuelmennonite.com)**  
**[www.emmanuelmennonite.com](http://www.emmanuelmennonite.com)**

Processing of applications will begin on June 1.

**Mennonite Collegiate Institute**  
**Box 250**  
**Gretna, MB R0G 0V0**



MCI is a Christian high school operated by a society of Mennonite churches throughout Manitoba, which seeks to develop God-given gifts in young people through the delivery of Manitoba and faith curricula, extensive arts, athletics and discipleship programming and a residence program for approximately half the student body.

MCI invites applicants for the following:

**Residence Staff:** Persons seeking full-time positions working within a team of six residence life directors with a passion for ministry to young people. Skills and experience in youth ministry with interests in sports, coaching, music and drama are assets. Post-secondary biblical study is also an asset.

- **Two positions (male) to begin in fall 2007 (or immediately if possible)**

**Teaching Staff:**

- **One teaching position in English, Bible and Religious Studies**

Contact Darryl Loewen, Principal, at 204-327-5891 or e-mail at [principal@mciblues.net](mailto:principal@mciblues.net).



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



**SUMMER HEAD COOK** required for **Silver Lake Mennonite Camp**, Sauble Beach, Ontario. This position runs full-time for 11 weeks from June 11 - August 26. \$375/week. Send resume to SLMC, R.R.#1, Hepworth, ON N0H 1P0. Job description and details at [www.slmc.on.ca](http://www.slmc.on.ca).

**EMPLOYMENT / MINISTRY OPPORTUNITY**

Mennonite Church Alberta has identified a need for, and wishes to sponsor, a Young Adults Christian Community in Calgary, Alta that will address the spiritual and relationship needs of:

- 18 to 30-year-olds who have had some exposure to a church in the past but who no longer are active in an organized Christian community.
- Young people who have recently moved to Calgary to either further their education or to take on employment in the rapidly growing city.

**Required is a leader** who will form a Calgary Young Adult Christian Community by:

- Identifying and contacting the young adults that meet the above criteria.
- Designing and establishing programs together with these young adults that will help in developing their Christian values and lifestyles.
- Teaching the young adults to be active Christ-followers.
- Developing the talents and abilities of these people to further the work of Christ's kingdom.

In essence, develop and grow an organization that is relevant specifically to young adults.

Mennonite Church Alberta has formed an Advisory Group that will provide:

- Funding.
- A meeting space.
- A senior pastor to assist and mentor the leader as requested.
- Other resources as required.

Those interested in taking on such a leadership position are invited to send a resume along with their vision(s) of the nature of such an endeavour along and brief start-up plan to e-mail address [walterwiebe@cyacc.com](mailto:walterwiebe@cyacc.com). Please reference "CYACC Position" in the subject heading of your e-mail.

Anyone who knows of an individual who may suit this position and should be contacted by the Advisory Group is also encouraged to make contact at the same e-mail address, using the reference "I know who would be good at this" in the subject heading.

Others who wish to be kept abreast of the formation and activities of this Young Adults Christian Community in Calgary can do so by visiting [cyacc.com](http://cyacc.com).



**Mennonite**  
**Central**  
**Committee**  
 British Columbia

**Program Director**

MCC is a Christian organization that seeks to demonstrate God's love by serving among people suffering from poverty,

conflict, oppression and natural disasters. The Program Director provides leadership and support to several MCC programs in B.C., including Aboriginal Neighbours, Abuse Prevention, HIV/AIDS, Employment Development, Refugee Assistance, Peace Education and projects in partnership with churches and community groups.

MCC workers are expected to exhibit a commitment to personal Christian faith, active church participation and nonviolent peacemaking. The qualifications for this position also include: support for the mission of MCC, appreciation for MCC's supporting churches, university degree in a related field, experience in human services, knowledge of poverty dynamics and issues of justice, proven track record in program management, aptitude for research and feasibility studies, understanding of community development principles, excellent inter-personal skills, commitment to team-work and collaborative decision-making, strong communication skills, good organizational skills and standard workplace computer literacy.

**Apply before June 20, 2007, to ensure consideration:**

Wayne Bremner, Program and Personnel Department  
 MCC B.C., Box 2038, Abbotsford, BC V2T 3T8  
 Fax: 604-850-8734. E-mail: [wbremner@mccbc.com](mailto:wbremner@mccbc.com).

Check [mcc.org/bc](http://mcc.org/bc) for more information on this and other positions including receptionist and accounting assistant.

**YOUTH CARE WORKERS**  
needed by  
**CARMEL HOUSE INC.**

Established by MCC Saskatchewan, this boys group home in Saskatoon is funded by the Prov. Social Services Dep't. but retains a spiritual mandate.

This ministry to boys (preteens/teens) is seeking applicants (male or female) who have successfully worked with troubled youths and have appropriate related courses and experience. The excellent salary scale is commensurate with training and experience.

Send resumé to: Marie Speiser, Director  
415 Bayview Cres., Saskatoon, SK S7V 1B6, 306-373-7029.  
E-mail: marie.speiser@shaw.ca.

Mennonite Central Committee Manitoba is seeking to fill the position of **Aboriginal Neighbours Program Coordinator**. This person will be responsible for facilitating dialogue between aboriginal and non-aboriginal people, raising awareness about the history of Aboriginal Peoples in Canada (especially in Manitoba) and helping individuals and organizations develop strategies for changing situations of injustice.

All MCC workers are expected to exhibit a commitment to: a personal Christian faith and discipleship; active church membership; and nonviolent peacemaking.

This is a full-time salaried position. The application deadline is June 15, 2007. The start date is a flexible date in August 2007.

For more information, please contact Janelle Siemens at 204-261-6381 or 1-888-622-6337 or consult the MCC Manitoba website: [www.mcc.org/manitoba](http://www.mcc.org/manitoba).

**Nutana Park Mennonite Church** is inviting an application for a position of **Co-pastor**

to provide full-time leadership within a pastoral team and to a multi-generational membership of approximately 250. The pastor we are looking for will be well schooled in and committed to Anabaptist/Mennonite theology, gifted in preaching, pastoral care, discipleship and visitation. Our pastors, together with the congregation, will seek ways in which we can participate in ecumenism, engaging the community and larger world in which we live with the reconciling gospel of Jesus Christ. Support for the Mennonite Church at the provincial and Canadian levels is viewed as important. Preferred starting time is in the fall of 2007. Remuneration guided by Mennonite Church Canada guidelines. Applicants are to respond to: NPMC Pastoral Selection Committee, c/o Nutana Park Mennonite Church, 1701 Ruth St., Saskatoon, SK S7J 0L7.

LCC AN INTERNATIONAL UNIVERSITY

**UNIVERSITY PRESIDENT**

**The Institution:**

LCC International University is a Christian liberal arts institution in Klaipeda, Lithuania, founded in 1991 with the specific mission to provide students from Lithuania, eastern and western Europe, Asia, Africa and the Americas with post-secondary education in a Christian context.

LCC is poised to become the premier Christian residential university in Eastern Europe offering a range of undergraduate, pre-professional and selected graduate degrees, as well as an internationally recognized centre for Christian scholarship research.

The university currently grants accredited Bachelor degrees in business, English and Theology, and has graduated more than 650 alumni since its establishment.

**The Candidate:**

The future president of LCC International University, effective July 2008 or earlier, must create a shared vision that will attract students, inspire faculty, rally donor support, lead the institution in an ever-changing cultural, social and educational community, while strengthening the Christian learning environment.

**The Task:**

The future president of LCC International University will promote, coordinate and ensure the growth, quality and reputation of the university through new program development, licensure, and accreditation.

Salary and benefits are commiserate with qualifications and experience for similar senior level positions.

Applicants are invited to visit [www.lcc.lt](http://www.lcc.lt). Click on the "President Search" tab for additional information about the position.

*LCC International University thanks all applicants. Only those on the short list will be contacted directly.*

 **CANADIAN MENNONITE UNIVERSITY**

If you are committed to the church and the mission of CMU and are looking for full-time employment in a growing and dynamic environment, please check out our website at [www.cmu.ca](http://www.cmu.ca) or call Susan Warkentin, Director of Human Resources at 487-3300 for more information on the following job opportunities:

- Academic Advisor, Menno Simons College
- Admissions Counselor
- Donor Development/Special Events Officer

**For rent**

For Rent: Sleepy Hollow Cottage. All-season, 3-bedroom home in a peaceful wooded valley in the heart of the Niagara region. Small retreat centre or family accommodations. Bruce Trail. Shaw Festival, Wine tours. Phone: 705-476-2319 or e-mail: [shcottage@sympatico.ca](mailto:shcottage@sympatico.ca) for complete brochure.

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**Child care**

Greensburg, Kan.

## MDS on scene of Kansas tornadoes within hours

A series of at least six tornadoes tore through southwestern Kansas on the evening of May 4, wiping out more than 90 percent of homes in the town of Greensburg alone. As of press time, the death toll stood at 12.

Within hours, four teams from the Kansas unit of Mennonite Disaster Service (MDS) were in the area doing clean-up.

Rev. Jeff Blackburn, pastor of Greensburg Mennonite Church, said, "I'm trained and do trauma work..." but was unable to finish his sentence. The church Blackburn has pastored for 11 years is completely gone, and the building where he and, his wife and their 17-year-old daughter were in was completely blown away as well.

Kevin King, executive director of MDS, was on the scene the next day. "It's like something I haven't seen before," he said. "It looks like a giant rake came through and raked the town away." King was emotional as he described that there didn't seem to be any walls remaining standing in the town. "Virtually, not even a cluster of bricks left."

Greensburg has a population of 1,500. Blackburn said that three-quarters of his 80 or so congregants live in town, and now at least three dozen of them are without homes.

Although their church building is gone, Blackburn said they have put up notices that they still planned on having a service Sunday morning, even if it would be in the high school parking lot in nearby Haviland.

Many of the people who were evacuated from Greensburg have been given shelter and food in Haviland, where the Red Cross has set up operations in the local high school gym.

Aside from initial clean-up operations, MDS volunteers will work on roof damage of those houses that are still standing, as well as help congregants of the Greensburg church sort



MDS photo by Andi Dube

**MDS community worker Paul Unruh, left, executive director Kevin King and Rev. Jeff Blackburn, pastor of Greensburg (Kan.) Mennonite Church, tour the devastation left behind following a series of May 4 tornadoes that levelled 90 percent of the town.**

through their personal effects.

MDS was started in 1950 as a Mennonite Sunday school's response

to tornadoes that had hit Kansas.

—MDS release by **Scott Sundberg**

Phnom Penh, Cambodia

## BikeMovement Asia an interactive learning experience

From May 1 to July 1, six young adults from Anabaptist communities in Canada and the United States are riding their bicycles from Phnom Penh, Cambodia, through Vietnam, Thailand and Laos, before finishing in Chengdu, China.

BikeMovement Asia participants, including Canadians Jesse and Nicole Cober Bauman, will connect with Anabaptist and other Christian congregations, as well as individuals and communities affiliated with various Anabaptist agencies, along the way.

After meetings with Phnom Penh Mennonite Church members for five days, the cyclists were to embark for Ho Chi Minh City, Vietnam. The bikers will then travel north to Vientiane, the capi-

tal of Laos, cross into Thailand to spend time in Ubon Province, cut back through the northern part of Vietnam with a stop in Hanoi, and then spend their last weeks visiting Christian communities in Sichuan Province, China.

During their trip, BikeMovement members hope to explore such questions as, "Who are North American Mennonites in the context of global church community?" and, "Who or what is the Anabaptist Church of southeast Asia?" Such questions are integral to any conversation North American Mennonites might address about their roles within a global Anabaptist partnership.

Readers can interact with BikeMovement Asia participants by visiting their interactive website at bikemovement.org. One of the goals of BikeMovement Asia is to raise funds so young adults from the global south can attend international Anabaptist gatherings, including the next world conference in Paraguay in 2009.

—BikeMovement release



Bluffton, Ohio

## Bluffton announces lasting baseball team memorial

**B**luffton University president James M. Harder announced plans for a lasting memorial to the 2007 baseball team prior to the team's final home game against Defiance College on May 1.

"Today, Bluffton University is pleased to announce plans to move forward with the creation of a lasting memorial to the 2007 men's baseball team and the five players who lost their lives as a result of the bus accident in Atlanta, Ga.," said Harder to the baseball team, families, faculty, staff, community members and members of the media. "Our goal is to create a remembrance through which current and future members of Bluffton's extended community, and others, will be able to embrace this indelible chapter of Bluffton's history."

With funds that have come in from across the nation, the university will make enhancements to the team's



Bluffton University photo

**Bluffton University president James M. Harder accepts a cheque for \$50,000 from Joe Garagiola Jr., vice-president of baseball operations for Major League Baseball, for the creation of a lasting memorial to the university's 2007 baseball team, five of whose members were killed in a bus crash in Atlanta while on their way to a March break tournament in Florida.**

current diamond, including new and enlarged dugouts and additional site development and landscaping. The field, as of May 1, became "Bluffton University Memorial Field," and will eventually include a permanent commemorative memorial that honours the 2007 team and the players who lost their lives. The enhancements are to be in place by the start of the 2008 baseball season.

In announcing the memorial, Harder recognized \$10,000 gifts by the

Bluffton University Student Senate and Tiffin (Ohio) University. Harder also recognized Major League Baseball for its \$50,000 gift. Joe Garagiola Jr., vice-president of baseball operations for Major League Baseball, was on hand for the announcement.

With the addition of these gifts, the memorial fund has surpassed \$110,000 (all figures in US dollars). Gifts have poured in from more than 175 individuals, 15 colleges and universities, and numerous other schools, groups, organizations and companies.

"On behalf of this team, the families of the deceased players and Bluffton University, I wish to thank the many individuals and entities that together have, with great generosity and compassion, contributed to this memorial fund," said Harder. "Every one of these expressions of support to this baseball team and remembering its tragedy is heartfelt and greatly appreciated."

Garagiola, son of former catcher and legendary broadcaster Joe Garagiola, said Major League Baseball is always interested in reaching out and helping individuals and causes when they need it the most. "Giving to Bluffton was an easy decision to make, and we are so pleased to be a part of this," he said. "The team could have quit, but didn't, and for years to come when kids play on this field they will know people of character were on the field before them."

—Bluffton University release

Seoul, South Korea

## Korean-Canadian pastor brings Anabaptism home

**H**un Lee, pastor of Vision Mennonite Church in London, Ont., and former pastor at Charleswood Mennonite Church, Winnipeg, was guest speaker at the Korea Anabaptist Center (KAC) in Seoul from March 20 to April 7.

His visit, sponsored partially by Mennonite Church Canada Witness, was part of a series of guest lecture-ships bringing prominent Anabaptist/Mennonite teachers to a variety of Korean seminaries and churches that are interested in Anabaptist perspectives.

As a member of the Korea Anabaptist Fellowship in Canada, Lee was appreciated for his ability to communicate in a Korean context, and for his passion

regarding Anabaptist teachings of discipleship, peace and community, said KAC administrator Kyong-Jung Kim.

"The various groups and people with whom KAC networks and fellowships are significant friends and co-workers for building peace in Korea. God has already planted many seeds of peace in Korea, and they are growing," said Lee, referring to World Christian Frontiers, which has a ministry similar to Christian Peacemaker Teams.

Previous guest speakers at KAC have included Tom Yoder Neufeld of Conrad Grebel University College, Harry Huebner of Canadian Mennonite University, and Jake Elias of Associated Mennonite Biblical Seminary.

—MC Canada release by **Dan Dyck**



Lee

Winnipeg

## Summit to help faith groups respond to pandemic

**A**re Canadian faith groups ready for a flu pandemic? They had better be. Many health care experts, such as the World Health Organization, say that a flu pandemic is inevitable.

Tim Foggin is a family physician from Burnaby, B.C., and moderator of an e-mail group called Church Emergency Preparedness, which is dedicated to helping churches prepare for a pandemic. “A flu pandemic is inevitable,” he says, adding that there is a good chance it could happen in the next five to 10 years.

The last time such a severe flu pandemic hit Canada was in 1918, killing 50,000 Canadians. When it hits again, the Public Health Agency of Canada estimates it will kill up to 58,000 Canadians and that as many as five million could get sick.

Various levels of government, the health care system and the business community are already making plans for the pandemic, as have a few faith groups. But now all faith groups across Canada can help their congregations prepare for a pandemic at the June 20 to 21 “Faith Community Summit on Pandemic Preparedness and Response” at Canadian Mennonite University (CMU) in Winnipeg.

The summit, which is sponsored by the International Centre for Infectious Diseases (ICID) and CMU, is for leaders from national and regional faith groups and faith-based organizations, members of interfaith councils, and people of faith in the health care field. The goal of the summit is to help faith leaders make sure their groups are integrated into official pandemic response structures, explore ways to serve members and neighbours affected by an outbreak, and find ways to work together to create proactive, responsible and meaningful pandemic strategies.

The keynote address will be given by Lt. Colonel Irene Stickland of the Salvation Army. Stickland served as deputy CEO of Scarborough (Ont.) Grace Hospital during the 2003 severe acute respiratory syndrome (SARS) epidemic in Toronto.

Topics to be addressed at the summit include spiritual care in times of pandemic; Canada’s pandemic influenza plan; understanding pandemics; and communicating pandemic preparedness to faith communities.

Why should faith groups care about a pandemic? During the last pandemic, entire cities simply shut down. In Winnipeg, businesses, theatres and churches were closed for 46 days. If nobody goes to worship for up to three months—the estimated time it could take a pandemic to sweep the nation—who will put money in the offering plate so groups can pay the bills?

More importantly, places of worship need to think about the most vulnerable members of their congregations—the elderly, shut-ins, single parent families or those without nearby family support.

Randy Hull, who directs emergency preparedness for the city of Winnipeg, says that “city services will be stretched. Volunteers from places of worship will have a very large role to play in helping their own memberships—knowing who they are, and checking in on them.”

Places of worship can also be of service to the larger community by providing a list of retired nurses, doctors and other volunteers to local or provincial government emergency preparedness organizations. They can also serve as temporary shelters during the pandemic.

According to Foggin, “While the surge on the hospitals will be immense, overwhelming even, the vast majority of people will need simple home care,” he says.

In 1996, sociologist Rodney Stark attempted to find out how Christianity went from being a small rag-tag group of people after Christ’s death and resurrection, to being the dominant religion of the Roman Empire. In his book, *The Rise of Christianity: How the Obscure, Marginal, Jesus Movement Became the Dominant Religious Force*, he concluded that one important factor was the way the early Christians responded to two terrible epidemics.

The first, in 165 A.D., killed up to a third of the total population of the Roman Empire in 15 years. A second, in 251 A.D., struck with similar results. According to Stark, the way the Christians selflessly cared for the sick left a powerful impression on their neighbours. This care for others, and the Christian practice of mutual aid, enhanced the young faith’s reputation and helped to cement the rise of Christianity.

—CMU release by **John Longhurst**

### News brief

#### South Koreans affected by Virginia Tech massacre

The impact of the April 17 shootings on the Virginia Tech University campus—that left 32 people dead—has stretched across the Pacific. In South Korea, representatives from Korea Anabaptist Center (KAC) have been dealing with the feelings of concern and shame welling up in their students, as well as assumptions about what the incident reflects on American culture, how it may have influenced the gunman, who later killed himself, and what it might mean to future Korean-American relations. Education coordinator Cheryl Woelk of Swift Current, Sask., observed in an e-mail that one KAC student was extremely saddened and felt sorry for the victims’ families, while another, who was going for an American visa interview, expressed concern that the tragedy could affect his chances of getting a visa. Teacher Alicia Reimer of Boissevain, Man., a worker with Mennonite Church Canada Witness, discussed the event in two advanced English classes and found students to be quite sensitive. “Some expressed shame over what happened because the student was from South Korea. Others recognized the fact that the shooter’s mental condition was not stable and that his country of origin had nothing to do with that,” wrote Reimer in an e-mail.

—MC Canada release

Elkhart, Ind.

## Seminary continues to 'engage pastors'

**W**hat helps a pastor thrive in ministry? What are the barriers to effective ministry?

How can seminary better prepare pastors for leadership in the church? How can pastors and seminary faculty collaborate and learn from each other?

These questions form the basis of the Engaging Pastors Project at Associated Mennonite Biblical Seminary (AMBS), which is nearing the halfway point of its five-year funding from the Lilly Endowment. In its

first two years, the project has initiated several programs that bring church and seminary leaders together in sustained conversations about what makes for excellence in pastoral ministry.

Engaging Pastors programs like the

Pastor-Faculty Colloquies and the Pastor-Faculty Study Groups have focused on small group discussion topics, such as teaching within the church, female leadership and sustaining pastoral ministry.

Other Engaging Pastors programs are focused on researching the daily habits, character traits, and congregational and personal situations that affect a pastor's ministerial success. One goal of the Pastoral Habits research is to use the findings as a tool of self-evaluation for future pastors.

Mennonite Church Eastern Canada conference minister Muriel Bechtel believes that the interaction that happens in Engaging Pastors programs is especially valuable in a North American context, where pastoring has become more challenging in the face of self-centred popular culture. "Church members are less willing to

**'[P]astors need more deliberate mentoring that really asks questions pertinent to their growth as church leaders.'**



**At a 24-hour symposium to explore where God is leading Associated Mennonite Biblical Seminary, table groups imagined what God's preferred future for the seminary might be.**

Syracuse, Ind.

## AMBS seeks to 'follow the fire'

**T**o answer the question, "What is God's preferred future for Associated Mennonite Biblical Seminary?"

representatives from across the continent and the church gathered for 24 hours of prayer, worship and imagining in early May. The symposium was called "Follow the Fire," to remind participants to pay attention to where God is leading.

"The church and society are changing so rapidly that we need to hear from different perspectives about what God is calling AMBS to be in the years ahead," AMBS president Nelson Kraybill said. "We need to listen to the church as we build on AMBS's strengths for the future."

The 56 participants included students from Mennonite colleges, people from different racial and ethnic groups in the church, seminary students, denominational executives, AMBS board members and pastors from other denominations in the Elkhart, Ind., area.

Mennonite Church Canada general secretary Robert J. Suderman reported

on his visit to Mennonite churches across Canada and consultant Patrick Keifert shared results of the Church Member Profile, documenting changes in MC USA. Other presentations explored issues among youths and young adults, and ministry and theological education needs among racial and ethnic groups in the church.

Then in each of three working sessions, participants imagined the future of pastoral and theological education with four combinations of factors, including serving traditional and non-traditional congregations, offering residential and dispersed learning, and balancing academic disciplines and practical skills for ministry.

The event was not intended for decision-making, but is one stream feeding into the seminary's long-range strategic planning. Board members and administrators will combine what emerged from listening to these discussions with what they are hearing through the seminary's Engaging Pastors project (see sidebar at left) and through work with 20 other seminaries in a project to strengthen the missional emphases in their programs of study.

—AMBS release by **Mary E. Klassen**

defer to the wider group of the congregation," Bechtel said, "and pastors need more deliberate mentoring that really asks questions pertinent to their growth as church leaders."

Nurturing pastors as church leaders also is the focus of additional collaboration between conference ministers and AMBS faculty on the subject of minimum educational standards for credentialing pastors in the Mennonite Church. While there was unanimous agreement at the December gathering that a set of standards should be

applied, there was no conclusion as to what those standards should be.

Bechtel sees increasing congregational diversity as another challenge faced by inexperienced pastors. "Pastors can get caught [in] the cross-fire, not knowing how to work with the different, sometimes highly diverse, groups in their congregations. Good preaching and pastoral care skills will get coins in the bank, but are no longer enough for pastors to get by."

—AMBS release by **Eric Saner**

## A note from cyberspace: Online Christians go from Facebook to face-to-face

The question is no longer whether younger generations in the church are connecting online, but rather how they are connecting online. A vast array of websites facilitates discussion on all manner of topics. Weblogs (blogs) are sites that allow users to post information and opinions chronologically. Other sites—like MySpace and Facebook—advertise themselves as social networking tools and allow users to browse each other's profiles, post messages and join groups of common interest.

Online networking is not a new phenomenon. What is new, though, is that organizations and institutions are becoming aware that their students or employees are part of online communities.

Canadian Mennonite University (CMU) Student Life staffer Cordella Friesen recently became intrigued by the online student activity and the sense of connectedness that it offers individuals who might otherwise feel disenfranchised. Should congregations be aware that their youths and young adults are most likely active online? "Definitely," says Friesen, since online communities can be incorporated into church approaches to mentoring, lessons on accountability, and conversations about the meaning of community.

At its worst, online community and the sometimes addictive invisibility it offers, can be a vehicle for destructive ranting that can cost people their reputation or job. And as with any human social network, it can also be a source of conflict. Because of the "connected disconnectedness" that the Internet offers, users may

be less careful with potentially damaging words.

Online users can also be choosy of those they mingle with. This feature has pros and cons. Allan Reesor-McDowell, Mennonite Central Committee Ontario youth and young adult coordinator, says that in true community we do not have the luxury

of choosing our companions. However, he points out that the majority of today's young adults are connected to several communities and make use of online networking for that reason.

Reesor-McDowell has a "web" of relationships in his family, church, high school, work and university, and from many towns, cities and countries

that he has connected with in his 25 years. "I am now online connecting with many of these communities to network with and learn from inspirational, passionate and creative young adults thinking about what it means to be part of the body of Christ today," he says, adding, "Online community is great if it is one of a number of communities that I am a part of and as long as it does not take away from the relationships with the people I am with day-to-day."

At its best, online networking connects people in ways that have never previously been possible. Steven Kriss of Franconia Mennonite Conference in the U.S. tells the story of a young Indonesian man who has lived in the States for 12 years and is part of a primarily Indonesian MC USA congregation, but who just started making broader Mennonite community connections using Facebook.

"When his friend, who is not Mennonite, ... was gravely injured in a car accident in Washington [D.C.], he used the Mennonite networks at his disposal to find pastoral care and text-messaged me about the incident, asking for prayer. I then contacted a chaplain at a nearby hospital to help provide pastoral care for the family," says Kriss.

In the past, new methods of social networking—like the telephone and e-mail—radically altered workplaces and the way communication was understood. Cyber-networking—like these

Philadelphia, Pa.

### 'Emergent conversation' attracts Mennonites

When participants gathered in suburban Philadelphia for the 2007 Emergent Conversation, they were surprised at how many Mennonites were a part of the group.

Nearly 150 people joined the conversation—including Mennonite Church Canada staffers Hinke Loewen-Rudgers and Al Rempel—held from April 16 to 18 on the campus of Eastern University and at a nearby church.

Coordinated by Emergent Village, the event was referred to as a "conversation," as opposed to a conference, as a way to set an informal tone and invite participation from all levels. On its website, Emergent Village describes itself as "a growing, generative friendship among missional Christians seeking to love our world in the Spirit of Jesus Christ."

Loewen-Rudgers of Winnipeg was a first-time participant who found the time to be both interesting and educational. "It's important for Mennonites to be in conversation [about] what it means to be Mennonite and Christian in our world today," said Loewen-Rudgers, who works with MC Canada. "It's only in conversation and engagement with others that our own faith journey really makes a difference to the local and global community."

Jess Walter, who works with Franconia Mennonite Conference in the U.S., agreed. "If we are going to be missional Christians, our churches are going to be constantly emerging, constantly in the process of new formation and rethinking," she said. Walter hopes that building relationships with others who are Anabaptist-oriented might help the Mennonite Church learn more about itself. "Welcoming those outside of our heritage who align with our theology can help us to learn what is theology and what is ethnic about who we are as Mennonites, and teach us about the unintentional walls our culture has created."

Mark Van Steenwyk of Minneapolis, Minn., who came representing emerging Mennonite congregations, counts himself among a growing number of young Anabaptists who are anxious to both live and proclaim the gospel of Jesus. "We want a Christianity centred around the Sermon on the Mount," he said. "The Mennonite Church has generations of thought, dialogue and action that I desperately want to explore."

"On the other hand," he added, "I'd like to think that folks like me have something to contribute, as well. We have creative ways of thinking about...mission—ways of embodying an Anabaptist ethic—that resonate with our emerging culture."

—MC Canada release by **Lori Steiner**

other methods of communication—brings challenges together with the new possibilities.

Friesen believes that the direction an online community takes can be determined by the person administering the site. Asking the right questions can focus a discussion in a direction that leads toward positive thoughts and actions.

There are a number of faith-related websites that have constructively directed conversations (like [young.anabaptistradicals.org](http://young.anabaptistradicals.org)). These sites can act as a space for people on the margins, where they can explore questions of faith and connect with others who are geographically distant but share similar values and ideas.

Ultimately, the best that cyber-community can do is to connect people in real life. Gatherings like this year's Mennonite Church Canada assembly



Photo by Dan Dyck

**Aleda Klassen of Kitchener-Waterloo, Ont., left, and Hinke Loewen-Rudgers of Winnipeg have become fast friends. Although their parents knew each other, the pair never met face-to-face until they became acquainted through an online community.**

offer intergenerational opportunities for discussion and learning. Young adults often mention a yearning for community meaning and this is only satisfied through face-to-face meetings with real people who challenge us, provide accountability, and grow together with us.

Online community is not a substitute for real-life interaction, but it is

an extension of our networks. And it opens up new global church opportunities, while offering a way to continue discussions across the physical miles.

—**Hinke Loewen-Rudgers**

*The author is one of four administrative members of the Anabaptist Network, hosted on the online social networking service, Facebook. To join the network, visit [facebook.com](http://facebook.com), register an account and search for "Anabaptist Network."*

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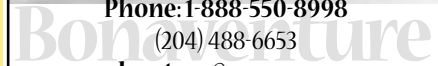
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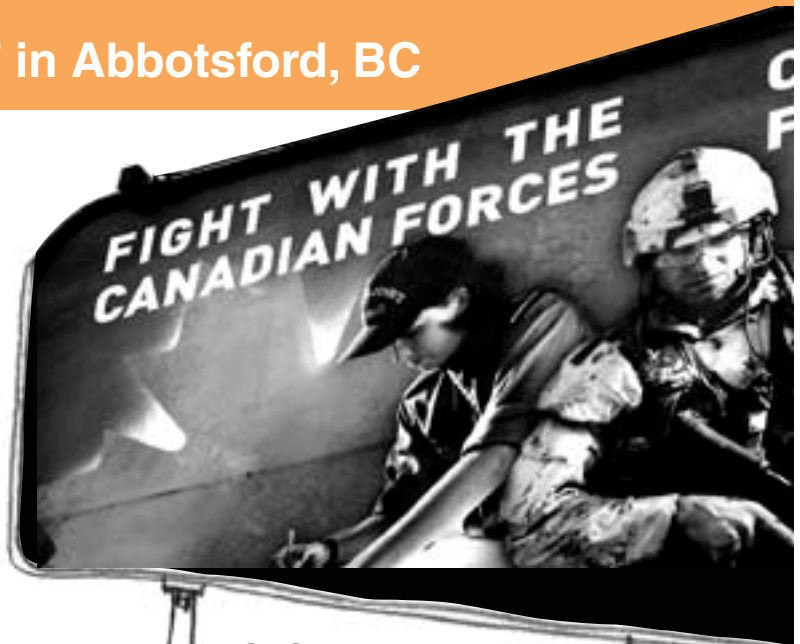
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# And the little children shall lead them



Photo courtesy of Heidi Friesen

Trinity Mennonite Church in Calgary held a *Sing the Journey* weekend last month as a way to introduce the *Hymnal* supplement to the congregation. While worship leader Anne Dyck and church musician Fred Enns look on, the church's youngest members joyfully play their instruments, clap and whistle during the singing of No. 17, "Halle, Halle, Halle," as part of the children's time. The weekend event with facilitator Duff Warkentin from Saskatchewan was open to other Mennonite churches in Calgary.