



C A N A D I A N
Mennonite

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Angels in Vietnam
page 5

Immortality
page 6

Easter invitation

It seemed appropriate for this Easter issue to remember George Herbert's beloved poem, "Love bade me welcome" (see back cover). This poem captures in a simple scene the all-embracing, unconditional love of God which we celebrate in this resurrection season.

When we try to describe God's hospitality, we often use the image of the loving father embracing his prodigal son, or the banquet table to which all are invited. In Herbert's poem, Love welcomes the sinner with intimate gestures and soft words, much like a woman seducing her lover—something surprising, perhaps, coming from a male cleric of the 1600s. But it is precisely this intimacy that makes the poem so compelling.

George Herbert was no doubt reflecting his own experience of God's compelling invitation. Born "in the year of our redemption 1593," as his seventeenth-century biographer Izaak Walton puts it, Herbert was highly born and well educated. Elected "public orator" for the country and favoured by King James, Herbert left public life in 1630 to become a country priest, devoting his life to preaching, pastoral work and writing religious poetry. He also had the parish church rebuilt out of his own funds.

A significant influence on Herbert's religious sensibility was surely his unusual mother. Magdalen Herbert, who lost her husband when George was three years old, was a woman of "wisdom and virtue" who kept a close eye on her children's education and development. When her eldest son, Edward, entered Oxford, she packed up the younger children and moved there too, to keep an eye on him.

In Walton's words, she "managed this power over him without any such rigid sourness as might make her company a torment...but with such a sweetness and compliance with the recreations and pleasures of youth, as did incline him willingly to spend much of his time in the company of

his dear and careful mother."

Not only did her children appreciate her—Magdalen Herbert became highly respected by the whole university community. "Her great and harmless wit, her cheerful gravity, and her obliging behaviour, gained her an acquaintance and friendship with most of any eminent worth or learning that were at that time in or near that university."

One man who became a particularly close friend was John Donne, the great metaphysical poet and preacher, and it is to her that Donne dedicated his Holy Sonnets. Is it any wonder that Herbert's figure of Love, so personal and persuasive, is a feminine one?

Immortality

Another Easter feature in this issue focuses on the notion of immortality (see page 6). Lawrence Toombs, a teacher of Old Testament and archaeology, outlines how the belief in eternal life developed—from a vague sense of shadowy existence after death to a fervent belief in the resurrection of the body.

With Israel's disintegration as a nation came an ever-increasing focus on a messiah who would come to establish a new kingdom. This messianic hope went hand in hand with a focus on bodily resurrection, for surely all of God's people—past and present—would be included in this new creation.

New Testament writers expanded on this theme, making it central to the meaning of Christ's resurrection. Paul in his lengthy explanation of the resurrection (I Corinthians 15) lists Christ's "bodily appearances" after his death before trying to describe the nature of resurrected bodies. He concludes with the declaration: "When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.'"—Margaret Loewen Reimer

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April 5, 2004
Volume 8, Number 7



Page 14

4 **UpClose**
Creative retirement **4**
Angels in Vietnam **5**

6 **Faith&Life**
Immortality **6**

8 **Arts&Culture**
Artists on a mission **8**
Music workshop **9**
Forum on 'Passion' **10**

11 **InConversation**
Letters **11**
Family Ties **12**

13 **WiderChurch**
B.C. decision **13**
New editor **14**
Saskatchewan sessions **16**
Focus on Education **18**

28 **LocalChurch**
New life at Grace **28**
Ugandans in Ontario **29**
Sharing spaces **30**
Easter word search **32**

33 **TheChurches**

38 **ToMorrow**



Page 8

Web site preview

Get a preview of the next *Canadian Mennonite* before it comes in the mail. Selections are posted on our web site at

www.canadianmennonite.org on the Thursday before the issue date. So you can check out the April 19 issue by April 15.

Cover: Striped Crocuses.
Photo by Sue Careless



More on creative retirement

Retiree shares expertise around the world

John Wiebe, the middle child in a family of nine, was the first one born on Canadian soil after his parents immigrated in 1926. He grew up in the Saskatoon area and then went to Guelph, Ontario, to study agriculture. He received his PhD from Cornell University in New York.

After working for 22 years at a research station in Vineland, Ontario, Wiebe returned to the west as director of the research station at Brooks,

“expert” dad look after their gardens. During his years in Vineland, Wiebe had spent two years in Cairo, Egypt, on an agricultural project. Travelling in the same area many years later, he was gratified to see the results of his initiative.

In retirement he sought out projects where he could apply his expertise. In El Salvador and Dominica he worked with Canadian Education and Service Organization, and in Ghana with Canadian International Development Agency (CIDA). These projects were all related to agriculture and water development.

There was also a stint of several weeks in Mexico with Mennonite Central Committee. More recently he has been in charge of five projects in northern China where he has been able to establish better quality vegetable production. The Chinese are eager to learn new methods after living so

long in isolation under communism.

When John travels for any length of time, Elsie accompanies him. She appreciates the exposure to other cultures. When the family was young, they too went along and it widened their horizons immensely.

Wiebe travels less these days. In spite of surgery on both hips and occasional pain, he spends every Monday at the MCC thrift shop, repairing computers. For a change, he sometimes takes home old jeans and cuts them into quilt patches that the store sells to quilters.

Although he has held leadership positions in church and community, Wiebe now prefers to be a mentor and guide for younger men.

“He is an example of endurance and faithfulness to us,” says a co-worker.

—**Irene Klassen**

Something totally different

Willard Dyck retired 6 years ago from a 33-year career at the Bank of Montreal in Saskatoon. Shortly after, he took on a part-time job at the McNally Robinson bookstore, where he does shipping and receiving. Last summer, he worked at a golf course.

He also enjoys stained-glass work and woodcarving. At some point, he would like to consider a term of volunteer service.

“It’s tremendous to have the opportunity to do something totally different,” said Dyck, who attends Wildwood Mennonite church in Saskatoon.

—**Karen Fehderau**

Teacher turns to catering

For 25 years, Marlene Froese was a primary school teacher. She taught at Pike Lake School in Saskatoon and in the town of Delisle.

On retiring three years ago, Froese began a catering business, “Made Just for You.” She has clients in Saskatoon and in smaller centres such as Dundurn, Hanley and Rosthern.

Froese goes into people’s homes and cooks for them, and she caters for large groups. She has served 100 people at a Toastmasters banquet. She also caters funerals, Christmas parties and school events.

Froese and her husband Dave attend Nutana Park Mennonite Church in Saskatoon.—**Karin**

Fehderau



John Wiebe repairs computers at his local MCC thrift shop.

Alberta. In 1983, he and his family moved to Edmonton where he directed the Plant Industry division of the Department of Agriculture. He enjoyed dealing with crop-related issues as he travelled throughout the province.

During the recession of the 1980s he was offered a retirement package. At the age of 61 he was not ready to quit working, but decided to accept the offer.

John and his wife Elsie took a pre-retirement course which helped them to plan their future. They moved to an apartment in Calgary where they could feel free to travel without a yard and garden to care for. As a plant lover, Wiebe found this quite a sacrifice, so the couple spent time with their children who love to have their

Chun Chon, South Korea

Angels in Vietnam aid daughter's healing

When Erwin and Marian Wiens agreed to a Mennonite Church Canada Witness assignment in Korea in 2002, they never dreamed it might start a healing process for their 34-year-old daughter, Leanne.

Leanne joined the Wiens family in 1973, having come out of the turmoil of Vietnam. Identifying herself as African-Canadian (assuming her father was of African-American descent), Leanne denied her Vietnamese heritage.

Behind her lively personality lay the pain of her original rejection. As she moved into her 30s, vague memories of abuse and trauma surfaced more often, causing depression and severe anxiety.

While Leanne's family and church prayed for her healing, God was quietly opening doors. This January, Leanne finally agreed to join her parents for a trip to the country of her birth.

Erwin said, "In the biblical account, angels serve as messengers, protectors and helpers. In biblical stories, angels often came in human form and surprised the people they ministered to. During our recent visit to Vietnam, we too were surprised and aided by several angels."

Over breakfast in Ho Chi Minh City (Saigon), the trio met its first angel, Madame Cuc. The Buddhist hotel owner took an immediate interest in Leanne's story. She explained the meaning of Leanne's Vietnamese name and the possible circumstances that led to her abandonment.

During a visit to the orphanage at Bien Hoa, where Leanne spent her early years, Madame Cuc appeared again with her husband. The two became the Wiens family's translator and driver.

As Leanne approached the gate of St. Paul's Catholic Orphanage, she began to remember the place she had left at age three.

"There is the church and over here was a fountain. And the toilets, where we all lined up.... And that school building is new, but behind it the

hospital still stands. And that wall—and this tree!"

"Her body retched and sobs shook her whole being as memories of early terror overwhelmed her," said Erwin. "We stood helplessly by, watching, praying...catching a first glimpse of her traumatic early history."

The sisters, with their white habits and gentle love, welcomed Leanne like a long-lost daughter. One of them had been there when Leanne left.

At their hotel Leanne met Bob, a disgruntled Canadian travelling aimlessly through Asia. Leanne's story touched something deep within him. He insisted that meeting Leanne had restored his faith in God.

A night in Can Tho, the city of Leanne's birth, brought another angel visit. Leanne and her motorcycle driver were hopelessly lost on a late-night tour of the city. Suddenly a mysterious stranger speaking perfect English pulled up beside them, welcomed Leanne to Vietnam, and guided them back to their hotel.

Chai, their guide during a visit to the historic Reunification Palace, became Leanne's personal guide through the night traffic of Saigon. Later she received an invitation to spend time with Chai's family as a guest of honour.

"It's not easy to reshape one's identity at the age of 34," observed Erwin. "It's even more difficult to heal from a lifelong sense of rejection and trauma of early childhood. But as Leanne begins the third chapter of her identity formation, we sit by and marvel at the messengers God sends into her life—and ours."—**Erwin Wiens and Dan Dyck**



Erwin Wiens and daughter Leanne (centre) examine Leanne's adoption certificate with Madame Cuc.

Giving patterns in MC Canada

Mennonite Church Canada congregations issue charitable receipts totalling approximately \$39,000,000 annually. This amounts to average giving of \$1,100 per member.

These statistics appeared in the Witness Council report at the MC Canada Leadership Assembly in March. They are based on numbers submitted by charities to the Canada Customs and Revenue Agency (available at www.ccrca-adrc.gc.ca).

The MC Canada Development Office used these numbers to track giving trends within the conference. Of the total giving, 78-80% is used within the congregation (for salaries, facilities, programs). About 14-16% goes to ministry beyond the congregation but within the country. About 8-10% is designated for MC Canada support.

Of the donations forwarded to MC Canada, 50% (or 4-5% of total congregational giving) is designated for Witness, of which 80% (2-4% of total congregational giving) is designated for ministry beyond Canada. What do we conclude from this research? asked the Witness report.

Toward the hope of immortality

The Christian view of life after death emerged gradually over centuries. The following article traces its development through the Bible.

The hope of immortality, which illuminates the Christian scriptures and shines through the Christian tradition, was not an instantaneous flash of light. It was a flame which was slow to appear and which gradually grew in intensity over many centuries.

At the dawn of Old Testament times, about 1,800 years before Christ, death was seen as an event that brought meaningful human life to an inglorious end. Human beings did not cease to exist—they became “shades,” mere shadows of a living beings, robbed of strength and substance.

After death the shades passed into a realm under the earth, known as the Underworld, Sheol or Hades. Seven gates led into this dreadful land where dust and darkness lay over everything, and once through those gates, what remained of the living person endured for eternity a miserable and hopeless existence.

In the Underworld there was no distinction between the good and the wicked. All shared the same fate. The shade of the great Samuel dwelt in the Underworld, and it was from there that the Witch of Endor called him up to confer with King Saul (1 Samuel 28:8-19).

In his suffering Job contemplated death without hope:

*As the cloud fades and vanishes
so he who goes down to Sheol does not
come up (Job 7:9).*

The writer of Psalm 6 dreaded death because he feared that in the Underworld he would be cut off not only from active life but even from God:

*Turn, O Lord, save my life;
deliver me for the sake of thy steadfast love.
For in death there is no remembrance of
thee;
in Sheol who can give thee praise?
(Psalm 6:4-5)*

If there was to be any hope for immortality, it would have to be realized among the living, not among the dead. The ancient Israelites caught a glimmer of hope in the possibility that they could live on in the memory of their descendants. If their names were preserved in living memory, they would have gained a kind of immortality.

This is the principal reason why the people of Israel set such a high value on having children, especially sons. As long as the family name endured, they were still in a real sense alive.

The story of Absalom’s pillar vividly illustrates how David’s rebellious son tried to achieve this kind of immortality by artificially keeping his name before the people.

Now Absalom...set up for himself the pillar which is in the King’s Valley, for he said, ‘I have no son to keep my name in remembrance’...and it is called Absalom’s monument to this day (2 Samuel 18:18).

These early concepts of life after death began to change under the teaching of the prophets. Amos and Isaiah stressed the unlimited power of the God of Israel, and Hosea portrayed a God whose love for his people had no limits and no end.

Over time, these powerful religious insights began to affect the concept of life after death. Surely, the death of the body could not nullify God’s power and love. They must extend beyond the grave. Otherwise, Sheol was stronger than God.

The new faith begins to appear in the poems of the later Psalmists.

Whither shall I go from thy Spirit?

Or whither shall I flee from thy presence?

If I ascend into heaven, thou art there!

If I make my bed in Sheol, thou art there! (Psalm 139:7-8).

Triumphantly, the writer of Psalm 73 proclaimed his great “nevertheless.”

Nevertheless, I am continually with thee;

thou dost hold my right hand.

*Thou dost guide me with thy council,
and afterward thou wilt receive me
to glory (Psalm 73:23-4).*



The Psalmists' dawning faith arose from the conviction that God's love is stronger than death, but it was as yet a faith without form or definiteness. Political events in Israel after the exile brought about a hardening of these rather vague ideas into the concept of the resurrection of the body.

In 586 BCE Jerusalem was destroyed by the Babylonian invaders, the people were taken as exiles to Babylon, and the institutions of temple and kingship, around which Israel's life had revolved, were crushed and broken. With only one brief period of independence, Israel remained a conquered nation under the iron heel of foreign rulers.

Thwarted in the present, Israel's hope transferred itself to the future. A Messiah, anointed by God and armed with God's power, would come to destroy the oppressors, purge Israel of the unfaithful, and establish a kingdom that would last for a thousand years. Restored Israel would live in peace and prosperity, and in faithfulness to her God.

The evil times came to a head about 170 BCE. The Greek ruler, Antiochus Epiphanes, carried out a systematic persecution designed to wipe the Jewish faith from the earth. The punishment for practising Judaism was death, and the holocaust was carried out with savage barbarism. Many forsook their faith and adopted the religion of the oppressors, but many suffered torture and death.

The fate of these martyrs posed a haunting problem for the Jews. Those who were alive when the Messiah came would enjoy the blessings of the new age. But what of those who had died before his coming? Many had died heroically for their faith, but that very death had shut them out of the new Israel that was to come.

A just and loving God would not permit this gross injustice. God would bring back the faithful dead to participate as equal partners in the Messianic Age. Out of this conviction arose the concept of the resurrected body. This was the faith that sustained the mother in the Apocryphal book of Maccabees whose seven sons were scalped, burned and skinned alive before her eyes.

The Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws (2Maccabees 7:23).

As the tormented mother realized, the resurrection of the body is not the gathering of the bits and pieces of the dead person to form again the old body. In the case of her mutilated sons, that would be too horrible to contemplate.

The resurrection was a creative act of God. The same divine power which had shaped the human being at the

beginning would give the dead a new form and a new life. The creation by God of a new life after death in a glorious new body is the basic concept of the resurrection of the body.

However, the concept of resurrection left ample room for speculation: Who would be raised—the righteous, everybody, or as Daniel 12:2 vaguely states, “many?” When would the dead be raised? Where would they wait until the resurrection—in the grave, in Sheol or in some special place prepared by God?

Where would the Messianic kingdom be—on earth or in heaven? How would God decide at the last judgment who would enter the kingdom?

The rich literature of the inter-testamental period, approximately 150 years before the birth of Christ, gives varied answers to these questions, but contained in them all is the basic concept of the resurrection of the body.

When Jesus was born, the matter of the resurrection was still an open question. The Pharisees, the group whose teachings profoundly affected the thinking of the ordinary citizen, believed in the resurrection. The powerful and wealthy Saducees did not.

It is a long road from the darkness of the Underworld to the lilies of Easter and we have sketched some of the stages along the way.

The Christian gospel presented the world with an entirely new concept—the doctrine that the Messiah had come, had died and been raised from the dead, and that his resurrection gives his followers the hope of life everlasting.

—**Lawrence Toombs**

The writer is an Old Testament scholar retired from teaching at Wilfrid Laurier University in Ontario. The above is a sermon he preached at Rockway Mennonite Church.



Photos by Tammy Sawatzky

Waterloo, Ont.

Artists on a mission

Four young artists, calling themselves “The Mennonite Artists’ Collective,” are on a mission to promote visual art and Mennonite identity in one package.

Matthew Tiessen, David Lobe, Paul Janzen and Karim Awad, all graduates of the University of Waterloo, exhibited their recent work at the university in February and March in a show called “Iconoclastic: Contemporary / Mennonite / Visual / Art.” The exhibit included abstract paintings by Tiessen and Awad, and photographs by Lobe and Janzen.

The artists used “iconoclastic” in the sense of challenging accepted, traditional beliefs. “In our case, we—The Mennonite Artists—have chosen this title to emphasize the ‘otherness’ of visual arts and visual artists within the Mennonite community, which tends to foreground the written and spoken word.”

Mennonites tend to revere their musicians, poets and quilt-makers, leading visual artists to seek their recognition elsewhere, said the brochure that accompanied the exhibit. The goal of these artists is “to raise the profile of the visual arts in the contemporary Mennonite community.”

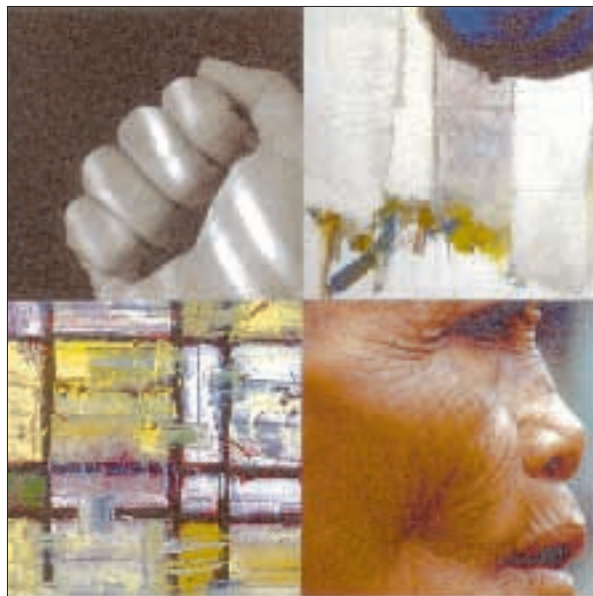
The exhibit brochure included information on Mennonite history and beliefs, as well as a global glimpse of

Mennonites today. These artists, recognizing that they are based in a region known for its Mennonite heritage (especially visible in the horse-and-buggy of the Old Orders), hope their creations “will serve as a contemporary foil to more established public perceptions of Mennonite traditions—both within and outside the Mennonite community.”

The impetus for their working together as a collective “reflects that very Mennonite tendency to create communities, rather than to ‘go it alone.’”

The “manifesto” of these Mennonite artists was the centrepiece of a review that appeared in the local press.

“The four artists might be radical, but they are not revolutionary,” concluded the reviewer. “They don’t so much repudiate the various forms of Mennonite art as invite dialogue. At the same time, they insist that room



The exhibit at the University of Waterloo included works by, clockwise from top left: Paul Janzen, Karim Awad, David Lobe and Matthew Tiessen.

must be made for contemporary/visual/art within the framework of Mennonite art.

“As such, the four artists raise fundamental questions encompassing identity and culture, art and religion.”—**Margaret Loewen Reimer**

Arts notes

Choir on tour

The Chapel Choir of Conrad Grebel University College in Ontario will tour Ohio from April 23-26. Stops include Mennonite Church Eastern Canada’s delegate sessions in Leamington, Ontario; Bluffton College in Ohio; First Mennonite in Bluffton; Oak Grove Mennonite in Smithville; and Central Christian High School in Kidron. The choir will perform a new piece by choir member Nate Gundy from Bluffton, and music by conductor Leonard Enns. Over the years, the Chapel Choir has done four recordings.—From Grebel release

Peace award for choir

Pontanima Choir, an interreligious group from Bosnia, received a peace-making award on March 18 in Washington, D.C. The choir is a project of Face to Face Interreligious Service, supported by Mennonite Central Committee. It is made up of Bosnia’s religious and ethnic groups, the same groups which fought each other during the recent war. The award is from Search for Common Ground, which has previously awarded Jimmy Carter and Desmond Tutu. The choir performed at the awards ceremony in Washington.—From MCC release

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Abbotsford, B.C.

Workshop blends old and new music

Participants at the “Sing a new song” church music workshop here on February 28 sang many songs, including old ones with new twists.

Hosted by Emmanuel Mennonite Church, the event drew 116 participants from as far away as Vancouver Island. All came to gain new perspectives on traditional and contemporary worship.

Mary Oyer, long-time music professor at Goshen College and Mennonite hymnologist, began with a session on “Enlivening hymn singing.”

“How do we enliven hymn singing?” she asked. “Often we sing louder or faster.” She suggested instead that congregations look at old hymns in new ways.

“Look at a hymn to discover what you’ve never seen before,” she suggested. She chose several hymns from *Hymnal: A Worship Book*, exploring the relationship between words, meter and melody in highlighting what the writer is trying to convey. She showed that exchanging one melody for another could change the meaning of a hymn.

The second speaker was Angela Neufeld, a music therapist and worship leader from Vancouver. Her goal in planning worship is to bring mind, body and soul together, and appeal to all of the senses.

Neufeld cited the example of a recent service in which the congregation entered the sanctuary to the smell of bread baking. Later, children distributed fresh bread to worshippers as scripture was read to illustrate feeding on the word of God.

Putting together a worship service means planning and being open to the Spirit, said Neufeld. Too often, she said, “we expect something to be done for us—we don’t want to come prepared for doing the hard work of worshipping God.” She emphasized that God must always be kept the subject of worship as we gather, hear God’s word, respond and are sent forth.

Participants chose between two practical workshops: “Leading congregational hymn singing” with J. Evan Kreider from Vancouver, and “Creative keyboarding in congregational singing,” with Katherine Funk from Abbotsford.

At the afternoon plenary session, Mary Oyer spoke on “Cross-cultural music making in the church today.” Drawing on her expertise in Asian and African music, Oyer talked about how much music expresses and reflects culture.

African music, for example, is more outwardly and physically expressive, while Asian tends to be inward and contemplative. When one participant asked why it was important to sing songs from other cultures, another participant answered, “If you build it, they will come.” In other words, making our music inclusive can welcome people of different backgrounds.

A closing worship service incorporated much of what had been discussed and experienced during the day, with vocal and instrumental music, readings, hymns, international songs, contemporary choruses and silent reflection.—**Amy Dueckman**

Resource

PeaceSigns, a new e-mail magazine released on March 17, looks at current events from a Mennonite perspective. It offers articles, commentary, comics and posters to equip Christians with tools to analyze events and issues, to share faith-based perspectives with others, and to deepen commitments to peacemaking and justice. The editor is Melanie Zuercher from Hesston, Kansas. Plans began last summer when Mennonite Church USA peace staff tried to help churches respond to American military action in Afghanistan and Iraq. The “e-zine” is available through the Peace and Justice Support Network, a ministry of the Mennonite Mission Network and the executive board of Mennonite Church USA. To subscribe, visit: <http://peace.mennolink.org/peacesigns/index.html>.—From MC USA release



May 28-30, 2004

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Lively forum debates 'Passion' movie

Mel Gibson's film, *The Passion of the Christ*, was the topic of a dynamic forum that drew about 400 people to Canadian Mennonite University (CMU) in Winnipeg on March 10.

Given the enormous amount of public discussion around the movie, "it's important to provide a balanced and informed interpretation," said Irma Fast Dueck, director of CMU's Institute for Theology and the Church, which sponsored the forum. "This public forum is one way to engage in thoughtful community dialogue."

Moderated by David Leis, CMU's vice president for advancement, the forum featured five panelists from a wide spectrum of faith backgrounds.

Greg Glatz, a Baptist pastor, noted that "Conservative Roman Catholics and evangelical Protestants [are] raising the film to near canonical status. Mainline Protestants [are] dismissing the film as a brutal portrayal of punitive theology, and some Jewish camps [are] protesting the film as a revival of anti-Semitism."

However, Glatz called the film "a reasonably accurate depiction of the passion of Jesus" and said he encourages his church to attend.

Alan Green, a rabbi, brought a different perspective. "If anything, it turned out to be worse than I anticipated, both in terms of the level of violence...and the seeming anti-Semitic nature of the film." Green said the movie "takes the worst elements of the New Testament and later Christian literature and brings the supposed guilt of the Jews to life on the big screen."

Many listeners later said that Green's comments revealed how easily Christian fervour in talking about Christ's death can be interpreted by the Jewish community as hostile and even anti-Semitic.

George Shillington, New Testament scholar, gave a perspective of the film in light of his academic background. He accused Gibson of selecting pieces from each of the four gospels, blending them into a "fifth Hollywood gospel according to Mel Gibson" that is "a violation of the integrity of each of the



Panel members debating Mel Gibson's movie, from left: Greg Glatz, Alison Gillmor, Alan Green, Jodi Fast, George Shillington.

gospel stories."

Other panel members were Jodi Fast, youth coordinator for the Catholic Archdiocese of St. Boniface, and *Winnipeg Free Press* film critic Alison Gillmor. Gillmor argued that it should be possible to criticize the film as a cinematic project without being maligned as anti-religious.

"There's been an idea put forward that criticizing this film is the same as criticizing the gospels, or criticizing the Christian religion, or even criticizing God. *The Passion of the Christ* is not the gospels," said Gillmor, adding that "it is impossible to transfer text into the very powerful, very different medium of film without changing it."

Student Joe Wiebe said he found the *Passion* was a "problematic way of remembering and retelling the story of Jesus because it leaves me with no way of telling me how to live my life." Student Tanis Stubbart, on the other hand, said she found the movie to be a powerful touchstone for her faith. It helped her come to terms with the reality of the suffering and pain Jesus went through for her.

The event was notable for the community partnerships it forged. The *Free Press* donated advertising space to publicize the forum, Golden West Broadcasting aired the first hour live

on its Manitoba radio stations and the local CTV affiliate filmed the entire event for a later broadcast.

Audio recordings of the forum are available from CMU, phone 1-877-231-4570.—From CMU release

Resource

Directory has 100 new hosts

Mundelein, Ill.—*Mennonite Your Way Directory 9* (2003 to 2005) has issued an eight-page update with over 100 new host listings. The directory, founded in 1976 by Leon and Nancy Stauffer, lists Mennonites and other Christians who offer space in their homes to travellers. The directory now offers over 1,500 hosts in 41 countries.

To order a copy e-mail: myw@mywdirectory.com, or write Mennonite Your Way, 80 West Sylvan Drive, Mundelein, Illinois 60060-3315, U.S.A.—From MYW release

Correction

The March 8 resource listing on *The Passion of the Christ* had an incomplete web site address (page 35). The correct address is: www.nccusa.org/pdfs/passionfilmguide.pdf.

Mennonite history through student eyes

Among the benefits of being a teacher is the opportunity to read student papers. Occasionally, when a student's grasp of the facts is weak and time is short, the mind becomes rather creative.

The following are answers to exam questions about Mennonite history. Put together, these answers gain a strange coherence. I wish I could say that I made all of this up, but that would be an exaggeration.

"At the time of the anabaptists, Europe was in a very serious state, but they didn't know that at the time. The fact that the Mennonites emerged at this time tells us just how confusing things must have been.

"The early anabaptists believed in a lateral translation of the Bible, even though many of them could not read. They did not like to worship in churches, and for many years they sang hymns without any hymnbooks, which made it hard to catch them.

"They were prosecuted because they would only baptize in water, and then only when it would cover the person entirely. That is why they had to be adults when they were baptized. Not everyone disliked the anabaptists though, and some people would give refuse to them when they needed it.

"The early Anabaptists were usually outnumbered because there were fewer of them. Even though the government said that no man should be killed twice for the same offense, the anabaptists kept getting killed for the same things, over and over. Many had to flee to Prussia before it was called Germany.

"Menno Simons was the most famous Mennonite in the world, and so was George Blowrock. Blowrock was half German, half Prussian and half Friesen. He was very large.

"Menno Simons went around giving people advice. Many people tried to silence him. He eventually died of a mortal illness which proved fatal. He never made much money and is famous mostly because he discovered

the Mennonites.

"Menno Simons was a great writer, who wrote many valuable books, and he also wrote sermons and tracts. Historians believe that Menno Simons is important largely because he ushered in a new error in the history of the Protestant church.

"Early Mennonite churches were democratic because the people took



Emke Retro

Ivan Emke

the law into their own hands and split up if they couldn't agree.

"Then came the Schleithem confusion. Some people claim that it was not written at Schleithem, but at another place of a slightly different name. A man called Schleithem was one of the singers of the confession.

"Then some of the Mennonites were asked by Catherine the Great to come to Russia. Catherine was a great Queen who sat on a thorn for many years, which means she must have been very tough. In her later years, though, she reclined.

"When the Mennonites moved to Russia, they had to learn how to make new food without recipes, and sometimes even without any ingredients. They believed that they should be farmers because Adam and Even ran an orchard.

"Mennonites liked to travel by horse and buggy and some of them came all the way to North America, although they didn't make it past the Rocky Mountains until early this century, after the railroad was opened up to freight traffic.

"Many Mennonites came to Canada so that their children could learn German, which they believed their

Bibles were written in. However, when some of the Mennonites went in the late 1800s, they found it very hard, because the Indians had not cleared their land like the government promised.

"Some Mennonites even went to South America to live. However, the climate there was so dry that the Mennonites often had to cultivate the land by irritation."

There it is—the story of the Mennonites, seen through a glass darkly.—November 28, 1994

Letters

Mission agenda still in traditional mode

I admit some hesitation in writing this letter. I hope it is not taken as sour grapes on my part as a recently released staff person of Mennonite Church Canada.

I could not help but see irony in the article, "North Americans seek place in global mission" (Feb. 23, page 12), as it pertains to the recent MC Canada withdrawal of support for Mennonite Voluntary Service (MVS) and Service Adventure.

It appears that the catalyst for forming regional mission fellowships has come from outside North America. We are "running to catch up," as one North American is quoted. This comment does not reflect well on where our North American mission agencies still find themselves. The article seems to suggest that we in the north are still locked in Christendom thinking.

The old adage still rings true, "If there isn't water between me and it, it's not mission."

The irony seems to be between Janet Plenert's comment, "It challenges us to see North America as one of the global mission frontiers," and the recent MC Canada decision

Continued on page 12

Mission *From page 11*

regarding MVS. For over 50 years, MVS, and Service Adventure, for a shorter time, did look at North America as a mission field.

These programs endeavoured to offer mission/service assignments through local congregations that were contextually North American. The great struggle was to have the broader North American church accept that serving in locations such as Winnipeg, Hamilton or Lethbridge was of equal value to serving in Colombia, Botswana or Hong Kong.

Now it appears that only through the eyes of our brothers and sisters outside North America are we awakened to this understanding.

I want to clearly acknowledge the numerous outreach efforts of MC Canada congregations. My sadness comes with the loss of a Canadian mission/service endeavour from the national church agenda.—**Brad Reimer, Fannystelle, Man.**

Why look to Hollywood for the gospel?

Gordon Matties raises a number of important questions concerning Mel Gibson's *The Passion of the Christ*, challenging the purpose of the film (March 8, page 9). I too wonder if this film will "invite viewers into the larger good news story of Jesus," and if those who see it will "explore the many ways Jesus' life, death and resurrection might shape their lives."

As with any film, however, the audience needs to resist the temptation to criticize *The Passion* for failing to answer questions it never intended to answer.

This is not a film about the gospel of Jesus Christ, nor can it be said to have any evangelistic bent to it. Matties himself points out that *The Passion* "depicts only the suffering associated with Jesus' last 12 hours, and is disconnected from the larger story that makes sense of the suffering."

The absence of that "larger story" leads me to conclude that this movie is about the last 12 hours of Jesus' life

and nothing more, and to challenge *The Passion* for remaining within those boundaries makes no sense at all.

The frustration critics in this and other Christian publications express concerning the movie's lack of evangelistic message reflects a more serious concern for me: Why are we looking to Hollywood to preach the gospel for us?

The complete story of Jesus Christ is intended to be lived and shared, not summed up or played out in Technicolor. Are we failing so dramatically that we need a movie to express what is essential to our lives as Christians?—**Eryn Smit, Vineland, Ont.**

This section is a forum for discussion and discernment. Letters express the opinion of the writer, not necessarily that of Canadian Mennonite or the church. We publish most letters, unless they attack individuals or become unnecessarily repetitious. See page 2 for address information.

Matthew 18 in families (1)

Pale green northern lights shimmered overhead as I drove home, vaguely uneasy. The women's discussion had been spirited as we considered how Matthew 18 applied to close relationships.

The model, in Jesus' own words, links our ability to worship God with the peace we are experiencing with biological or church family members. After being told to "leave our gift on the altar," we are instructed to go and talk with the one who has offended us.

Jesus' counsel is sound, and although applying it can be challenging, that wasn't the source of my disquiet. My mulling led me to conclude that I wasn't practising what I was preaching. An old memory of a hurtful incident mocked my earnest encouragement of others to address conflict openly. The previous year, someone I love, someone I know loves me, had said something so hurtful I had stashed it away like an odd treasure, unable to name it to the offender or to release it into God's gracious keeping.

What stops us from speaking our truth when we've been hurt or offended? Maybe we're afraid we'll make it worse. Perhaps we've been taught that the

better path is to endure silently (and secretly believe such a stance leads to moral depth, a kind of rewards program for superior beings).

Sometimes speaking out leads to apologies that feel unbalanced and unsatisfying. We don't want to appear difficult. We may also believe it's futile.

Those are all good reasons, and some of them applied in my situation. Yet I still nursed the grudge 13 months later. It was



interfering with my worship, and compromising my teaching. I resolved to take it up with my loved one soon.

Then, when I had the opportunity, I wavered. Too much time had passed. I didn't want to hurt the person. But then it happened again—a similar comment that

cut to the bone, just like before.

So I took a deep breath and jumped in. Choosing a time when we were alone, I spoke calmly from the heart, saying, "I know you didn't mean to hurt me."

Focusing on the behaviour as accurately as I could, I continued, "When you say this, it touches something sensitive inside of me, and I find it to be hurtful."

The first response was a defensive one. I repeated, "I know you are not wanting to offend," and added, "I just want you to know it's difficult for me."

Then, in a gentle moment, I received welcome words: "I'm sorry. I'll try to be more careful."

I believe it helped that I didn't expect to receive an apology. I was just trying to practise Matthew 18—talking directly to the person who had offended me.

Now I know, Gentle Reader, that each relationship and each offence is unique. No one model can capture how to address every situation. Still, Jesus' instructions have power and wisdom. Where might they be nudging you?

The writer is a counsellor and author who operates Family Ties in Winnipeg. She is a member of Charleswood Mennonite Church.

Abbotsford, B.C.

B.C. churches agree to time of discernment

Mennonite Church British Columbia held a special delegate session on March 13 to address three motions from the conference executive. This session was a culmination of regional listening meetings held last fall, followed by a general session in November.

The issue pushing the agenda has been smouldering for some time, but it was ignited again last summer at the Mennonite Church Canada assembly. A number of congregations and individuals feel that MC Canada is too uncertain in its stance toward homosexuality.

The first motion from the executive called for “an 18-month time of discernment with MC Canada to actively address the concern about the perceived growing acceptance of homosexual practice within our wider church body, in order to lay a foundation for a stronger partnership between MC B.C. and MC Canada in the future.”

Many delegates affirmed the hard work of the executive and others, and expressed support of the motion. Many others questioned the intent of the motion, emphasizing the necessity to be absolutely clear that homosexuality is sin.

“The line in the sand has to be drawn,” many congregations maintained. “The authority of Scripture has to be kept.”

One person said, “God gives clarity, and the devil gives confusion.”

To present clarity on the issue, MC Canada leaders should be much firmer in upholding the statement of faith and positions on sexuality taken over the years. Some said they were tired of the continuing conversation on this issue.

Other delegates expressed frustration with what seemed to be a very narrow agenda and that preconceived conclusions were so adamantly put forward. An oft-repeated response to this was that truth is above relation-

ships.

The motion included setting up a five-member ad hoc committee to implement the motion. When asked how the results would be measured, delegates received assurance that regular reporting would be given both by the committee and by MC Canada.

At the end of the 18 months, recom-

‘We found here a spirit of gentleness, courteous listening to each other and respect. God was surely here.’

mendations for action will be presented. Delegates voted 88 percent in favour of the motion.

The second motion, accepted by 90 percent of the delegates, said, “Be it resolved that the MC B.C. Executive ‘re-evaluate and re-vision’ our ongoing ministry as the number one priority,” finishing by 2005. This is to ensure that the ministry of MC B.C. is not neglected while homosexuality is being dealt with. A number of delegates felt that the issue of homosexuality is derailing the work of MC B.C.

Motion three had several parts. The first part commits the conference to two seminars. One will “explore and affirm our understanding of homosexual practice as outside of God’s will, as well as provide an opportunity to affirm the need to lovingly minister to practising homosexuals and their families.”

A second seminar will look at governance, especially “how the local church, MC B.C. and MC Canada can work together to provide theological discernment, guidance and accountability in various areas of belief and practice.”

This motion also encourages congregations to maintain their present

involvement with MC Canada during the 18-month process, and for MC Canada General Board to give an update on its response to B.C. concerns at this summer’s assembly.

The discussion on this motion was similar to the that of the first motion. One pastor stated that his congregation has decided to associate only with

MC B.C. This motion also passed by an 88 percent majority.

“Our prayers were answered,” said Dan Nighswander to delegates near the end of the session. He and

Sven Eriksson were representing MC Canada. “Boards and committees and members across Canada have been praying for you.... We found here a spirit of gentleness, courteous listening to each other and respect. God was surely here.”

Eriksson indicated that churches across Canada are struggling with the same issues, that all are deeply committed to the Scriptures, and that all need each other’s prayers.

Doug Epp, B.C. moderator, deeply longs for unity and saw that reflected in the sessions. Yet, the pain was evident as some quietly pointed out that we have a long way to go to reflect the love of God in our relationships with homosexual persons.

The session concluded with a service of releasing for Kelowna Gospel Fellowship. The congregation, which has been part of MC B.C. for some 40 years, has decided that it can no longer be part of MC Canada and B.C. Opportunity was given to reflect on the pain of separation but also to express encouragement to each other.

It was good to observe that in the midst of separation the hand of friendship and blessing was possible.—**Walter Paetkau**

Waterloo, Ont.

New editor named for Canadian Mennonite

Canadian Mennonite Publishing Service, publisher of *Canadian Mennonite*, is pleased to announce the appointment of Timothy Dyck as Editor/Publisher of *Canadian Mennonite*, effective August 1, 2004.

Dyck, 33, is currently completing a year of studies at Associated Mennonite Biblical Seminary. He is a member of Waterloo North Mennonite Church in Ontario where he has chaired the Worship Committee and served on the church leadership council.

Dyck has a B. Math from the University of Waterloo (Conrad Grebel College) and an MA in journalism from the University of Western Ontario. For seven years, he was a writer and manager at a weekly news magazine (eWEEK) with an international circulation of 400,000. He has also co-authored two books on computers.

"After my time in commercial journalism, I am delighted now to be

able to apply my skills and passion for communicating at the *Canadian*



Dyck

given the church much in order for it to grow in wisdom and ministry. I see the *Canadian Mennonite* as a way we bear witness to each other on what God is doing and how we are responding."

Dyck is "passionate about his faith and serving God in the church context," noted Henry Neufeld, chair of Canadian Mennonite Publishing Service (CMPS). Delegates will have a

chance to talk with him in a "Meet the new editor" seminar at the Mennonite Church Canada assembly this summer.

Tim Dyck was born in the Philipines of Saskatchewan Mennonite parents, and later grew up in Penticton, B.C. He completed a year of voluntary service in Austria before beginning his studies and journalism career.

"Tim is an award-winning journalist with a strong Christian faith and a commitment to the Mennonite church," said Neufeld. "We are fortunate that he feels called to use his gifts in the church community."

Interim editor Margaret Loewen Reimer will stay on during the transition this fall until a new managing editor is appointed.—CMPS release

Waterloo, Ont.

Old Orders facing pressure of photo ID

The issue of photo identification is looming for Old Order Mennonites and Amish who believe that taking personal photographs is wrong. For more than 100 years they have taught that portraits are like graven images, forbidden by the second commandment.

As Canada and the United States increase security at the border, photo identification may soon become a problem for Old Orders who frequently travel across the border to visit friends and relatives. Church leaders often preach in other communities and marriages occur between U.S. and Canadian Old Order members.

Until now, photo ID has not been an issue in crossing the border. But Canada recently demanded that non-citizens who are permanent residents must carry a card with a photo.

So far, no Old Order Mennonites or Amish have been refused entry to the U.S. or re-entry into Canada. But the Old Orders have been in contact with Mennonite Central Committee Ontario for help in requesting exemption from photographs.

In the past, MCC Ontario has helped negotiate when Old Order Mennonite beliefs conflict with

 <p>Canadian Mennonite University</p>	<h3>Summer at CMU 2004</h3>	
		
	<p>Music Theatre Summer Camp July 5-16: Ages 15-18 High-energy program; immersion in drama, dancing, and singing.</p> <p>Linux Computer Camp July 5-9: Ages 15-18 Hands-on learning about, and playing with the Linux operating system, individually and in teams.</p>	
<p>For more information visit www.cmu.ca/summer or contact: Shirley Plett Tel: 204.487.3300 or toll-free 1.877.231.4570 E-mail: splett@cmu.ca Fax: 204.831.5675</p> <p>Also at CMU this summer: Seminary and undergraduate courses including "Worship as the People's Work," instructor: John L. Bell, July 19-23; "A contemplative Approach to Youth Ministry," instructor: Michael Hryniuk, May 24-28; Sports camps (basketball and volleyball).</p>		

Winnipeg, Man.

AIMM moves decision-making to Africa

Africa Inter-Mennonite Mission (AIMM), founded in 1912 as the Congo Inland Mission, is drastically reshaping the way it relates to Christians in Africa and North America. It is downsizing its North American office and moving significant decision-making powers to Africa.

The decision to restructure comes after years of discussion (see Nov. 29, page 31). AIMM is a partnership of six North American Mennonite conferences.

"This restructuring really breaks new ground," said Dave Dyck, AIMM transition coordinator. "We want to move decision-making to Africa, where the programs happen, involve North American churches directly with churches there, and make sure that

African Christians are intimately involved in the decisions that affect their lives."

AIMM plans to set up Partnership Councils made up of representatives of mission agencies and churches from Africa, North America and hopefully other parts of the world. North American staff will facilitate these relationships.

"We want to assure a new level of flexibility while at the same time ensuring the best mission practices," said Dyck. "We want to be sure to create space for the growing mission capacity of the African churches."

One of the consequences of this restructuring will be the sale of AIMM's office in Elkhart, Indiana, and the release of staff. As of June 30, executive secretary Garry Prieb and two staff will cease to be employed by the agency. Leona Shrag, assistant executive secretary, will serve on a

three-quarter-time basis for an interim period, working with Dave Dyck during the transition.

Schrag will work out of rented office space in Goshen, while Dyck works out of his office in Winnipeg. Proceeds from the sale of the building will support mission activity in Africa.

AIMM realizes that the massive changes may be unsettling to some long-time supporters. "But we believe that this is the way forward in missions today," said Dyck.

The agency intends to formalize the changes at a consultation June 2-5 in Elkhart, where representative from partner agencies and African Mennonite churches will meet.

"It's also our hope that this gathering will encourage further developments in church-to-church relationships between Africa and North America," said Dyck.—From AIMM release

government rulings. Old Orders have received exemptions from some social assistance programs and from photo identification on gun licences.

In Ontario, MCC grew out of the Non-Resistant Relief Organization, an agency that brought together all Mennonite and Amish groups in dealing with the conscription crisis of 1917. The organization that helped arrange conscientious objector status for young men during World War II was also a forerunner of MCC.

MCC Ontario continues the role of helping Old Orders negotiate with the government. Of course, getting an exemption in Canada will not be of any value if the U.S. refuses to allow Canadians across the border.

According to the *Kitchener-Waterloo Record*, an Old Order Amish man visiting in Canada was refused re-entry into the U.S. on March 5 because he didn't have photo identification. The man came to visit his ailing father in Ontario. He is a Canadian citizen, living in Pennsylvania.

This case is being dealt with by an international law firm in the U.S. An attorney explained that Homeland Security regulations have replaced the old Immigration and Naturalization Service which allowed waivers on religious grounds for photo identification at the border.—**Barb Draper**

Resources for Church Leaders



Training Ministry Teams: A Manual for Elders and Deacons provides clear guidelines and training to help deacons and elders fulfill their vital call. \$12.79 CAN

Hymnal Companion lists the origin of each item in *Hymnal: A Worship Book*, and contains stories of writers' personal experiences that gave rise to the tunes or texts. \$55.99 CAN

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Rosetown, Sask.

MC Saskatchewan looks to the future

After struggling with drought and shrinking rural churches, tension over varying interpretations of Scripture and declining donations, Mennonite Church Saskatchewan is working hard to remedy the problems of the past and set people on a course of hope for the future.

The annual delegate sessions here February 27-28 focused on new dreams and possibilities, with Joel 2:28 as a basis.

The new vision includes the Vibrant Rural Churches Project, the work of an Envisioning Team and the budget. The conference minister's summary included encouraging stories from Saskatchewan churches.

Sessions began with a final analysis from the Vibrant Rural Churches Project. Eric Olfert and Naomi Unger have been working over the past year to give voice to smaller churches within the conference. Their report focused on ongoing support for these churches.

Two churches were featured during the afternoon-long report. Horse Lake Mennonite Church, with a membership of 20, has endured two years of difficult farming conditions. Pastor Walter Jantzen talked about his sermons that focused on the drought during 2002.

Simply Superb, a music group from Superb Mennonite church, performed at the MC Saskatchewan sessions.



"We looked in the Bible and discovered that special people (like Elijah, Elisha and Ruth) didn't escape drought," he said. At the end of that year, the church wondered what could be worse.

"In 2003 we found out," said Jantzen. The combined threats of BSE (mad cow) and grasshoppers dealt a further blow to the community.

A struggle of a different nature was on the minds of people at Bethany Mennonite Church in Watrous. This second smallest church in the conference, with only 15 members, was without a regular pastor for nine years before it hired a retired United Church minister.

Harold Regier, a member at Bethany, talked about the realities the small congregation faces—only three services a month and church cancelled

during the summer.

These reports led to a discussion about what the conference could do. Suggestions included twinning urban and rural congregations, regular pulpit exchanges to build ties, financial support flowing from larger to smaller churches so that struggling



Henry Block (right), new moderator, shakes the hand of Armin Krahn, outgoing moderator of Mennonite Church Saskatchewan.

communities can keep a pastor, and rethinking the conference structure.

"Rural congregations have a completely different set of problems than urban churches," noted Gordon Peters. How do we create a common vision?

A report from a six-member Envisioning Team encouraged delegates to consider two recommendations. One was to study the proposed covenant for MC Saskatchewan. A draft will be used during a re-covenanting service at the next annual session.

A second recommendation was for each church to study the Mennonite World Conference booklet, *From Anabaptist Seed*. Both recommendations will help in creating a clear vision for MC Saskatchewan.

As usual, the budget was a source of concern. Rosthern Junior College, Camp Shekinah and ministries of MC Saskatchewan all received substantial cutbacks. Several people asked why these particular ministries were targeted. What criteria are used to

decide which institutions or ministries receive how much of the available funding?

"If we restrict funding to leadership institutions, we're sending the wrong message," said Ernie Epp about reduced funds to RJC.

The thinking was that groups such as RJC and Shekinah "could do additional fundraising," said Henry Jantzen, outgoing finance chair.

Someone suggested that increased conference giving be built into congregational budgets to help avoid a shortfall in the conference budget at the end of the year. Delegates voted to invoice churches for subscriptions to *Canadian Mennonite* as a way of ensuring that that budget expense will be met.

There are several changes on the executive of MC Saskatchewan. Henry Block, pastor of Warman Mennonite Church, is the new moderator, replacing Armin Krahn. Doyle Wiebe from Zoar Mennonite Church in Langham is the new chair of finance.—**Karin Fehderau**

Winnipeg, Man.

Mennonite leaders write to new prime minister

Leaders of seven Mennonite groups (including the Brethren in Christ) and Mennonite Central Committee Canada sent a letter to Prime Minister Paul Martin in February. The letter wished the new prime minister well, introduced Mennonites and their work, and outlined urgent agenda.

"We...extend our best wishes and assure you of our prayers," begins the letter. "In keeping with our predecessors' practice when a new Prime Minister assumed office, we want to introduce our churches and encourage certain policy directions."

The letter, drafted by Bill Janzen, director of MCC's Ottawa office, focuses on two policy areas: economic justice and development, and war and peace.

"Though our own programs are making a difference, they are very small relative to the needs," says the letter.

"Much depends on government action. The fact that one-half of the world's people are desperately poor, that 30,000 children die unnecessarily every day, and that millions don't have access to schools and clinics, is a profound violation of God's will for the human family."

Acknowledging the complexities of foreign aid, fair trade and debt reduction, the letter urges the government "to press in every possible way for economic justice for the poor and for the eradication of poverty."

Concerning peace, the letter states: "Small arms have claimed approximately 500,000 lives annually in recent years, many of them in Africa. Work on nuclear weapons is continuing... Vast and increasing sums are being allocated for military purposes. And the quick categorization of enemies is exacerbating ominous global divisions.

"We do not want to be naïve about threats but we believe there are other ways to seek security, among them that of strengthening support for international treaties, laws and

diplomatic procedures for addressing problems."

The letter encourages a multilateral approach to building security, saying, "In the long term, people cannot gain their own peace and security without also seeking that of others."

The letter describes some of the work that Mennonite churches support, and refers to last summer's assembly in Zimbabwe where people from 60 countries gathered.

"It deepened our conviction that God's will is for the well-being of all people and that we must work for it together, not at the expense of one another."

The letter ends with the statements: "We want to fulfill our responsibilities. We wish you God's guidance and blessing as you work at yours."

Among the signees are leaders of the Chortitzer and Sommerfeld Mennonite churches.—From MCC Canada release

News brief

Pentecostal groups in top 25 churches

A fourth Pentecostal denomination has joined the list of "top 25" largest churches in the United States, reports the National Council of Churches in its 2004 *Yearbook of American and Canadian Churches*. The Church of God, based in Cleveland, Tennessee, joins the Church of God in Christ (ranked 4th), Assemblies of God (10th) and the Pentecostal Assemblies of the World, tied for 16th place. The largest denominations are predominantly African American churches. The largest single American church is the Catholic Church (66.4 million adherents), followed by Southern Baptist, United Methodist and Church of Jesus Christ of Latter Day Saints. To order the yearbook, see www.electronicchurch.org or phone 1-800-672-1789.



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FOCUS

Education... Elementary/Secondary

Course connects students with the land

Rosthern Junior College in Saskatchewan has introduced a new course that gives students hands-on experience with food production and stewardship of the land.

Offered in cooperation with the Mennonite Youth Farm and Heifer International, the course exposes students to issues around community food security and sustainable food production. It is hoped that students will develop an appreciation for agriculture with this hands-on approach to learning.

Students will work with sheep and red wigglers (vermiculture), both donated by Heifer International. There are 18 students currently in this class. They are paired up and each pair has one bred ewe that will lamb out in May.

Once the lambs are market weight, they will be sold and all the money will go to the Bezaleel Mennonite School in Guatemala, a school also connected with Heifer International. A number of the RJC students had a chance to work at Bezaleel last year on a service trip.

Each lamb we sell will buy a goat for a family connected to Bezaleel, not just this year but every year that these ewes produce lambs. The students are excited about this and can hardly wait to pass on their gift.

We in Saskatchewan are rooted in the land, in community, and in agriculture. As a Mennonite farmer and teacher, I

ask myself: How do we sustain and pass on our collective knowledge about the land? How do we prepare our youth for working with the land and developing a critical assessment of food production issues?

This year, the students in this class organized a number of events exploring issues in agriculture. We have had guests in to talk about vermiculture, the new agriculture framework, hemp production, and sustainable agriculture. We still anticipate learning about ethanol, as well as emu and beef production. It is encouraging to see students searching for alternatives, to see them interested in the farming community and the world around them.




RJC photo

RJC students will be raising lambs to help a school in Guatemala.

RJC is planning a trip to El Salvador for April 22-May 2. Our goal is to help rebuild a number of homes destroyed in the 2001 earthquakes. It is our hope that this trip will open the minds and spirits of our young people to God's world and God's work, so that when they leave RJC they may know that the world needs them to do the work that Christ asks us all to do.—RJC release by Lorne Friesen




The grade 7 and 8 band was one of the groups performing on March 4 at the Winnipeg Mennonite Elementary Schools, Bedson campus. Parents and friends filled every chair in the gym to celebrate students' artistic talents. The evening included poetry readings, a skit, the Bedson Singers and a handbell choir. Panels displayed students' visual arts. Debbie Peyson, a parent, sketched caricatures of students. Given the high level of enthusiasm, the event may become an annual one.—From WMES release



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Youth get practical on global concerns

After a weekend of learning about global food issues, youth attending Canadian Mennonite University's Peace It Together conference March 10-12 donated \$1,000 for food in North Korea. The conference drew 227 high school youth and sponsors this year, including almost 100 from Ontario and 11 from the United States. Speaker Dave Worth from Akron, Pennsylvania, told stories from his experience of coordinating food aid and other resources in his more than 30 years with Mennonite Central Committee. Abe Bergen, an organizer of the weekend, said Worth helped students understand how food distribution is a root cause of injustice. The theme, "Give us this day our daily bread: food as a peace issue," was explored further in workshops by Kenton Lobe on international trade, Hal



CMU photo

Dave Worth tells stories from more than 30 years of working with MCC.

Loewen on the slow food movement (an alternative to fast food), and Ann McConkey on eating and body image.—From CMU release



Construction of the Performing Arts Centre at Mennonite Collegiate Institute in Gretna, Manitoba, is well underway. Work resumed on March 1 and MCI anticipates an opening this fall. The centre will be a state-of-the-art music and drama facility with 450 seats. The school anticipates expanded programs in drama, choral music and band, as well as worship opportunities.—From MCI



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Photo by Tom Bileski

In early March, Matt Paetkau (left), Nathan Kruger and Danny Shantz spent the night in a trophy case at Rockway Mennonite Collegiate in Kitchener, Ontario. Their adventure was part of Rockway's creative efforts to raise \$5,000 for "Free the Children," a youth-run organization that is helping to build a school in Central America. The boys had plenty of food, blankets and pillows for their 26 hours in the trophy case—and certainty that their feat was unprecedented in the history of the school. They raised over \$2,000 for the project.—From release



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■ A M B S w i n d o w

Listening well

June Alliman Yoder, D.Min., AMBS professor of communication and preaching

Spring 2004

Volume 14 Issue 2

2 _____
What I learned about
preaching at AMBS

3 _____
Teaching of preaching
to be enhanced

4 _____
President's Window
Panorama

As a teacher of preaching I often hear about poor preaching, but few people talk to me about poor listening. Most people who listen to sermons have very little power to control the content of a sermon or how it is preached. The one thing we can do something about is the effectiveness of our listening.

We can improve preaching by improving our listening. Try these suggestions:

Physical aids to effective listening

- Bring an alert self to worship. We can't listen if we are not awake. We must discipline ourselves to a good night's sleep on Saturday night.
- Choose a place in worship that minimizes the distractions and maximizes communication. The whole congregation can't sit in the front row, but it is a good place if you want to listen.
- Don't make yourself too comfortable. Try sitting on the edge of your seat and anticipate a strong message. There is a reason we don't have recliners in worship settings.

Mental aids to effective listening

- Taking notes or drawing images helps reinforce what listeners are hearing.
- Have your Bible open so

you can refer to the text frequently.

- Listen for key ideas or images that might be new or useful to you.
- Minimize mental distractions. If things come to your mind that should be on your to-do list, write them down so you can attend to them later. Do not attend to them during the sermon.

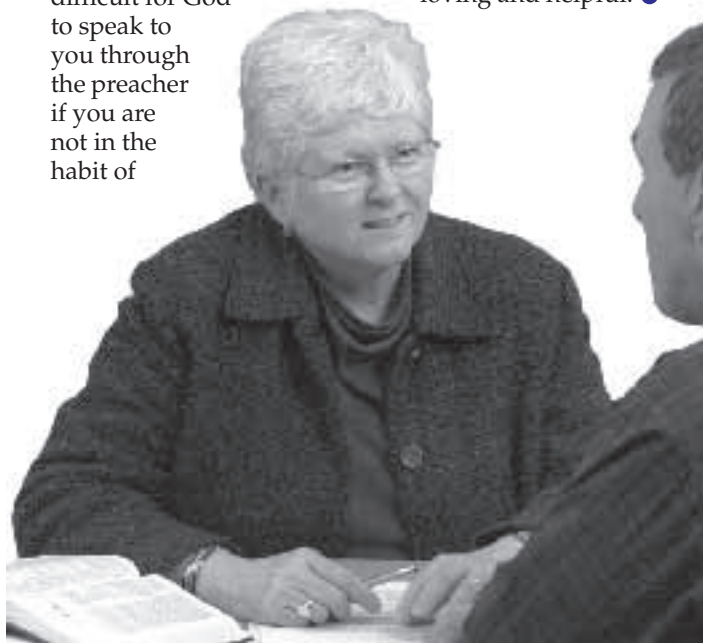
Spiritual aids to effective listening

- Expect God to speak to you. I fear that many sermon listeners do not really expect anything to be given to them. Expectations are powerful in listening.
- Give care to your relationship with God. It can be difficult for God to speak to you through the preacher if you are not in the habit of

listening to God. Listening to God is a habit that is cultivated in much the same way we cultivate other relationships.

- Pray for the preacher. Pray that the Spirit will minister to the preacher and that the preacher will courageously speak to the congregation what we need to hear.
- Remember there are many listeners. Perhaps other listeners' needs are being addressed today.

I urge all listeners to find ways to encourage the preacher. Pray that you will be relieved of a critical nature that easily finds fault. And, if you are asked to give feedback to the preacher, make sure it is loving and helpful. ●



J. Tyler Klassen

What I learned about preaching at AMBS

I have discovered that every sermon combines an openness to God with the hard work of planning, creating and then communicating a message. While nothing develops a preacher more effectively than preparing and preaching a sermon Sunday after Sunday, at AMBS I was equipped with the tools for preaching.

I learned methods of biblical interpretation, was called to be open to God's

leading, was taught a variety of preaching styles and strategies and was encouraged to boldly proclaim the good news through my gifts. Preachers and congregations around the world benefit from the education and encouragement AMBS provides for those called to preach.

Kevin Farmwald, Master of Divinity, 2000, pastor, Eighth Street Mennonite Church, Goshen, Ind.

"Paaaayyy Attenntion!" proclaimed the one who would teach us to proclaim, Dr. June Alliman Yoder. "Pay attention to the text and pay attention to your people! Pay attention to the movement of God in your world!"

From the preaching lectures, the literature offered, and the labs, I was sent out as a messenger of God with this conviction: It

is when the Word of God encounters the needs of the people that the Spirit of God, present in that moment, brings transformation and gives new possibilities for our world. What do we have to offer our world, our own people, if we do not offer them the Word of God?

Pamela Short, pastoral intern, Tedrow Mennonite Church, Wauseon, Ohio, and AMBS student



Mary E. Klassen

Kevin Farmwald, Pamela Short, Jeremy Garber, Myrna Miller

Having been trained as an actor and a writer in college, I thought there wasn't anything new I could learn about preaching. AMBS showed me that preaching is an art form all its own.

Too often preachers either write out the entire sermon and read it with head down and eyes half-closed, or assume that the Spirit will lead them and end up with a confused

ramble that leaves their congregation bewildered. In Foundations of Worship and Preaching, we learned to write a sermon rooted in the biblical text and to let it grow within us until we could preach the Word confidently and simply. Preaching is an art, and AMBS helped my artist of Scripture to grow.

Jeremy Garber, AMBS student from Goshen, Ind.

I arrived at AMBS knowing I could be an effective public speaker but not at all sure that I could be a preacher. How do you find something to preach week after week? Who was I to be delivering a word from the Lord?

I've learned that sermons emerge from deep study of the biblical text, from listening to the Holy Spirit's words to me and from listening to the needs of the congregation. While this isn't a novel idea, the practice of it is enough to send shivers down my spine. I have been increas-

ingly aware of the movement of the Spirit as I listen for a message from the text, write the sermon and notice throughout the worship service where God is moving. I find it both humbling and exciting to have the opportunity to collaborate with the Spirit in preaching the word of God.

Myrna Miller, AMBS student from Hutchinson, Kan. Myrna was awarded third place in the Jennie Calhoun Baker Memorial Peace Sermon Contest administered by Bethany Theological Seminary, in spring 2003. ●

Teaching of preaching to be enhanced

To prepare people to proclaim the gospel of Jesus Christ—that declaration is at the top of the list in the statement of AMBS’s mission.

Learning how to preach is part of the core curriculum for all students who are preparing to become pastors. To strengthen this facet of their learning, a new preaching chapel is planned in facilities changes that are coming on the AMBS campus.

The Next Generation campaign, a fund-raising effort to undergird the programs and facilities of AMBS, includes a special fund to create space where students will experience what it is like to preach in front of a congregation. A

small chapel will be formed by expanding one of the classrooms in Waltner Hall, furnishing it as a chapel and equipping it for videotaping.

While classrooms are valuable for learning about preaching, this laboratory chapel will allow students to enter more fully into the experience of preaching. This will give them better preparation for ministry in a congregation.

In early March AMBS received statements of intent from two donors for the \$177,000 needed to fund the preaching chapel.

For additional information about the Next Generation Fund and other projects included in it, see the chart at the lower right. ●



Mary E. Klassen

Gaining experience in preaching is part of the AMBS course, Foundations of Worship and Preaching. Students, like Neisha Walker and her classmates in this small group, preach in a laboratory setting early in their studies for the Master of Divinity degree, then continue developing their skills in congregations during later internships. When AMBS is able to create a preaching chapel with funding from the Next Generation campaign, a church-like setting will make this laboratory experience more realistic.



Resources on preaching

The Preaching Institute, coordinated by the AMBS Church Leadership Center, is a program designed to help those who preach to add to their creativity, confidence, and biblical integrity.

Through workshops, feedback and counsel from trained lay listeners, the Institute provides in-service training for those who desire to improve their preaching skills.



The Preaching Institute is offered by AMBS in cooperation with Eastern Mennonite Seminary.

For more information, contact the AMBS Church Leadership Center, jglongenecker@ambs.edu, or see www.ambs.edu and select *Church Leadership Center*. ●

Anabaptist Preaching: A Conversation Between Pulpit, Pew & Bible explores practices and issues of preaching that are unique or central to Anabaptist congregations. It is intended both for students preparing for ministry and for experienced pastors who wish to approach their preaching more reflectively and intentionally.



Published by Cascadia Publishing House in late 2003, this volume contains essays by three AMBS professors, June Alliman Yoder, Mary H. Schertz and Rebecca Slough. It is edited by David B. Greiser and Michael A. King. ●

Next Generation campaign

Next Generation, the fund-raising effort AMBS announced in December 2003, includes the following components. To find out more, see www.ambs.edu/NextGeneration.

	Goal	Received 3.05.04
AMBS Fund	\$ 5,800,000	\$5,161,764
Library and campus center	6,300,000	3,289,563
Chapel renovation	1,100,000	19,400
Preaching laboratory	170,000	177,000
Church Leadership Center	2,800,000	2,299,536
Scholarships	2,330,000	1,268,413
Endowed faculty chairs	1,500,000	1,056,158
Other		609,498
Total	\$20,000,000	13,881,332 69.4%

President's Window

“I went into the pulpit so terrified I was ill,” Diane Stone remembers. “America was at war and the Columbine shootings had just happened. People were afraid. And I was preaching my first sermon on *peace* in a church where the American Legion is strong, where men had served in the military, where members are not pacifists. In the middle of the sermon I felt so vulnerable that I literally glanced down to make sure I still had my clothes on!”

As a United Methodist student at AMBS, Diane reflects on the journey that brought her to ministry. Having abandoned the Christian faith of her parents while a teenager, she did not attend church for 30 years. Hunger for God took her to Iran where she worshipped as a Muslim for two decades. She lived through the tumultuous fall of the Shah, the rise of Khomeini, the American hostage crisis and Iran's devastating war with Iraq.



Eventually she returned to America, dissatisfied with answers to violence she had found both in Islam and in the Christian preaching she heard as a child. “I was raised in a liberal Protestant tradition where the minister saw *education* as the answer to violence: if only people could be made to understand the dire effects of violence, they would choose another way,” she says. But that approach “does not come to terms with the power of evil.”

When Diane found her way back to Christian faith in the United Methodist Church, she sought out AMBS—the closest seminary to her home in Michigan. “This place radiates the light and love of Jesus Christ,” she says. “Here I came to see that nonvio-

lence is not some kind of detachable extra to the gospel. It is part of discipleship, part of salvation.”

Today in Michigan a former Muslim, trained at a Mennonite seminary, preaches with conviction in a Methodist pulpit. “You cannot just leap into the hard sayings of Jesus as a preacher. The congregation has to know that you love and respect them, and listen to them. When I preach the good news of reconciliation in Jesus Christ, I am transformed. It has to be real to me before it can be real to others when I preach.”

Diane speaks with gratitude for what she learned at AMBS. I see the rich texture of faith and life experience she brings to the seminary. When students from eighteen denominations wrestle together with what it means to know and follow Jesus, lives are transformed—and those finding voice as preachers have something life-giving to say in the pulpit.

— J. Nelson Kraybill

Alumni News

John Lenshyn (Master of Divinity 1978) was granted a Doctor of Ministry from Providence Theological Seminary in April 2003. His research and dissertation examine the spirituality of, and ministry to, people living with Alzheimer's Disease.

Willmar T. Harder (Master of Divinity 2001) was ordained at Hoffnungsau Mennonite Church, Inman, Kan., on February 29, 2004.

Jorge Vielman (Master of Arts: Peace Studies 2001), on the pastoral team of Iglesia Menonita del Buen Pastor, Goshen, Ind., was ordained January 25, 2004.

Michio Ohno (Bachelor of Divinity 1966), Chiba, Japan, was elected secretary for International Relations of Japan Mennonite Fellowship and will hold the office until 2006.

Spring 2004

Volume 14 Issue 2

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

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

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



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Mary E. Klassen

Tina Hildebrand, from Crystal City, Man., helped with a variety of projects, including this mailing to churches during the two months she and John, her husband, were volunteers at AMBS. They are the parents of AMBS student Dianne Hildebrand Schlegel.

Panorama

Pastors Week 2005

Marva Dawn, theologian, writer and popular Christian speaker, will be the featured presenter for AMBS Pastors Week 2005, January 24-27, 2005. She will address issues of leading in a time of technology and change. Watch for details on the AMBS web site.

Faculty writings

See the AMBS web site, www.amsb.edu, for information about new books by AMBS faculty.

Winnipeg, Man.

Voluntary service keeps MC Canada links

A new organization called Mennonite Voluntary Service Adventure (MVSA) moved a big step forward in March when Mennonite Church Canada Witness Council gave its “blessing and encouragement” to the organization and agreed to partner with it.

Witness named Jeanette Unger as its representative on the MVSA Steering Committee (see March 8, page 14 for story on founding). A “Management Group” will oversee day-to-day operations of the voluntary service units, located in Winnipeg, Riverton (Manitoba), Toronto, Hamilton and Montreal, along with the Service Adventure unit in Lethbridge, Alberta.

“Over all, it’s great to have a cluster of congregations stepping to the plate and working at continuing voluntary service work in Canada,” said Jack Suderman, Witness executive secretary. “We’ve been hoping for such an initiative and supported it fully from the beginning.”

He noted, however, that working out MC Canada’s relationship to the new group was “a tricky thing.” Initially, MVSA wanted to be directly accountable to MC Canada. But it was difficult for Witness to assume responsibility for a program that had been cut due to budget constraints last April.

“But the way the proposal is written now is very good,” said Suderman. “We’re happy to have a Council member on the steering committee and we’re considering it a partnership similar to Christian Peacemaker Teams.” MC Canada has a representative on the CPT board.

MC Canada will continue to receive donations, keep track of expenses and facilitate money flow-through to MVSA.

However, “authority for decision-making” and “liability for the group rests with the steering committee,” Suderman emphasized.

Even though MVSA is no longer a program of MC Canada, staff will continue to support and promote the program through “Equipping” (a resource packet for congregations),

links on the MC Canada website, and other ways.

“At the same time,” said Suderman, “we don’t under estimate the challenges they [congregations and volunteers] have taken on; for example, in promotion and recruitment.... It’s a considerable challenge. I hope it works.”

Louie Sawatzky, member of the voluntary service unit support group at Bethel Mennonite Church in Winnipeg, agreed that there are many challenges ahead, but welcomed the Witness Council action enthusiastically.

“We’re very pleased with their response. There’s a lot of value in

continuing the program with its history with MC Canada.” He added that MVSA would “love” to have all the area conferences as partners and anticipate that this will happen.

Relationships with German partners *Christliche Dienst* and *Eirene* will continue as well. Several German volunteers are expected to arrive in September.

“There’s lots of work to be done,” concluded Sawatzky, “so we’d like as many congregations as possible to become involved in maintaining the Mennonite ethic of voluntary service in Canada.”—**Leona Dueck Penner**

Ho Chi Minh City, Vietnam

Church leaders harassed and beaten

Authorities continue to harass house church leaders in Vietnam (see Jan. 12, page 14).

On March 2, security forces beat and detained associates of Nguyen Hong Quang, general secretary of the Mennonite Church in Vietnam and pastor of a house church. When by March 10 no information was provided about the four men, Nguyen Quang Trung, president of the Mennonite conference, asked authorities to resolve the matter.

According to reports from a church member, the incident began when Quang and a pastoral assistant, Pham Ngoc Thach, took down the motorcycle licence number of two undercover agents who had been watching them. They reported the information to police.

When Thach and another pastor took a photograph of the licence plate, the two agents charged after them. The agents hurriedly left when approached by Quang and a woman from the church, but their motorcycle spun out. When the church members approached, the agents punched them and took off.

Police arrived and wrote up a complaint, accusing the church people of “disturbing the peace.” On police orders, Quang was beaten in the face and kicked. Ms. Lien, the woman from the church, was severely beaten, along with 24-year-old Nguyen Hieu Nghia who was detained.

When Thach and two others went in

inquire about Nghia, they were also detained and severely beaten. Lien’s family is being threatened by police.

Reports say that Mennonites and other Christians are doing daily prayer walks in front of the police station.

Observers say that the action against Quang’s associates is really directed against him. As legal counsel to a cluster of house fellowship groups, he has represented church leaders that have faced legal challenges.

Quang has also tried to support Nguyen Cong Chinh, Mennonite pastor in the central highlands. Authorities there bulldozed a new church building in January. When Quang visited the area with an international visitor on February 8, the group was harassed by security police.

Around the March 2 incident, a number of people had come to Quang for counsel over police harassment. The government systematically cites Vietnam’s constitutional guarantee of religious freedom and denounces reports of human rights violations as fabrications.

Three years ago Vietnam granted legal status to the Evangelical Church of Vietnam. The large house church movement has no legal status. In some areas house churches function with few problems; in other places they experience difficulty. —From Mennonite World Conference release




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Winnipeg, Man.

Protest condemns Esso links to war

Members of Hope Mennonite Church here and three members of Christian Peacemaker Teams gathered March 22-24 at a local Esso station with banners and costumes. The demonstration happened during rush hour in downtown.

“We declare Esso condemned, because it is unsafe for the global community,” said co-organizer Lisa Martens, who was in Baghdad with Christian Peacemaker Teams (CPT) during the bombing in 2003.

ExxonMobil, Esso’s parent company, is a financial backer of U.S. Republicans—\$1.4 million towards the 2000 campaign of George Bush—and several Washington think tanks that supported the American invasion of Iraq. The words of the Undersecretary for Commerce in 2002 left little doubt about the link between the war and oil interests: War “would open up this spigot on Iraq’s oil.”

The protest was “asking Winnipeggers to ‘read between the pipelines’ and recognize the link

between oil consumption and perpetual military campaigns to secure oil supply,” said participant Aiden S. Enns. “You have a corporate Goliath, backed by the largest army in history—that’s simply not good news for humanity.”

The group is particularly concerned about the estimated 15,000 Iraqis who have been detained by the U.S.-led Coalition Provisional Authority that now rules Iraq. CPT members continue to have contact with the families of many detainees, and they have issued a detailed report on abuses suffered.

“The oil has been liberated, but thousands of Iraqis, including civilians, are detained without charge and under demeaning conditions,” said Martens.

Enns carried a banner fashioned



Photo by Aiden S. Enns

For three days demonstrators slowed traffic with signs that linked gas consumption to the war in Iraq.

after Esso’s logo reading, “Condemned: Moral Repairs Needed.”

With this event, organizers sought to show support for CPT work in Iraq. Several protesters followed CPT’s call to fast during Lent while finding ways to recall the ongoing conflict in Iraq.

—Aiden S. Enns

Regina, Sask.

'Things began to happen' at Grace Mennonite

In January of last year, leaders at Grace Mennonite Church here noticed that church life seemed stagnant. New growth was not happening. Members were invited to begin meeting to pray for God's direction. The group met before Sunday school each week. In May, things began to happen. Terry Zimmerman, co-pastor, tells the story.

Patrick, a high school physics teacher from a Catholic background, had been coming to the church off and on for several years. I stopped him on the way out of church one Sunday and asked if he would be interested in planning a second, youth-oriented worship service.

To my surprise he said yes. He said he had just purchased a bass guitar.

Now, a year later, Patrick is leader of the worship band. Mennonite Trust Foundation gave the church a grant for sound equipment, and Patrick and his wife organize most of that service. Patrick joined a Bible study group and recently decided to become a member of the congregation.

Ray and Carol saw our ad in the newspaper about a service beginning at 5:00 p.m. They felt comfortable and began attending. We didn't know at the time that Ray had cancer and that until his illness he and his wife had been living in different cities. The board of deacons set up a support circle for them; every week different people phone and look in on them.

Ray and Carol bring tremendous gifts to the congregation. Ray is personable; Carol has a servant's heart. She had been involved with "Inn from the Cold," a ministry run by Calgary churches for street people.

Shane, electric guitarist in the band, recently joined the church, along with his girlfriend, June, from China. They were looking for a church that had ministry to Mandarin-speaking people. June, a business student, volunteers for the new Ten Thousand Villages store.

Shane dislikes hymns and liturgy and almost left the church until he prayed, "God, if you are here, show me." The next song was "Trust and obey," and Shane knew he would stay.

Now he has found a place in the second worship service. He is from a non-church background and was into drugs, alcohol and street gangs when Christ found him. A Mennonite Brethren couple took him into their home. He began attending the Meeting Place, a coffee house style of church. His faith began to grow.

A divorce and other experiences, including a search for his birth parents, found Shane drifting again. Now he is challenging Grace Mennonite to open its eyes to people who need to know the good news of Jesus. Shane leads a Bible study that led to the baptism of two people last fall—a third is planned for this spring—and to two membership transfers.

Ken, in his mid-40s, has been in and out of prison and lives on the edge of poverty. Murray Logan, a member at Grace, connected with Ken through prison ministry and then "Friends on the Outside," a support group for ex-

inmates.

Ken has found a home in the second service. He attends Shane's Bible study and recently made a decision to be baptized. Ken has given the congregation a window into the needs of people in Regina's inner city. He urges the congregation to personally give out food collected in the food bank barrel. He regularly invites people to church and is excited about what God is doing.

Binamin, from Ghana, was a student in the social work program at the university when Doug Durst, a Grace member and professor there, invited him to church. He enjoyed the Sunday school class he attended.

Last year, we had an African-style worship service for which Karen Martens-Zimmerly, Grace co-pastor, borrowed an African dress. When Binamin saw the dress, his jaw dropped. The symbols on the dress said, "God is great."

Last spring, Binamin was married to Jeanie, a Canadian, and they recently had a daughter. Jeanie is teaching Sunday school. Isn't it amazing, what God can do?—**Karin Fehderau**

Edmonton, Alta.

Holyrood church holds transition ceremony

After a year-in-waiting, Holyrood Mennonite Church became affiliated with Mennonite Church Alberta and Mennonite Church Canada on March 14.

A pictorial overview of Holyrood and Northwest Mennonite Conference history was presented by Mike Perschon and Ike Glick, with particular emphasis on house church beginnings by pioneering families.

Keith Funk-Froese, pastor, reviewed the reasons and process that prompted the transition. He reiterated that Holyrood's choice would have been to continue with Northwest Mennonite Conference (part of the former

Mennonite Church) and also have affiliation with Mennonite Church Canada. But with Northwest's decision not to be part of MC Canada, Holyrood was presented with a painful choice.

When the final vote indicated a preference for MC Canada, that meant there needed to be an affiliation with an area conference that was a member of MC Canada. Holyrood applied for membership in Mennonite Church Alberta in 2003 and became a member at the delegate session in February 2004.

Linden Willms, moderator of MC Alberta, brought a word of welcome at the March ceremony at Holyrood. The

Stouffville, Ont.

Exchange brings Ugandans to Ontario

On March 2, Community Mennonite Church here bid farewell to two good friends—Peter Paul Ssemakula, priest from Bukoto, Uganda, and George Ssegawa, also from Bukoto.

They were returning to a warmer climate, but they were leaving behind warm relationships that developed during their three-week visit.

“As believers, we need to reach out and experience the joy of befriending one another,” wrote Father Peter Paul on his return. “Though our worship may be different, and sometimes our emphasis on points may differ, we all believe in one God.”

Their visit to Ontario took root over a year ago, when Richard and Carolyn Reesor and their sons returned from a four-month trip to Uganda. Dave and Mary Lou Klassen, MCC representatives there, arranged for Reesors to work at Peter Paul’s school in Bukoto. There they also got to know George Ssegawa, a jack-of-all-trades.

Wouldn’t it be wonderful, they thought, if our Ugandan friends could visit us and exchange skills with pastors and technicians in our community.

The idea began to take shape. E-mails flew back and forth between Reesors, MCC Uganda and MCC

Ontario. MCC Ontario’s Global Education office obtained funding from Canadian International Development Agency (CIDA) to cover travel costs.

On February 10, one year after Reesors’ visit to Uganda, the two men stepped off a plane in Toronto.

They soon experienced their first snowstorm, but Carolyn and Richard had made sure they had warm clothes and boots. The men attempted to skate and even played a bit of hockey.

Father Peter Paul worked closely with Gord Alton, Community Mennonite pastor, accompanying him on pastoral visits and in other ministries. He also participated in MCC Ontario’s staff retreat, preached at Community Mennonite and at Waterloo North, the Klassens’ home congregation.

Ssegawa assisted an electrician and helped at the thrift shop in, testing donated appliances. The men participated in Community’s church retreat in northern Ontario and talked about their lives in schools and other settings.

On Valentine’s Day, the two were featured guests at a “Have a Heart for Uganda” fundraising concert at the church. The event raised over \$5,000 for MCC work in Uganda.

Even the school where Carolyn Reesor teaches became involved. She had told many stories about her time in Uganda but now her students could hear from people who lived there. In preparation for the visit, students brought in pennies, raising another \$292.50.

After all the excitement, the church community feels somewhat sad that the visit is over. The exchange continues, however. Father Peter Paul plans to host Alton in his parish in August. He wrote recently from Uganda:

“When we come together as neigh-



Students at Carolyn Reesor’s school in Stouffville raised \$292.50 for MCC work in Uganda.

hours in this global village, our faith in God makes a greater influence on the world.”—From MCC Ontario release by **Anne Brubacher**



Canadian Mennonite University has an immediate opening for the full-time position of

Outtatown Administrator

Reporting to the Director of Outtatown, the successful candidate will provide primary administrative and logistical support for this exciting program of travel, study, service and adventure.

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Reporting to the Director, the successful candidate will assist in the mentoring and supervision of field staff as well as developing and maintaining strong relationships with overseas partners. Spanish language skills would be considered an asset. Significant travel is required.

For more information about these exciting opportunities, visit our website at **www.outtatown.com**

Processing of applications will begin immediately, and continue until the position is filled. Please reply via mail or e-mail to:

Canadian Mennonite University
Susan Warkentin, Director of Human Resources,
500 Shaftesbury Blvd. Winnipeg, MB R3P 2N2,
swarkentin@cmu.ca

MCA plaque, designed by Helena Ball of the Holyrood, was unveiled and will hang alongside the retired Northwest Conference plaque.

The ceremony concluded with a prayer of transition: “Lord God, you have watched over us through this time of transition. You have seen all of our struggles and pain.... For those who were hurt by this process, we ask that you would heal them and help us to be reconciled....”

“Help us be the people that you would have us to be. Do not abandon us, O God, but help us and guide us, for we are your people, seeking your holy way. Wake us. Save us. Lead us to the light.”—**Millie Glick**

Winnipeg, Man.

Bethel ministers to the neighbourhood

Bethel Mennonite Church began in the 1950s as a mission for Mennonite young adults moving to the city. Today its mission extends to children and teens in its neighbourhood.

Thirteen years ago the congregation “needed to decide whether we wanted to be a smaller congregation or a larger one,” said Peter Dyck, chair at that time. Membership had grown to over 300. “We made a conscious decision to become larger.”

With the building expansion, members decided to make space for a licensed day care facility, ensure wheelchair accessibility and create a multi-purpose room for meals and other events. A high priority was given to improved acoustics.

These changes made it possible for Bethel’s membership to grow to over 600; to house the Carter Day Care Centre; host groups for banquets, concerts, recordings and meetings; and accommodate a children’s club.

“The Neighbourhood Club began when local kids started rollerblading and playing basketball in the parking lot. We befriended them and in winter moved the activities into the dining area, which also serves as a gym,” said Dyck.

The club meets every Tuesday evening, using a multi-purpose room for floor hockey and Sunday school classrooms for crafts and other activities.

“Awhile ago the children made 40 birdhouses to be auctioned off as a fundraiser for our missions conference,” said Dyck, indicating one of many ways the group gets involved in the life of the church.

The dining hall/multi-purpose room is rented by many groups, keeping the various serving and catering groups in the church busy.

The sanctuary is frequently used for Royal Conservatory of Music recitals and exams, Winnipeg Singers and university concerts, recordings by the CBC and other events during the week.

Bethel members have worked at the local school in an after-school homework program, and the school has used Bethel for parent meetings and concerts.

Bethel shares its the space with Iglesia Jesus es el Camino, a Spanish Mennonite church that meets there for Sunday worship and mid-week activities.

“Our facility is three times as large as the old space,” said Dyck. “When we went through the LIFE [Living in Faithful Evangelism] process several years ago, we tried to see the building as a part of our mission. The trustees really captured the vision well and showed us how to open the door and welcome people.”—**Evelyn Rempel Petkau**

Edmonton, Alta.

First Mennonite teams with day care

First Mennonite Church here has a long history of sharing space with day care providers. The shared arrangement dates back to 1967, when a day care approached the congregation about leasing space.

The minutes of an October 22, 1967 congregational meeting sum up the response: “Humpty-Dumpty Day Nursery has asked to use the building. The pastor endorses the idea not for the financial benefits, but as a means of communicating with our community.”

The leasing arrangement continued until 1975. At that point, the congregation felt it could do a better job and opted to run its own day care. The McKernan Park Day Care opened in September 1975 as a not-for-profit organization. It soon had parents on its board and provided bursaries for financially challenged families.

In 1977, the daycare began an independent kindergarten program with funds from Alberta Learning. The funding allowed for programs for handicapped children.

When First Mennonite began planning for a new building, the congregation affirmed the importance of the day care service to the community. With the day care board, the church designed a new building with day care facilities in a walk-out basement.

In August 1997, Southview Child Care opened its doors. Overall, sharing the building has been a positive experience. The program ensures that the building is well used and provides an excellent community service. The new facility has its own rooms, kitchen, laundry, fenced

playground and storage areas, plus the use of a lawn and fire-pit owned by the church.

During disagreeable weather, the children get exercise in a multi-purpose room upstairs. The availability of this room and the church kitchen allows the day care to host community gatherings for Thanksgiving, Christmas and special events.

On Sunday mornings, a children’s

*Sharing
space*

The pastor endorses the idea not for the financial benefits, but as a means of communicating with our community.

singing time occurs in day care space, and children from the congregation enjoy the playground. Sharing a common office means that a secretary is available in the church office five days per week. A full-time janitor works for both groups.

Shared space also presents challenges. Funerals often take place in early afternoon when the children downstairs are attempting an afternoon nap. Joint use of washrooms can be awkward at times. Sometimes classroom space has to be negotiated between the two groups.

But the congregation is content that its building is well used, and supplying an important service to the surrounding community.—**Donita Wiebe-Neufeld**

Winnipeg, Man.

Congregations share facility and goodwill

After Young United Church burned down in the late 1980s, members began to dream of a multi-purpose building they could share with another congregation. They invited Hope Mennonite Church, a relatively new congregation, to share space with them.

Bill Block, a founding member of Hope, remembers the vigorous discussion that went into the decision-making.

"We had adopted a consensus approach.... We passed a stick around and everyone had an opportunity to say his or her piece. A few were not in favour [of accepting the invitation] but for the sake of the group we came to a unanimous decision."

Hope purchased office space in the

"We were invited in on the planning of the facility," said Block. In 1993 Hope moved into its new home. Hope worships at 9:30 a.m. on Sundays and Young United at 11:30 a.m.

"We usually stand around after the service until the organist blasts us out," said Block. "We bump into them all the time and hear their views on a variety of issues. We share services sometimes and celebrate Worldwide Communion together. One summer we exchanged services."

The rest of the week, the building welcomes anyone. In this inner-city neighbourhood, people come in for a cup of coffee and a place to warm up. Children enjoy supervised play while their mothers in the next room are learning budgeting and cooking.

and co-ordinates groups and programs. Block is a volunteer on the pastoral team of the Community Ministry. Other church members volunteer in various programs. Among other ministries are a drop-in program, seniors' program, food club and self-help groups.—**Evelyn Rempel Petkau**



Young United and Hope Mennonite church share building and programs called Crossways in Common.

new structure and pays rent for the other facilities.

"Rent is high," said Block, "but we decided to stay. The high rent contributes to the overall presence of the facility."

Crossways in Common, the home of Young United and Hope Mennonite, houses many programs: a day nursery, the West Broadway Youth Outreach program, West Broadway Community Ministry and Artemis Housing Co-op (11 apartments for people with HIV/AIDS).

People visit around tables and move in and out of offices.

Hope's presence in the heart of the city has not always been easy.

"We don't have all the answers," says Block. "People off the street come for handouts during the service. There is an awareness of the marginalized people of our society, an awareness of housing needs, family violence and a lot of social problems."

Hope Mennonite has a member on the board of Crossways in Common. The board oversees the physical plant

Multi-use in Saskatchewan

Mount Royal, Saskatoon

This congregation uses its church building for various community groups. For a number of years, the Child Hunger and Education Program has used the building twice a month to pack its "Good Food Boxes."

These boxes are filled by volunteers and use produce from local farmers. The produce is sold to Saskatoon customers who order the food ahead of time. The program pays the church a monthly rental.

Mount Royal Mennonite also welcomes Al-Anon and Youth for Christ one day a week. For the youth event, about 20 young people come to play sports in the gym and have a Bible study.

Warman Mennonite

Given the shortage of rental space in the town of Warman, the church has been approached by two agencies asking to run their programs there.

A small preschool uses the church basement two days a week. Approximately 16 children come in the morning and another group of preschoolers uses the church in the afternoon. The school has been renting church space for about 15 years, said pastor Henry Block.

Another community group, TOPS (Take off Pounds Sensibly) meets one night a week for an hour. This arrangement began three years ago.—**Karin Fehderau**

Easter Word Search

M E L R N A N G E L P
 O A I S W E S E N U A
 R S G T O P E T E R S
 N T H O R N S H W R S
 I E T N C R O S S T O
 N R E E H O P E P O V
 G E N E S I R M I M E
 Y F I C U R C A C B R
 L I N E N R E N E C T
 I L G L I L I E S O N

Angel	Life	Passover
Cross	Lighten-	Peter
Crown	ing	Risen
Crucify	Lilies	Spices
Easter	Linen	Stone
Gethsemane	Morning	Thorns
Hope	New	Tomb

The remaining letters form the solution.

Created by Barb Draper

Transitions

Births/adoptions

Bauman—to Gloria and Rod, Floradale Mennonite, Ont., a daughter, Carly Avery, Mar. 17.
Birch—to Tara and Brett, Douglas Mennonite, Winnipeg, Man., a son, Liam Andrew, March 4.
Erb—to Serena and Ryan, Avon Mennonite, Stratford, Ont., a daughter, Grace Serena, Jan. 25.
Diaz—to Leydi, Avon Mennonite, Stratford, Ont., a daughter, Laura Camila Romero, Jan. 21.
Giesbrecht—to Jeanette (Friesen) and Matthew, Altona Berghaler Mennonite, Man., a son, Ethan Matthew, Feb. 28.
Konlon—to Jeannie and Binamin, Grace Mennonite, Regina, Sask., a daughter, Lymanh Rae, Mar. 5.
Koop—to Rachel and Michael, First Mennonite, Calgary, Alta., a daughter, Rebecca Joanne, Feb. 27.
Martin—to Vicky Roeder

Martin and Derek, Floradale Mennonite, Ont., a daughter, Annika Roeder, Mar. 8.
Sawatzky—to Maria and Francisco, Avon Mennonite, Stratford, Ont., a son, Adrian Peter, Mar. 13.

Marriages

Bauman-Basse—Clifford and Mary, Floradale Mennonite, Ont., Feb. 14.
Thiessen-Kehler—Chad and Rachel, Plum Coulee Berghaler Mennonite, Man., Jan. 31.

Deaths

Gingrich—Arthur, 91, Valleyview Mennonite, London, Ont., March 20.
Gingrich—Oscar, 60, Hawkesville Mennonite, Ont., Dec. 19.
Goertzen—Jacob A., 78, First Mennonite, Burns Lake, B.C., Jan. 25.
Janzen—David (Rev.), 84, Niagara United Mennonite, Ont., Mar. 17.
Klippenstein—Helen, 82, Altona Berghaler Mennonite, Man., Mar. 3.
Martin—David F., 79, Floradale Mennonite, Ont., Jan. 15.
Martin—Minerva (Gingrich), 88, Elmira Mennonite, Ont., Feb. 5.
Thiesen—Idena, 78, First Mennonite, Saskatoon, Mar. 7.
Wiebe—George, 84, Lowe Farm Berghaler Mennonite, Man., Feb. 26.
Zehr—Daniel, 70, Steinmann Mennonite, New Hamburg, Ont., Mar. 12.
Zehr—Eleanor, 73, Tavistock Mennonite, Ont., March 17.
Thiessen—Helen, 89, Zoar Mennonite, Langham, Sask., Mar. 6.

Baptisms

Avon Mennonite, Stratford, Ont.—Amy Zehr, Jan. 11.
Elmira Mennonite, Ont.—Rob Grosz, Dec. 7.

Canadian Mennonite welcomes transitions announcements within four months of the event. When sending by e-mail, please identify congregation (name and location).

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 From PRAGUE to GDANSK (July 22 - August 1)
 SMALL TOWN THEATRE and COUNTRY GARDENS (July 27 - August 2)
 CANADIAN MARITIME PROVINCES (August 7-16)
 SWISS GLACIER EXPRESS (August 9-24)
 ALASKA CRUISE TOUR (September 1-13)
 IRELAND (September 3-14)
 SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
 LANDS of the BIBLE (September 17-30)
 CHINA (October 3-19)
 FALL FOLIAGE TOUR of NEW ENGLAND (October 4-10)
 CHRISTMAS MARKETS in AUSTRIA and GERMANY (December 1-8)

2005 TOURS

SERVICE TOUR in SUNNY JAMAICA (January 21-30)
 CHURCHES and SAFARIS in KENYA and TANZANIA (February 13-24)

PARAGUAY SERVICE TOUR (March 31 - April 14)
 TULIP TIME in HOLLAND (April 25 - May 4)
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Mennonite Church Canada

Youth facilitator appointed for Canada

Anna Rehan, member of Zoar Mennonite Church in Langham, Saskatchewan, has been appointed Youth Ministries Facilitator for Mennonite Church Canada. She will begin work on March 15 at 40 percent time.

Rehan has worked in youth ministry since 1982. Three of those years were spent in



Rehan

planning the 2005 Youth Convention in Charlotte, North Carolina, which will be held together with Mennonite Church USA.

Her joy in working with youth is a key motivator, especially "seeing the way God works in the lives of young people and the tremendous gifts that they have, and being able to help nurture those.... I feel energized when I'm working with youth."

She hopes to bring stability to youth ministry to MC Canada. "Right now some area conferences don't have someone, some have new positions, some are interim. And I want to continue dreaming about where things could go."

Rehan will add her MC Canada role to her current work as Youth Minister for Mennonite Church Saskatchewan.

She will work from Saskatchewan. She succeeds Anne Campion, who ended her assignment last August.—MC Canada release

Mennonite Church Eastern Canada

Jane Finch ministry adds seniors program

Many seniors living in the high rise at 15 Tobermory in Toronto's Jane Finch area are on limited incomes and unable to get out to socialize. The Jane Finch Ministry of the MC Eastern Canada Mission and Service Commission has identified a need for a program.

Clayton and Amy Kuepfer, supported by MC Eastern Canada, helped Myrtle Donaldson, a senior resident, organize a banquet for seniors in December. The evening was a success with 35 attending. More seniors events will be planned. Some of the costs, such as transportation for outings, will be subsidized by the Micah Fund.

Towels for refugee families

The House of Friendship (Maison de l'amitié) in Montreal houses refugee families while they sort out their immigration papers. Each year between 10 to 20 such families are welcomed for different lengths of time.

When they leave the House of Friendship, each family receives blankets and a start-up kit to help them get established in their own apartment. Contributions from the Micah Fund will provide towel sets for each family.

New pastors

Laura and Simon Koopmans are sharing a half-time position as youth pastor at Milverton Mennonite Fellowship, beginning February 1. The Koopmans returned to Ontario in September after spending two years in British Columbia.

Mennonite Church Manitoba

Directory of resource persons

"Equipping on the Road" is a directory of resource persons who can help congregations and other groups with an extensive range of issues.

Resource people listed under "Workshop and Seminar Resources" are prepared to provide training to adults on a variety of topics. Persons listed under "Youth Event Speaker's Bureau" are prepared to serve at retreats and other youth events.

The booklet was compiled by MC Manitoba and has been sent to all its congregations. Congregations are encouraged to make contacts directly with the persons listed in the directory, which includes biographical sketches and topics each is prepared to cover.

Feedback about the directory is welcome, as are ideas for new workshops and resource people, said Bob Wiebe, director of Education Ministries, and John P. Klassen, director of Leadership Ministries.

Camps prepare for summer ministry

The summer camp curriculum, based on the theme "Gather round: Building God's people," will focus on the meaning of the church. Krista Neustaedter Barg, an experienced camp worker and educator, is writing the Bible curriculum.

Elizabeth Redekopp is part-time summer program assistant. Redekopp has many years of camp experience as a counsellor, Bible teacher and director. She is currently half-time associate pastor at Home Street Mennonite Church.

A new feature this summer is the Boys Only camp from August 30 to September 3 at

Camp Koinonia. This will be a parallel to the successful Girls Only session at Camp Assiniboia.

The news that Sandy W. Plett's Hodgkin's lymphoma is in remission was received with gratitude by Camps with Meaning. She is back as director of Summer Camp and Youth Ministries on a half-time basis. Vern Klassen-Wiebe will assist her on a part-time basis until summer.

News about church leaders

Jeff Thiessen, who began as part-time pastor at Trinity Mennonite Fellowship in Mather, recently received a "Licensing toward ordination." Sherry Sawatzky-Dyck, a hospital chaplain in the Brandon health region, received a "Licensing/commissioning for specific ministry" on March 28 at Grace Mennonite Church in Brandon.

The Altona Bergthaler Mennonite Church will celebrate the ordination of Dan Kehler on April 18 at 3:00 p.m. He has served as associate pastor for the past five years.

The Winnipeg Chinese Mennonite Church is planning an ordination celebration for its pastor, John Wang, on May 2 at 11:00 a.m.

Rudy Baergen will begin as leading pastor at Bethel Mennonite Church in Winnipeg in summer. Bethel will soon begin its search for a new associate (youth) pastor as Lani Bender completes her time this summer.

Crystal City Mennonite is continuing its search for a pastor. John Bergen continues to serve as an interim pastor. George Derksen will be leaving this summer after serving Grace Mennonite Church in Brandon for nine years, will be leaving this summer.

Morden Mennonite Church continues its search for a lead

pastor. Jake F. Pauls will be completing his term as interim pastor at the end of June.

Gerhard Friesen is serving as interim pastor at River East Mennonite Church as it continues a search for a part-time pastor.

Mennonite Church Saskatchewan

Members send in concerns and hopes

The MC Saskatchewan Envisioning Team, a taskforce called out by the conference executive, has been going through the membership questionnaires sent to churches last fall. The questionnaires asked congregations and individuals to send in their concerns, hopes and frustrations to help the six-member team define a clearer vision for the Saskatchewan conference.

Some common themes have emerged. Suggestions such as twinning the churches, sharing mission projects, and organizing pastor exchanges all point to a common desire to keep regular contact between congregations.

"It's a shift toward working at ways of making further connections," noted conference minister Ken Bechtel.

Through the questionnaires, members are also urging the conference to keep focused on issues that unite rather than those that divide.

New appointment

Sharon (Elsasser) Schultz is the new student intern pastor at Eyebrow Mennonite Church. She replaces Joseph Kibwaa. Originally from Ontario, Schultz did an internship in the church from September to December 2003.



Schultz

Mennonite Church Alberta

Coaldale not yet ready to join another group

Coaldale Mennonite Church, which withdrew from MC Alberta and MC Canada in August 2001, is remaining

independent of conference ties for now. In June 2003, the congregation determined that while conference membership is desired by a good majority of members, the church would have to explore which conference it wished to join.

Four options were explored, including Mennonite Church Alberta, Mennonite Brethren (MB), Evangelical Mennonite Conference (EMC), and the Northwest Mennonite Conference. The MB and EMC options were eliminated. In a congregational vote, requiring a 70 percent majority, members voted 69.7 percent in favour of joining the Northwest Conference.

Members decided that this percentage indicated that the congregation was not ready to face the conference question. The congregation continues to relate to the Northwest Conference and sent observers to its annual meetings on the weekend of March 27.

No time has been set for a final decision. A new pastor, Roy Nickel, from the North American Baptist College in Edmonton, began his ministry in July 2003.

Coaldale withdrew from MC

Alberta because it perceived that continuing "dialogue" on contentious issues such as homosexuality was superceding adherence to the Confession of Faith and scripture.

Mennonite Church British Columbia

Retreat for men

A "Wild at heart" men's retreat will be held at Camp Squeah from April 15-18. Following the *Wild at Heart* book by John Eldedge, this retreat promises to be a valuable time of learning and sharing for men.

This retreat was first held at Squeah last fall, and the encouragement of all the men there led to its being repeated this spring. For details, contact David Awnee, phone (604) 535-2631, e-mail: runner3@telus.net.

Unless otherwise credited, the articles in TheChurches pages were written by: Leona Dueck Penner (Mennonite Church Canada), Maurice Martin (Eastern Canada), Evelyn Rempel Petkau (Manitoba), Karin Fehderau (Sask.), Donita Wiebe-Nuefeld (Alberta), Angelika Dawson (B.C.). See page 2 for contact information.

Hospitality health check

"The potluck dinner is second only to the Holy Spirit in building Christian community," said Jerry Buhler in a message at the recent Mennonite Church Alberta annual sessions. I believe he is on to something. Was not the feeding of the multitude a kind of potluck? It began with one kid bringing his lunch to Jesus, and by the power of Jesus' hospitality, there was food "enough for all."

This gospel-hospitality is to be the theme of the Mennonite Church Canada assembly in Winkler, July 7-11.

According to Webster's dictionary, to be hospitable is "to be given to the generous and cordial reception of guests." Jesus' cordial generosity to the multitudes is a call to us to be hospitable and generous as we welcome guests and newcomers into our churches.

When newcomers come to our worship, their first experience is in how they are welcomed and ushered in. Greeters and ushers give the most

lasting impression of the hospitality of our churches.

But getting to our seat is only the beginning. Just as the host of a dinner-party plans the menu with the all the guests in mind, so worship planners shape the service for all who are "around the table," including those who are new, and those who may be from a different ethnic background.

The welcome will be inviting to all who have come. The worship leader will use words that are meaningful to all present, avoiding in-house jargon or acronyms. The page number for Bible readings in pew Bibles will be announced.

The congregational prayers will be sensitive to guests. They will include lines with which the newcomer can identify.

The songs will not only reflect the tradition of the worshiping community, but will take into account the needs and sensibilities of newcomers. This might mean giving an explanation to a hymn that might otherwise be found baffling. It might mean including songs that are easy

From our leaders

for a newcomer to sing.

The message will be gospel-rich, focusing on the gracious, loving activity of God in Christ, "reconciling the world unto himself." Such messages will be relevant to all.

The real taste-test of our hospitality will be in the foyer, after the service. Will the newcomer be welcomed into a circle of conversation and introduced? If she does not find warmth in the foyer she probably will not come back. If she is included, will the conversation centre on interests of the community or draw in the newcomer?

Where would any of us be had it not been for the hospitality of others? As we have received, let us also give. As we have been welcomed, let us welcome.

Sven Eriksson, denominational minister, Mennonite Church Canada



Employment opportunities

YOUTH PASTOR POSITION

Full Time or Part Time Youth Pastor position available at a friendly Mennonite church in Calgary. The person we are looking for will be passionate about Youth Work and have an interest in music.

More details are available at our website:
www.calgary1st.mennonitechurch.ab.ca

Resumes can be forwarded to the church office:

First Mennonite Church Calgary
 2600 Richmond Rd S.W.
 Calgary, AB T3E 4M3
 Phone: (403) 249-8784
 Fax: (403) 249-9722
 E-mail: 1stmenno@telus.net

Fraser Lake Camp is currently looking for individuals for the following positions:

HEAD COOK/ COOKS/ BAKER

Previous experience cooking for large groups of people is an asset.

Fraser Lake Camp is a residential camp located north of Bancroft, Ontario and runs for eight weeks. We serve approximately 110 campers and 65 staff per camp session. Fraser Lake Camp is a program of Willowgrove Inc. Willowgrove is a not-for-profit organization affiliated with the Mennonite Church.

For further information on becoming part of our staff team for 2004 please contact Naomi Weir at:

Phone: (905) 642-2964
E-mail: info@fraserlakecamp.com

ACADEMIC DEAN/ INSTRUCTOR

Bethany College, Hepburn, Saskatchewan invites applications for a full-time position as Academic Dean/Instructor beginning August 2004.

Functions: Provide leadership for the academic program of the College; Oversee the faculty team in fulfilling the mission of the College; Effectively represent the College in the academic community; Either teach in the area of Christian Ministry/General Studies or fulfill other administrative duties.

Competencies:

Essential: Commitment to Jesus as Saviour and Lord; Anabaptist/Evangelical theological perspective; Excellent relational skills in a team setting; Excellent administrative skills; Masters Degree.

Desirable: Gifted and experienced teacher; Church ministry experience; Familiarity with a Bible College setting; Doctoral degree.

First review of resumes will be May 15, 2004. Applications will close when the position is filled.

Contact:

President, Bethany College
 Box 160, Hepburn, SK S0K 1Z0
 Phone: (306) 947-2175
 Fax: (306) 947-4229
 E-mail: president@bethany.sk.ca

Bethany Homes for Children is looking for a mature Christian couple to become

HOUSEPARENTS

of up to 8 children (including their own).

Bethany Homes for Children is located 15 minutes east of Wetaskiwin, AB. Established in 1948, this farm setting provides a home for children whose parents or guardians are in a difficult circumstance.

We are looking for an extraordinary mature Christian couple who feel called by God to relocate and join our team. Childcare related experience necessary. Required: First Aid/CPR, Valid Driver's License, Criminal Record and Child Welfare Check.

Please send resume along with three reference contacts and one pastoral contact to:

Bethany Homes for Children
 Box 6207 Wetaskiwin, AB T9A 2E9
 Phone: (780) 352-9834
 E-mail: bhc9834@telus.net

EXECUTIVE DIRECTOR

Tri County Mennonite Homes (TCMH) invites applications for the position of Executive Director. TCMH, with its head office in New Hamburg, ON is a not-for-profit charitable corporation sponsored by 18 congregations of Mennonite Church Eastern Canada. TCMH is a comprehensive community resource serving the counties of Waterloo, Perth and Oxford. TCMH provides residential services for seniors ranging from independent housing through to long term care, as well as services to adults with developmental disabilities.

The Executive Director is accountable to and responsible for implementing the actions and directions of the TCMH's Board of Directors and for coordinating the activities of the corporate office staff, in addition to supporting the Administrators in each of three operating divisions.

A full employment description is available online at www.tcmhomes.com/ed.htm. Resumes for this position will be received until April 26, 2004, and may be submitted by email to ed.search@tcmhomes.com or mailed to the:

Search Committee Chair
Tri County Mennonite Homes
 200 Bouleee Street
 New Hamburg, ON N3A 2K4

Columbia Bible College
 A Mennonite Brethren School
Dean of Students

The Dean of Students is responsible for the development of a discipline and programs for the Student Life Department of the College and the hiring, training, and supervision of a Student Life staff. Their duties also include overseeing the day-to-day operations of the College and housing services for students. The Dean of Students works with the Academic Dean in developing principles of learning as well as with the Academic Dean and Registrar in developing guidelines for registration and admission.

For a complete list of qualifications and job description, please see our website: www.columbia.edu/employment.

Interested persons should forward their resumes (either by e-mail, fax, or hard copy) by May 15, 2004.

Dr. Paul Wartman, President
 Columbia Bible College
 2940 Clearbrook Road
 Ashcroft, BC V2T 2Z6
president@office@columbia.bc.ca
 Fax: (804) 855-3063



Faith Mennonite Church, in Leamington Ontario is seeking a

FULL TIME PASTOR

to serve a congregation of about 250 persons. We are a church with a large number of young families. We are seeking a person/s, who will provide spiritual leadership and guidance to our congregation. Previous pastoral experience is preferred. The position is available as of July 1, 2004.

For further information, or to send a resume, contact:

Muriel Bechtel
MCEC (Mennonite Church Eastern Canada)
4489 King St. E., Kitchener, ON N2P 2G2
Phone: (519) 650-3806; Fax: (519) 650-3947



MCC EAST ASIA DIRECTOR

in Akron, Pa. This person is responsible for programs and workers in Burma, Cambodia, Laos, Thailand, Vietnam, China, Japan, North and South Korea and Taiwan. Experience in East Asia required, preferably at primary and management levels. Demonstrated administrative, supervisory and relational skills needed, along with a Christian faith, active church membership and commitment to nonviolent peacemaking. Contact:

Charmayne Brubaker
Phone:(717) 859-1151
E-mail: cdb@mcc.org
or your nearest MCC office for a job description.

Application review begins immediately. Position available June 1, 2004.



Winnipeg
 Mennonite
 Elementary
 Schools, Inc.

SENIOR PRINCIPAL/CHIEF EXECUTIVE OFFICER

Winnipeg Mennonite Elementary Schools, Inc. ("WMES") is seeking a suitable candidate to assume the role of Senior Principal/ CEO, effective August 2004. The Senior Principal/CEO is responsible to the Board of Directors and provides overall day-to-day leadership for the organization. The successful candidate will have a broad educational background and experience; will support the mission and mandate of WMES; will have (or qualify for) a Manitoba teaching certificate; will be a good communicator; will have an interest in development; will relate well to the public, to staff and to the Board and be a self-motivated person who has a passion for leading a superior team of educators.

WMES is a church-related independent school, operating schools on two campuses (Bedson K-8 and Agassiz K-6), with a total enrolment of approximately 500 students. The mission of WMES is to "provide Christ-centred education, integrating faith and life, within a caring school community." The WMES school communities are vibrant, energetic educational centres of excellence, reflecting its open admissions policy.

Please submit resumes to:

WMES, 250 Bedson Street
Winnipeg, MB R3K 1R7
Attention: Bob Peters, Board Chair
or send by e-mail to: boardchair@wmes.ca

Please visit WMES online at: www.wmes.ca

The Vineland United Mennonite Church is accepting applications for the full time position of

ASSISTANT MINISTER

to begin August of 2004. We are a congregation of 350 members situated in a growing rural community. Our church seeks an enthusiastic individual with a strong desire to nurture youth spiritually, emotionally, and intellectually. Primary responsibilities include leadership of the Youth Program with an emphasis on relationship building. This individual will also support the Young Adult and Children's programs. Candidates should have formal training in Theology/Religious Studies and possess a commitment to the values and visions of the Anabaptist Mennonite Church.

Please direct inquiries and resumes to:

Vineland United Mennonite Church
c/o Dave Gossen
4563 Cedarbrook Lane
Beamsville, ON L0R 1B5
Phone: (905) 563-6482
E-mail: dgossen@sympatico.ca



Waldheim, Saskatchewan invites applications for the position of

BRANCH MANAGER

Mennonite Trust Ltd. is a Trust Company that is owned and operated by the Saskatchewan Conference of Mennonite Brethren, the Fellowship of Evangelical Bible Churches and Mennonite Church Saskatchewan. MTL offers Estate and Financial Services from a Christian perspective.

This full time position is responsible for:

- Administration of the Company, Estates, Mortgages, and Personal Loans
- Will Consultation
- Investment Sales and Promotion
- Real Estate Sales
- Mutual Fund Sales
- Office Expansion
- Training to assume the role of Branch Manager

A complete job description and job application will be forwarded upon request.

Qualifications:

Formal and practical training in the following areas will be of benefit:

- Commitment to the Christian faith (required)
- Trust/Financial Administration
- Estate Tax
- Estate and Financial Planning
- Management skills
- Computer skills

We invite applicants to work for a company that has potential for growth. Successful applicant should have the ability to assume the position of Branch Manager. Salary and benefits will be determined based upon experience and skills. Administrative hours required. Position to begin as soon as possible.

Please submit your letter of application and resume with at least three personal and three professional reference letters to:

Timothy D. Redekopp, Manager
3005 Central Avenue, Box 40
Waldheim, SK S0K 4R0
Phone: (306) 945-2080; Fax:(306) 945-2225
E-mail: mtl@sasktel.net

Rockway Mennonite Collegiate Teaching Positions for 2004-2005: Rockway is seeking to fill full and part-time teaching positions in:

MATHEMATICS

(Grade 11 University/College; Grade 12 Algebra /Geometry; Grade 12 Data Management)

PHYSICAL EDUCATION

(1 year, full-time, term position in boys Physical Education). Extra curricular Volleyball coaching experience desired.

Qualified applicants should forward resumes

c/o Principal
Rockway Mennonite Collegiate
110 Doon Road, Kitchener, ON N2G 3C8
E-mail: principal@rockway.on.ca

Niagara United Mennonite Church, in beautiful Niagara-on-the-Lake, Ontario, requires a

FULL-TIME SENIOR PASTOR

to work with a Pastoral team, for a 600 member congregation. Candidate should be an enthusiastic individual willing to provide spiritual leadership and guidance, and committed to an Anabaptist understanding of faith.

For more information please contact:

Search Committee
R.R.#2, 1775 Niagara Stone Rd.
Niagara-on-the-Lake, ON L0S 1J0
E-mail: sigwiens@vaxxine.com

Bethany College, Hepburn, Saskatchewan invites applications for a part-time interim position (50%) as

ATHLETICS and RECREATION DIRECTOR for the 2004-05 year (August 1-May 1)

Functions: Oversee administration of the athletic and recreation departments; Develop and supervise coaching staff of athletic teams; Develop student leaders in recreation area; Mentor students as disciples of Jesus Christ; Teach courses in General Studies (possible).

Competencies:

Essential: Commitment to Jesus as Saviour and Lord; Excellent relational skills in a team setting; Anabaptist/Evangelical theological perspective; Bachelors Degree.

Desirable: Training and experience in athletics and recreation; Gifted and experienced administrator; Coaching training and experience; Masters Degree.

First review of resumes will be May 15, 2004.
 Applications will close when the position is filled.

Contact:

Academic Dean
Bethany College
Box 160, Hepburn, SK S0K 1Z0
Phone: (306) 947-2175
Fax: (306) 947-4229
E-mail: dheidebrecht@bethany.sk.ca

CAMP VALAQUA (near Calgary) requires a

HEAD COOK

for summer. Position runs from June 28 - Aug. 27. Related experience required. Salary of \$550/wk plus room and board. Contact us at:

Phone: (403) 637-2510
E-mail: manager@campvalaqua.com

For sale

Garden in the Wilderness: Mennonite Communities in the Paraguayan Chaco by Edgar Stoesz and Muriel Stackley. Photostatic reprints available, \$25. US including handling. Supply limited. Order from: Edgar Stoesz, 929 Broad St. Akron, PA 17501

Anabaptist-Mennonite Time Line: The original Anabaptist-Mennonite Time Line is back in print and available for a limited time, while supplies last. This classic 36 in. x 96 in. wall resource charts Anabaptist-Mennonite happenings from 1425-1986, with content by Robert Kreider. Events are depicted in the context of wider religious, political, economic, and cultural developments. \$69.99 US, \$97.99 CAN. To order, call 1-800-245-7894.

Announcement

REACH LOST SOULS OVER CHRISTIAN RADIO. MINISTERS AND LAY PERSONS CONTACT: DAVID or LINDA AT (705) 235-3072
 E-mail: cksofm@vianet.ca
 www.cksofm.netfirms.com

For rent

House for Rent MAY, JUNE & JULY 2004; Location: Chilliwack BC; 3 year old house, 3 bedrooms, nice yard, laundry facilities, furnished, 3 minutes from grocery store, Tim Hortons and Panago Pizza! Asking \$1000 per month. Price negotiable in return for mowing lawn etc. Call Kristi or David Vegt at (604) 824-9846 or email: kdvegt@yahoo.ca

Camps with Meaning has openings for guest groups in late August at Camp Assiniboia (Headingley) and Camp Moose Lake (Sprague). Ideal for family gatherings. Contact 204-895-CAMP for more information.

3 Bedroom house in Kitchener. Close to Grand River Hospital, quiet neighbourhood. Non-smoker, no pets. Backyard and detached garage. Available July 1. \$850, plus utilities. Call (574) 293-1362 or clavertysararus@yahoo.ca>

MCC meets with United Nations head

Ottawa, Ont.—On March 9, Don Peters, director of Mennonite Central Committee Canada, and members of 13 other non-government organizations met here with Kofi Annan, Secretary-General of the United Nations. The meeting, coordinated by the Canadian International Development Agency (CIDA), was held at the request of Annan. MCC, chosen by CIDA from 800 organizations, spoke to the role civil organizations play in shaping international policy. Peters focused on economic justice, including debt relief and access to markets. "The invitation meant that MCC is recognized as an agency that makes a difference," said Peters. "It was particularly significant to be included as a faith-based NGO."—From MCC Canada release

CANADIAN
Mennonite

Advertising Information

Contact
Barbara Burkholder

advert@canadianmennonite.org

1-800-316-4052

Reception cancelled

Waterloo, Ont.—A reception in honour of Arthur Gingrich (see March 8, page 38) has been cancelled. Gingrich, 90, died in London, Ontario, on March 20. Instead of a book launching on April 25, family members gave out copies of Gingrich's books at the visitation.—From report

Workshops on pastoral care

Winkler, Man.—A seminar entitled "The well is dry: Challenges in congregational caregiving," for pastors and other congregational caregivers, will be offered in Winkler and Winnipeg in early May. The workshops, led by Joanne Klassen, director of Recovery of Hope counselling service, will discuss how to be supportive of church members who have multiple problems.

The first workshop is on May 7 at Emmanuel Mennonite Church in Winkler, the second on May 14 at Canadian Mennonite University in Winnipeg. For more information, call Recovery of Hope's toll-free number: 1-866-493-6202.—From Eden Health Care Services release

New Life Centre celebrates 21 years

Toronto, Ont.—On May 7, The Mennonite New Life Centre is celebrating 21 years of service to refugees and newcomers. The event will run from 2:00 until 9:00 p.m. at the New Life Centre, located at 1774 Queen Street East.

There will be guided tours (2:00-5:00 p.m.), two workshops (Cross-cultural communication and Art therapy, 3:45 p.m.), a food festival, 5:00-7:00 p.m., annual meeting at 7:00 p.m., and program at 7:15 p.m. For more details, call Kathy Wert at (416) 463-8551.—From release

Shalom Counselling annual meeting

Waterloo, Ont.—The fundraising breakfast and annual meeting of Shalom Counselling Services Waterloo will be held on May 1, at 8:30 a.m., at St. Jacob's Mennonite Church. The guest speaker is Margaret Janzen, an assistant crown attorney, on the topic, "Feeling safe in an insecure world: Storms, anchors and sails."

To reserve a ticket, call (519) 886-9690 by April 26.—From Shalom release

Calendar

British Columbia

April 25: B.C. Women in Mission Inspirational Day at Sherbrooke Mennonite Church, Vancouver, with speakers Kendra Loewen and Louise Bergen. For details, phone (604) 823-6101.

May 1: Scrapbooking fundraiser for youth at Sherbrooke Mennonite Church, Vancouver, 9:00 a.m. to 4:00 p.m. Phone (604) 327-3913.

May 8: Lecture by Ray Dirks on "Mennonites and art" at Garden Park Tower, Abbotsford, 7:00 p.m., sponsored by Mennonite Historical Society of B.C.

May 29: MCC World Fair in Black Creek. Call Sharon Janzen at (250) 337-4004.

June 1: Annual meeting of M2/W2 at Garden Park Tower, Abbotsford, 7:30 p.m. Call toll-free 1-800-298-1777.

June 4-5: MC British Columbia annual delegate assembly at Eden Mennonite, Chilliwack.

July 14-18: MCC Family Camping Trip to Vancouver Island. E-mail: rcwiebe@futurenet.bc.ca or fax: (250) 698-7363.

August 20-22: 50th Anniversary Homecoming at First Mennonite Church, Burns

Lake. Contact Rob Wiebe, e-mail: rcwiebe@futurenet.bc.ca, fax: (250) 698-7363.

August 23-30: MCC Quilt Show at Clearbrook Public Library. Call (604) 850-6639 or visit www.mcc.org/bc.

Alberta

April 23, 24: Potluck supper (23) and worship celebration (24th at 7:00 p.m.) honouring Hugo and Doreen Neufeld, at Trinity Mennonite Church, Calgary. For details phone (403) 256-7157.

April 23-24: Conference and annual meeting of Mennonite Historical Society of Alberta in Edmonton, at Lendrum Mennonite Brethren Church (23) and First Mennonite (24). Speakers: John B. Toews, Tena Wiebe, Lorne Buhr.

April 30-May 2: Women's retreat at Camp Valaqua on "Music as therapy." Speakers: Evelyn Roden and Margie Koop. Call Beth Moyer at (403) 327-0629.

May 7: Camp Contact meeting at Camp Valaqua, 8:30 p.m.

May 8: Workday at Camp Valaqua. Call (403) 637-2510 for details.

May 15: Songfest at Foothills Mennonite, Calgary. Conductors: Mark Bartel and Joanne Wiens.

June 5: Hike-a-thon for Camp Valaqua. Call (403) 637-2510 for details.

June 11-13: Young adult retreat at Camp Valaqua. Call Holyrood church at (780) 466-3277.

June 18-19: MCC Alberta Relief Sale in Coaldale.

Saskatchewan

April 19-23: Seminary class on "Becoming a missional church," at First Mennonite, Saskatoon.

April 24: 80th anniversary celebration of *Der Bote* at Bethany Manor, Saskatoon, 7:30 p.m.

April 20: MEDA discussion with Octavio Cortes, Nicara-

gua, in Saskatoon.

May 5: MEDA breakfast at Grainfields Restaurant, Saskatoon with John McLeod, aboriginal businessman, 7:30 a.m.

May 16: Rosthern Junior College spring concert.

June 2: MEDA breakfast at Grainfields Restaurant, Saskatoon with Jim Dyck on world food industry, 7:30 a.m.

June 6: Shekinah Bike-a-thon.

June 11-12: MCC Relief Sale in Saskatoon.

June 24-27: Rosthern Junior College musical and graduation (27).

June 29: MC Saskatchewan Camping Institution comedy and dessert night at Youth Farm Bible Camp, Rosthern.

July 2-4: Shekinah 25th anniversary celebrations.

July 7: MEDA breakfast at Grainfields Restaurant, Saskatoon, 7:30 a.m.

August 4: MEDA breakfast at Grainfields Restaurant, Saskatoon, 7:30 a.m.

Manitoba

April 9: First Mennonite Church, Winnipeg, performs Faure's *Requiem*, 7:00 p.m.

April 15, 16, 17: Mennonite Collegiate Institute banquets at Bethel Mennonite, Winnipeg (15), Killarney Mennonite (16) and MCI (17), 6:30 p.m.

Featuring Eleanor Chornoboy and Tim Wiebe, with MCI music groups. Phone (204) 327-5891.

April 17: MC Manitoba annual church planting workshop at Douglas Mennonite, Winnipeg.

April 18: Graduation for Outtatown students at Canadian Mennonite University, 2:00 p.m.

April 20: Meeting on diverting taxes from military, at Canadian Mennonite University.

April 24-25: Canadian Mennonite University spring concert (24), 7:30 p.m. and convocation (25), 2:30 p.m.

May 1: Women's Enrichment Day at Bethel Mennonite Church, Winnipeg, sponsored by Manitoba Women in Mission, beginning 8:30 a.m. Speakers: Pam Driedger and Marilyn Houser Hamm on prayer.

May 2: Film premiere of "Remembering our Mennonite Heritage" by Otto Klassen, at Douglas Mennonite, Winnipeg, 7:00 p.m.

May 7, 14: "The well is dry" seminar on caregiving by Joanne Klassen, at Emmanuel Mennonite, Winkler (7) and Canadian Mennonite University (14). Call toll-free 1-866-493-6202.

May 14-16: "Come walk with me," a gathering of the Supportive Congregations Network at Crossways (222 Furby St.), Winnipeg. Contact Karen Schlichting at (204) 772-9610.

May 27, June 3: Westgate Mennonite Collegiate concerts at Bethel Mennonite Church, Winnipeg. Senior high (May 27), junior high (June 3).

May 31-June 2: 55 Plus Retreat at Camp Moose Lake with Larry Hirst.

June 7-9: 55 Plus Retreat at Camp Koinonia with Jake Harms and Jake Neufeld.

June 28: Westgate Mennonite Collegiate graduation at Bethel Mennonite Church, Winnipeg.

July 7-11: Mennonite Church Canada annual delegate assembly in Winkler.

Ontario

April 17: Women of MC Eastern Canada Enrichment Day at St. Catharines United Mennonite Church, 10:00 a.m. Theme: "Not a laughing matter" with speaker Anna Lisa Salo. Call (519) 356-2387.

April 17: Lawyers and Faith seminar at Conrad Grebel University College. Details at (519) 885-0220, ext. 380, e-mail: lmewert@uwaterloo.ca.

April 19-23, 26-30: MCC meat canning in Leamington (19-23) and Guelph (26-30).

April 23, 24: Menno Singers and Pax Christi Chorale perform Vaughan Williams'

"Dona Nobis Pacem" and Durufle's "Requiem" at Benton St. Baptist, Kitchener (23), and Yorkminster Park Baptist, Toronto (24), 8:00 p.m.

April 23, 24: Mennonite Church Eastern Canada annual delegate session, United Mennonite Educational Institute, Leamington.

April 30: MEDA spring banquet at Conrad Grebel University College with speaker John Fast.

April 30: Rockway Mennonite Collegiate, Envirathon-Servathon.

April 30-May 1: Engaged Workshop at Living Water Mennonite Fellowship, New Hamburg. Call (519) 656-2256.

April 30-May 1: Women's retreat at Hidden Acres Camp with Janine Schultz. Register by April 26. Call (519) 625-8602, e-mail: info@hiddenacres.ca.

May 1: Fundraising breakfast and annual meeting of Shalom Counselling Services at St. Jacobs Mennonite Church, 8:30 a.m. with speaker Margaret Janzen.

May 1: MCC workshop on refugee sponsorship at Grace Mennonite, St. Catharines. To register call (905) 646-3161, e-mail:

delphinep@mennonitecc.on.ca.

May 2: Inter-Mennonite Children's Choir concert at Breslau Mennonite Church, 3:00 p.m.

May 7: Anniversary celebration at Mennonite New Life Centre, Toronto, 2:00-9:00 p.m. For details, phone Kathy Wert at (416) 463-8551.

May 8: Springfest at Niagara United Mennonite Church, Niagara-on-the-Lake, 10 a.m. to 2:00 p.m.

May 8: Riverdale Mennonite Church Goods & Services Auction and bake sale at A.E.X. truck depot (beside Anna Mae's Restaurant), Millbank, 4:00 to 7:00 p.m. Proceeds for missions. Call (519) 595-4453.

May 10, 11: Seniors' retreat, "Spiritual self care for seniors," at Hidden Acres Camp. Speaker: Miriam Frey. Noon meal provided. (Monday

program repeated on Tuesday.) Call (519) 625-8606.

May 16: Spring concert at United Mennonite Educational Institute, Leamington, 7:30 p.m.

May 20: Spring concert at Rockway Mennonite Collegiate, Kitchener.

May 25-29: Quilt Festival at St. Jacobs Mennonite Church. Proceeds to MCC.

May 28-30: "Sound in the land" music festival/conference at Conrad Grebel University College, Waterloo.

June 10-12: Homecoming weekend at Breslau Mennonite Church. Visit www.breslau.org/ homecoming or call (519) 569-8637 for details.

June 15-18: Summer Training

Institute for church leaders by Conciliation Services Canada, at Conrad Grebel University College. Contact Nan Cressman, phone 1-866-782-0287.

June 19: Graduation at Rockway Mennonite Collegiate, Kitchener.

June 20: United Mennonite Educational Institute (UMEI) graduation, Leamington, 2:30 p.m.

United States

April 16-18: Connecting Families Weekend on minority sexual orientation issues at Antiochian Village, Ligonier, Pa. Call (301) 864-6633, e-mail: larandsteph@aol.com.

Subscriber services CANADIAN Mennonite

How to subscribe:

- Individuals who are part of Mennonite Church Canada or one of its five area conferences can ask to be placed on their congregation's group subscription list. The subscription is paid by the conferences.
- Others who wish to order a subscription can use this form. See contact information below.
Rates: \$32.50 for one year (includes \$2.13 GST); \$52.50 (Can.) to U.S.; \$73.00 (Can.) for overseas.

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Contact information:

Canadian Mennonite, 490 Dutton Drive, Unit C5, Waterloo, Ontario N2L 6H7

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Love III

Love bade me welcome: yet my soul drew back,
Guiltie of dust and sinne.
But quick-ey'd Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lack'd any thing.
A guest, I answer'd, worthy to be here:
Love said, You shall be he.
I the unkind, ungratefull? Ah my deare,
I cannot look on thee.
Love took my hand, and smiling did reply,
Who made the eyes but I?
Truth Lord, but I have marr'd them: let my shame
Go where it doth deserve.
And know you not, sayes Love, who bore the blame?
My deare, then I will serve.
You must sit down, sayes Love, and taste my meat:
So I did sit and eat.

~George Herbert (1593-1633)

The poet, who left public life to become a country pastor, included this poem at the end of a collection called *The Temple*. The charming intimacy between the divine and human has endeared this poem to many Christians over the centuries.



Photo by Joanie Enns