

CANADIAN MENNONITE

July 7, 2008

Volume 12 Number 14

A blooming
dedication

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Encouraging the saints ... an issue at a time

LARRY CORNIES

Nearly 2,000 years after his ministry, the Apostle Paul remains the subject of much study and scrutiny. Revered for his leadership of the fledgling Christian movement, he is still a somewhat controversial figure, in that there continues to be a healthy debate among biblical scholars about his theology and his direct hand in the various New Testament letters ascribed to him. There is little doubt among biblical scholars, however, about the letter to the Romans almost certainly being his.

After a brief introduction that establishes his identity, he begins: *"To all in Rome who are loved by God and called to be saints: Grace and peace to you from God the Father and from the Lord Jesus Christ.*

"First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you in my prayers at all times; and I pray that now, at last, by God's will, the way may be opened for me to come to you.

"I long to see you so that I may impart to you some spiritual gift to make you strong—that is, that you and I may be mutually encouraged by each other's faith. . . . I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes. . . ."

With these words, Paul is sending a

message to people he has never met: Christians in Rome, the capital city of the Mediterranean world's superpower.

To be a Christian in the first century was not for the faint of heart. It was a thoroughly countercultural movement that spoke of deeply counter-intuitive values to a proud, militaristic culture in which might often made right. It was dangerous, too. A decade after Paul wrote these words, Nero would slaughter hundreds of Christians throughout his empire, many of them in Rome.

Despite all this, it's easy to sense the joy, the thrill, in Paul's words. *"Your faith is being reported all over the world,"* he tells the Roman believers. And Paul wishes to respond by returning the favour: *"I long to see you so that I may impart to you some spiritual gift to make you strong—that is, that you and I may be mutually encouraged by each other's faith."* There seems to be a symbiotic relationship here that results in the strengthening of faith: The telling of stories, the reporting of acts of faithfulness, produce an impulse toward encouragement.

I suppose if we were to use the language of the 21st century, we would say that Paul is narrowcasting his message. He is sending a simple letter.

Did the Roman world have mass media? The answer is yes. Their symbols, armour, dress, architecture, ships, chariots and even the vestments of their horses

telegraphed power and authority. It was against this overwhelming presence that Paul narrowcasts, to a specific group of believers, the gospel of Jesus Christ. The glory that was Rome would fall within decades, but Paul's letters would live on.

As we contemplate and celebrate the work of *Canadian Mennonite*, we should notice the parallels. The worldwide church today exists within cultures that, more often than not, are consumed by power, control, retribution, vanity, consumption and the pursuit of fleeting pleasures.

Canadian Mennonite is no CNN, no superstation, no instrument of a giant multinational power. It is a communications vehicle, lovingly and painstakingly assembled by a devoted staff that seeks to report faith as it is being expressed around the world. It is a narrowcaster that yearns to inspire and be inspired. It aims to tell the story of God present and working in our world, and of our joys, hopes, failures, frustrations and aspirations as a family of faith. It holds up a mirror to our Canadian Mennonite family, sometimes revealing things we'd rather not see, but doing so through a journalism that possesses integrity and opens itself to accountability.

We are grateful for the partners we have in this enterprise. And our goal is very much like Paul's hope for the Christians in Rome: to impart the stories of a living church, so that we may be mutually encouraged by each other's faith.

As board members and staff, we are thankful for your support and ask for your prayers as we continue to publish, at home and abroad, a gospel we are not ashamed of, and one that relays the gifts of God for the salvation of everyone who believes.

Larry Cornies is the new chair of Canadian Mennonite Publishing Service.



ABOUT THE COVER

The new sanctuary of Living Water Church of Borabu, Thailand, was officially dedicated on May 18 with guests attending from across Thailand as well as Canada and the U.S. The church is emerging from the ministry of MC Canada Witness/Mennonite Mission Network workers Pat and Rad Houmpham, who have lived in Borabu since 2000. During worship service sharing time, Samlan, a congregant, spoke: "I have been in darkness for a long time. But now I am seeing the light. I have found joy in the church."

PHOTO: TIM FROESE, MC CANADA

Circulation: Please contact Lisa Jacky toll-free at 1-800-378-2524 ext. 221 or at office@canadianmennonite.org for subscriptions and address changes. Subscriptions can also be ordered at our web site. Postmaster: Send returns to head office. ISSN 1480-042X

We acknowledge the financial assistance of the Government of Canada through the Publications Assistance Program toward our mailing costs (PAP Reg. No. 09613, Agreement No. 40063104).

Canada

CANADIAN MENNONITE

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General submission address: submit@canadianmennonite.org

Letters to the Editor: letters@canadianmennonite.org

Milestones announcements: milestones@canadianmennonite.org

Calendar announcements: calendar@canadianmennonite.org

Material can also be sent "Attn: Submissions/Letter to the Editor/
Milestones/Calendar" by postal mail or fax to our head office.

Mission statement: *Canadian Mennonite (CM)* is a bi-weekly Anabaptist/Mennonite-oriented periodical which seeks to promote covenantal relationships within the church (Hebrews 10:23-25). It provides channels for sharing accurate and fair information, faith profiles, inspirational/educational materials, and news and analyses of issues facing the church. In fulfilling its mission, the primary constituency of *CM* is the people and churches of Mennonite Church Canada and its five related area churches. *CM* also welcomes readers from the broader inter-Mennonite and inter-church scene. Editorial freedom is expressed through seeking and speaking the truth in love and by providing a balance of perspectives in news and commentary. *CM* will be a vehicle through which mutual accountability can be exercised within the community of believers; the paper also encourages its readers to have open hearts and minds in the process of discerning God's will.

Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching (Hebrews 10:23-25, NRSV).

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Electronic Delivery

All subscribers can get the complete contents of *Canadian Mennonite* delivered free by e-mail or view selected articles online. For either option, visit our website at canadianmennonite.org. The July 28 issue will be posted by July 24.

The descending darkness

BY STEVEN "REECE" FRIESEN

Chapter 2: So You've Let Your Hero Down

If you're just joining us . . . our story began last issue (June 23, page 4) with a hero, a villain and a sidekick. The Crimson Phoenix is everything a hero could be: just, wise, and committed to protecting what is good and opposing what is evil. The Darkness is everything a villain always is: wicked, ambitious and powerful enough to be a serious threat. Sparx is almost nothing a sidekick should be; she is impatient, thick-headed and a little too confident for her own good. The Crimson Phoenix is training Sparx to be a hero, but she failed her first test.

The week following Sparx's failure at the bank is a busy one for her. Her impulsive recklessness had crossed the line, and even though the Crimson Phoenix had forgiven her, he insists she make amends. "You have expressed your regret and I've forgiven you, Sparx, but now you need to live out what you've received. Heroes set right what they've done wrong."

So she does. She sits down with the bank manager and agrees to board up the window she broke and clean up the mess inside. Then Sparx visits the bank employee whose arm was broken during her battle with the robbers.



She thinks she has finished making amends, but then at the Crimson Phoenix's prompting, she goes to see the men she had fought. Two of the thieves won't see her, but the third reluctantly opens up to her. He tells her his name (Carl) and even why he and his friends were trying to rob the bank.

Carl had lost his job two months earlier and had been too ashamed to tell his wife. With his lie growing out of control and the bills piling up, he had agreed to rob the bank with his two friends. Sparx is blown away. This man is a pretty normal guy who had made a stupid mistake. She feels so weird calling him a villain.

The Crimson Phoenix crystallizes that thought when they talk later. "Innocent' and 'villain' are terms that we do not use hastily, Sparx. Everyone has the potential to act like either one, and to change. That is why we must think before we act. People are not really the enemy."

"But what about the Darkness?"

"Ah, yes. He, too, had the potential to change. But he made a definitive choice a long time ago. I'm afraid that he truly is evil."

“It’s a good thing he’s locked up, then.”
*“He’s not to be underestimated, Sparx,
 even in chains.”*



So true. No prison can hold the Darkness—not for long, anyway. The methods he uses to escape vary from prison break to prison break. Sometimes he alters his appearance to look like a guard or a warden. Sometimes he smashes through an outer wall. It really depends on his mood.

Unfortunately for the guards on duty this time, he’s in a real funk. While they will all live, they’ll never really be the same.

“I cannot believe he beat me again! I am so sick and tired of his self-righteous ‘protect-the-people’ speeches. There has

to be a way to take him down.”

With that thought occupying his wicked mind, the Darkness retreats to his secret hideout to dream up another way to eliminate his archenemy. There, on a dark throne in a darker room, the Darkness has a moment of wicked inspiration.



“The Crimson Phoenix might use his powers against me, but he’d never attack an ordinary person. His weakness is his refusal to write off people as ‘hopeless!’” he muses. “What I need to do is turn the people themselves against him. Hmm. . . His general popularity will make that a problem. What to do?”

“Ah ha,” he shrieks. “I’ll focus on the powerful few. I will manipulate the fears

and insecurities of world leaders and convince them that the ‘faceless hero’ is a threat. If he can’t be controlled, he should be locked up. YES! It’s brilliant,” the Darkness snarls, leaping out of his chair. “I only need to find a handful of paranoid people and strengthen their fear. Then they’ll convince the others.”

He begins putting his dark plan into effect. Manipulated and influenced by the Darkness, one outspoken leader on the United Countries (UC) Security Council manages to convince the others to consider the Crimson Phoenix a security risk and label him an outlaw. The media jump on the bandwagon . . . with a little help from the Darkness.



Suddenly, it all makes sense: This is why nobody has seen his face—he’s actually some kind of alien threat or villain in disguise! One reporter even suggests that the Crimson Phoenix is actually the Darkness, despite the fact this same

reporter had seen the two battle only a few weeks before!

Overnight, the citizens of Avalon City go from being the Crimson Phoenix's strongest supporters to his sharpest critics. The word on the street changes. Every rescue, every good deed, gets twisted. Every life saved, every family protected, becomes just another pawn in what must be an evil, sinister plan! But whose?

Of course, none of this has escaped the Crimson Phoenix's attention, nor is he fooled by what's going on. *"The Darkness's fingerprints are all over this, Sparx. It's not something we did."*

"Well, maybe we should just lay low for a while, Phoenix. The last few times we've gone out, I've been seeing a lot of scared glances and angry faces. Only the people we're directly helping seem thankful. All the bystanders seem to hate us."

"No, Sparx. We can't do that. If we give up or even postpone our mission, then the Darkness wins."

"We can't do our job and help people, if those very people are out to get us, Phoenix!" She insists, sure that she has made a strong point.

"My mission does not change when I become unpopular or even hated. To protect what is good and oppose what is evil is bigger than thank-you cards and grateful smiles. That's why I'm going to face my accusers," he says, his voice even but his eyes betraying a deep sadness.

"You're going to turn yourself in?" Sparx gasps incredulously.

The Crimson Phoenix considers his words for a moment and then picks up the phone beside him. *"I think it's time to remind the leaders of the people what I stand for. If they refuse to believe, that's their choice. It won't dictate mine."*

Sparx considers his words as he dials. She hears him ask for the very politician who started all the trouble. Her thoughts drift. Maybe this is all a test, another measure of her growing abilities as a hero. What should she do? Her thoughts are erratic and emotional now. She loves

him, she knows that. It isn't exactly romantic; she can't put her finger on it, but she knows she wants to stay with him. That would mean standing with him now. She turns to face him as he hangs up the phone.

"Phoenix, no matter what, I'm going to stand by you."

"It's going to be ugly, Sparx."

"Look, you've taught me how to be a hero. No matter what, I've got your back. I'll stand by you." She speaks the words with confidence, but she can't help but notice that the sadness remains in his eyes.

"They're going to be here soon, Sparx. I've agreed to come in peacefully, but I really don't think it's going to be pleasant. Are you sure you want to stay?"

"Absolutely."

"Completely sure?"

"YES! I . . . I'm ready to die for you if I have to!" she says, irritation at his doubts filling her voice. She stomps off to the kitchen on the pretense of getting something to eat, annoyed with his questions. The Crimson Phoenix sits down in a chair, leans back and closes his eyes . . . alone.



moment they grab him and force him to the floor, all the while screaming incoherently about his "rights." TV reporters and cheering bystanders create a human corridor as he is dragged away and pushed into a heavily-armoured van.

At the second the door is kicked in, Sparx panics and ducks out the kitchen window onto the fire escape. She drops from there to the ground. Fearfully, her eyes dart back and forth across the alley. She isn't safe here. She has to keep moving.



But first, she has to ditch the one thing that still connects her to the Crimson Phoenix. Ashamed and terrified, she pulls off the black bodysuit and puts on her street clothes—the clothes she wore when she was just plain Haley Douglas—and stuffs it in a garbage can. Then she pulls her hoodie up over her head, shivers . . . and runs away.

To be concluded in the Aug. 18 issue.



There is no knock, no warning of any kind. The door bursts open and tear gas is fired into the room, moments before UC special forces agents stream in. The Crimson Phoenix never moves. He remains seated in the chair until the



Steven "Reece" Friesen recently moved with his wife Rachel and daughters Abigail and Laureli from Abbotsford, B.C., where he was the associate pastor at Eben-Ezer Mennonite Church for four years. They are currently living in Calgary, where he is working on his master of theology degree and completing work on Pax Avalon: ConflictRevolution, a graphic novel he has coming out in the fall through Herald Press.

VIEWPOINTS

/// Readers write

We welcome your comments and publish most letters sent by subscribers intended for publication. Respecting our theology of the priesthood of all believers and of the importance of the faith community discernment process, this section is a largely open forum for the sharing of views. Letters are the opinion of the writer only—publication does not mean endorsement by the magazine or the church. Letters should be brief and address issues rather than individuals.

Please send letters to be considered for publication to letters@canadianmennonite.org or by postal mail or fax, marked "Attn: Letter to the Editor" (our address is on page 3). Letters should include the author's contact information and mailing address. Letters are edited for length, style and adherence to editorial guidelines.

✉ A grand slam in the Mennonite Game

LEAH REESOR, A recent graduate of Conrad Grebel University College, sent home a report that may qualify as a grand slam in the Mennonite Game. She spent several weeks in Laos in May, visiting her sister, who is serving with the Mennonite Central Committee (MCC) SALT program. Family members and her friends back home at Hagerman Mennonite Church were amused to receive the following story:

"Yesterday, I went with Jessie and her co-worker to visit the Ministry of Education in one of Laos' most remote provinces. On the steps of the building, we ran into a Dutch man from Friesland who works for UNICEF. On hearing that we were from MCC, he told us that he is a direct descendent of Menno Simons. His mother's name was Simons, and she named him Simon to keep the name alive. If you want to know what Menno Simons may have looked like, he was medium height, kind of pudgy and

FROM OUR LEADERS

Manitoba worship practices many and varied

HAROLD PETERS-FRANSEN

A worship practices survey I designed with the help of Darryl Neustaedter Barg has yielded some interesting results:

- While English is predominant, 11 percent of Mennonite Church Manitoba congregants still worship in German. Spanish, Vietnamese, Chinese, Lao, Korean and aboriginal languages are also used on any given Sunday.
- The only church outside of Winnipeg using German is Steinbach Mennonite and only River East in Winnipeg is predominantly German, with no English service.
- Most churches plan a service carefully around a theme; three-quarters use the Revised Common Lectionary texts, at least at Advent and Lent. A quarter are currently using it mostly year-round.
- Sermons average 22 minutes, and most churches now worship longer than a generation ago, the median length of services

being 70 minutes.



- As through many periods of Mennonite history, the music sung in worship is again in flux. Only one church never uses hymnals. Ten percent of Manitoba worshippers have no access to a hymnal from Mennonite publishers, and another 18 percent only have access to the 1969 *Mennonite Hymnal*. The rest use *Hymnal: A Worship Book*.

- Almost all churches have licences for projecting hymns on a screen or printing them in their bulletins. Most churches are unaware that One Licence allows churches to use many of the contemporary hymns in *Hymnal: A Worship Book* and the two supplements, *Sing the Story* and *Sing the Journey*. (It is my conviction that we need to have more of our musicians writing in this genre, so that the choice of songs consistent with our theology grows.) Several congregations

use songs by Brian Moyer Suderman and those written by our Manitoba Camps with Meaning, a wonderful resource. Rural congregations use their conference hymnal resources for 73 percent of their songs, compared to 89 percent for urban churches.

- Only a handful of churches have a regular choir, with more having seasonal choirs.
- Perhaps the largest shift in our worship is the growing use of banners and displays. The number of people in our congregations using their visual skills is on the increase.
- The other large shift is in the opportunity for congregants to share something about their personal lives during worship. More than 30 congregations out of 50 have sharing times in some form.
- On an average non-summer Sunday, about 7,600 people worship in MC Manitoba churches, whose combined membership totals 10,200.

It is my belief that worship is vibrant in many of our congregations, and that we have much to learn from one another. May God grant us continuing vision to be faithful in our planning.

Harold Peters-Fransen is the former interim director of Leadership Ministries, Mennonite Church Manitoba, and is now the interim leading minister of First Mennonite Church, Winnipeg.

very blond. Usually playing the Mennonite Game finds you a long-lost second cousin twice removed. It's not very often that you end up finding Menno himself!"

JOANNA REESOR-MCDOWELL,
STOUFFVILLE, ONT.

✉ Kudos for creation care coverage

A BIG THANK you to *Canadian Mennonite*, and Paul Fieguth in particular, for the straightforward, scientifically backed, faith-based series, "Living Within Limits."

His thoughtful and practical suggestions for living

less selfishly are not made out of some austere self-denial, but out of joy and appreciation of the creation of which we have been made stewards. I am thankful that his is a growing message.

Thank you, too, for the web references to the whole "Living Within Limits" series. I can find there whatever I missed of Paul's fine writings.

I appreciate all the other *Canadian Mennonite* writers, such as columnist Will Braun, the editorials of Tim Miller Dyck, and the recent article by scientist Henry Janzen. Thanks to all of these thoughtful, faithful people who are encouraging us on the right path.

MURRAY D. LUMLEY, TORONTO

NEW ORDER VOICE

The double cone dilemma

WILL BRAUN

The following insight is nothing that your average eight- or nine-year-old couldn't easily arrive at.

Last winter, my wife, baby son and I travelled overland to the Mexican city of San Cristobal as part of a "family sabbatical" (my euphemism for a meaningful vacation). For me, ice cream is an integral part of travelling, so we made semi-regular visits to an ice cream shop in San Cristobal.

On one occasion, as we were sampling flavours, two boys—about eight or nine—appeared at my side. "Buy me one, buy me one," they said. They had wandered in off the street by themselves. They were poor and insistent. I was hungry and flustered.

It's a moment we all know: the direct appeal for money. My mind was racing, instinctually trying to think of reasons to refuse their request. "They're not polite enough. . . I deserve to eat an occasional treat in peace," were the best I could come up with, at least while the woman behind the counter was waiting for me to choose between lime and cookie dough.

I tried to ignore them. I asked them kindly to wait. I wondered if the staff person would shoo them away. She didn't.

I ordered, got my ice cream, and then, finally, reached into my pocket, made a rather arbitrary calculation of merit, and gave them each about 50 cents.

When it was already too late, I discov-



There was no reason why I shouldn't have bought those boys ice cream.

ered that a single cone costs 70 cents. I had shorted them each 20 cents. I walked away with my double cone and 40 cents.

If I had just gladly bought the boys each a cone, part of my world would have disintegrated. I would have then had to have bought the next two boys ice cream, and I would have had to buy trinkets from the many underage, sometimes pleading, merchants on the streets, and on and on. I had to draw a line somewhere: a line that says I am entitled to a vacation, or proper shoes, or a double cone, but certain others are not.

There was no reason why I shouldn't have bought those boys ice cream. There was no reason I was more entitled to two scoops than they were. There is no reason we should all have vastly more than

most people in the world. But we cling to our entitlements. We accept disparity as normal. We construct justifications.

The truth is, we simply cannot imagine living with much less. We tiptoe around one awkward fact: that of gross economic disparity in the world. The truth is devastating.

The truth can also set us free. I have come to see economic disparity as spiritual disparity. The world I live in—the world of ice cream whenever I want it—is but a distant dream-world for those boys and billions of others. And the extent to which I reserve a separate world for myself is the extent to which I separate

myself from God. When we distance ourselves from others, drawing lines of entitlement, we distance ourselves from God, because God is love and unity. Disparity tears at the fabric of humanity and the fabric of our souls.

If we can face the immense truth of disparity, trusting that it will liberate us, rather than sink our consciences, then greater unity with God and God's children awaits.

What can we do about economic and spiritual disparity? The answer is devastatingly and freeingly simple. Any average eight- or nine-year-old can figure it out.

Will Braun is editor of Geez magazine. The above piece is adapted from a sermon he preached at Hope Mennonite Church, Winnipeg.

✉ Local pilgrimage stands in for Spain's Camino de Santiago

RE: "ONE PILGRIM'S progress," May 26, page 4.

My 71 years and guaranteed income cannot afford the dream of such an adventure as Arthur Paul Boers undertook on the Camino de Santiago in Spain.

However, since March 27, 2007, I have been joining the "pilgrims" of Kapuskasing on my daily walks.

The talking stick I hold is my partner. Before embarking on this journey I ask the Spirit to guide my steps

and to send companions onto my path. I recognize everyone as "spirit in motion," and become a messenger of love and light. Every step I take is a prayer, the equivalent of an act of unconditional love for someone in need.

My journal says that, as of today (May 28), I have registered 688 kilometres in my "Camino" community. I continue travelling.

Blessings on the trails of all who travel on some road with divine intention.

ANNE G. GODARD, KAPUSKASING, ONT.

OUTSIDE THE BOX

Let the youths run wild

PHIL WAGLER

Most of us have at least one story we'd never want Mom and Dad to know about.

Something we did that we think is best left between us, some co-conspirator and the fence post.

This cranial hiccup, combined with thoughtless experimentation, strange music and head-shaking fashion fads, causes our culture to assume that during adolescence the human being is borderline ape.

Indoctrinated that we are mostly hairless super-primates justifies our belief in, and marketing of, a life stage that resembles a zoo.

Our culture paints adolescence so appealingly hedonistic that now even supposed grown-ups hardly want to leave the land of monkey-business and acne. Perpetual immaturity is the bedrock of goldmine industries: Witness the line-ups of twenty-somethings sleeping on sidewalks outside stores to buy the latest video game that they will take home to play in their parents' basement. Now, that's the life! Just think of the bright future for those able to jam on fake guitars or be consumed by vicarious car heists?

We have made teenage-dom just plain dumb. It's a travesty—a great tragic adventure in shooting ourselves in the

foot—because the youths and young adults I know are far from dumb. I wish the broader culture would stop insisting they be so. Even more so, I wish we would stop doing this in the church!

I recall a conversation among adults about baptism. They were wondering whether a young person, repentant of



[W]e insist that pizza and fun are the only things they respond to.

sin, confessing faith in Christ, evidencing the fruit of the Spirit, and seeking to be disciples and make disciples, could be considered a full member of the church before "adulthood." What an absurd question. Not only does this reveal an unbiblical notion of the church, by leaving spiritual community defined by state classifications, but it disparages the Spirit's work in a tender life as somehow second-rate. Does God think teens are dumb too? What happened to the faith of a child?

Further, many churches segregate youths from mature adults. We conclude they don't want to be with the big, boring people. I wonder if this is just an excuse to keep their inquisitive minds from challenging our own shallow discipleship. Fear not, they notice it anyway. So

we turn to a few "cool" adults to entertain and keep the "kids" busy, and present to them a hip Jesus who is Orlando Bloom with tattoos. No wonder Jesus' call to radical, selfless discipleship goes over their heads!

This knee-jerk reaction to the drift of the wider culture is a ministry of fear. Rather than accept the young as co-sinners in need of redemption, as co-apprentices in the footsteps of Jesus, who need a community of believers to train them up, we insist that pizza and fun are the only things they respond to. The fruit of such ministry is, let's be honest, not

that bountiful. Many who came through such programs are happily absent from the church or are some of the most consumerist Christians in history.

Recently, Tom Roes, our pastor to youths and their families, surveyed both adults and youths at Zurich Mennonite. He learned that our teenagers overwhelmingly had a positive view of adults and the church, while the adults overwhelmingly assumed teens were negative about both. It seems adults believe the cultural lies, while youths are seeing through it. Who are the wise ones here? Perhaps it's time to let the youths run wild so that the rest of us become less tame.

Phil Wagler, a pastor from Zurich, Ont., is thankful for those of all ages who keep maturing him (phil_wagler@yahoo.ca).

/// Milestones

Births/Adoptions

Anjo—Jonas Rodrigues (b. May 14, 2008), to Hilary Janzen and Barret Anjo, First Mennonite, Edmonton.

Ankersmit—Drew Erika (b. May 27, 2008), to Greg and Shana Ankersmit, Vineland (Ont.) United Mennonite.

Brenneman—Avery Kristyn (b. May 24, 2008), to Dan Brenneman and Kristy Schlegel, East Zorra Mennonite, Tavistock, Ont.

Clemmer—Nathan Jeffrey (b. May 27, 2008), to Jeff and Sarah Clemmer, Riverdale Mennonite, Millbank, Ont.

Cowan—Wesley Todd Hunter (b. May 17, 2008), to Lisa and Todd Cowan, Zurich (Ont.) Mennonite, May 17, 2008.

Derksen—Nicklas Tyler (b. April 11, 2008), to Kathy and LaVerne Derksen, Hague (Sask.) Mennonite.

Giesbrecht—Ronan James (b. May 22, 2008), to Trent and Natalie Giesbrecht, North Kildonan Mennonite, Winnipeg.

Hamm—Kyle Jacob (b. Jan. 14, 2008), to Jake and Jessie Hamm, Bergthaler Mennonite, Plum Coulee, Man.

Jantzi—Stephanie (b. June 8, 2008), to Darrell and Pat Jantzi, Erb Street Mennonite, Waterloo, Ont. in North York, Ont.

Baptisms

James Dyck, Cassandra Mueller, Paul Hamm—Arnaud (Man.) Mennonite, June 15, 2008.

Lee Hildebrandt—Bergthal Mennonite, Didsbury, Alta., June 15, 2008.

Christine Vandermeer, Amy Sevigny—Bethany Mennonite, Virgil, Ont., June 8, 2008.

Matt Beaudoin, Stacy Falk, Amanda Franz, Courtney Guenter, Dale Klippenstein, Justin Rempel—Blumenort Mennonite, Gretna, Man., May 25, 2008.

Jordan Fast, Stefan Penner, Chris Toews, Nathan Toews—Douglas Mennonite, Winnipeg, June 15, 2008.

Daniel Bayco, Vanessa Bayco—Eigenheim Mennonite, Rosthern Sask., May 4, 2008.

Adam Ens, Ian Epp—Eigenheim Mennonite, Rosthern, Sask., May 11, 2008.

Karly Chamberlin, Justin Friesen, Weston Smith—Elim Mennonite, Grunthal, Man., May 11, 2008.

Joel Brandt—Emmanuel Mennonite, Abbotsford, B.C., May 11, 2008.

Adrielle Krahn, Dorina Rusu—Erb Street Mennonite, Waterloo, Ont., May 11, 2008.

Chad Doell—Hague Mennonite, Sask., May 11, 2008.

Gillian Mayers—First Mennonite, Edmonton, June 15, 2008.

Darren Neufeld—Glenlea (Man.) Mennonite, May 11, 2008.

Brittney Heide, Leanne Dalke, Karlee Heide—Morden (Man.) Mennonite, June 1, 2008.

Marriages

Bergen/McMahon—Julie Bergen and Pat McMahon, Bergthaler Mennonite, Plum Coulee, Man., June 1, 2008.

Buhler/Hildebrand—Anna Buhler and James Hildebrand, Winkler (Man.) Bergthaler Mennonite, May 3, 2008.

Cole/Sawatzky—Michael Cole and Harmony Sawatzky, Mount Royal Mennonite, Saskatoon, Sask., May 3, 2008.

Dueck/Krahn—Gordon Dueck and Erika Krahn, Elim Mennonite, Grunthal, Man., May 10, 2008.

Dyck/Regier—Norman Dyck and Carolyne Regier, at Sherbrooke Mennonite, Vancouver, June 22, 2008.

Deaths

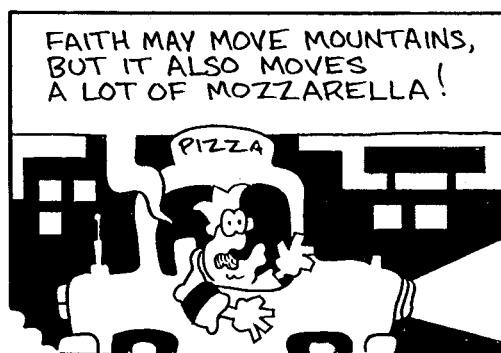
Bartel—Walter, 87 (b. Sept. 21, 1920; d. June 12, 2008), North Star Mennonite, Drake, Sask.

Enns—Aganetha (nee Dyck), 82 (b. Aug. 8, 1925; d. May 12, 2008), Winkler (Man.) Bergthaler Mennonite.

Enns—Manfred, 85 (d. April 26, 2008), Grace Mennonite, Winkler, Man.

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

Pontius' Puddle



YOUNG PROPHETS

Getting over my sense of entitlement

BY CHAD BERGEN

As North Americans, we seem to think we are entitled to a lot. Most of my life I have tried to live with the following understanding of property and ownership: If I am not willing to give it up, I should not own it.

This is easier said than done, but growing up, it is the attitude towards ownership that I have observed in key mentors in my life and one that I believe is close to the heart of the gospel. Aside from simplifying my life, this approach has changed my impression of what material possessions I am entitled to. If I am not afraid to give something up—even if it is

When one of our members inquired about the availability of the room, the manager looked past my friend at our truck (most tree-planting trucks are easily recognizable by modifications made to the box) and asked, “Are you with that truck? Then you’re not staying here.”

Somewhere in this manager’s past, a room or rooms had probably been damaged by planters passing through town, which ruined our chances of a comfortable night’s sleep. We had been looking forward to a hot shower and soft beds, but spent the night sleeping in a field instead.

We had been looking forward to a hot shower and soft beds, but spent the night sleeping in a field instead.

of considerable value or it could be easily damaged—I am not stuck worrying about its condition over and above that of a human being.

For seven years, I was a tree-planter in the north-central interior of British Columbia. In many communities, tree-planters are regarded as trouble when they come to town. I suppose there is a long history of planters causing trouble on their days off, but it is not necessarily my history, nor do I believe that I contributed to negative aspects of that history. But by accepting the job I somehow inherited the history that accompanied it, and had many unfortunate incidents in which I was mistreated for taking on the job.

Late one night last year, my crew and I pulled into town after a long shift. Most of the hotels were full or closed for the night, but our crew managed to find one that was still open and had a vacancy.

The hotel manager had no problem offending me for the sake of ensuring the protection of his belongings. This bothered me because I was raised to be considerate and respectful of others, and because my church taught me that people come before things. In this case, though, the manager protected his property, which was more highly valued than I was.

Just because somebody had a bad experience with someone else in a similar profession does not mean that he will have a bad experience with me, and I am not content to simply say that life is unfair and we just have to deal with it.

How can I avoid making the same mistake when responding to people that

I meet? One way is to ensure that I do not value anything I own more than a human being. The goal is to not forget that people are more important than possessions.

I believe many immigrants who come to our country and our communities each year are in a similar situation. I live in Winkler, Man., and in recent years there has been a massive growth in the town’s population due to immigration. For all the benefits and blessings that immigrants bring, they also cause quite a shock to the existing systems in a town. When things become difficult, I commonly hear immigrants lumped into a singular group with negative stereotypes.

If we did not feel entitled to so much, I think we would have an easier time getting along. I know we work hard to afford the things that we have, but I think our intentions are misplaced if our work is only to please and care for ourselves and those close to us. As a church, we are called to be a priesthood of believers, and the function of a priest is to serve others. Let that be a significant part of our focus. ❧

Chad Bergen, 28, recently graduated from the University of Manitoba with a bachelor of education degree. He and his wife Iris and son Santiago worship at Covenant Mennonite Church in Winkler, Man.

PHOTO COURTESY OF CHAD BERGEN



Young Prophet Chad Bergen warns against placing things above people.

ARTBEAT

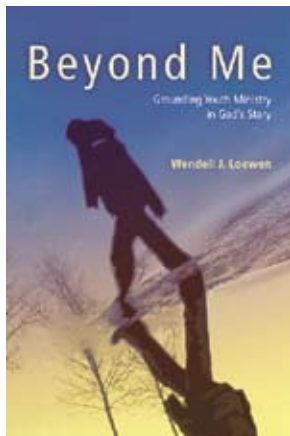
New book a 'pivotal guide' for postmodern youth ministry

Mennonite Publishing Network Release
WATERLOO, ONT./SCOTTDALE, PA.

Effective ministry to youths today is more than pizza feeds and ski-trips, says Wendell J. Loewen. More than ever, the Tabor College prof says, people who work with youths in congregations are seeking ways to look beneath programs in order to understand the consumerism and alienation in postmodern youth culture and then respond with mature understandings of God's call.

Loewen's new book, *Beyond Me—Grounding Youth Ministry in God's Story* (Faith & Life Resources), seeks to speak to that need. "Most youth ministry books are pretty thin theologically," says Loewen. "Very few are based on more than a collection of verses that reflect an externally imposed theological framework."

In *Beyond Me*, as in his 20 years of youth ministry, Loewen reclaims the "bigger, more durable theology" that he finds in his Mennonite and Anabaptist roots, one that is biblically rooted in the story of God's reign and takes the church seriously



as a "contrast community."

Rich in personal stories and practical examples, the book helps youth workers know what postmodern youth ministry looks like, but without simply offering another model to copy without thinking it through. For example, Loewen outlines the conflict between the inner instability that consumerism fosters and the contentment found in God's reign; he then goes on to suggest how a youth group's visit to a mall can become a rich teaching opportunity.

Chapter 6 offers a thorough grid for evaluating youth ministry against a holistic vision of God's reign. In a youth culture of fragmentation and alienation, the grid asks what opportunities youths have to connect meaningfully with adults. Loewen even describes specific activities to break down the barriers, such as the "Excuses, excuses" game.

In his foreword, veteran youth ministry specialist Abe Bergen notes that Loewen's book comes as a timely addition to the body of Anabaptist works on youth ministry that appear every few years. In common with earlier Faith & Life Resources books by Lavon Welty (1987), Mike Bogard (1996), and Carol Duerksen (2001), *Beyond Me* recognizes the gift of youth ministry that is holistic and connected to family and congregational life. Says Bergen, who teaches at Canadian Mennonite University, "If you wish to be thoughtful about what you do in ministry, you have an excellent resource" in *Beyond Me*. ❧

/// Briefly noted

Farewells said to *Der Bote, Rundschau*

ABBOTSFORD, B.C.—Tributes for two German-language Mennonite periodicals—*Der Bote* and *Die Mennonitische Rundschau*—were offered recently by the B.C. Mennonite Historical Society at Eben-Ezer Mennonite Church. Helen Franz, a long-time reader, contributor and *Der Bote* board member, noted that the paper had provided inspiration, news and devotional material for 84 years until its closing in early 2008. *Die Mennonitische Rundschau* ceased publication last year. These two papers served the German-speaking immigrant community by providing newcomers with information about where Mennonite churches were located, enabling new settlers to move to places where they could find fellowship in Mennonite circles. Both papers provided connections between churches in North and South America and Europe. Similar acknowledgements were held earlier in Winnipeg, Saskatoon, Sask., and St. Catharines and Leamington, Ont.

—BY HENRY NEUFELD

Sängerfest proves popular in southeastern Manitoba

MANITOBA—The fifth annual German *Sängerfest* (song festival) took place this spring at Steinbach Mennonite Church and Springfield Heights Mennonite Church in Winnipeg. The song fest was organized by churches that have a regular German worship service. Jacob Klassen and George Wiebe conducted the mass choir. Several of the choir and congregational songs were taken from a new German Mennonite hymnal (*Gesangbuch der Mennoniten*), which was put out earlier this year by Paraguayan Mennonites under the leadership of George and Esther Wiebe of Winnipeg.

—BY ISBRAND HIEBERT

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GOD AT WORK IN THE CHURCH

Clear enough

'Christian' designation not necessary for MC Canada Witness workers to minister effectively

BY AARON EPP

National Correspondent
WINNIPEG

How important is it that Mennonite Church Canada Witness workers identify themselves as Christian? And why isn't the term "Christian" a part of their titles when it is included in the name of the group that oversees their activities: MC Canada Christian Witness Council?

It is not because MC Canada is worried about offending people of other faiths, nor is it to allow workers to go into places where Christianity isn't welcome, says Janet Plenert, executive secretary of MC Canada Witness. Rather, she says, "Christian" is excluded because the term "Mennonite Church Canada Witness worker" is clear enough.

Conversely, there are no plans to remove the term "Christian" from the name of the Christian Witness Council. "It's not been in conversation," Plenert says. "I think the title is clear, especially when it's put in context of the Mennonite Church Canada system [that includes Christian Formation]. And we're clearly saying this is a 'Christian' Witness, and we're proud of that. We're pleased with it."

When the General Conference Mennonite Church existed, the missions branch was known as the Commission on Overseas Mission (COM). When MC Canada named its missions branch, Plenert says it "wanted to recapture how 'mission' is used," by using the word "Witness."

"We wanted that program name to inspire and evoke purpose," she says, as opposed to initials like COM, which often mean nothing to people. "We wanted a simple, strong name that would evoke the

purpose of the church."

Plenert says "Witness" has proven to be a helpful word and a talking point because it is both a noun and a verb. She adds that the words "Mennonite Church Canada" very clearly identify what kind of witness it is, and for what purpose.

"I think what we've done is put Christ back in our name by referring to ourselves as 'church,'" Plenert says, pointing out that organizations like Mennonite Disaster Service and Mennonite Central Committee don't use the word "Christian" in their names either. "We're the church, and that's more important than being a board or commission."

Garry Janzen, executive minister of MC B.C., agrees with Plenert. "I don't think there was ever a time when we felt we should always put 'Christian' in front of what we were talking about," says Janzen, who served on the COM board for 12 years, including when it was transitioning into MC Canada Witness.

Part of what Witness workers are

instructed to do, Plenert says, is "find God at work where you go, and use local expressions of God as you share about the life of Jesus Christ."

Cheryl Woelk, a Witness worker in Seoul, South Korea, says omitting "Christian" from her title doesn't change the way she or others view her work. "I definitely don't hide that I am here in the name of Christ, but it's also not appropriate to talk about in every situation. How I live and work with people here says much more than any titles or names that I or others give me."

What Jeff Warkentin, a Witness worker in Burkina Faso, likes about being careful with using the word "Christian" in missionary contexts is that the word carries with it "a lot of baggage," particularly in Muslim contexts. "I have made some effort in explaining to those I meet here in Burkina [Faso] that I am a follower of Jesus, and I carefully downplay the 'Christian' title" because that title "stresses doctrine, rather than the lifestyle of Jesus," Warkentin says. Since there are many non-governmental organizations in Burkina Faso, Warkentin and his fellow Witness workers want to differentiate themselves from them, but he says, "I'm still not sure the word 'Christian' is the solution." ❧



Woelk



Plenert



Janzen



Warkentin

/// Briefly noted

Youth groups plan service trips

BRITISH COLUMBIA—Some B.C. youth groups have announced plans for service and learning this summer. A team of 13 youths from First United Mennonite Church in Vancouver will be going to Guatemala on a missions trip Aug. 1–13, according to youth worker Shelley Dyck. Some First United youths and adults from the congregation are returning to Ahousaht, an aboriginal community just north of Tofino on Vargas Island, to participate in its family friendship camp, Aug. 18–22. Youths from Emmanuel Mennonite Church in Abbotsford are volunteering a little closer to home, working at Camp Squeah at Hope during the first week of July. The group is constructing a new site for overnight camping on the mountain and will be accompanied by Rod Wiebe, associate pastor for youths and young adults.

—By Amy Dueckman

A matter of faith

MC Canada challenges Canadian Council of Churches to make peace a key foundational issue

BY DEBORAH FROESE

Mennonite Church Canada Release
OTTAWA

If Christians acknowledge Jesus the Prince of Peace as Lord of their lives, what does that mean for them and their churches? Given that Jesus chose strategies of suffering and nonviolence, how does that shape the attitudes and ethics of his disciples?

In a paper presented to the Canadian Council of Churches in Ottawa on May 16, Robert J. Suderman, Mennonite Church Canada general secretary, addressed those questions from an Anabaptist perspective. His presentation, "The Church's Witness to Peace," was part of the council's annual spring meeting.

An animated discussion among council members followed Suderman's presentation. "What surprised me was that not a single response referred to the key foundational questions," he noted. Instead, conversation focused on the logistics of nonviolence in a violent world.

Of the council's 21 member churches, only the Society of Friends, or Quakers,



Suderman

and MC Canada have pacifist identities. Suderman acknowledged that the other 19 member churches are passionately committed to peace, justice and reconciliation, but while they may see nonviolence as the best option, they don't always see it as a workable one. "So when somebody puts pacifism on their radar, I think the challenges of pacifism come flooding to the fore," Suderman said. "Yes, pacifism is great—but it's difficult to hear the question of a pacifist option because of the other 'buts.'"

Despite different ways of interpreting Scripture, Suderman reported that the topic of pacifism appeared to strike a chord with those in attendance.

Peter Noteboom, associate secretary for the council's Commission on Justice and Peace, said he was personally very pleased with what Suderman was bringing forward. "I'm interested to see how the conversation develops," he said. "We have a lot to learn about what it means to be a

Peace Church."

Louisa Bruinsma, a Christian Reformed Church lay representative to the council meetings, noted that Suderman's presentation made her reconsider her own personal perspectives. "I think I find myself walking to the beat of a slightly different drummer because of his presentation," she said. "And it's somewhat scary, too, because Jesus' beliefs were the death of him."

Mike Hogeterp, chair of the justice and peace commission, suggested that the questions Suderman raised are critical for churches to think about in an age in which issues of security are considered paramount. "I personally consider it to be a moral imperative that we in the West come to understand the implications of our insistence on absolute security [military and economic] for vulnerable people the world over. A subsequent reorientation of our lives and thinking would certainly have implications for our pursuit of God's call to peace."

A time to continue the discussion was put on council's fall agenda. ❧

❧ Briefly noted

United Church of Canada endorses Gather 'Round curriculum

WINNIPEG—The United Church of Canada has become the newest cooperative user of the Gather 'Round curriculum, citing its value for congregations that want to connect with families. "Family, and parents in particular, play an important role in the spiritual development and faith formation of their children," states Amy Crawford, program coordinator for children, young teens and youths. "United Church parents and congregations will appreciate the Talkabout, an important component of Gather 'Round, which provides parents with practical ways to talk about faith with their children, and helps congregations and families stay connected." "Cooperative users" are denominations that have officially endorsed the curriculum for their congregations, warehousing inventory and promoting the material as one of their recommended curricula. Other Gather 'Round cooperative users are the Mennonite Brethren, the Moravian Church in America, and the United Church of Christ.

—MC Canada/Mennonite Publishing Network Joint Release

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PHOTO BY DAVE ROGALSKY

Street evangelist moves inside

Rehoboth Evangelical Church seeks connections with MC Eastern Canada

BY DAVE ROGALSKY
Eastern Canada Correspondent
TORONTO, ONT.

Kassa Lemma spent more than three months in a homeless shelter after his move to Canada in 2004. The Ethiopian immigrant's heart was moved to bring peace, wholeness and a place of belonging to others, particularly Ethiopian and Eritrean expatriates.

Rehoboth Evangelical Church was opened in June 2005, after a period of street and subway evangelism by Lemma and Ezra Mulu. The name "Rehoboth" appears in Genesis 26:22: "[Isaac] moved from [Sitnah (which means enmity)] and dug another well, and they did not quarrel over it; so he called it Rehoboth, saying, 'Now the Lord has made room for us, and



we shall be fruitful in the land."

Worshipping in Amharic, the congregation has room for both Ethiopians and Eritreans, two East African people groups that have been in conflict for many years. The congregation meets at St. John's Lutheran Church on Concord Ave. Like many of the 45 to 50 worshippers in his congregation, Lemma is looking for employment and volunteers his time as pastor.

Lemma was a pastor in Ethiopia for more than 10 years and knew of the Mennonites there. He found the Meserete Kristos Church, one of the largest partners in



Pastor Kassa Lemma of Rehoboth Evangelical Church in Toronto, left, talks with Tim Miller Dyck, publisher/editor of Canadian Mennonite, at the MC Eastern Canada annual spring delegate sessions in Leamington, Ont., earlier this year.

Mennonite World Conference, to be willing to work together; to have good doctrine, good leaders and a love of the gospel; and that it is a quickly growing church.

Believing that it is important to connect with other churches, Lemma explained to the Rehoboth leaders that he wished to contact Mennonite Church leaders in

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Mennonite Church Manitoba
(Second Sunday of the month)

8:45 - 9:00 am

Mennonite Church Canada
(Third Sunday of the month)

8:45 - 9:00 am

Mennonite Central Committee
(Fourth Sunday of the Month)

Family Friendly Radio!

Canada. An initial meeting with Mennonite Church Eastern Canada missions minister Brian Bauman led to further conversations about developing the relationship with the area church.

Although he doesn't know if all of the attributes of the Meserete Kristos Church apply to Canadian Mennonites, Lemma looks forward to a relationship with MC Eastern Canada and Reheboth is seeking an "emerging church" relationship with it. ☿

With files from Bev Raimbault of MC Eastern Canada.

Saskatchewan church raises nuclear alarm

BY KARIN FEHDERAU
Saskatchewan Correspondent
OSLER, SASK.

In an effort to help their neighbours to the east make an informed decision about their future health, Osler Mennonite Church has sent a letter of concern to Mennonite Church Manitoba and its member congregations.

The missive, sent May 30, relays results of a study done by British chemist Chris Busby on the general health risks of uranium mines and, in particular, the potential danger posed by an as-yet-unopened uranium mine in northern Saskatchewan, whose radioactive materials could be released into the air and travel via existing winds over Winnipeg. According to the scientist, illnesses related to radioactive dust include kidney damage, cancer and immune system damage, among many others. Osler Mennonite has offered free copies of Busby's report and urges Manitobans to contact local politicians to ask questions about the report's findings.

"No studies have been done on dust particle fallout from other mines . . . but we are concerned about the possibility of internal radiation risks from these mines as well,"

says Chris Buhler, who wrote the letter on behalf of his adult Sunday school class.

Meeting over the past few months, Buhler's class has been taking a close look at the Saskatchewan uranium industry. The province is the world's largest producer of uranium. Speakers from the Inter-church Uranium Committee Education Cooperative came to share information with the class. Hearing from the cooperative, which grew out of a nearly decade-long fight against Eldorado Nuclear's plans to build a uranium refinery east of Warman in the mid-1970s, prompted the class to look closer at Busby's study (which had

been commissioned by the cooperative to show the possible environmental impact of the newest mine). What the class learned set off a few alarm bells.

Buhler's letter also touches on the connection between uranium mining and the weapons industry. Being a Peace Church, Osler Mennonite is watching that closely. "We're just lay people who are concerned," says Buhler.

But response to the letter has been slow in coming. Only two Manitoba churches have indicated interest in exploring the issue; both have asked for a copy of Busby's 100-page report. ☿

☿ Briefly noted

Trek 4 Kids event raises \$12,700 for House of Friendship

KITCHENER, ONT.—The 2008 Trek 4 Kids Hike & Bike fundraiser for House of Friendship's summer camp sponsorship program, held May 25, raised approximately \$12,700, enough to send 32 children to camp. This event carries on the legacy of the original Trek 4 Kids undertaken in 2005 by Waterloo brothers Eric and Kevin Martin, who hiked the entire length of Ontario's Bruce Trail in 39 days. About 35 people, including the Martins, participated in this year's event.

—House of Friendship Release

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GOD AT WORK IN THE WORLD

New wine, new wineskins

Mennonite Central Committee embarks on ambitious initiative to reshape the organization for the 21st century

BY CANADIAN MENNONITE STAFF
For Meetinghouse
WATERLOO, ONT.

That there is “a fair bit of dissatisfaction” among the members and supporters of Mennonite Central Committee (MCC) was acknowledged by Arli Klassen at the June 13–14 annual binational board meeting at Conrad Grebel University College, Waterloo. Some of that dissatisfaction comes from the “unwieldiness” of an organization that takes a minimum of six months to approve decisions, she said, noting that that’s assuming all 12 boards are in agreement from the beginning.

To address these concerns, Klassen, the fourth executive director in the past three years, introduced “New Wine, New



Outgoing MCC binational chair Ron Dueck is congratulated by Arli Klassen, the third executive director he has worked with during his two-year term as board chair, the others being Robb Davis, who resigned in 2006, and interim Bert Lobe.

in September, when the binational executive committee meets, and another in Kansas next June during the 2009 binational annual general meeting.

As well, there will be at least 16 regional meetings: five each in Canada and the U.S., and six or more international gatherings. And beginning on July 28, a website

restructuring.

Klassen said there is a commitment to have the hoped-for outcomes in place before the Mennonite World Conference assembly in Paraguay next July.

Outgoing binational board chair Ron Dueck called “New Wine, New Wineskins” an “exciting new way of doing MCC.”

Outgoing binational board chair Ron Dueck called “New Wine, New Wineskins” an “exciting new way of doing MCC.”

Wineskins,” a bold new initiative that she hopes will allow MCC to reinvent itself for the new millennium.

Under Klassen’s leadership and the guidance of a nine-person steering committee, a 25-person inquiry task force will address three core questions with the broader MCC constituency over the next year:

- What is MCC’s purpose?
- To whom is MCC accountable?
- How should MCC structure itself?

Three “summits” are planned, the first of which will take place in the Philippines in late July, to be followed by one in Winnipeg

(mcc.org/NewWineskins) is to be available for everyone to voice their opinion. Klassen said this is the largest consultative undertaking in the last 30 years of the organization, involving churches, partner organizations, the 12 boards and staff.

It is hoped that the process will provide MCC with a new “shared statement of vision, mission, values and strategic priorities,” a pamphlet unveiled at the annual general meeting states, as well as transformed relationships between MCC and its stakeholders and “concrete recommendations” as to how to go about the

Canada steps up to the plate

In light of a current memorandum of understanding between the 12 MCCs, that allows the binational board “the freedom to assign program administration . . . to one of the national MCCs,” MCC Canada has asked to administrate programming in Iran, Cuba, Afghanistan and North Korea.

The MCC binational executive board has granted MCC Canada the go-ahead in all but Iran.

In a frank discussion, board members raised many questions, including one by Carole Philips (Brethren in Christ), who wondered how Florida BICs could continue to be involved in the Cuban programs if they are run from Canada.

MCC Canada executive director Don Peters suggested that such a transfer could be a “testing in microcosm” of

PHOTO BY ROSS W. MUIR

moves towards globalization in MCC programs. Already MCC's Young Anabaptist Mennonite Exchange Network is placing non-North American young adults in non-North American projects beside the SALT and IVEP participants.

In an unrelated discussion, where it was noted that MCC has a higher profile with the Vietnamese government than the Vietnamese Mennonite Church, member-at-large Elizabeth Soto Albrecht noted that churches around the world have matured and are ready to take charge of programming in their own countries.

Equity issues need work

As if to underline the need for more work on gender and racial equity in both hiring and governance, Klassen read an apology to Kathy Jackson, recently resigned human resources director, herself a woman of colour. The apology noted that elements of racism and sexism continue in the structures of MCC.

Louise Giesbrecht (MCC Canada) said in response to Klassen's apology that everyone affiliated with MCC must become "uncomfortable about who we are as a people and recognize with humility that there are so many more ways than our ways to interact." She also noted that people need to be willing to change their attitudes and behaviours or to take anti-racism training.

In an earlier discussion on the internal issue, the need for executive members to take 17 days a year away from work, and to pay for expenses in advance and then claim them back, were seen as hardships for many in the larger Mennonite community, who are not able to make such time commitments or who do not have the funds to pay up front.

Speakers all noted that MCC is willing to change and move toward equity, but that much work is needed by the majority Euro-North American members to learn what inequity is and how they contribute to it.

While a draft equity policy contains percentage goals for both gender and racial membership on boards and the executive, many from minority communities spoke against such goals and instead called for education of all MCC communities.

Cash rich, people poor

MCC has an intriguing problem. It does not want to have more than four months worth of operating capital in reserve. However, due to increasing levels of donations, from Canada in particular, and with the Canadian dollar at par, it has over six months in reserve.

In order to deal with this "problem," a temporary expansion in programming has been authorized to spend nearly \$8 million over the next few years.

"We are going to spend more than we are going to take in and that is a good thing," said board treasurer Scott Siemens. "We are projecting a deficit budget. We need to 'lose' some money for awhile."

Despite the extra cash on hand, Ron Flaming, director of international program development, noted staffing figures are in decline. In 1985, there were 496 MCC personal serving overseas, but only 245 today, he pointed out.

"We are cash rich, but people poor," said Ryan Showalter of Lancaster Conference. "I've noticed a trend that it is easier for parents to give \$1,000 than to send their

own child into mission. We need to be careful we don't just send money, but send personnel."

Pay scale changes

As the culmination of the other MCC annual meetings throughout the year, issues that come to the binational meeting have been worked through by staff and regional MCCs, and in many ways the binational session is a final test of consensus.

One such issue was an action item brought forward by MCC's human resources department regarding salary ratio changes. In order to attract trained and experienced staff to upper-level management positions, the ratio was changed from three times the lowest-paid staff level to five times (a 66 percent increase).

The action was passed with only one abstention, although MCC Central States noted its objections.

Meetinghouse is an association of Anabaptist editors in Canada and the U.S.

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GOD AT WORK IN US

Love calls new Christian to earthquake aid

BY PHILIP BENDER

Mennonite Church Canada Release
CHONGQING, CHINA

Lindy (a pseudonym) was working at her part-time office job when the earthquake struck central China on May 12. Right away she wanted to help. But where? And how? Her boss told her she could not have time off because there was no one else available to do her work.

"I prayed, 'Please send me to a place where people need to know your love, and show me what I can do for them,'" Lindy says. The next day, a replacement worker appeared. Lindy viewed the worker's arrival as an answer to prayer, so when Agape Church called for volunteers to assist earthquake survivors in the small community of Pengzhou in Sichuan province, she was ready to go.

'Maybe in the future we will see [this disaster] as a chance for Christians to send love to people who don't know Jesus.' (Lindy)

Just before Christmas 2007, Lindy, a senior English major at Chongqing Medical University, was baptized at Chongqing Agape Christian Church in response to the love of God that she had experienced at a Christmas Eve worship service two years earlier.

After China's devastating earthquake (see "Beneath the tremors: A firm foundation," June 9, page 16), Lindy felt called to show that same love of God to earthquake survivors.

On May 20–22, Lindy and five other Agape Church members travelled to Pengzhou, not far from the earthquake's epicentre. They delivered a vanload of food, soap and other essentials to members of a

local church, as well as bringing encouragement and comfort.

None of the Pengzhou church members died in the quake, although their houses and church building were damaged. Their faith, however, remained intact.

"They love God so much, although they've been hurt by the earthquake," Lindy says. "I was moved that they continued to worship outdoors, under umbrellas."

Lindy also heard stories—"coincidences," she calls them—of people who escaped injury and death. An elderly woman who normally naps until 3 p.m., awakened two hours early on the afternoon of May 12, and she was outdoors when the tremor struck at 2:28 p.m.

Lindy is aware of the sharp challenges being posed to Chinese Christians in the earthquake's wake, such as, "How could your God allow such a tragedy to happen?" Her response to such questions is careful and thoughtful. "I think our God will not do something with no purpose," she says. "Now we can't see God's purpose. Maybe in the future we will see [this disaster] as a chance for Christians to send love to people who don't know Jesus."

When the Pengzhou survivors expressed gratitude to their Chongqing sisters and brothers in Christ for the food they had brought, Lindy and her friends replied, "Thank God there is a God who loves you."

Lindy's own faith is rooted in her deep sense of being loved by her Lord. "Jesus will comfort me when I am sad, he will give me confidence when I am weak," she says with conviction. Since the earthquake, she has found Psalm 121:1-2 especially meaningful: "I lift my eyes unto the hills—from where will my help come from? My help comes from the Lord, who made heaven and earth."

But visiting the disaster area has caused

PHOTO COURTESY OF MC CANADA



Lindy, in mask, comforts an earthquake survivor in Pengzhou. "I wanted to let people in the disaster area know that there is a God who loves all people," she says of her motivation.

her to think more deeply about her faith. "I could give a person a glass of water when he is thirsty," she reflects. "I could put on a coat when he is cold. I could wipe his tears when he drops tears. I could comfort him with words when he is sad. We could give some food and clothes to the people who were attacked in the earthquake. However, this is just for temporary help. It is only God who can placate their heart, heal their spirit and save their soul."

Showing God's love and offering that "temporary help" go together for Lindy. Agape Church is now seeking people to help care for earthquake survivors who have been brought to Chongqing hospitals, many suffering severe and long-term injuries. Although she had planned to start a new job after her graduation next month, Lindy is considering how she might volunteer.

And her motivation is the same as that which led her to go to Pengzhou: "I wanted to let people in the disaster area know that there is a God who loves all people." ❧

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Embracing a time of change

BY ERNA NEUFELDT

In 2007, due to declining participation in Women in Mission groups across Canada, the Canadian Women in Mission (CWM) executive decided to establish a task force on “bridging the gap/enlarging the tent,” which would seek to interpret the changing times and give direction for the future. Questions to be addressed, include:

- How do women today like to connect with one another in their congregation, with other women in Canada and abroad?
- How might CWM evolve into something appropriate for this century?

Since then, two provincial Women in Mission groups disbanded—British Columbia (2007) and Manitoba (2008)—making it increasingly clear that the work of the task force is urgently needed.

Today's women are more mobile than ever before, more connected to each other at a distance, though sometimes at a cost to local connectedness.

However, change can be unsettling.

So as I, together with other CWM members, reflected on these changes in preparation for writing this article, I was reminded of a beloved old coat I once had. It was made of a light-weight, soft wool material in a pleasing colour, and it rested easily on my shoulders. After numerous winters of wear, I noticed the soft wool was being pressed down in some areas that changed the nap of the material. The cuffs and collar had frayed, some of the buttonhole stitches had pulled out and the lining was shredding. It didn't fit as well as it used to. A family member suggested that I might think about replacing the coat. This made me sad. I was loath to give it up.

Similarly, the current CWM structure has been loved and has served as a fine framework to carry out our mission statement, part of which is to build relationships and networks for support, affirmation, discernment, witness, service and celebration. There is sadness in

letting it go.

In the last 15 years we have felt loss in connectedness at all levels, indicating that the soft wool nap in our CWM coat was starting to be pressed flat, while recent changes in B.C. and Manitoba imply that the cuffs and collar have definitely frayed and members of the family are saying it is time to get a new coat.

What has not changed is the interest of women in exercising their talents in support of the work of the church. They have adapted what they do and how they do it. Today's women are more mobile than ever before, more connected to each other at a distance, though sometimes at a cost to local connectedness. Today's women are exercising their talents in ways our grandmothers would have found difficult to imagine. For example:

- Circles of friendship are forming at the local level, for such things as an evening out for a meal and movie, a book club or prayer shawl ministry, and parent and tot gatherings.
- Retreats in the provinces are still happening, including B.C., even though there is no longer a provincial organization there. Inevitably, there will be pressure to form a committee to help groups host such retreats if they are to continue.
- And we might expect that new reasons will emerge for women from various congregations to join with each other in pursuit of a common mission. This has, after all, been part of the church at least since the days of Lois and Eunice as recorded in II Timothy!

At a recent women's leadership revival called “Girl power—like never before!” held in Toronto, Margaret Wheatley, founder of the Berkana Institute, a non-profit organization that helps women around the world improve their circumstances, described North American women as tired. Yet she is quoted as saying in an April 8 *Globe and Mail* article, “I run into many people these days—primarily women of a certain age—longing to step out of their lives and do more for others. They're just trying to figure out how to do it.”

I believe that's true for Mennonite women in Canada, too. The challenge for the CWM task force over the next 18 months will be to find ways of embracing and supporting our diverse energies in the 21st century, as well as looking for opportunities to challenge and invite women to participate in the sharing of their gifts. I look forward to their findings and recommendations.

As an executive, we are committed to continuing our present work. We look forward to the future and continue to seek God's guidance in whatever changes come our way. ☸

Erna Neufeldt is president of Canadian Women in Mission. This report was prepared by her on behalf of the CWM executive.





w i n d o w

A M B S

Seize upon the cross

J. Nelson Kraybill, AMBS president

If the 2008 graduates of AMBS needed any reminder that they minister in a broken world, it came in the form of sad headlines in the local press: an interracial couple in Elkhart had a cross burned on their lawn this spring. Much as we wish that racism were history, it still metastasizes in our hearts and communities.

In a perverse way, hate-mongers get it right when they use the cross as an instrument of terror. That is what the Roman Empire intended the cross to mean. But anyone who uses the cross this way must know that they are on the losing side of history. God has chosen to side with victims of the cross, and to use the power of resurrection to make one new humanity (Ephesians 2:15–16).

AMBS students and employees placed an advertisement in the local newspaper condemning the cross burning. We said,

“We are part of a seminary, grounded in the Anabaptist tradition, whose religious ancestors were martyred for their faith. Our history makes us aware of the injustice and violence that grow out of discrimination against

different races, ethnicities, nationalities, and religions. We are saddened by this act aimed at people because of the color of their skin—people who are committed to enriching their neighborhood and this city.

“As a learning community committed to dialogue, fellowship, and worship with people of all races, nations, and denominations, we grieve the continued racial and ethnic prejudices that divide people of our city and country. We believe the cross-burning reflects the deep-seated racism that saturates our social institutions and threatens so many of our relationships. We confess the ways in which we—as individuals and as a group—have not adequately spoken out against these attitudes and

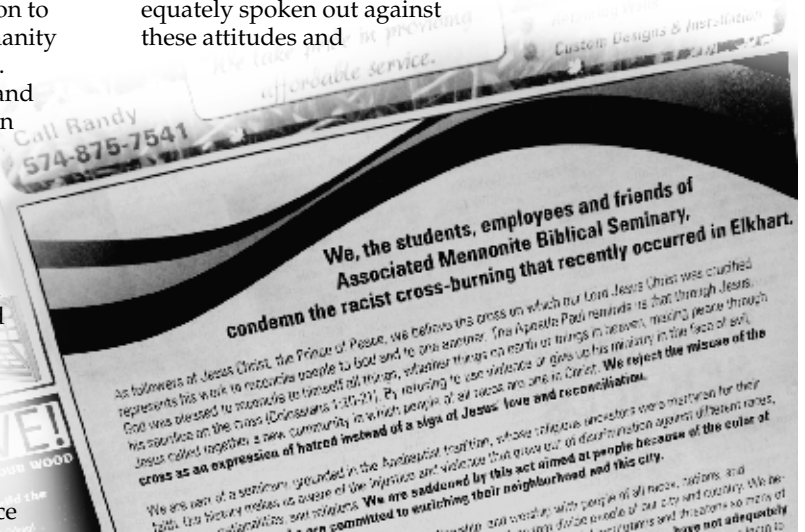
practices.”

Jesus died on a Roman cross because he confronted the powers of racism, violence, and greed. God turned the tide of history when he raised Jesus from the dead. Purveyors of racism, nationalism, and violence might continue to blaspheme by using the cross to unholy ends. But the Holy Spirit empowers us to tell the world that such travesties are coming to an end. God is working to restore all things in Christ.

Graduates, seize upon the cross for your salvation and your assurance of how much God loves the world. Walk in the resurrection to bring healing and hope to a fractured human family! ●

Summer 2008
Volume 18 Issue 3

- 2 _____
Twenty-six receive degrees
- 5 _____
Faculty honor graduates
- 6 _____
Commencement
- 7 _____
Jacob Elias retires
Helen Kruger receives award
- 8 _____
Panorama



Students and faculty placed an ad in the Elkhart newspaper denouncing the recent cross-burning and expressing a commitment to work at dismantling racism.

Twenty-six earn degrees

Twenty-six students graduated from AMBS on May 24, 2008.

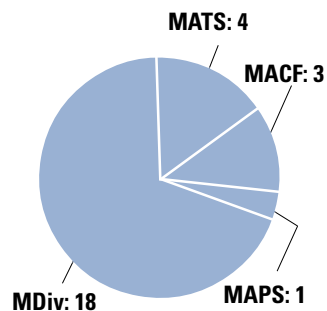
Graduates completed study to receive these degrees:

MDiv Master of Divinity

MAPS Master of Arts: Peace Studies

MATS Master of Arts: Theological Studies

MACF Master of Arts in Christian Formation



Nekeisha Alexis-Baker *MATS* Will continue as graphic designer and Web specialist for AMBS. Nekeisha is married to Andy Alexis-Baker, who earned a MATS in 2007.

Martha Sheagren Beals *MDiv* Plans to continue toward ordination in the United Methodist Church and serve as chaplain at Clark Retirement Community in Grand Rapids, Mich., where she has been for eight years. Martha and Brian, her husband, have two teenage sons. They are members of First United Methodist Church in Grand Rapids.

Becky Brault *MDiv* (not pictured) Plans to pastor a United Methodist Church in Illinois. Becky has two children.

Steven Paul Clouse *MDiv* Will continue as pastor of worship arts at First United

Methodist Church in Goshen, Ind., and pursue ordination in the Northern Indiana Conference of the United Methodist Church. Steve and Becky, his wife, have two children.

Katie Barber Cunningham *MACF* Will continue as pastor of visitation and senior care at Yellow Creek Mennonite Church, where she has been serving part-time for eight years. Katie and John, her husband, have four children and three grandchildren.

Andrea Dalton *MATS* Will pursue Ph.D. studies in Old Testament. Andrea is the daughter of Wanda Bateman of Lewisberry, Pa.

Norma Duerksen *MDiv* Will continue as a bivocational pastor serving halftime as pastor of Summit Mennonite Church, Barberton, Ohio, and halftime as a

market gardener. She is married to Philip K. Duerksen.

Elisabeth Harder Schrock *MATS* Will serve with Mennonite Central Committee in Bolivia, working with Old Colony Mennonite communities. She is married to Ramont Harder Schrock and is a member of First Mennonite Church, Mountain Lake, Minn.

Matthew D. Hickman *MDiv* Pursuing a pastoral ministry assignment. He and Deb Hickman, his wife, have three children. They are members of Paoli Mennonite Church, Paoli, Ind.

Mary Hurst *MACF* (not pictured) Will continue work with Eastern Mennonite Missions and Mennonite Mission Network in Australia. Mary and Mark Hurst, her husband, are the



Nekeisha Alexis-Baker, Katie Cunningham, Martha Beals, Steven Clouse, Andrea Dalton. Not pictured: Becky Brault.

parents of Moriah Hurst, also a 2008 AMBS graduate, and two sons. She is a member of Rossmere Mennonite Church, Lancaster, Pa., and Petitcodiac Mennonite Church, Petitcodiac, New Brunswick, Canada. She has been ordained with Mennonite Church Eastern Canada and the Petitcodiac congregation.

Moriah Hurst *MDiv with a concentration in youth ministry* Will begin a three-year assignment with Mennonite Mission Network in Australia as an associate pastor for youth and young adults and as a community coordinator of Canberra Peace House, a young adult intentional community focusing on discipleship, service and

practical peacemaking. Moriah is a member of Assembly Mennonite Church, Goshen, Ind., and is the daughter of 2008 graduate Mary Hurst and alumnus Mark Hurst.

Renee Kanagy *MDiv* Will be pastor of New Creation Fellowship in Newton, Kan., beginning in September. Renee and her husband, Bradley Kauffman, have one daughter. She is a member of First Mennonite Church of Iowa City, Iowa.

Paula Killough *MDiv* Began in January as program manager for U.S. ministries for Mennonite Mission Network. Her areas of emphasis are Native Mennonite and urban



Mary E. Klassen

Claud Randall Schrock, a Master of Divinity graduate, is pastor of La Crosse United Methodist Church, La Crosse, Ind. He is working toward ordination in the United Methodist Church.

ministries. She and her four-generation family share a household in Elkhart. She attends Prairie Street Mennonite Church.

(continued on page 4)



Norma Duerksen, Elisabeth Harder Schrock, Matthew Hickman, Moriah Hurst, Renee Kanagy, Paula Killough. Not pictured: Mary Hurst.

Cyneatha Millsaps *MDiv* Will continue as associate pastor of Community Mennonite Church, Markham, Ill. Cyneatha and Steven, her husband, have seven children and 12 grandchildren. Cyneatha has been serving as president and CEO of Individuals and Families in Transition, an agency in Elkhart, Ind.

Rebeka Kurnia Moeljono *MACF* Will continue as a graphic designer for Mennonite Mission Network and will respond to God's call by using her gifts and her seminary education in different ministry settings. She is a member of College Mennonite Church, Goshen, Ind., and her parents are Bambang Eko Moeljono and Debora An Moeljono of Jepara, Jawa Tengah, Indonesia.

Craig Neufeld *MDiv* Will be associate pastor of Ottawa Mennonite Church, Ottawa, Ont. Craig is a member of Bethany Mennonite Church, Virgil, Ont., and his parents are Ron and Joyce Neufeld, from Niagara-on-the-Lake, Ont.

Saulo Padilla *MATS* Will continue as director of immigration for Mennonite Central Committee. He and Vilma Padilla, his wife, have three daughters. They are members of Iglesia Menonita del Buen Pastor in Goshen, Ind.

Matthew Pickut *MDiv* Will continue as pastor of First United Methodist Church, Plymouth, Ind. Matthew is married to Barbara Pickut.

Janet Plenert *MATS with a concentration in mission and church leadership* Will continue as the executive secretary of Mennonite

Church Canada Witness. Janet and Stephen Plenert, her husband, have three daughters and a son-in-law. She is a member of Springstein Mennonite Church, Winnipeg, Man.

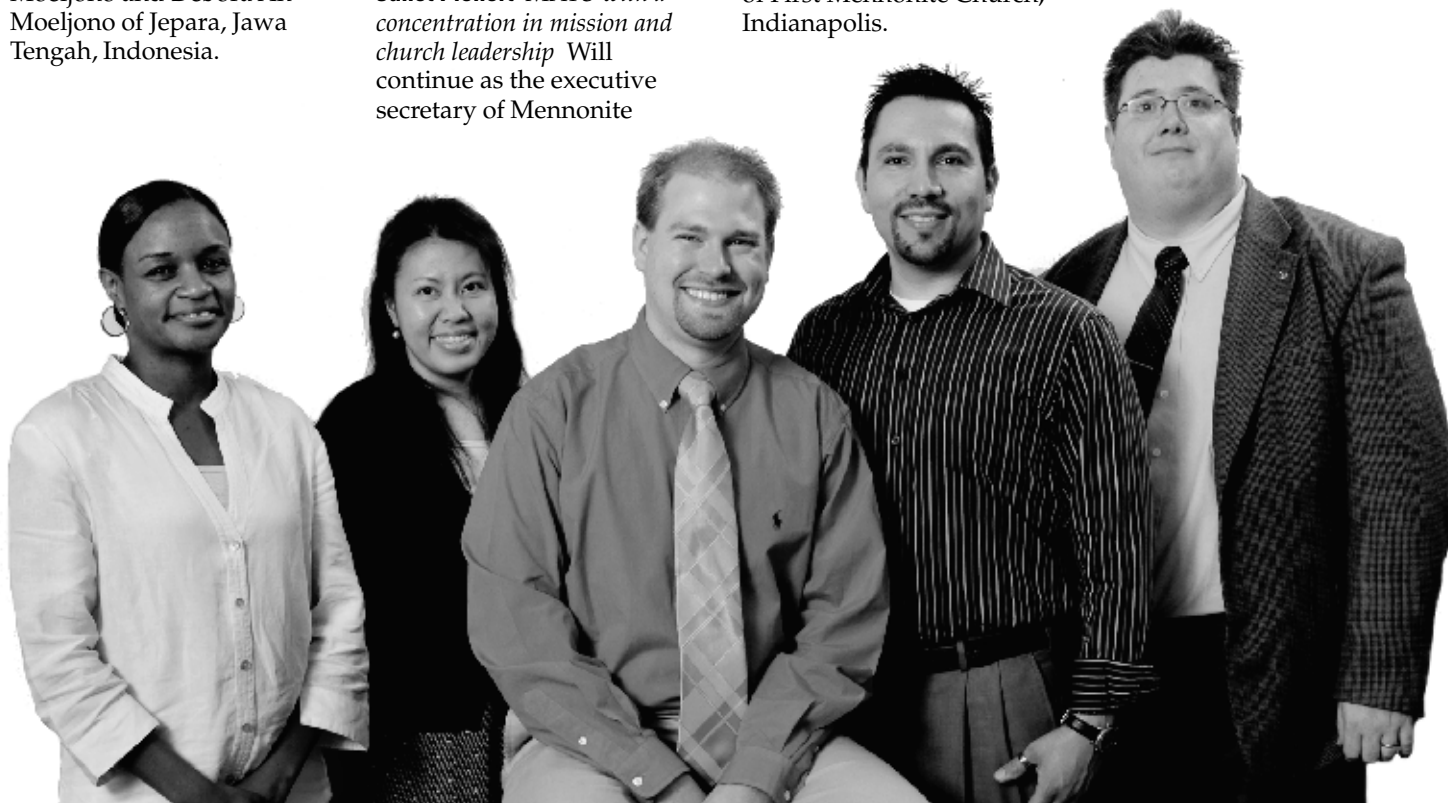
Janet Elaine Rasmussen *MDiv with a concentration in theological studies* Began in May as pastor of First Mennonite Church, Champaign-Urbana, Ill. She is a member of Seattle Mennonite Church, Seattle, Wash.

Carole Ricketts *MDiv* (not pictured) Began June 1 as pastor of Michigan State University Mennonite Fellowship in East Lansing, Mich. She is engaged to marry Matthew Corey. Currently she is a member of First Mennonite Church, Indianapolis.

M. Frances Ringenberg *MDiv* Pursuing pastoral ministry. Frances is married to Ron Ringenberg and they have two young adult sons. She is a member of Prairie Street Mennonite Church in Elkhart, Ind.

Claud Randall Schrock *MDiv* (not pictured) Will continue as pastor of La Crosse United Methodist Church, La Crosse, Ind., and will explore the possibility of ordination. He and Karen, his wife, have three children.

Jackie Smith *MDiv* (not pictured) Will become pastor of Hamilton United Methodist and Butler Zion United Methodist Churches on July 1. He also will



Cyneatha Millsaps, Rebeka Moeljono, Craig Neufeld, Saulo Padilla, Matthew Pickut.

Faculty honor graduates

remain active in the Christian Motorcyclists Association. He has been serving Good Shepherd United Methodist Church in Fort Wayne, Ind.

Martin Troyer *MDiv* Exploring ministry options. Marty is married to Hannah Miller Osborne Troyer and they have one son. He is a member of Hesston Mennonite Church, Hesston, Kan.

Kent Yoder *MDiv* Pursuing graduate studies. Kent is a member of Assembly Mennonite Church, Goshen, Ind., and his parents are Daniel Yoder of Goshen and Betty Schrag of New Paris, Ind. ●

Faculty recognize outstanding work by graduates each year with several awards. Some of these awards are certificates for attending a future Pastors Week at AMBS; others are subscriptions to professional journals. The 2008 faculty awards were presented as follows:

Church and Ministry awards

Moriah Hurst
Martin Troyer
Cyneatha Millsaps
Paula Killough

History and Theology awards

Nekeisha Alexis-Baker—
Marlin E. Miller Theological Studies



Mary E. Klassen

Nekeisha Alexis-Baker, 2008 graduate, receives an award from **John Rempel**, associate professor of theology and Anabaptist studies, at the dean's breakfast on May 23.

Elisabeth Harder Schrock—
J.H. Yoder Peace Studies
Matt Hickman—J.C.
Wenger Anabaptist Studies
Kent Yoder—C.J. Dyck
Church History

Bible awards

Martha Beals—Gertrude
Roten Greek Exegesis
Andrea Dalton—Perry D.
Yoder Hebrew Exegesis ●



Janet Plenert, Janet Rasmussen, Frances Ringenberg, Martin Troyer, Kent Yoder. Not pictured: Carole Ricketts, Claud Randall Schrock, Jackie Smith.



Mary E. Klassen

Mervin Swartzentruber was among the graduates from 50 years ago and earlier who joined in the commencement weekend activities. A reunion banquet on Friday and the commencement service on Saturday honored graduates from Goshen Biblical Seminary and Mennonite Biblical Seminary in Chicago, prior to the launch of AMBS in the fall of 1958.

During the commencement service, each graduate—both those from 50 and more years ago and the 2008 graduates—received a brass bell, a replica of the Wadsworth Institute bell that is now on the AMBS campus. As the congregation applauded them, the bells rang.

The earliest graduate present at the reunion was Edward Diener, who received a Bachelor of Theology degree in 1944. Mervin, who is from Goshen, Ind., received a Th.B. in 1951.



Mary E. Klassen

Kyle Childress, center, talks with AMBS President Nelson Kraybill and Arthur Paul Boers, associate professor of pastoral theology, before the commencement service. Pastor Childress is active in the Ekklesia Project.

Say “yes” to God; “no” to powers

With stories from his own ministry, Kyle Childress, pastor in Nacagdoches, Texas, challenged graduates of AMBS to discern what to support and what to resist in his commencement address on May 24.

Childress, who has been pastor of Austin Heights Baptist Church since 1989, began his address saying, “When you say ‘yes’ to God, you had better be prepared to say ‘no’ to the powers.”

As a new minister 28 years ago, he was told that every day he would need to say “yes” to God, “yes” to God’s people and “yes” to the Bible. He also would sometimes need to say

“no.” With his stories, he emphasized especially the need to say “no” to racism in his congregation and his community.

To be successful at discerning what to support and what to resist, Childress told graduates they must be immersed in Scripture. Then he added an additional step: “You better know God and you better know the Bible. To be a minister, you need to know your people, too.”

He encouraged the graduates to get out of their offices and get into people’s lives. He continued, “Listen to them, pray with them. Over time you will help grow a people who say ‘yes’ to God and who are

learning how to say ‘no’ to powers.”

Childress is active in the Ekklesia Project, a network of Christian groups focused on discipleship, primary allegiance to the Kingdom of God and peacemaking. He has a Master of Divinity degree from Southern Baptist Theological Seminary, Louisville, Ky.

June Alliman Yoder, professor of communication and preaching, gave the charge to the graduates. She compared them to storage units where hope and compassion have been collecting through life experiences and study. “Visit frequently the living storage unit within you,” she said, “and bring out the treasures.” ●

Jacob Elias retires from teaching— not from pastoring

This year AMBS celebrated not only 50 years of history, we also recognized Jacob W. Elias, professor of New Testament, as he retires from teaching. Jake has taught at AMBS for 31 years, and if we add to that his three years as a student (1965–

but also on the Mennonite Church and the church around the world, Rebecca noted.

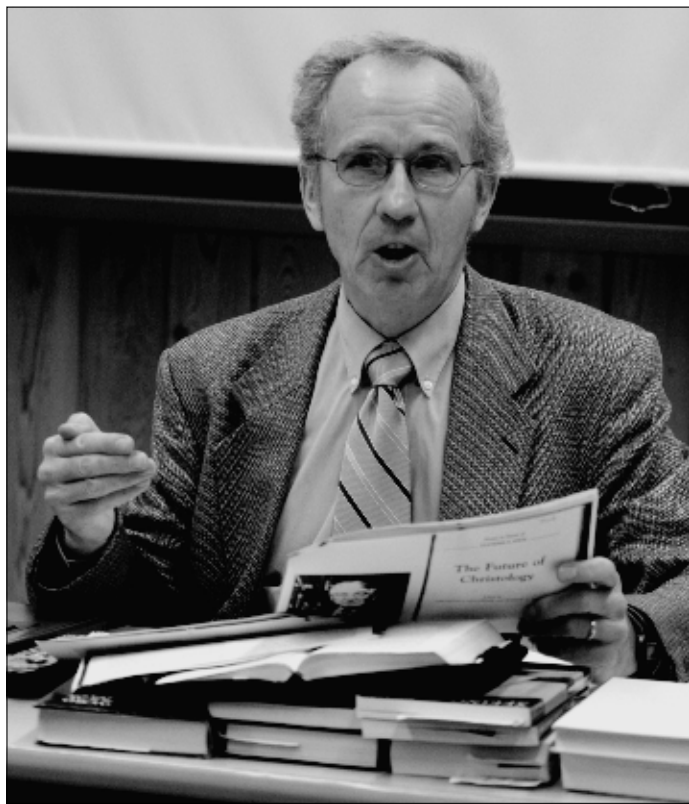
In his teaching and scholarship, Jake focused on the writings of the Apostle Paul. “In all my courses I have tried to guide students in noting how Paul—as a

AMBS faculty members to teach an online course, and then creatively brought what he learned from online teaching into the campus classroom. In a recent course, he linked campus students and online students for collaboration and then invited experienced pastors to add their perspectives to the discussions these pairs of students were having.

In addition to teaching, Jake also served in several administrative positions. After his first one-year assignment in 1977 as a New Testament lecturer, he became director of field education for three years. From 1981 to 1990 he served as dean, and he was acting dean and vice president for short periods during other transitions in AMBS leadership.

Being a pastor has been an important part of Jake’s ministry. Before coming to AMBS, he was pastor of Mountainview Mennonite Church in Vancouver, B.C., 1966–1967, and has always considered himself to be a pastor who taught at the seminary. After Lillian, his wife, completed a Master of Divinity degree, they accepted a call to co-pastor Parkview Mennonite Church in Kokomo, Ind. “This call has become an inspiring opportunity to work at integrating pastoral work and Bible teaching,” Elias said. They will continue as pastors of the congregation after Jake’s teaching assignment ends.

Jake will become professor emeritus of New Testament in July, when he officially leaves his teaching post at AMBS. ●



Zac Albrecht-Heiks

Jacob W. Elias, professor of New Testament, retires at the end of this school year.

1968), then he has been part of the AMBS community for two-thirds of AMBS’s history.

In May Jake was recognized for his contributions to AMBS, both as professor and as administrator. Rebecca Slough, academic dean, pointed out that he taught 24 different courses and worked with hundreds of seminary students. The result is a significant impact not only on those students,

missionary and pastor—thinks theologically within the contexts where congregational life and mission take place,” Jake said. From his study and research came two books, the Believers Church Bible Commentary volume on I and II Thessalonians (Herald Press, 1995) and *Remember the Future: The Pastoral Theology of Paul the Apostle* (Herald Press, 2006).

Jake was one of the first



Photo provided

Helen Kruger receives 2008 alumni award

Helen Kruger of Saskatoon, Sask., is the recipient of the 2008 AMBS Alumni Ministry and Service Award.

Helen earned an M.R.E. at AMBS in 1961 and an M.Div. in 1996, in addition to pursuing other studies: B.S. in nursing, M.A. in English, M.A. in German, and Clinical Pastoral Education.

She was the first woman on the board of Mennonite Biblical Seminary, serving for 12 years. She was at the forefront of women in ministry and leadership roles, becoming one of only 16 women who were certified teaching supervisors in CAPPE, the Canadian association of chaplains.

Ordained in 1995, Helen and her husband, William, were co-pastors of Foothills Mennonite Church in Calgary in 1997, and later were interim pastors in Swift Current. She also served on the boards of Mennonite World Conference, the General Conference Mennonite Church and the Commission on Education of the General Conference; and she has written Christian education curriculum. ●



Mary E. Klassen

The whole family came along to help Janet Plenert celebrate, checking out her diploma for a MATS degree. Stephen, her husband, and three daughters, a son-in-law and an exchange student traveled to AMBS from Winnipeg, Man., where Janet is executive secretary of Mennonite Church Canada Witness. Steve has an MDiv degree from AMBS, and two daughters, Gabrielle and Natasha, have participated in !Explore.

Faculty publications

A list of all the published work by AMBS faculty in the 2007–2008 year is available on the AMBS web site: www.ambs.edu/news-and-publications/faculty-writings. The list includes books, articles and book reviews.

The book, *Covenant of Peace: The Missing Peace in New Testament Theology and Ethics* (Eerdmans, 2006) by Willard M. Swartley, AMBS professor emeritus, received the 2008 Dale Brown Book Award for Outstanding Book in Anabaptist and Pietist Studies from the Young Center for Anabaptist and Pietist Studies, Elizabethtown (Pa.) College.

The most recent book by Arthur Paul Boers, AMBS associate professor, *The Way is Made by Walking: A Pilgrimage Along the Camino de Santiago*, has been shortlisted in the Christian Living book category in The Word Guild Canadian Christian Writing Awards.

Appointments and advancements at AMBS

Leroy Saner is director of development; formerly Associate Director of Development.

Ken Hawkey is the new associate director of development; formerly development director for Chicago Mennonite Learning Center, principal of CMLC, Minister of Discipleship for Mennonite Church USA.

John Rempel will advance to associate professor of theology and Anabaptist studies on July 1.



Sixth summer for !Explore

!Explore: A Theological Program for High School Youth is in its sixth summer with 15 high school participants. To find out about this summer's youth, see www.ambs.edu/explore.

To make a gift to !Explore to support this program that encourages youth to listen for God's call, see www.ambs.edu/explore/gift.

Pastors Week 2009

Diana Butler Bass, a student of American religious history, will be the featured speaker at Pastors Week, January 26–29, 2009. Dr. Bass's recent research reveals that many mainline churches are headed in a direction that has brought them vitality, growth and hope. Congregations are discovering the value of "intentional practices," practices that have surprising relevance in a rapidly changing culture.

Dr. Bass will explore ways in which vital congregations are responding to cultural change as a way of renewal. See more at www.ambs.edu/pastorsweek.

Roger Robins (student 1982–83), assistant professor of history and political science, Marymount College, Rancho Palos Verdes, Calif., has received a Fulbright Scholar award to lecture in Japan for the 2008–2009 year.

Malinda Berry (Master of Arts: Peace Studies 2000) has been named to the faculty of Bethany Theological Seminary, Richmond, Ind., to begin in fall 2009.

Teku Kebede (Master of Arts: Theological Studies 2002) has been named as chief of the education office of the Meserete Kristos Church in Ethiopia. **Mulugeta Zewdie** (Master of Arts: Peace Studies 2003) is general secretary of the Meserete Kristos Church.

Todd Alan Lehman (Master of Divinity student) of Hesston, Kan., has been named campus pastor for Hesston College.

Summer 2008 Volume 18 Issue 3

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

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

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



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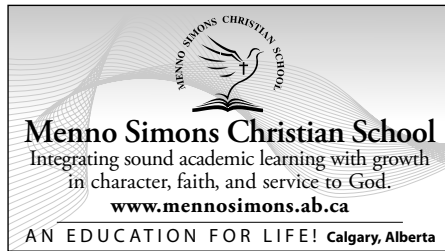
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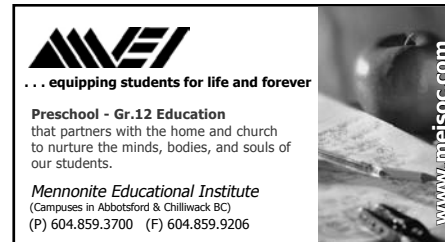
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MESERETE KRISTOS COLLEGE PHOTO



Eighteen months after a library and textbook drive was spearheaded in part by John Peters of Waterloo North Mennonite Church it has now resulted in delivery of more than 560 boxes of books from across North America to Meserete Kristos College in Ethiopia. Of the more than 15,500 volumes received, about 10,000 are being entered into the computer as library books by staff and volunteers, increasing the library's holdings to about 26,000 volumes. Of the remaining donated books, appropriate ones have gone to the college's textbook store, while other duplicates are being passed on to six smaller Bible colleges that are starting up in the region.



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/// For discussion:

1. Chad Bergen tells the story of being refused a hotel room because the manager feared tree-planters would cause damage (page 11). Have you ever had a similar experience? What groups of people in your community experience disrespect because they are stereotyped as vandals or careless with property or possessions?
2. How do you protect your most prized possessions? Which of your things will you lend to others? Do you think Bergen has the right attitude when he suggests it is better not to own something than to worry about your possessions being damaged or stolen?
3. Will Braun recounts his experience when two boys asked for ice cream (page 8). What would you have done if faced with that situation? How do you decide how much you are entitled to keep and how much you will share?
4. If we truly valued people rather than things, how would that change our lives?

/// Classifieds

Employment Opportunities

The following positions are required for Camp Moose Lake, Sprague, Man., for fall 2008: **CAMP MANAGER** (1.0); **FOOD SERVICES COORDINATOR** (0.5). Contact Director of Camping Ministries, Mennonite Church Manitoba at 204-895-2267 or camps@mennochurch.mb.ca.

Lead Conference Minister, Indiana-Michigan Mennonite Conference:

Indiana-Michigan Mennonite Conference seeks applicants and nominations for **LEAD CONFERENCE MINISTER** (LCM). Responsibilities and qualifications are described on the conference website: <http://im.mennonite.net>.

Applicants should submit a letter of interest and a completed Ministerial Leadership Information form (available through the Mennonite Church USA website: <http://www.mennoniteusa.org/MLI/default.asp>) to Search Committee, c/o Don Garber, 65975 State Road 15, Goshen, IN 46526. The successful applicant will be ordained or able to be ordained, and have pastoral or other leadership experience. Remuneration will be commensurate for the level of responsibility and experience. Candidates from under-represented racial/ethnic groups and women are encouraged to apply. Send nominations to the above address or complete a nomination form online: www.logiforms.com/formdata/user_forms/18609_3637576/61901/.

Applications will be reviewed beginning July 15. The position will remain open until filled. Start date is negotiable, although the goal is for this person to begin by Jan. 1, 2009. Direct questions to Don Garber: 574-533-0121 or donwg@juno.com.

Wanted to Rent

Mature, masters student requiring accommodation within walking distance/easy commute to Simon Fraser University (Harbour Centre – downtown) Vancouver. Availability for August 2008. Call 204-996-0570.

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 email: shcottage@sympatico.ca for complete brochure.

Announcement


HIVELY AVENUE MENNONITE CHURCH ANNIVERSARY— If you ever were a part of HAMC, Elkhart, Ind., please join us as we celebrate our 50th anniversary, Oct. 4-5. For more information, visit www.mysite.verizon.net/hivelymenno. RSVP to 574-294-3423 or hivelymenno@verizon.net.

Upcoming Advertising Dates

Issue Date	Ads Due
Aug. 18	Aug. 5
Sept. 1	Aug. 19
Sept. 15	Sept. 2
	<i>Focus on Education</i>
Sept. 29	Sept. 16

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DIRECTOR OF NURSING, Bethel College, N. Newton, Kan. The Director provides educational and administrative leadership to the Department of Nursing. Ph.D. prepared applicants desired, M.S.N. required. See <http://www.bethelks.edu/hr/openings/> for complete application details. AA/EOE



Mennonite Central Committee in Akron, Pa., is a Christian relief and development organization with a strong commitment to peacemaking. MCC is seeking qualified applicants for a **HUMAN RESOURCES DIRECTOR** to lead a 16-member department and facilitate a network of practitioners across the agency. A bachelor's degree and five years of personnel experience are required. A job description is available at www.mcc.org/serve. Send resume and letter of interest to: MCC Human Resources, P.O. Box 500, Akron, PA 17501. Application review begins July 14.

Lendrum MB Church invites applications for a full-time **SENIOR PASTOR**. Lendrum is a well-established church in Edmonton, Alta., with an average attendance of 220 people. We are a diverse, inter-generational congregation.

We are looking for a pastor who:

- is committed to an Anabaptist theology and practice
- has a seminary and/or university education
- supports the Mennonite Brethren Confession of Faith and the Mennonite Brethren church polity
- welcomes dialogue reflecting a diversity of opinions

Salary is according to the MB conference guidelines along with generous benefits. For further information, or to apply, please call 780-434-4268 or e-mail to Pastoral Search Committee at lmcb@compusmart.ab.ca. All communication and applications will be handled confidentially.



MCC Canada seeks applications for the position of: **SENIOR POLICY ANALYST**, MCC Canada in Ottawa, Ont.-1.0 FTE.

The role of Senior Policy Analyst will include providing expertise and assistance to the activities of MCC Canada (MCCC) and its constituencies relating to the government. This includes listening and responding to federal government legislation and action relevant to MCCC's priorities, interpreting government issues to the constituency, being proactive in developing various types of communication to government on issues that are important to MCCC, and acting as a consultant to constituents who desire to speak to the government. This is done in the context of regular communication and relationships with all parts of MCC (domestic and international), other Mennonite agencies, and related coalitions. The goal of MCCC's involvement with the government is to find ways in which MCCC and its constituency can participate in the struggle for justice within Canada.

This position is accountable to the Director of National Programs of MCCC and is supported by salary.

The job description may be viewed on the web at www.mcc.org. All MCC workers are expected to exhibit a commitment to a personal Christian faith and discipleship, active church membership, and nonviolent peacemaking. For further information, contact Marsha Jones at 204-261-6381 or email: mgj@mennonitecc.ca.

Applications will be considered until Sept. 1, 2008. Only those candidates who are legally eligible to work in Canada should apply.

Winnipegosis Mennonite Church seeks a part-time or full-time **PASTOR** with a theology of grace and peace. This person should enjoy relating to rural people. Pastoral experience is preferred but not required. Gifts in preaching, visitation and counselling would be appreciated. Starting date is negotiable. Please contact the Pastoral Search Committee at lotrf3@gmail.com, or call Len Bergen at 204-657-2244 or Susan Buhler at 204-657-2353.

FULL-TIME ASSOCIATE PASTOR

Trinity Mennonite Church is located in the rolling foothills of the Rocky Mountains between Calgary and Okotoks, Alta. We are a growing congregation with a current membership of 104 believers. The successful candidate will profess an Anabaptist Mennonite faith and willingness to learn and grow under the mentorship of the Lead Pastor and through congregationally supported formal education opportunities. We are active members of MC Canada and MC Alberta. Please apply to:

Associate Pastoral Search Committee,
C/O Search Committee Chair
PO Box 48082, Midlake PO
Calgary, AB T2X 3C7

<http://trinity.mennonitechurch.ab.ca/>
Email: Search@Trinity.MennoniteChurch.ab.ca



Winston Park is seeking a senior-level **GENERAL MANAGER/C.O.O.** for our continuum of care (Long-Term Care, Retirement Home and Seniors Apartments) facility in Kitchener. Significant future additions will include two more high-rise apartment buildings for seniors (independent and semi-independent), and development of an interdisciplinary health centre specializing in seniors care for community seniors. Winston is also the primary centre for the Schlegel-University of Waterloo Research Institute for Aging.

This senior level position will:

- ensure a high level of resident care;
- efficiently manage day-to-day operations and provide over all leadership;
- provide effective personnel management;
- be responsible for sound fiscal management;
- interact with government regulatory agencies;
- develop effective family and community relations;
- liaise directly with the Schlegel-UW Research Institute for Aging to ensure continuous innovation for best resident care.

The successful applicant must have:

- proven management, organization and leadership skills for a 225+ employee organization;
- a proven history of sound fiscal management;
- excellent interpersonal skills and collaborative abilities;
- superior analytical and problem-solving abilities;
- a strong desire to develop and implement leading-edge programs.

A minimum of five (5) years of experience in a senior management role is required for this multi-faceted complex.

Interested persons may reply in writing to: Elaine Shantz, Vice-President of Operations, The Village of Winston Park, c/o 325 Max Becker Drive, Suite 201, Kitchener ON N2E 4H5; Fax: 519-571-0947; E-mail: cmckittrick@rbjschlegel.com

We thank all interested candidates. However, only those selected for an interview will be contacted.

A new dawn

*Peace walk encourages
honouring of aboriginal rights*

PHOTOS BY MICHAEL HOSTETLER

BY JOSIE WINTERFELD

Special to *Canadian Mennonite*
KITCHENER, ONT.



Josie Winterfeld is the missions, peace and justice, and outreach worker at Stirling Avenue Mennonite Church. She delivered a longer version of this statement during the church's ecumenical peace walk through Kitchener, Ont., on April 20.

“**M**any of us here today are non-native Canadians. We speak not on the behalf of aboriginal people, for that is not our place; but we speak as Canadians and people of faith.

“Many generations ago, our government entered into treaties on our behalf. Today, there are over 800 unresolved



Adrian Jacobs, the aboriginal liaison with MCC Ontario's Aboriginal Neighbours program, addresses the crowd at this year's ecumenical peace walk organized by Stirling Avenue Mennonite Church, Kitchener, Ont.



Drumming for peace in Victoria Park.

land claims within the Canadian court system, which our government will negotiate on our behalf. It is for this reason that we speak!

“As people of conscience, we urge our government to have the courage to do what is right and the compassion to do what is fair. Any solutions put forward need to be solutions . . . that attempt to right the wrongs that have been done to aboriginal people and honour the promises that have been made in the past, while also taking into account the concerns of people currently residing on disputed lands.

“As Canadians, we urge our government to work ardently toward resolving these land claims as swiftly and as carefully as possible. It is certainly in the interest of aboriginal people, but it is also in the interest of local governments, of city planners, and even of developers. It is in the interest of Canadian landowners, and of all Canadians who would like to see justice done.

“As people of faith, we acknowledge that the history between the churches and aboriginal people runs very deep, and that it is tarnished by much pain and mistrust. The churches have much work to do in this area.

“But recently, in response to our invitation to this peace walk, a local aboriginal community member said she feels like we are coming into a ‘new dawn, a time for a new beginning, [a] new relationship’ between aboriginal people and the churches. We want to be part of that. We commit ourselves to working towards that goal.” ☞

