

C A N A D I A N  
**Mennonite**

**May 3, 2004**  
Volume 8, Number 9



**Reading the Bible**  
page 6

**Books & resources**  
page 12

## Take and read

Welcome to the Spring focus on books! Along with our listing of new books and resources (pages 17-20), we offer features related to books and reading.

Opening the books section (page 12) is an article suggesting ways to take care of your books, offered by Timothy Dyck, former art director for *Canadian Mennonite*. Tim also took the charming cover photo of a book press he uses in his bookbinding business in Durham, Ontario.

Our Faith & Life feature (page 6) gives us some direction for reading what is undoubtedly the most baffling and yet most enriching books we will ever read—the Bible. This is a book of many books, written over many centuries. How do we approach such a varied collection, ranging from history and story to songs and dreams? How can we understand the words of writers who lived in such different times?

One of the clues, suggests the writer, is to consider the difference between religious language and the language of science or fact. Another clue is to be aware of the different ways of reading—from the literal to the imaginative or spiritual. Our reading is not done when we know “the facts” of a passage.

The Bible invites us to read on many levels, with open hearts and minds. It assumes a constant exchange between the living Word and the written word. “In the biblical text, the human word becomes the medium for the eternal word, and the eternal word constantly takes on human meaning.”

## Mennonite mob

The April issue of *Saturday Night* magazine had a shocking cover story featuring the “Mennonite mob” (see page 24). The story, which exposes the escalating drug trade within the Old Colony Mennonite community in Mexico and Ontario, has sparked a debate among Canadian

Mennonites on how to respond.

Should we dismiss the story as sensationalized journalism? Should we point out the exaggerations and misrepresentations in the story? Should we try once again to clarify the distinction between “ethnic” and “religious” identity?

All of those concerns may be valid, but they are, ultimately, beside the point. This article puts the spotlight on a crisis that goes way beyond a few drug dealers. It exposes the dysfunction of a sister Mennonite community that we in Canada have been hesitant to acknowledge publicly, even as we have tried to help.

“There has always been denial,” says Abe Warkentin, who worked with Old Colony Mennonites in Mexico for 25 years. “This is our problem as well as theirs. Too many generations have been damaged.”

The disintegration within the Old Colony is “our Mennonite Rwanda,” says Warkentin bluntly. “No one really wants to go there but the world keeps pushing it into our faces.” He tells of personal encounters with sexually abused daughters, suicidal men who could not function under rigid colony rules, despairing women facing too many pregnancies, illiterate young people with no future. Alcohol and drug abuse is rampant.

Have our offers of help been too gentle and respectful? Should we, together with discerning Old Colony leaders, be intervening much more forcefully?

At the very least, let’s not fixate on whether *Saturday Night* uses the word “Mennonite” correctly. Or how the reporters got the story. And let’s not avoid the issue by pointing out the hopeful developments in Old Colony life.

Let us rather take this opportunity to ponder the dark side of Mennonite community. The ideal of being a “separate people” can go terribly wrong and drive people to destruction. How does that happen? What is our responsibility?

Look for more comments in future issues.—**Margaret Loewen Reimer**

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**May 3, 2004**  
Volume 8, Number 9



Page 5

**4** **UpClose**  
Pastor's journey **4**  
Rae Nafziger **5**

**6** **Faith&Life**  
How does the Bible speak? **6**

**8** **Arts&Culture**  
Artist's journey **8**  
Arts notes **9**

**10** **InConversation**  
Tax for charity **10**  
Letters **10**  
Family Ties **11**

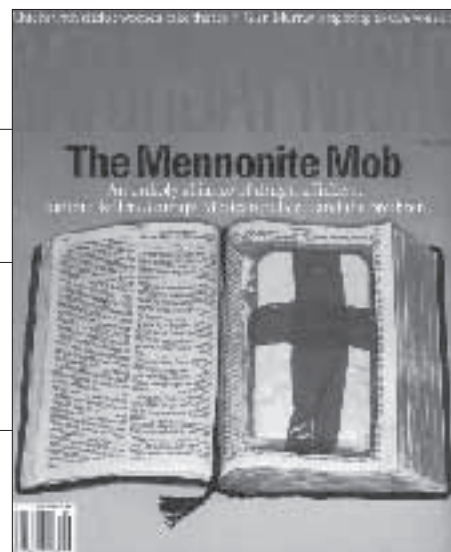
**12** **Books&Resources**  
Care of books **12**  
Focus on books **14**  
Spring listing **17**

**21** **WiderChurch**  
Charlotte 2005 **21**  
Amish man deported **22**  
Lawyers explore faith **23**  
Mennonite mob **24**

**29** **LocalChurch**  
German nursery school **29**  
Farmers share stories **30**  
Transitions **32**

**33** **TheChurches**

**38** **ToMorrow**



Page 24

## 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](http://www.canadianmennonite.org) on the Thursday before the issue date. So you can check out the May 17 issue by May 13.

**Cover: A book press used by bookbinder Timothy Dyck. See page 12.**

Page 8



Abbotsford, B.C.

## Pastor's journey full of surprises

**A**fter nearly a decade, Peter Neudorf is back pastoring a church he had earlier pastored for 10 years. While many might say, "You can't go back," Neudorf has found that you can. The experience has been one of many surprises God has had for him.

Neudorf's journey began with his being called as an 18-year-old student at Elim Bible School in Altona, Manitoba. He refers to that period as the best time of his youth because his keen interest in scripture was fed. Unfortunately, his church didn't have much time for education.

"I attended a very conservative Mennonite church," he said. "They frowned upon Bible school, if you can believe that, and told me I was 'too educated.' They didn't give me any encouragement so the calling died within me."

Confused and feeling he had made a mistake, Neudorf pursued a career as a machinist, which led him to the oilfields of Alberta. He and his wife Anneliese had started a family and were attending First Mennonite Church in Calgary when God's call to pastoral work came to him again. It took him by surprise.

Neudorf worked as a lay minister in the church, gaining experience in preaching and teaching. In 1981, the church called for his ordination.

"That was another shocker," he said. Neudorf continued to serve at First Mennonite and was also involved in a church plant, now Trinity Mennonite.

During that time, a member of Black Creek Mennonite Church on Vancouver Island approached Neudorf about pastoring at Black Creek. In early 1985, the official call came and the family moved to the island community. What followed was 10 years of "hard work and blessing."

"The Lord did some wonderful things—in spite of us!" Neudorf says. The church doubled in size to 100 regular attenders. What made the

difference was inviting the community in.

"The community people came in and it was like a breath of fresh air," he says. "Members of the church had said 'If we're going to grow, it'll have to be outward,' and I said I would hold them to that. And that's what God did. After 10 years, there was only one person of ethnic Mennonite background on the board."



**Neudorf**

was no longer Mennonite, but Neudorf challenged them.

"What is it that we're doing that's not Mennonite? Show me from scripture and from our theology what we're doing wrong, and we'll change. But they couldn't."

After 10 years, God surprised Neudorf again. On the same day, Peter and Anneliese felt the Lord telling them that they had finished their work in Black Creek. After much prayer and confirmation from family, they moved to the Fraser Valley to pastor at First Mennonite in Greendale. They were there for three years.

The experience was difficult and after their first term the couple decided it was time to quit pastoring altogether. Neudorf worked as a carpenter for four years, during which time the Black Creek church asked him twice to come back.

In January 2003, Henry Kliever, Mennonite Church B.C. conference pastor, asked Neudorf to consider an interim position at Black Creek. Peter and Anneliese called their children for discussion and prayer. After much discernment, the children gave their blessing.

"That was powerful for us," said

Neudorf. "How do you know if something is God's will? We really wanted God to speak to us through our family and friends, and he did."

At first the work was challenging. Black Creek had been without a pastor for awhile, and had lost its focus. Change came, says Neudorf, after he called for a day of renewal last fall. It was a time of confession, repentance and prayer.

"It was...a powerful turning point. Things are going great now," Neudorf says, adding that the membership has grown and there have been three baptismal services in the past year.

In late March, the congregation asked if Neudorfs would serve another term. They agreed.

Neudorf credits the growth to the church's strong leadership team. That fact influenced his decision to stay. There are challenges, including being far from children and grandchildren. Black Creek is the only Mennonite congregation on Vancouver Island, and it feels disconnected from Mennonite Church B.C.

But provincial leaders have been intentional in visiting and nurturing the congregation, and Neudorf as pastor. As for the future, Neudorf is enthusiastic about what God will do—however surprising.—**Angelika Dawson**

Bogota, Colombia

## Woman ordained in Colombia

**T**he Colombian Mennonite Church ordained Edith Acuna as its first woman pastor on March 28.

Acuna has been working in a pastoral role since 1981 when she started a cell church in Juan Pablo Segundo, a Bogota neighbourhood. The cell church, which began as a Sunday school with 60 children, grew into Jehova Sama Christian Mennonite Community, now a member of the Colombian Mennonite Church.

Acuna has baptized some 130 believers. Her congregation remains focused on children, however, with 75 currently attending classes taught by four teachers.

"I call my church a 'sower's church,'"

New Hamburg, Ont.

## Pioneering care-home director wraps up career

**R**ae Nafziger, an innovative pioneer in Ontario's long-term care industry, will retire in 2005. He has served for more than three decades with Tri-County Mennonite Homes, the past 15 years as executive director.

In 1968, the Tri-County board approached Nafziger about leaving his work in the family business to operate a seniors' home that didn't even exist yet. The home was a venture of the Western Ontario Mennonite Conference (now part of Mennonite Church Eastern Canada).

"This seems like a real calling," he had told his father. "I was totally blown away...that they would ever ask me to lead this project." The project was stalled when the province froze funding, but Nafziger was encouraged to get experience with a nursing home.

In 1970, Nafziger became administrator of Menno-Haven, a seniors' facility in Chambersburg, Pennsylvania. In January 1972, he returned to Ontario to administer the newly-built, 96-bed Nithview Home. Nafziger oversaw the development of Nithview into one of the province's premier continuum-of-care facilities.

In 1980, Nithview's Seniors Village opened, offering independent apartment living on site. Not only was this a new concept for senior housing, it

also pioneered the concept of life lease housing in Ontario.

Once all six units in one building were sold, another building was begun, until seven apartment buildings were



**Nafziger**

completed. By the mid-1980s, Nithview was home to about 155 seniors. Meanwhile, the Tri-County board opened a residence for developmentally disabled children in 1979, called Aldaview Services. Today there are four adult residences, three apartments off-site, a day program, and plans for three more residences.

In 1988, Tri-County relocated its Milverton Nursing Home to Stratford, adding 25 beds and 50 apartments. This home was incorporated into Greenwood Court, a \$21 million project that opened in 1994. Greenwood centralized a range of living options, from independent apartments to assisted living suites to long-term care. The site also incorporated Avon Mennonite Church.

Nafziger, who had moved from administrator of Nithview to director of Tri-County Mennonite Homes in 1989, oversaw this project as well as

continuing expansion at Nithview—10 garden homes and a five-storey apartment tower. Nithview will have 250 residents when the tower is complete.

"I don't think many can grasp what Rae and Tri-County have accomplished," said Jim Henry, who worked with Nafziger on many projects. "They have been visionary. They are risk-takers." Nafziger, he said, "always had a vision and a plan."

The non-stop growth of Tri-County's facilities was a source of great satisfaction, noted Nafziger, but "it was never just about the bricks and mortar."

Nursing director Vicki Stewart will remember Nafziger as "a mentor extraordinaire," who, even in tough times, calmly came up with solutions to satisfy all involved.

Nafziger "always put his role at Tri-County in the context of a calling," noted Fred Zehr, administrator of Greenwood Court. "Putting it in that context has coloured how he has been able to look at things when they came up, and that has been very valuable."

A search committee is seeking a replacement for Nafziger.—From report by **Jana Miller**

Acuna said. "Many leaders and strong believers have come out of our congregation." Because of economic and political instability, residents are constantly moving away from the neighbourhood. New residents arrive as refugees, displaced by the violence of Colombia's longstanding civil war.



**Acuna**

Of the 25 adults who regularly attend Acuna's church, only one—a teacher—is formally employed. Others are day labourers, temporary maids or sell

vegetables or crafts on the street. Easter Sunday offering was 1,300 pesos (about 80 cents). The church is able to pay its bills and donations from North America enabled the congregation to purchase its building.

Acuna and her husband, Edgar, support themselves by selling arts and crafts. Edgar makes handicrafts, and Acuna is a talented painter. Their youngest son, Esteben, lives at home; their three older children are married, giving Acuna four grandchildren.

Acuna studied part-time at the Mennonite seminary in Bogota, graduating in 2000. She plans to continue her studies in Costa Rica.

Having grown up Catholic, Acuna became a Mennonite when she moved to the capital 30 years ago. Her husband had

little interest in the church until eight years ago when he was baptized. He spoke at Acuna's commissioning service, giving her a ring and a huge hug.

In addition to Sunday services and Sunday school, the congregation has three prayer cells which meet in homes. Every Saturday morning a group comes to the church to fast and pray all morning.

"My vision for the congregation has already been partially fulfilled now that we are settling into our own building," Acuna said. "My continued vision is that preachers, prophets, apostles and pastors will be formed in this congregation. We want to see people going out from here to bring the gospel to our dear Colombia and all the world."—From Colombia church release

# How does the Bible speak to us?

**S**ome years ago, I asked my university class to read *Night*, Elie Wiesel's account of his horrific experiences as a Jewish teenager in Auschwitz, the Nazi death camp. Wiesel happened to be giving a lecture at a neighbouring university and I took my students to hear him.

It was an astonishing experience! Wiesel, who a year later received the Nobel Prize for literature, kept a large audience of students and professors spellbound with his imaginative reading of the Genesis story of Noah.

Wiesel wrestled with the biblical text, in particular God's promise never to destroy the world again. At first he was comforted to think that fears of nuclear disaster are unfounded.

A re-read, however, robbed Wiesel of all such easy security. God promised never again to destroy the world by flood, but no assurances against nuclear fire. A third reading made things worse: what if we ourselves, not God, annihilate the world?

This is the way the Bible ought to be wrestled with. The text as the vehicle for divine truths is the point of reference. The particular situations in which we find ourselves drive us back to God and the text again and again. But it's not an easy read. There are no quick solutions, no avoiding the texts that don't seem to suit our experience, yet no deifying of the text, either.

The process of determining God's word for us is dynamic, full of uncomfortable surprises, and never devoid of human responsibility. God's word to us is first and foremost a living word, an encounter with

a living God who speaks through the text.

The same God who spoke through the prophets and the gospel writers continues to speak to us in new ways through the Holy Spirit. These new ways are consistent with the biblical message but may go beyond it in details for our time. This is why we need mediating principles such as doctrines (teachings of the church), which develop gradually over time, to help us interpret God's word.

I've been reading a lot of literature lately and have been impressed by its theological relevance. Good writers offer us a language beyond the literalistic and prosaic. It is the language of poetry, story, parable, metaphor and analogy.

This language is commonly referred to as fiction. Ironically, so-called "fiction" is often truer to life than "nonfiction." One Mennonite writer has said that stories "lead one back into the passionate, sad, exhilarating experiences of real life," while "dogmas lead to nowhere but valleys of dry bones."

I disagree. The challenge is not to throw out dogmas (teachings) of the church, but to enliven our imagination concerning them—to go deeper by enriching our language.

I remember first setting foot in a graduate theology class at the University of Toronto. I had come from years of studying philosophy and history, deeply entrenched in a kind of philosophical scepticism and historical literalism. I was dumbfounded by what I heard: an unapologetic defence of traditional dogmas of the Christian faith. I was tempted to go back to studying history.

It took me a while to understand that these traditional formulations of Christian beliefs were expressed in theological language, a language very different from scientific and empirical language. Theological language is a



Canadian Mennonite photo

way of speaking about the deepest dimensions of human existence; it presupposes a spiritual reality behind ordinary life and experience.

### Theological language

Theological language has much in common with literary ways of speaking. It is the rich and multi-dimensional language of the imagination. It is the language of the Bible.

I know people with little education

**The Bible uses many different genres and languages to express the encounter with the divine in the midst of life. Early Christians believed that the Bible had both literal and hidden/cosmic meanings.**

who know much of the Bible “by heart” (an expression suggesting deeper than intellectual knowledge). They read the Bible literally but with a lively imagination, making big leaps between different parts of the Bible, and between past and present.

I sometimes wonder whether their intuitive reading may not yield a better understanding of what is going on with God, the text, and us than many a scholar who labours over every word with all the resources of learning.

The Bible uses many different genres and languages (stories, parables, sayings, songs, letters, confessions, visions, dreams) to express the encounter with the divine in the midst of life. Early Christians believed that the Bible had both literal and hidden/cosmic meanings.

The literal was the straightforward meaning (e.g. the Song of Solomon is

actual love poetry between two people). Yet a literal reading was not a literalistic reading in which every word had a rigid, fixed meaning.

Literalism is a modern way of looking at things, a belief that reality is made up of facts that can be clearly known. In a literalistic mindset, the Bible is to the believer what nature is to the scientist—the source of fixed truths that can be discovered by scientific reason. The Bible was not written in this kind of one-dimensional world.

Early Christians found various levels of meaning in the text. For example, the Song of Solomon describes the soul’s relation to God (a tropological/moral reading), or Christ’s relation to the church (an allegorical reading). There was always a straightforward, literal reading, but the imagination was encouraged to play with other meanings as well.

This is something like the music of J.S. Bach. The bass line (continuo) firmly grounds the piece while the instruments dance around on the top, giving the music its lively interest. The continuo in the Scriptures is the belief that God speaks to us through these texts in an authoritative and dynamic way.

In the biblical text, the human word becomes the medium for the eternal word, and the eternal word constantly takes on human meaning. (Choral conductor Robert Shaw suggested another dynamic of that idea when he said that in the creative act, the flesh becomes word.)

Eternal word becoming flesh and flesh becoming word—the biblical text is an interplay between these two movements. This divine weaving together of many truths and ways of speaking will be completed only at the end of time.—**A. James Reimer**

*The above is expanded from a chapter in The Dogmatic Imagination: Dynamics of Christian Belief (Herald Press, 2003). The writer teaches theology at Conrad Grebel University College and at the Toronto School of Theology.*



Canadian Mennonite photo

**Literalism is a modern way of looking at things, a belief that reality is made up of facts that can be clearly known.... The Bible was not written in this kind of one-dimensional world.**

Abbotsford, B.C.

## Artwork mirrors the artist's journey

**D**rawing has always been a part of Brenda Lobe's life. "I always doodled," she smiles shyly. "It was one of my favourite things to do."

Although art was an automatic way for Brenda to express herself, she didn't have the self-confidence to consider it as a full-time career.

"I'm not much of a risk taker," she muses.

She completed high school in

strongly after her father passed away four years ago.

"All of this sadness, grief and anger came out," she says, "and I didn't even realize it until I put paint on canvas."

Her art is vibrant—even those pieces which have a darker tone are alive with contrasting colour. She works in acrylics, and one thing all her works have in common is black—black borders, black outlines.

Her landscapes are often drawn

from memories of favourite places in the prairies, such as the one titled "Whitshell," where the family went fishing. Many of her paintings are of raven-haired women, which seems odd because Brenda is blonde and fair.

"I just like the contrast of black lines on a white face," she says, adding that the women are still a reflection of her.

"The clothes make the woman?" shows a woman dressed in a brilliant party dress; however, her eyes are closed, her face is sad, and she stands with her arms behind her, as if resisting the push of the wind.

"After my dad died, I was so sad but we still did all this social stuff," she says, describing how she felt like she was just going through the motions of life.

Her most personal painting is called "The Journey." In it, a cloaked woman looks out at a road.

"I remember feeling like I wanted to be hooded, hidden away," she recalls, yet the woman in the painting also expresses a sense of expectation as she looks forward.

The black border has both practical and philosophical explanations.

"I like the cleanness of it and the border allows the painting to be hung without a frame," she says. It also is a way to represent sorrow and its necessity in one's life. Just as the paintings are framed in black, and the subjects outlined in black, so her own loss has framed her life.

"It's good to have some darkness," she says quietly. "I always liked that verse in Ecclesiastes that says 'Sorrow is better than laughter; it may sadden your face, but it sharpens your understanding.'"

"You never know what the future holds, and when you [go through an experience of loss] you have an awareness, you are grateful for all that you have." Her gaze falls on the cloaked woman in her painting, the one looking forward, and she smiles.

—Angelika Dawson



Photo by Angelika Dawson

**Brenda Lobe with some of her paintings—reflections of life within black borders.**

Winnipeg where she grew up, worked for a year, and studied theology for a year at Canadian Mennonite Bible College, where she met her husband, Murray. They moved to B.C. where Brenda became a care aide.

All the while, her "doodling" developed into art that expresses her inner world. She compares her painting to journaling, a way to express what is happening in her life. Her emotions surfaced in her paintings most

Harrisonburg, Va.

## School choirs meet for annual festival

**C**hoirs from 16 Mennonite high schools in the United States, Ontario and Puerto Rico joined in a music festival hosted by Eastern Mennonite High School (EMHS) here on April 16-18. This was the 42nd annual choral festival sponsored by the Mennonite Secondary Education Council.

Two public concerts were held on April 18 at Eastern Mennonite University. As well as individual choirs, the 540 students joined in a mass choir under guest conductor David L. Brunner of the University of Central Florida. The two Canadian choirs were from Rockway Mennonite Collegiate from Kitchener and United Mennonite Educational Institute from Leamington.

"A festival of this magnitude—with the number and size of choirs coming together for this many years—it doesn't happen anywhere else," said Jay Hartzler, choir director of EMHS. "It's a festive atmosphere...fun to get



## Arts notes

## Leamington fundraiser

The Low German comedy group from Manitoba, *Heischraitje & Willa Honich* (Grasshoppers and wild honey) gave benefit concerts in Leamington, Ontario, April 2 and 3 to raise money for Leamington Mennonite Home. The concerts raised \$3,700 for a new 84-bed long-term care wing. Project—Home Rebuild fundraising drive now totals \$1,245,000, 70 percent of the targeted amount. Construction of the facility should be completed in early 2005. The next fundraising project, a golf tournament, will be held on June 26. For more information, call Wendy Koop at (519) 326-7212.—From report

## Exhibits in Winnipeg

“Altered shapes,” a juried exhibition of fabric art from western Canada, opened at the Mennonite Heritage Centre Gallery in Winnipeg on April 16. It continues until June 12. It will be on display during the Quilt Canada conference, to be held at the Univer-



**Members of Heischraitje and Willa Honich, from left: Gerald Reimer (on washboard), Raymond Plett, Grant Plett, Phyllis Reimer, and Dennis Reimer (on tub).**

sity of Manitoba in May. Another exhibit in Winnipeg, entitled “Remember Rwanda,” features art by Agatha Doerksen, Alison Doerksen and Karen Cornelius. This exhibit is at the Hamilton Galleria and Archives at the University of Winnipeg until May 21.

## Furniture exhibit

An exhibit at the University of Toronto Art Centre, *20 Pieces • 4 Cultures • 1 Space*, includes furniture made by Mennonites, Hutterites, Doukhobors and Ukrainians in western Canada between 1870 and 1930. Cupboards, cradles, benches and other items reveal the different values of the four cultures. The exhibit includes photographs and a hands-on learning station. The exhibit is the first collaboration between the Art Centre and the graduating class in Museum Studies. It opened on March 23 and runs to July 23.—From Art Centre release

## German choir visits London

Juventus Vocalis, a German choir of 36 youth ages 11 to 19, visited London, Ontario, as guests of Valleyview Mennonite Church on March 30-April 1. The choir, on a Canadian tour during its Easter break, is directed by Canadian soprano Judith Janzen. Founded in 1987, the choir has toured widely in Europe and North America. The choir visited Westminster Secondary School in London on March 30, had dinner with youth from Valleyview, and then performed an outstanding concert at the church. “We were amazed at the versatility and the level of excellence attained by such a young group of singers,” said Al Koop from Valleyview.—From report



Photo by Jim Bishop

**More than 500 high school students combine for a mass choir under the direction of David L. Brunner.**

together and renew acquaintances.” It’s fun for the conductors as well, he added.

The festival provided a common ground for diverse choirs and music styles. The Philadelphia Mennonite School choir sang primarily black gospel music, while singers from Academia Menonita in Puerto Rico

offered music in the Caribbean tradition. Other choirs presented music ranging from traditional sacred to contemporary gospel.

From its beginning in 1962 with 200 students, the festival has grown in size and variety. Individual schools host the event. Iowa Mennonite School will host next year’s festival.—From report by **Jim Bishop**

## How about a tax for charity?

A few years ago, Erb Street Mennonite Church in Waterloo, Ontario, conducted a survey on how much time members spent volunteering in the church and community.

They added up time for activities such as sitting on church and community committees, visiting the sick and home-bound, coaching sports teams, mentoring young people, listening to the problems of others, driving patients to hospitals, volunteering at food banks and relief sales, preparing meals for funerals and for a women's shelter, praying for others, and much more.

Using the figure of \$10 for every hour spent volunteering, the survey results showed that just over \$1 million was put into the region each year by members of the congregation. This figure did not include dollars donated to the church or other agencies.

This example is not unique. Faith communities across the country are putting volunteer time and donations to worthy use. It would be a revealing and rewarding exercise for other congregations to conduct a similar survey. Of course, we volunteer not to feel good but to put goodness into the world, and to express our Christian discipleship.

There are far more acts of goodness in the world than there are acts of selfishness. The number of agencies working locally, nationally or internationally to improve the lives of others is staggeringly high. These charities exist because of volunteers and donated dollars.

To extend this generosity, and to mark tax season 2004, permit me to make the following proposal. Place a self-imposed, voluntary tax on two or more items from developing nations. For example, place a tax of 10 cents on each cup of coffee and banana you consumed last year.

Coffee prices are at a 30-year low, and coffee farmers receive 6 percent of

the world price—barely enough to survive. Bananas, the world's favourite and arguably least expensive fruit, are good for consumers but not necessarily for labourers on large banana estates.

After calculating your voluntary tax, decide how you want it used. You may want it spent on a self-sustaining agricultural project, on education for girls or AIDS orphans, or on a micro-credit project.

Then select the development agency with experience in the country and project of your choice. Or just choose an agency you know and instruct it to

spend your voluntary tax where it is most needed.

Next year: a) take the tax rebate from the volunteer tax and give it to a charity working on local programs; b) impose another voluntary tax on yourself and direct it to a development agency working overseas. By year three, you'll know what to do.

A voluntary tax is something members of faith communities can live with. Such a tax, along with our volunteering and donations, will demonstrate to a secular society that we are relevant.—**Richard MacBride**

### Letters

#### Don't set up camp with those of other beliefs

I was disappointed to read that Randy Brandt of Alberta does not agree that Mennonite Church Manitoba should implement a restrictive guest use policy for its camps (March 22 letter).

I turned to my Bible to see what it says about different faiths. Exodus 23:7 says: "Keep thee far from a false matter..." Verse 24 in the same chapter says: "Thou shalt not bow down to their gods, nor serve them...but thou shalt utterly overthrow them, and quite break down their images."

Yes, this is Old Testament and is talking about the Amorites, Hittites, Perizzites and other people of different beliefs. However, Romans 16:17-18 says: "...mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple."

I don't think this means we should be rude or hate people who do not believe in Jesus, but we should not be setting up camp with them. Jesus in Matthew 7:15 cautions us about people of different faiths: "Beware of

false prophets which come among you in sheep clothing..." Could this mean someone of a different faith who might be camping beside you?

It appears that Mennonite Church Manitoba searched the scriptures before they came up with their restrictive guest policy for its camps. According to my Bible, they made the right decision. We need to love these people but that doesn't mean setting up camp with them.—**Dan Roth, Stratford, Ont.**

#### Where is voice of peace church?

I am profoundly disappointed that cries of prophetic denunciation, public and loud, are not coming from the peace church media as our national leaders in Canada and USA roll on into disaster with the advice and support of the richest corporations in

Check out the  
Canadian Mennonite web site  
[www.canadianmennonite.org](http://www.canadianmennonite.org)

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history.

Secular prophets like William Thomas and David Suzuki and David Orchard and Mel Hurtig and others are doing what they can, and I respect them for their courage. The mass media and the church media ignore their valiant efforts or deride them.

At this time of ugly war and environmental destruction, I hear nothing angry and forceful from the peace church. What would Jeremiah and Jesus say?

I leave you one of many secular challenges to the war makers. [Attached was an article by William Thomas denouncing U.S. president George Bush and his war policy.]—**Jacob Rempel, Vancouver, B.C.**

### News story was really opinion piece

I am concerned about the *Canadian Mennonite's* coverage of the Hope Mennonite Church / Christian Peace-

maker Team demonstration "Protest condemns Esso links to war" (April 5, page 27). The reporter (a *Canadian Mennonite* board member) interviews himself in an attempt to turn this political stunt into "news."

There are more effective means to bring about positive change than publicizing one's own views under the guise of independent reporting. Move this article to where it properly belongs—the editorial page.—**Bob Heinrichs, Calgary, Alta.**

#### Response:

I wish more readers were so astute as to consider the interplay between writer, interview subjects and board members. The letter also makes a distinction between news reporting and editorials. If only all readers were as discerning.

I disagree that there is a "guise of independent reporting" here. Yes, the story is weakened because of the obvious bias of the writer, but none of

this is hidden. As for my "attempt to turn this political stunt into 'news,'" that's exactly what's going on. I sought to focus media attention on the brutality of war, and our complicity with it.

So, let's remember to look at reporters, editors, board members and owners. Let's consider the impact of the profit motive behind the commercial news outlets. Because most of this is hidden to average readers (unlike the story in *Canadian Mennonite*), it is done in the guise of independent reporting.—**Aiden S. Enns, Winnipeg, Man.**

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 (2)

You've tried talking to her, and she just doesn't get it. Or you tried to let him know he's offended you, and he wouldn't listen.

What next? Write her off? Forget about him? Bury it? Understandable, but challenging to do when you're in the same family.

In Matthew 18:16, Jesus counsels, "...if you are not listened to, take one or two others along with you, so that every word may be confirmed by witnesses." We may be reluctant to put such advice into practice. It may seem counterproductive, scary or manipulative. Yet such a step has the potential to expand our understanding of the conflict and bring about its resolution.

For reconciliation is the goal in Matthew 18. Others are invited to come along not to berate or gang up on the offender but witness to what is being said. God has given us the ministry of reconciliation (see 2 Corinthians 5:18), which can be applied quite powerfully in our closest relationships.

Our family relationships are strengthened by an attitude of openness and engagement with others. In conflicts, the presence of others often helps us to listen better, behave better

(have better manners), see things differently, and provide new insights.

I've seen the effectiveness of Matthew 18 in my work as a counsellor and mediator, and when I've used such resources myself. Examples that come to mind include protracted sibling tensions, sorting through Grandma's house, power struggles with teenagers, and marital misunder-



**Family Ties**

Melissa Miller

standings.

Not all conflicts are improved by involving others. Memories of mishandled or unsuccessful situations can sway us from trying again. We grieve when, in spite of our best efforts, estrangement continues.

Often, though, we give up before asking help from others. When the goal is reconciliation or to "win over" your sister or brother, the presence of others can

transform the conflict.

Maybe we're not the one who offended or who's been offended, but a third party. Perhaps we offer to go, respectfully and humbly, with the individual to encourage conflict resolution. Such an offer may seem like meddling, yet there is biblical precedent to guide us.

Is it a question of how we use our power? In such situations we can avoid taking a stand and remain silent, or we can step forward, trusting Jesus' teaching that our physical presence can help to bring about reconciliation.

I have observed vulnerable individuals ask the church to walk with them as their marriages disintegrated, as they confronted abuse, and as they sought healing from long, deeply held rivalries. In many cases, the willingness of Christian sisters and brothers to step bravely and sensitively into the fire was a major source of healing and empowerment for those involved.

What might Matthew 18 be saying to you today?

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

## Take good care of your books

**B**ooks have travelled through history tucked under the arm of the world's spiritual traditions. The skills required to write, bind and read books were once limited to people such as monks and philosophers who were freed from life's daily tasks. (The Latin root of *scholar* means "free time.")

Only as those skills became more common and books more affordable did authors turn to less "spiritual" subjects.

In our time, as books are losing some of their function as storehouses of information, they are again becoming more significant as spiritual vessels. The popular practices of journalling and creating scrapbooks are akin to the labour-intensive work of hand-illuminated manuscripts of the Middle Ages.

I feel privileged that my business involves making books and repairing special older books. Here are some tips on how to take care of books and what to look for when buying.

**Storage:** Whenever possible, store books horizontally, especially large ones. This may be impractical given how most shelves are designed, but at least ensure that books stand up straight and are well supported on both sides. Unfortunately, the commonly used pew rack for hymnals shortens the life of a book because its pages will sag. An alternative is to collect and stack hymnals each week.

Avoid exposing books to heat and excessive light, especially sunlight. An ideal temperature is about 16 degrees, with low humidity.

**Handling:** Remove books from the shelf without pulling forcibly on the headband. A well-made book (sewn, not glued) should open flat. Take care not to over-extend a book when opening it.

Glues used in modern books have improved over time, but are still prone to cracking and therefore limit a book's options for rebinding.

Avoid thick bookmarks such as

ribbons, as these place stress on the binding. Place markers away from the "gutter" of the book. Do not store items such as newspaper articles—which have a high acid content—in books. Avoid putting "sticky notes" in valuable books—they leave a film of non-archival adhesive.

Although I love to see people creatively writing in personal books such as Bibles, if a book has other value, use only light pencil.

**Leather:** Of all traditional binding materials, leather is the most durable. However, books bound in leather need to be treated periodically to prevent deterioration. If the leather is brittle or dusty, it cannot be revived. Archival storage or rebinding are the only options at that point.

**Buying:** A hard cover on a new book is preferable, but this does not mean that it is better binding. A sewn book is stronger and more flexible than one that is glued. Look along the top edge, near the spine, for round bumps—the folded sections in a sewn book.

Knowing whether a Bible is well bound can be tricky. Sometimes the inside hinge cracks long before the leather begins to show wear. It might be better to choose a Bible by how easily it opens and the quality of its paper (for future rebinding).

The condition of a used book is significant, if you are looking to buy.



**Timothy Dyck stitches the headband of a book.**

Repairs can cost anywhere from \$5 to \$95 and may be well worth it. Books with original dust jackets are more valuable than those without. Protect the jacket with a plastic wrapper.

**Repairs:** Nearly all books can be repaired. When deciding about repairs, consider the book's intended use and its sentimental or economic value. Some procedures can be done with little training. There are numerous good books on the subject.

The most important task of the book owner is to take good care of the book.—**Timothy Dyck**

*The writer is a bookbinder and proponent of "natural living" in Durham, Ontario. He welcomes questions about books. His phone number is (519) 369-9913.*

## Sit down and read' (Jeremiah 36:15)

This is the perfect season to catch up on reading from Forced Choice books. Here are some selections that I'll be reading this summer.

*Called to California.* The saga of midwestern youth who, one muggy August day, feel called to go into voluntary service near a beach in California. The book follows them as they learn about simple living, servanthood and surfing.

*Suffer the Little Children.* A primer for new parents. It features exegetical analyses of Bible verses like Proverbs 4:16 ("and their sleep is taken away") or Daniel 4:25 ("and they shall wet").

*Leadership and Authority in the Church.* Ten church leaders write about the need for more acceptance of authority among church members.

*And Who is My Neighbour's Husband's Cousin?* A follow-up book to *And Who is My Neighbour*, which outlines how to determine quickly any familial connection between you and the people you live beside.

*The Joy of Sects.* A celebration of small, nondenominational splinter groups and how to form them in the privacy of your own home.

*Strengthening Up the Church.* Another intervention in the debate about same-gender sexuality and the church, written by a strident champion of the heterosexual agenda. The author, troubled by the number of church folk who are unwilling to condemn, has decided to set the record straight.

*Mennonite Society: Mosaic or Mayonnaise?* Several prominent sociologists revisit their earlier observations about Mennonite society. Since Mennonites are slow to change, the original research is still current. Like all Mennonite sociology, the book contains a large section on *Gemeinschaft* versus *Gesellschaft*, the debate about how our sense as a peculiar community is lost when we integrate into society. The book illustrates that, despite secularization, Mennonite academics are still a peculiar bunch.

*Mennonite Business Leaders with Anabaptist Vision.* This slim volume had difficulty being published. Most

Mennonite college presses rejected it, as they had building projects underway and needed the "cooperation of their partners" in the business community. "Anabaptist vision is nice



Emke Retro

Ivan Emke

to have around sometimes," said one administrator as he rushed off to a power breakfast, "but will it finance our new business ethics wing?"

*Seven Easy Steps to True Firstfruits Living, and Three Hard Ones.* An honest book that starts out fine, until the reader gets into the hard steps—which take up most of the space.

*The Mystery of the Melt-in-Your-Mouth Mashed Potatoes.* The latest in

a series for young readers, featuring Lois and Levi, the Anabaptist sleuths. Recent books explore the mysteries of the five-minute flaky piecrust and the flatulence-free baked bean casserole. I suppose this is an attempt to make young people think that cooking can be fun.

*Hymnal: The Inside Story.* Yet another essential companion to the new hymnal. (I'm waiting for *Hymnal: The Movie*.) This volume provides background information on the selection process for each hymn, which includes highlights from minutes of the original committee meetings. Printed on recycled *Sing and Rejoice* books.

*The Tempest.* The story of ferment in the Hutterite community. Sales of this recently updated volume have surpassed those of all other Hutterite-related books, proving again that reading about someone else's troubles is more fun than reading about their theology or even their quilt patterns.—July 12, 1993

## DISCOVERING THE WORLD FOR 35 YEARS

### 2004 TOURS

EUROPEAN ANABAPTIST HERITAGE (June 9-23)  
 ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)  
 EUROPEAN HERITAGE (July 6-22)  
 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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# FOCUS

## Books & Resources

### Muslim tribe celebrates Bible translation

Seeds planted over three decades bore fruit when people from various parts of Burkina Faso (West Africa) gathered recently to dedicate two books of Bible stories in the Samogho language.

The event celebrated God's written word and the Samogho culture in Saraba, a remote village where only a handful of people read and write. Representatives from the national Mennonite Church and governmental authorities attended.

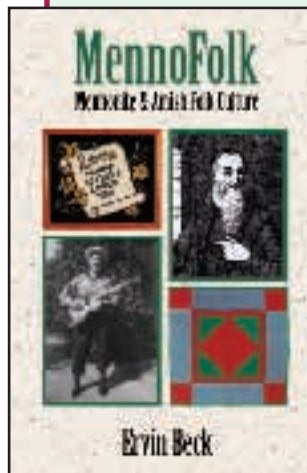
Burkina Faso has been home for the Donna and Loren Entz family since the 1970s, where they minister with the support of Africa Inter-Mennonite Mission and Mennonite Church Canada Witness. Donna is from Fiske Mennonite Church in Saskatchewan, Loren from Elbing, Kansas.

Before they came to work with these Muslim people, "we were told that we might be obliged to do some development work in order to earn a hearing for the gospel message," Donna said.

"What we experienced was that people loved to talk about their religious beliefs.... Had we gone with the idea



Ali Traore (left), Fabe Traore and Donna Entz share remarks at the celebration of the Samogho Bible translation project.



### MennoFolk *Mennonite and Amish Folk Traditions*

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—*The Mennonite Quarterly Review*

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that it was wrong to share our faith with these brothers and sisters, we would almost certainly have been cut off from any deep relationship.”

The Entz family often gained insights into biblical material from their Muslim neighbours whose culture was, in many ways, more similar to Hebrew culture than to modern culture.

Working as a team with Muslim translators, Donna and Loren Entz began to translate Bible stories. During the process, the translators decided to become followers of Jesus and founded the first Samogho church.

Over the years, the biblical story of salvation has been shared around evening fires where traditional stories are passed on. Solar-powered cassette players have also been given to village elders. The 22 one-hour cassettes feature 80 Old Testament narratives, the gospel of Luke and the story of the early church in Acts.

The recent gala celebrated the publication of Bible portions in two books. The service included traditional music from each village and new music by Samogho Christians. Speakers lauded the event for its role in strengthening Samogho culture. Others told how God had given peace and new understanding through the translated word.

The most exciting part of the service was seeing Christians get up to dance to traditional songs, showing appreciation for the Samogho culture, said Donna.

After the festivities ended, the head of the Muslim community (imam) came to visit. The Entzes apologized for the celebration running overtime into Friday prayers. The imam responded that it was not serious because the community had been worshipping God.—MC Canada release by Lynda Hollinger-Janzen

## Call for recipes for new collection

Mennonite Central Committee (MCC) and Herald Press are planning a new cookbook in the tradition of *More-with-Less* and *Extending the Table*. The book, to be written by nutritionist Mary Beth Lind and journalist Cathleen Hockman-Wert, will encourage eating locally produced foods, in season.

“In the recent past, most foods on North American tables came from our own gardens or from gardens close by. Today the average item of food travels over a thousand miles before it lands on our tables,” said Lind.

“This new cookbook will explore how the foods we put on our tables impact our local and global neighbours—and will invite readers to make choices that

offer security and health for our communities, for the land, for body and spirit.” Recipes will be collected from a variety of sources and tested by volunteers. A web site— [www.morewithless.org](http://www.morewithless.org)—will serve as a clearinghouse. People may submit recipes there, volunteer to be testers and provide feedback.

The compilers are seeking simple, nutritious and delicious dishes prepared with whole foods—but with 21st century twists such as pesto and tofu.

Highest priority will be given to recipes that use primarily ingredients ripe in one season.

“In other words,” Lind explains, “the

**Continued on page 16**

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**Recipes** From page 15

best recipes will not mix ingredients like asparagus, which is ready in spring, with fresh tomatoes, which aren't ripe until summer. What dishes can you prepare with the foods available on a given day at your local farmer's market?"

Stories and information about contemporary food issues will be interwoven with recipes. People are invited to share their reflections on eating with the seasons on the [www.morewithless.org](http://www.morewithless.org) discussion board.

Those without access to the Internet may request a recipe submission form by calling MCC toll-free at 1-888-563-4676.—MCC release



*The Way of Salvation is the name of this Russian Mennonite magazine edited by Heinrich Peters in Ukraine. For two years, Henry Poettker of Winnipeg responded to theological questions posed by readers.*

**Publication grants**

The Gerhard Lohrenz Publication Fund Committee invites applications for grants. The fund was established by Lohrenz, a Mennonite historian, educator and pastor, prior to his death in 1986. Its purpose is to subsidize worthy manuscripts under the categories of memoirs, biography, literature and history—"manuscripts dealing with the various aspects of Mennonite life." Inquires should be submitted to the Gerhard Lohrenz Publication Fund Committee, Attention Paul Friesen, 500 Shaftesbury Blvd., Winnipeg, MB R3P 2N2, or e-mail: [pfriesen@cmu.ca](mailto:pfriesen@cmu.ca).—From CMU release

**Molotschna Historical Atlas**

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## Theology, Spirituality

Barrett, Lois Y, ed. *Treasure in Clay Jars: Patterns in Missional Faithfulness*. Eerdmans, 2004, 186 pp., \$18.00 US.

This book focuses on case studies of missional churches that are diverse in denominational affiliations, worship styles, political stances and socioeconomic backgrounds. It explores eight patterns common to the success of these churches that can be adopted by any congregation seeking to embody God's mission in the world.

Bystrom, Raymond. *God Among Us: Studies in the Gospel of John*. Kindred Productions, 2003, 345 pp., \$25.99.

From the time it was called "the spiritual Gospel" in the early third century, John's gospel has had enormous appeal in the church. Part of the *Luminaire Studies* series, this book is for personal or group interaction. The author teaches at Mennonite Brethren Biblical Seminary in California.

*De Bibel*. Trans. by J.J. Neufeld and Ed Zacharias. Kindred Productions and United Bible Society, 2004, 1266 pp., \$35.99.

This Low German translation of the Bible comes with maps and a glossary. It succeeds *Daut Niehe Testament*, an earlier translation of the New Testament.

Johns, Loren L., *The Lamb Christology of the Apocalypse of John*. Mohr Siebeck, 2003, 276 pp., \$72.00.

A study of the symbolic meaning of "lamb" as the central feature of the Christology of Revelation. The writer argues that the word did not refer to the militant ram of Greek literature, nor the sacrificial lamb, but functioned as a symbol of vulnerability. The writer is dean of Associated Mennonite Biblical Seminary.

Koop, Karl. *Anabaptist-Mennonite Confessions of Faith: The Development of a*

## SPRING LISTING OF

# books & resources

*Tradition*, Pandora Press, 2004, 178 pp., \$22.00.

A study of the seventeenth-century Mennonite confessions that were central to defining the theological tradition. The writer teaches theology at Canadian Mennonite University in Winnipeg.

Kopp, Herb. *A Gospel for a New People. Studies in the Sermon on the Mount*. Kindred Productions, 2003, 224 pp., \$16.99.

This book unpacks the various topics in the Sermon on the Mount for the church and for ordinary people. Part of the *Luminaire Studies* series. The writer, a long-time Mennonite Brethren leader, is currently conference minister in Manitoba.

McDonald, Patricia. *God and Violence*. Herald Press, 2004, 374 pp., \$23.79.

A New Testament lecturer in Durham, England, the writer argues that violent biblical stories contain resources for turning violence to service of God and humanity. She shows how violence is characteristically overstated and can motivate us to imaginative possibilities.

Miller, Stephen M. and Robert V. Huber. *The Bible: A History*. Good Books, 2004, 256 pp., \$29.95 US.

This book tells the story of the Bible, from its making to its emergence as the best-selling book in history. It covers topics such as the oral tradition, first-century letter writing, illuminating a manuscript and selecting the New Testament. The book has more than 100 colour photographs.

Ollenburger, Ben C. *Old Testament Theology: Flowering and Future*. Eisenbrauns, 2004, 544 pp., \$42.95 US.

An extensively revised and updated edition of *The Flowering of Old Testament Theology* that provides help for beginning theological students. It examines the development of Old Testament scholarship. The writer teaches Old Testament at Associated Mennonite Biblical Seminary.

Ollenburger, Ben C. and Gayle Gerber Koontz, eds. *A Mind Patient and Untamed: Assessing John Howard Yoder's Contribution to Theology, Ethics and Peacemaking*. Cascadia Publishing House, 2004, 356 pp., \$37.95.

This book assesses the work of John Howard Yoder, author of *The Politics of Jesus*, and many other seminal writings on ethics and theology. The editors teach at Associated Mennonite Biblical Seminary.

Reimer, A. James. *Paul Tillich: Theologian of Nature, Culture and Politics*. Muenster: LIT Verlag, 2004, 252 pp., 25.90 EUR.

This collection of essays considers Paul Tillich's theology in relation to major theological movements and thinkers of the twentieth century. Another book from LIT Verlag in Germany, edited by Reimer and Werner Schuessler, is *Das Gebet als Grundakt des Glaubens*, a collection of essays on Tillich and prayer by a group of international scholars.

Sawatzky, Erick, ed. *The Heart of the Matter: Pastoral Ministry in Anabaptist Perspective*. Cascadia Publishing House

and Herald Press, 2004, 288 pp., \$34.95.

The book includes essays from 17 faculty members at Associated Mennonite Biblical Seminary. Writers encourage the church to recover neglected aspects of the pastoral office, and establish the biblical and historical place of authority for the pastor. Sawatzky argues that the church has overemphasized the pastor as servant leader.

Schertz, Mary H. and Ivan Friesen, eds. *Beautiful upon the Mountains. Biblical Essays on Mission, Peace and the Reign of God*. Institute of Mennonite Studies and Herald Press, 2004, 270 pp., \$18.00.

These essays by biblical scholars in the peace church tradition show that tension in the church between evangelism and peace activism is neither biblical nor helpful—that mission and peace are inseparable throughout Scripture.

Shillington, V. George. *On a Journey with God: You come too...* Springfield Publishers and Kindred Productions, 2003, 110 pp., \$18.00.

This book is a blend of academic rigour and sermonic conversation about how Christians should live in today's world. Each chapter stands on its own and can be used for discussion groups or Sunday school. The writer teaches New Testament at Canadian Mennonite University.

Yoder, John Howard. *Discipleship as Political Responsibility*, trans. by Timothy J. Geddert. Herald Press, 2003, 70 pp., \$13.99.

A translation from German of two early lectures by Yoder, dating from his time in Europe as a volunteer after World War II. Yoder became a sought-after speaker on pacifism there as he worked towards Anabaptist renewal of the church. Yoder died in 1997.

## History and Biography

Friesen, Theodore (Ted). *Memoirs: A Personal Autobiography of Ted Friesen*. Self-published, 2003, \$19.95.

This record of one's man's life in Altona, Manitoba, is set within the story of a community and church. The writer has been involved in many Mennonite organizations over the years and his work reflects on Canadian Mennonite life.

Hawkey, Louise and James C. Juhnke, eds. *Nonviolent America: History through the Eyes of Peace*. Bethel College and Pandora Press, 2004, 269 pp., \$32.00.

Twenty historians, theologians and social scientists examine the history of the United States in light of peace values.

Hostetler, Marian E. *Algeria: Where Mennonites and Muslims Met, 1955-1978*. Self-published, 2003, 236 pp.

The story of Mennonites in Algeria, written in commemoration of the 50th anniversary of mission work there. This self-published book is based on excerpts of letters and documents related to the work of various Mennonite organizations there. The author can be reached at 57717 7th St., Elkhart, Indiana 46517.

*House Calls and Hitching Posts: Stories from Dr. Elton Lehman's career among the Amish*, as told to Dorcas Sharp Hoover. Good Books, 2004, 188 pp., \$19.95 US.

The book recounts Elton Lehman's 36 years of practicing medicine among the Amish of Holmes County, Ohio. It includes photographs from his career as a country-boy-turned-country-doctor.

Huebert, Helmut. *Molotschna Historical Atlas*. Springfield Publishers, 2004, \$35.00.

A series of maps, some never published before, of the Molotschna Mennonite Colony villages. It includes explanatory text. A companion to the *Mennonite Historical Atlas*.

Jantzen, Erica. *Six Sugar Beets: Five Bitter Years*. Pandora Press and Herald Press, 2003, 186 pp., \$21.50.

Another story of a life ripped asunder in Stalin's Soviet Union. The writer, a retired Ontario teacher, went to Europe in 1990 to help

the Ontario Mennonite Relief Sale (and its offspring, the Heifer Sale) has raised about \$11 million for Mennonite Central Committee. This book tells the story of the sale.

Available at thrift shops or from MCC Ontario, phone 1-800-313-6226.



Germans leaving the former Soviet Union. There she met her stepmother's sister, Anna Kroeker, whose story is the foundation for the book.

Juhnke, James C. and Carol M. Hunter. *The Missing Peace: The Search for Nonviolent Alternatives in United States History*. Second edition. Pandora Press and Herald Press, 2004, 339 pp., \$32.00.

This expanded edition of a book published three years ago includes an analysis of events since September 11, 2001. The book, which examines United States history from a nonviolent perspective, is an ideal companion piece to standard history texts.

Knowles, Paul, ed. *Piecemakers: The Story of the Ontario Mennonite Relief Sale and Quilt Auction*, English Garden Publishers, 2004, \$15.00.

Since its beginnings in 1967,

Kraybill, Donald B. and Steven M. Nolt. *Amish Enterprise: From Plows to Profits*. The Johns Hopkins University Press, 2004, 304 pp., \$55.00 US, \$19.95 US (paper).

A new, expanded edition of a 1995 publication, this book documents the success of Amish businesses across the U.S. and Ontario. Written by a sociologist and historian, this book also explores the changes this success signals for Amish society.

Martin, Donald. *Old Order Mennonites of Ontario: Gelassenheit, Discipleship, Brotherhood*. Pandora Press, 2003, 381 pp., \$37.50.

A detailed history of the forces and events that have shaped Old Order practices and beliefs, written by a member of the community.

Neufeld, Justina D. *A Family Torn Apart*. Pandora Press, 2003, 241 pp., \$26.00.

The harrowing story of one family's flight from Soviet Ukraine in the early years of World War II.

Regehr, T.D. *Faith, Life and Witness in the Northwest, 1903-2003: Centennial History of the Northwest Conference*, Pandora Press, 2003, 524 pp., \$49.50.

The story of a conference that began with three small Alberta congregations in 1903. The writer is a retired history professor now living in Calgary.

## Literature and Art

Boge, Paul. *The Chicago Healer*. Castle Quay Books, 2003, 359 pp., \$18.95.

A pharmaceutical executive discovers supernatural healing and begins to heal people, invoking the rage of his boss. The author, an engineer and writer, attends North Kildonan Mennonite Brethren Church in Winnipeg.

Brandt, Di. *Now You Care*. Coach House Books, 2004.

This fifth collection of poetry presents a passionate argument against environmental degradation and violence in our time. The poems move between rage and celebration as they plead for transformation. Brandt teaches creative writing at the University of Windsor. This book has been nominated for three major Canadian awards.

Cameron, Melanie. *Wake*. The Muses' Company, 2003, 112 pp., \$14.95.

This is the second collection of poetry by a Winnipeg writer who grew up in Kitchener, Ontario. In cycles that evoke family and classical mythology, she invites readers to explore personal and public histories as inscribed on the streets and buildings or our cities. Her previous collection was *Holding the Dark* (1999).

Coggins, James R. *Who's Grace? Moody Publishers*, 2004, 207 pp.

A novel by the former editor

of the *Mennonite Brethren Herald*. John Smyth witnesses an apparent murder from the window of a descending airplane. Later a woman's body is discovered, with a pendant bearing the name, "Grace."

Isaac, Douglas. *Past, Present, Tense*. BuschekBooks, 2004, 91 pp., \$15.00.

A "mock epic" collection of poetry which weaves 500 years of Mennonite history into a provocative personal vision. The writer, who now lives in Abbotsford, B.C., has also written a novel entitled, *Altered Biography* (1999).

Janzen, Jean. *Piano in the Vineyard*. Good Books, 2004, 80 pp., \$9.95 US.

Another collection by a well-known poet from Fresno, California. Janzen has taught writing in Mennonite colleges and read her poetry across North America.

Janzen, Lorraine. *Learning to See in the Dark*. Wolsak and Wynn Publishers, 2003, 80 pp., \$15.00.

This debut collection of poetry draws on the writer's Mennonite childhood to create a collection rich in history and place. Janzen teaches English at Nipissing University in North Bay, Ontario. She has published a number of books on Victorian illustrated works.

Smith, Hugh Alan. *When the River Calls*. Herald Press, 2004, 262 pp., \$18.29.

This historical romance, set among the Hutterites, is a sequel to *When Lightning Strikes* (2001). Six years have passed since the Hutterites arrived in South Dakota from the Russian steppes. Hannah's relationship with Paul appears to have deepened, until he abandons the colony. The author, from Alberta, taught in a Hutterite colony.

Snyder, Carrie. *Hair Hat*. Penguin Canada, 2004, 213 pp., \$24.00.

In this whimsical collection

of 11 interconnected short stories, 11 people—some related, some strangers—are transformed by a man with hair shaped like a hat. Through him the characters learn truths about their lives. The author lives in Waterloo, Ontario.

Toews, Miriam. *A Complicated Kindness*. Knopf Canada, \$29.95.

The third novel, and first overtly "Mennonite" one, from this Manitoba writer. This new novel, set in southern Manitoba, is both humorous and heartbreaking as it follows 16-year-old Nomi Nickel through loss and frustration. Toews' earlier novels were *Summer of My Amazing Luck* and *A Boy of Good Breeding*. She also wrote her father's story in *Swing Low: A Life*.

Weier, John. *Stand the Sacred Tree: Journeys in Place & Memory*. Turnstone Press, 2003, 256 pp., \$19.95.

A naturalist/travel memoir by a Winnipeg writer. It asks: How do you see the world, and how does the way you see the world change the world, and change you?

### Children's books

Bender, Carrie. *Timber Lane Cove*. Herald Press, 2003, 156 pp., \$14.29.

The story of the Petersheim family continues in this sixth and final book in the *Whispering Brook* series. Carrie Bender is a pen name of a member of an Old Order group in Pennsylvania.

Martin, Amsey, ed. *Stories to Appreciate*. Vineyard Publications, 2003, 202 pp., \$11.25.

These stories are intended to be read aloud in the classroom as a way to assist children to appreciate good literature. The editor has taught literature for 27 years in a parochial school setting. Vineyard Publications, operated by a Mennonite family in Wallenstein, Ontario, publishes material for Old Order people.

Martin, Mrs. Cleon. *A Playhouse for Mary*. Vineyard Publications, 2003, 157 pp., \$9.50.

Mary and the other Weber children meet with all kinds of difficulties as they build a playhouse. Another Martin book is *The Pineapple Quilt*, a story about Old Order young people in Ontario who go through difficult times.

### Other books

Carr, G. Lloyd and Gwendolyn C. Carr. *Fierce Goodbye: Living in the Shadow of Suicide*. Herald Press, 168 pp., \$15.49.

What does the Bible say about suicide? The Carrs began asking that question after their daughter-in-law took her life. Christian thinking about suicide is combined with poetry in this resource for pastors, counselors and others. Lloyd Carr taught biblical studies at Gordon College; Gwendolyn is a poet and dressmaker.

Ellis, George F.R. *A Universe of Ethics, Morality and Hope*. Pandora Press, 2003, 148 pp., \$18.50.

Lectures and discussions on the nature of morality, and on the debate between science and religion. The author, a South African cosmologist and mathematician, is the winner of the 2004 Templeton Prize for work in science and religion.

Good, Phyllis Pellman. *Fix-It and Forget-It Lightly: Healthy, Low-Fat Recipes for your Slow Cooker*. Good Books, 2004, 284 pp., \$18.95 US.

This latest volume in the best-selling *Fix-It and Forget-It* tradition offers 500 recipes. Each includes an analysis of its calories, fats, carbs and Weight Watcher points. Other new cookbooks from Good Books: *Juice!* by Pippa Cuthbert and Lindsay Cameron Wilson, and *A Farmers' Market Cookbook* by Phyllis Pellman Good of favourite foods from market stands.

Miller, Annetta. *Sharing Boundaries: Learning the Wisdom of Africa*. Paulines Publications Africa (Nairobi), 2003, 110 pp.

Notes and poems from the author's nearly 50 years of living in Africa. Miller, a music professor, and her husband Harold are currently affiliated with Mennonite Central Committee Sudan.

Noe, K. Killian. *Finding Our Way Home: Addictions and Divine Love*. Herald Press, 2004, 88 pp., \$15.49.

These stories describe a radical journey from addictions to a life with purpose and hope. The author draws from her experience as program director at Samaritan Inns in Washington, D.C., an organization serving addicted and homeless people.

Rempel, Henry. *A High Price for Abundant Living: The Story of Capitalism*. Herald Press, 2003, 312 pp., \$23.49.

This book is a guide to our economic system: how it came to be, how it works today, and how it could be improved. The writer, who taught economics for three decades at the University of Manitoba, has led more than 20 missions abroad to evaluate projects for various agencies, including Mennonite Central Committee.

Schirch, Lisa. *The Little Book of Strategic Peacebuilding*. Good Books, 2004, 80 pp., \$4.95 US.

The author, who teaches at Eastern Mennonite University, writes from 15 years of experience as a peace consultant in several countries. Other books in this series from Good Books: *The Little Book of Restorative Justice* by Howard Zehr, *The Little Book of Conflict Transformation* by John Paul Lederach, *The Little Book of Family Group Conferences, New Zealand Style* by Allan MacRae and Howard Zehr, and *The Little Book of Strategic Negotiation* by Jayne Seminare Docherty (coming in August).

Stutzman, Rose Mary, ed. *Soul Care: How to Plan and Guide Inspirational Retreats*. Herald Press, 2004, 374 pp., \$27.00.

The featured retreats are gathered from spiritual mentors with years of experience. They cover topics from prayer and leadership to finances and marriage, and range from families to individual retreats. Stutzman, an educator and writer, is currently in Kenya on assignment with MCC.

### Publishing notes

The participants in the five-year Mennonite-Vatican dialogue have issued a report of their conversations, "Called together to be peacemakers." Mennonite World Conference is sending the report to member churches for study and reaction. It is available in English and French, and a Spanish translation is underway. The MWC General Council will review the report and responses from churches at its next meeting in 2006.

## Mennonite publishers

### Mennonite Publishing Network

Phone: 1-800-245-7894 (for all orders)

**Herald Press** (book division)

hp@mph.org

**Faith and Life Resources**

flr@mph.org

### Pandora Press

Kitchener, Ont.

Phone: (519) 578-2381

panpress@golden.net

### CMBC Publications

Winnipeg, Man.

Phone: (204) 487-3300

mfranz@cmu.ca

### Kindred Productions

Winnipeg, Man.

Phone: 1-800-545-7322

kindred@mbconf.ca

### Good Books

Intercourse, Pa. U.S.A.

Phone: 1-800-762-7171

custserv@goodbks.com

### Cascadia Publishing House

Telford, Pa. U.S.A.

Phone: (215) 723-9125

contact@cascadiapublishinghouse.com

*Who are the Anabaptists?* by Donald B. Kraybill is an overview of beliefs and practices of Anabaptists in North America. The 48-page book is published by Herald Press and sells for \$12.49. The author is a sociologist from Elizabethtown College in Pennsylvania who has written numerous books on Anabaptist communities.

The *More-with-Less Cookbook*, compiled by Doris Janzen Longacre 25 years ago, is now available in a perfect bound edition by Herald Press, selling for \$32.79. Over 800,000 copies of the book are in print.

Mennonite Camping Association has commissioned Larry and Mary Jane Eby, former directors of Drift Creek Camp in Oregon, to compile a sequel to Jess Kauffman's, *A Vision and a Legacy: The Story of Mennonite Camping, 1920-80*.

The anthology will document what has taken place over the last decades. The Ebys will be assisted by Paul Schrock, retired director of Herald Press and owner of Schrock Media Enterprises.

Brad Jersak has written two books on "listening prayer," both published by

his own Fresh Wind Press in Abbotsford, B.C. *Can You Hear Me? Tuning in to the God Who Speaks* is directed to adults. *Children, Can You Hear Me? How to Hear and See God* is a picture book for children. For more information, go to [www.bradjersak.com](http://www.bradjersak.com).

## Resources

*Relatively Speaking: Strengthening Family Ties* by Gordon Houser is the fourth study in the Closer than a Brother men's study series from Faith & Life Resources. It discusses the roles of fathers and husbands, as well as single men. *Closer than a Brother: Building Deeper Relationships* by Sven Eriksson is the fifth and final study in the men's series. The booklets are available for \$5.99.

*Jesus Christ: Mission Accomplished* is the final unit in "The Bible then & now" series for Vacation Bible School from Faith & Life Resources. It guides children to know Jesus as a servant leader through participating in the dramatic events of Holy Week. An overview can be seen at [www.mph.org/vbs](http://www.mph.org/vbs). Cost of VBS box is \$237.00.

*Centered Teaching: A Supplement for Teaching Jubilee: God's Good News* will be

available to accompany fall, winter and spring Cycle B Jubilee Sunday school curriculum from Faith & Life Resources. Available for \$20.99 (free sample session at [www.jubileeonline.org](http://www.jubileeonline.org)).

MCC's Global Family Resource Box offers children a window on the world. From the artwork of children in Kosovo to games from Colombia and songs from South Africa, the box introduces MCC's Global Family sponsorship program and some of the children the program supports. The box includes a guidebook with discussion questions, and projects, as well as videos. To borrow the box, call 888-622-6337 or visit [www.mcc.org/globalfamily](http://www.mcc.org/globalfamily).

Kindred Productions is offering Bible studies in its "Word Wise" series: *Radical Obedience for Extraordinary Living: Studies in the Sermon on the Mount and the Book of James*, by Dora Dueck; *Leadership on the Line: Studies in I & II Samuel*, by Lynn Jost; *The Triumphant Christ: Studies in Revelation*, by Ingrid Koss and Jacob Wiebe; *For Such a Time as This: Studies in the Books of Ruth, Esther and Jonah*, by Susan Fish. The booklets are \$5.00 each.

## Bible begets bestseller

**A**n evangelical novel about the return of Jesus Christ shot to No. 4 in the Amazon internet book rankings the day before its release. And bookshops ordered two million copies of it—more than Hillary Rodham Clinton's memoir sold in its first six months.

*Glorious Appearing*, based on the book of Revelation, is the latest in a 12-book series called "Left Behind," published over nine years. The first 11 novels sold more than 40 million copies, making authors Tim LaHaye and Jerry B.

Jenkins the best-selling novelists in the United States, ahead of John Grisham.

The novels detail the seven-year period of mayhem after the Rapture as those left behind have their final chance

to find Jesus. The antichrist becomes the head of the United Nations and triggers the second coming after he signs a peace treaty with Israel. Any similarities to modern-day events, says LaHaye, are coincidental and prophetic.

LeHaye, a former pastor in California, founded a network of Christian schools before joining Jerry Falwell in the Moral Majority. In the mid-90s he joined Jenkins, a Christian author, in an attempt to turn the Bible into bestselling fiction.

While *Glorious Appearing* should be the final episode in which Jesus finally returns, the publishers plan a postscript and a prequel.—From reports

San Francisco, Cal.

## Work begins on joint sessions at Charlotte 2005

**W**ith logistics for the Charlotte 2005 convention falling into place, the Joint Executive Committee (JEC) has begun planning for the joint sessions of Canadian and U.S. delegates. The JEC met here March 26-27.

In March 2003, the JEC decided to “discontinue our planning for a binational convention in 2005.” But Mennonite Church Canada General Board rejected the JEC’s decision and indicated they want to hold the 2005 MC Canada gathering in Charlotte, North Carolina, together with Mennonite Church USA. In October, the JEC agreed that a binational assembly is needed to work at partnership between MC Canada and USA.

The JEC debate this March began with what to do during the three hours of joint sessions, but quickly turned to the future of the relationship between MC Canada and MC USA.

“If we want to have a serious relationship north and south,” said USA moderator-elect Roy Williams, “then we need to do more than get together and sing ‘Kum Ba Yah.’” He called for more relationship-building opportunities.

Williams noted that racial\ethnic groups question why the U.S church should have an ongoing relationship with MC Canada.

“The European cultures [in the two denominations] feel it is very important...to get together,” Williams said, “but within Mennonite Church USA, the white folks want to maximize relationships with the North and Hispanics want to maximize relationships with the South.”

Dan Nighswander, general secretary for MC Canada, said Asian groups are the growth edge for his denomination; that means Canadian Mennonite relationships will increasingly extend west. Nighswander also noted, however, that MC Canada has strong interests in relationships with Mexico and Latin America.

“At the end of the day, all JEC members committed themselves to creating an assembly with maximum opportunities for Canadians and Americans to develop relationships,” said Nighswander. JEC directed the moderators and staff to bring a proposal for shaping the joint delegate session to the fall JEC meeting.

The theme for Charlotte 2005 will be, “Can’t keep quiet,” based on Acts 4:20. All worship sessions will be held jointly, as will workshops and tours.

Participants from the United States will pay a registration fee of \$165 US, the same as Atlanta 2003. Canadians will pay \$75 Canadian. Canadian youth will be able to pay their \$165

registration fee in Canadian dollars. However, all room and board will be in U.S. dollars (meal plan \$167, and

**If we want to have a serious relationship north and south, then we need to do more than get together and sing ‘Kum Ba Yah.’**

average hotel room \$75 per night).

Charlotte 2005 will begin Monday, July 4 and conclude on Saturday, July 9.

The JEC also heard a financial report from Mennonite Publishing Network (see related story).—From reports by **Everett J. Thomas** and MC Canada

Scottdale, Pa. and Waterloo, Ont.

## Publishing board plans to vacate Scottdale

**T**he Mennonite Publishing Network Board, in a March 11 meeting, decided to develop a strategy to vacate its facility in Scottdale, Pennsylvania, and to relocate in centres of Mennonite population. The transition could take up to five years.

A central factor for the move is the MPN board’s commitment to the new vision and network model for publishing. Chair Ron Sawatsky indicated, “MPN has been called by the church to change from being a ‘house’ to becoming a ‘network,’ responsive to the diverse and changing requirements of its constituency. This includes locating program and administrative divisions in centres of Mennonite population and institutions so that most, if not all of the publishing staff, can be drawn from the Mennonite Church constituency in the USA and Canada.”

Less than half of the 70,000-square-foot Scottdale facility is currently being used by MPN. With major changes over the past two years—staff downsizing and closing of the printing division—the

Scottdale staff has been reduced from 95 to 30.

“The overhead cost associated with maintaining the current facility cannot be justified by MPN requirements alone,” said Phil Bontrager, treasurer.

A Facility Task Group appointed by the MPN Board last fall considered various options, including shared use of the Scottdale facility. The Board indicated that in the long term, MPN should limit the amount of property it owns and should not be a property landlord in Scottdale or elsewhere.

Alternative locations for MPN have not yet been determined.

On March 27, the Joint Executive Committee (JEC) of Mennonite Church USA and MC Canada endorsed the decision, underscoring the need for a sound financial plan as part of the long-term strategy.

On March 30, Ron Rempel, executive director, shared the Board strategic direction with the MPN staff.—From MPN release

Seneca Falls, N.Y.

## New York conference unanimous in decision to join

**O**n April 3, the New York Mennonite Conference decided unanimously to join Mennonite Church USA. The conference had struggled with membership issues since the St. Louis 1999 decision to integrate.

“One pastor stood up and said it was time to join Mennonite Church USA,” said moderator LeRoy J. Mast. “And then one after another delegate or pastor from each congregation said the same thing. In less than 20 minutes, we were done.... We didn’t need a vote.”

Some were shocked at the ease of the decision after years of struggle. Coupled with God’s amazing leading is the work of denominational leaders who are developing face-to-face relationships across the church, said Mast. Leaders such as Jim Schrag, executive director for MC USA, visit area conferences and leave trust in their wake.

“Jim’s coming out here last fall and willingness to address some hot

buttons was really great,” Mast said. “It gave many of our people the chance to meet him face-to-face and to air their outstanding concerns on membership guidelines, our *Confession of Faith*, and teaching positions of the church regarding homosexuality.

The good news goes both ways, Schrag said. Another area conference is offering its gifts, commitment and discernment to the developing denomination. New York is the 17th of 21 area conferences that have joined the denomination.

Mutuality and a shared missional calling is giving the conference reasons to engage fully in Mennonite Church USA, Mast said. He belongs to the Constituency Leaders Council, which represents conferences and constituency groups.

Harold Miller, a pastor in Corning, New York, serves on the MC USA Executive Board. His experiences there have shaped his endorsement of the denomination.

“Even if we don’t all agree on how to

be faithful to our *Confession of Faith* and teaching positions, I believe we as conference and denominational leaders all share the same goals, including faithfulness to Scripture.... I’ve learned a lot in the last couple of years about how we have the same goals but have different ways of getting there.”

Miller has helped to bridge misunderstandings between conservatives and liberals regarding homosexuality and the denomination’s membership guidelines. That has meant fording some deep waters of turmoil, but he has learned valuable lessons about what it means to be part of a diverse Anabaptist community, he said.

The concept of a teaching position on homosexuality, for example, shouldn’t cut off debate or mean that we all have to agree with this position, he said. “As Anabaptists, we have to value the minority voice...we know that this voice can be prophetic....”

“Two key elements leading to our unanimous decision on membership were prayer and respectful communication,” said Milton Zehr, conference minister. At the April assembly, the pastor who first declared his readiness to join Mennonite Church USA thanked the rest for waiting.—From MC USA release by **Laurie L. Oswald**

Waterloo, Ont.

### Amish man faces deportation

**A**n Old Order Amish man will be deported from the United States for refusing to have his photograph taken for residency documents.

Daniel Zehr, 29, is a Canadian citizen but lives in Pennsylvania with his American wife and child. He travelled to Ontario at Christmastime to visit his ailing father, but was denied re-entry into the U.S. because he didn’t have the proper documents with photo identification (see April 5, page 14).

The Amish and Old Order Mennonites believe that having one’s photograph taken violates the biblical law against graven images. Zehr, who married in 2001, came to live in the U.S. as a non-immigrant visitor. He was denied a green card (U.S. residency) because he could not provide a photo.

Zehr was allowed back into the U.S. on a temporary basis in early April. On April 21, a federal court ruled that he cannot stay in the U.S. while he challenges the law on compulsory photographs.

New U.S. Homeland Security and immigration laws have caught this man between government regulations and the rules of his religion.

Mark Knapp, a Pittsburgh attorney who specializes in U.S. immigration, is working on the case. Because the Amish man wished to remain anonymous, Knapp attempted to file a law suit against the Department of Homeland Security under the name “John Doe,” but the judge refused the request.

The law suit is challenging the deportation proceedings and the need for a photograph for green card applications.

“It should not be necessary for law-abiding individuals to violate the tenets of their religion as a condition of securing permanent resident status in the U.S.,” declared Knapp. “We cannot use homeland security as a justification for ignoring First Amendment protections. This is a threshold issue that deserves prompt and thorough judicial review.”—From reports

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## Lawyers explore intersection of law and faith

**L**awyers have an unusual opportunity to walk with vulnerable people at critical times in their lives. Many see themselves as “daily peacemakers,” doing something now to avert conflict down the road (despite the intrinsically adversarial aspect of legal representation).

Lawyers possess a valuable set of skills—training in rights-based analysis—that can help the Christian community to think in an ordered way.

These were some observations that emerged out of a conversation among lawyers from Mennonite and Brethren in Christ

churches, at Conrad Grebel University College on April 17. The event, entitled “The practice of law and faith,” was co-sponsored by the MCC Ontario peacebuilding program and The Institute of Peace and Conflict Studies at the college.

The discussion followed the format used at a Christian Officers’ Peace Seminar (COPS) last November—the 11 lawyers discussing the issues in an inner circle, and 9 people (theologians and others) in an outer circle.

Four questions guided the discussion: 1) How have you experienced discomfort with the intersection between your faith and your work as a lawyer? 2) What is your perception of how your faith community views the legal system/profession? 3) What is the role of law in the life of the church? 4) What difference does being a Christian make to the way you practice law?

The practice of law, said one participant, involves juggling three or four sets of values: the clients’, the administration of justice, one’s Christian worldview and one’s own attitudes.

Another said he thinks of himself as a conflict specialist, championing clients’ causes, which includes bringing coercive power to bear if clients are being treated unfairly. He distinguishes between what the law entitles clients to do and what Christian ethics

would say. Sometimes, he said, that turns people away.

Several lawyers observed that Mennonite clients often ask about the ethics of a given situation.

One participant said that when he worked in criminal law he was asked the classic question: how can you represent someone you know is guilty? Vulnerable people, he said, are up

against an institution and need representation. “The state already wields a big club.”

For one participant, it was a choice between studying theology or the law. Christian friends encouraged him to go into law to engage

questions that cried out to be addressed. Another lawyer works with refugees and immigrants, seeking to fit them into categories recognized by the government.

There was discussion about how the Mennonite community has changed. Where once Mennonites viewed law as an illegitimate service outside of God’s purposes, there is now more discussion about restorative justice and alternative dispute resolution.

The church recognizes that it needs lawyers’ skills, and law is increasingly perceived as a field in which Christians can live out their calling. Someone asked: Can law be a “missional call”—part of the church’s mission in the world? Some Christian groups still imagine themselves exempt from laws others must follow.

Important policies of the church should not be left to lawyers alone, said a participant. Law is a tool, the articulation of an ideal. He referred to the new ministerial discipline policy which sets out a clear legal process to follow. The document makes little reference to faith, he said.

Other observations:

- Perhaps 10 percent of being a lawyer is knowing the law. The other 90 percent is acquiring skills to relate to people.
- Knowledge of the law brings power. Lawyers must “wear” their power

responsibly.

- A career in law can “cannibalize your life.” It is also easy to be seduced by an attitude of entitlement that says: I have worked hard, I deserve this.

- Law can be a sword or a shield.

Lawyers must deal with the tension between a prosecutorial “carve out the heart” attitude, and compassion for opposing parties.

- Legal language is different from theological language. Talking can be a “cross-cultural experience.”

- When one participant commented he did not like the term, “Christian lawyer,” someone replied that “Christian” can be thought of as a “pledge of allegiance” more than a descriptor.

Let’s meet again, was the consensus of the group. It was noted that there would be a second gathering this fall of the Christian police officers. How about a gathering for others—social workers and probation officers—involved in daily law enforcement?

—**Betti Erb**

**Law is increasingly perceived as a field in which Christians can live out their calling.**

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**Older Adults Living with Spirit**

Waterloo, Ont.

## 'Mennonite Mob' article paints grim picture

There is nothing subtle about the April cover of *Saturday Night* magazine.

"The Mennonite Mob: An unholy alliance of drug traffickers, contract killers, corrupt Mexican police...and the brethren" are the words above a German Bible opened to Exodus 8 (the second plague). Nestled in the Bible is a packet of drugs, the tape in a cross.

The story inside, written by Andrew Mitrovica and Susan Bourette, paints a lurid picture of the drug trade operating between Mexico and Canada, run by individuals from the Old Colony Mennonite community. Police in Leamington, Ontario, have been following this drug cartel for more than 13 years, and estimate that it now includes about 5,000 Mennonites in Ontario alone.

Beginning with marijuana, the drug smuggling operation has now progressed to cocaine and methamphetamine, as Mennonite suppliers link up

with biker gangs and other crime rings in Canada, according to the article. This has resulted in several murders of Mennonite drug dealers.

The story also outlines the history of Old Colony Mennonites, who moved from Manitoba to Cuauhtemoc, Mexico, in 1922 to preserve their separatist life. Many retained their Canadian citizenship and come back for seasonal work.

The story attributes the rise in crime in Mexico Mennonite colonies to the pressures of poverty, inferior education and leaders who resist all change.

"The old system is crumbling," says Jacob Funk, a Manitoba Old Colony minister quoted in the article. "The lower the level of education, the lower the morality and the more crime and corruption."

The church does not how to cope with the problem, implies the article, allowing drug dealers to recruit "poor, often desperate Mennonites who could not resist the lure of making a year's

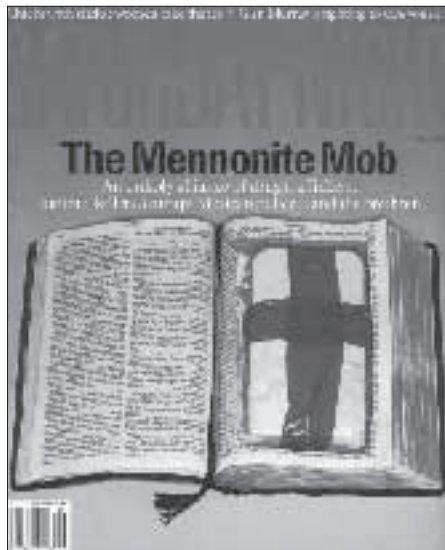
salary by simply driving a car laden with drugs across a border."

The *Saturday Night* story is evoking a strong response. Mennonite Central Committee Ontario and two Old Colony bishops have sent a joint letter to the magazine, complaining about inaccuracies and blurred distinctions between religious and ethnic groups.

"Religious and ethnic group stereotyping and labeling as found

in the article is not acceptable journalism." The letter acknowledges "the serious problem of drug trafficking" and draws attention to the new drug and alcohol treatment centre in Mexico (see March 22, page 16). It also notes the work of MCC in assisting Low German speaking people who relocate in Canada.

MCC Ontario is working with Old Colony leaders in Aylmer and Leamington in planning meetings with police and others to discuss how to address the drug problems in their communities.—Margaret L. Reimer



Cover of *Saturday Night* magazine.

### Time to act

Instead of criticizing *Saturday Night* for its "Mennonite mob" story, Mennonite leaders should acknowledge the serious problems among Old Colony Mennonites and take action.

That's the opinion of Abe Warkentin of Steinbach, Manitoba, who worked with Low German-speaking Mennonites for 25 years under MCC.

In an April 15 letter to MCC personnel, Warkentin urged them not to "circle the wagons," but to call a press conference and "talk about the problems these people are facing, honestly, no holds

barred." There may be some errors in the article, "but so much of it is true."

"The leaders of the most conservative colonies in Latin America are unable to solve their social problems and need help," said Warkentin. "Let's face it, there are even worse skeletons in the colonies' closets than drug smuggling and I just hope we get to clean them out before the journalists do."

While much good work has been done, hesitation to tackle the root of the problems has "put thousands of people at risk." Let's thank the secular media "and get to work."

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Winnipeg, Man.

## Toward a common memory

**H**elmut Harder of Winnipeg represented Mennonites at a gathering in Italy March 12-15 to plan “an ecumenical commemoration of outstanding witnesses to the Christian faith.” Ten people from six denominations (Anglican, Catholic, Lutheran, Mennonite, Orthodox, Reformed) met at the Bose Monastery for the meeting.

In the early centuries of the Christian era, the renowned faithful witnesses of the church (including saints and martyrs) were owned by all the churches, noted Harder in his report. The challenge today is to remember not only our own denomination’s “heroes,” but to promote “a widely shared recognition of this cloud of witnesses.”

Why is it important for churches together to claim and to remember a common cloud of witnesses? First, these witnesses, of whatever tradition, offer a rich resource of testimonies to Jesus Christ. Second, given the sometimes stormy events which caused suffering and death of faithful witnesses, the affirmation of a common group of witnesses can bear testimony to the power of peace and reconciliation among faith communities.

Third, the recognition of a common cloud of witnesses can provide fresh energy for unity among Christians on earth, and a renewed sense of the church’s invisible communion between heaven and earth.

Churches differ on how they remember witnesses in their traditions. Some give little attention to them, while others commemorate them Sunday after Sunday. Some churches create an official list of saints. Others will have nothing to do with that practice.

“At the Bose meeting, those around the table chose to respect each others’ traditions and practices,” said Harder.

Harder attended the meeting at the invitation of the Bose community, which has taken a keen interest in Anabaptist history. The Mennonite church has been shaped to a significant extent by its martyr history and its emphasis on discipleship. Other denominations are expressing a

growing interest in the Anabaptist witness “unto death.”

“Thus we live in a time when we have gifts to offer to the wider church and gifts to receive from the wider ecumenical context,” said Harder. Included in our witness is an emphasis on nonviolence, a hesitation to extol any person as “saintly” above others, and an understanding that death, however it comes upon us, belongs integrally to the course of life.

One sensitive issue is the fact that one church’s faithful witness may have been another church’s heretic. To compile a list of faithful witnesses will require repentance for the evils which have been committed by Christians against Christians, said Harder.

We are living in a time of change, he observed. In a recent calendar list of witnesses, the Bose community mentioned Menno Simons as a representative of Christ for all Christians. Another example is a June 26 meeting

in Zurich, Switzerland, called by Reformed churches, which invites Mennonites, Hutterites and Amish to join in commemorating the life and death of Felix Mantz, claimed to be the first Anabaptist martyr.

The Bose group focused not only on history, but on today’s faithful witnesses, such as Oscar Romero of El Salvador and missionary Jim Elliot killed in Ecuador.

In cooperation with the Commission on Faith and Order of the World Council of Churches, the Bose community is willing to produce resources that broaden awareness and assist churches in commemorating witnesses from all Christian traditions. This can be done through publications, worship resources, suggestions for symbolic acts on significant anniversaries, and through art.

One project already underway is a “Book of Witnesses,” a daily worship resource that will feature 365 followers of Christ. An effort will be made to draw witnesses from every nation, race, people and tongue (Revelation 7:9).



**Nicholas Dick (left), Joseph Kanaan and Evan Heise were among seven members of Toronto United Mennonite Church (TUMC) who joined a vigil on April 8 at the Toronto offices of the Canadian Immigration and Refugee Board. The group was expressing support for Palestinian refugees who face deportation. Kanaan, a Palestinian refugee who has lived in Canada for 10 years, is facing deportation. He fled a refugee camp in Lebanon in 1993 after receiving death threats. Canada has refused to grant him immigrant status, but so far has been unable to deport him since no state will issue him travel documents. TUMC has applied to sponsor Kanaan's wife and children, but authorities have refused the request.—From Christian Peacemaker Teams release**

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Calgary, Alta.

**Program resolves conflict in Alberta schools**

**A** restorative justice program is cutting crime and lowering violent conflicts in Calgary's public schools. By encouraging dialogue between the people involved, Calgary Community Conferencing is reducing the number of students transferred, suspended or expelled from school.

"Kids cycling through the court don't always get it," says Darrel Heidebrecht, Mennonite Central Committee's representative on the six-person restorative justice team. The team's five other members come from Youth Probation Services, Calgary Board of Education, and the John Howard Society.

The team provides young people with teaching about conflict and encourages them to face the results of their actions.

"The approach has a high impact," Heidebrecht says of the approximately 200 cases the team deals with each year.

Heidebrecht says that success in this type of program can mean many things, from victims feeling safe to

young people stopping harmful behaviour. According to school administrators, students who participate in community conferencing are much less likely to get involved in further harmful behaviour. By taking time to understand what's happened, they are more likely to identify their own solutions to the conflict.

The collaborative community approach was proposed by a Calgary youth probation officer in a master's thesis. It became a part-time initiative in 1998 and a full-time program in September 1999.

Preparation plays a key role in the work of the team, says Heidebrecht. Facilitators meet individually with participants before proceeding with more formal gatherings. Once a neutral location has been chosen, all sides meet to share their interpretation of events.

It's not just about punishment, says Heidebrecht. Both sides have needs that have to be met. Once all voices have been heard, it's up to the offender to find a lasting solution.

In one case, a grade 8 boy who had been bullying a grade 7 student suggested that as restitution he walk his younger counterpart to school. The time they spent together gave them an opportunity to develop a friendship. In another instance, conferencing quashed tensions in a group of girls. One girl had been pushed in front of a school bus. Now they're all talking again, says Heidebrecht.

The team receives significant community input. Calgary Family Services provides counselling resources, and the faculty of social work at the University of Calgary is doing evaluative research. A number of organizations contribute financially.


Not everyone chooses conferencing. A third of requests don't get past initial consideration.

For the most part, says Heidebrecht, those who use the program benefit. The program challenges kids to face the impact of their actions. It provides insight and shapes future behaviour.—

From MCC Canada release by

**Jonathan Tiessen**

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**School notes**

**Challenges history texts**

**Goshen, Ind.**—Jim Loewen, author of *Lies My History Teacher Told Me* and *Lies Across America*, spoke at Goshen College on March 23-24. Loewen spent two years surveying 12 leading high school textbooks of American history. He found “an embarrassing blend of bland optimism, blind nationalism and plain misinformation.” Loewen holds a doctorate in sociology from Harvard and for 20 years taught race relations at the University of Vermont. He lives in Washington, D.C., and is continuing research on how Americans remember their country’s collective past.—From Goshen release



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Winnipeg, Man.

## German nursery school part of church's mission

**N**ot many nursery schools have their mission written into the constitution of a church. But that's the case for a German nursery school that has been hosted for almost 40 years by Springfield Heights Mennonite Church.

"We see the nursery school as an extension of the ministry of our church to German-speaking people," said Ferd Funk, pastor at Springfield Heights.

The nursery school was included in the constitution soon after the church was founded in 1964.

In 1965, Sonja Klassen, a widowed mother of three young children who had come to Canada from Russia, via Germany and Paraguay, in 1951, became the school's first teacher. Klassen taught for 25 years, with classes of 40-45 students.

For the first 15 years, Klassen taught on her own, then with a helper. She offered Saturday morning classes to older children.

"I liked the work very much," says "Tante Sonja" (now 83) in a bilingual conversation. "I didn't find English easy, I needed the income for my children, and I could also help the church.... The Lord has been wonderful."

When asked how students responded, she laughed. "One [adult] Sunday School class was asked who taught them the most. They said 'Tante Sonja, in kindergarten!'" She added modestly: "They meant that's where they learned the most German."

There is still a need for a German nursery school, says Funk. The larger Sunday morning worship service at Springfield Heights is still in German, with about 350 people attending.

"In the last year, there's been quite a growth spurt of new Mennonite immigrants—a good number of young families and newly married couples who've come to Canada from places such as Paraguay, Brazil and Argentina, to look for a way to make a living."

For these young families, says Funk, the nursery school is "crucial." In



Photo by Leona Dueck Penner

**Ingrid Klassen (left) and Marlene Epp play with children at the German nursery school.**

addition, German-speaking grandparents want their grandchildren to learn the language of their heritage. Children with no German roots also attend to learn a second language.

The majority of attenders come from the community and other local churches. It also helps that nearby elementary schools offer German immersion.

Don Rempel-Boschman, pastor of Douglas Mennonite, is positive about the school. His third-generation Canadian children both attended and became "quite fluent" in German. He and his wife were amused to hear daughter Lisa refer to other children as "English kids."

That perception, he said, skipped a generation—he grew up in Vancouver and didn't learn the German language to the same degree.

Marlene Epp, teacher and director of the school, and Ingrid Klassen, assistant teacher, are both members of Douglas Mennonite.

"The church has been wonderful—so giving of its space," says Epp, unflustered by the swirl of energy around her as parents leave last-

minute instructions and children cluster around colourful play centres. "They even allow us to use the youth room for our circle times."

The purpose of the school is also to help German-speaking youngsters make the transition to English.

"We also see this as part of our Christian witness, a place where we teach Christian values in a Christian environment," says Epp.

Currently, 40 children are enrolled. Half attend the morning session, the other half in the afternoon. The school is partially funded by the Manitoba government. The children's families also pay monthly fees.

Asked if there have been any problems related to sharing space with the church, Epp notes that the two groups "accommodate each other."

"We clean up our rooms on Friday so the church can use the space for Sunday school," she says. "When there are mid-week funerals, we cancel classes because this space gets used for overflow crowds."

It seems to work well for everyone.—**Leona Dueck Penner**

Tavistock, Ont.

## Farmers draw strength from sharing stories

**O**n March 26, about 85 local farmers met at Cassel Mennonite Church to “reflect not so much on the struggles that attend farming but rather on the many strong, positive resources that we have right here within our community that assist us in overcoming these struggles.

“We are here to celebrate the strength, the resilience and the resourcefulness of the farm community and to claim hope for the future.”

Those words opened “Gathering the farm community in hope,” a discussion on issues facing farmers in this area—BSE (mad cow) and depressed markets, fires and finances, emotional stress and depression.

The highlight of the afternoon was a

panel discussion featuring farmers Mark Erb, Lois Cressman, Murray Sherk and Evan Snider, and moderated by Brian Laverty from Shalom Counselling Services in Waterloo.

Erb related events of 12 years ago that included a barn fire, family illness and death. Cressman talked of the joys and struggles of farming, and said she is encouraging her children to farm too. Sherk spoke of farm expansion and changing family roles. Snider reflected on the impact of depression and a near-death injury on his family.

More important, panel members focused on what makes their community strong and connected. They affirmed their faith as a primary resource, and named family, community and recreation as well.

More than the barn fire itself, Erb recalled the sight of neighbours and friends filling his lane with food, support and their presence. Snider said he keeps the cross at the centre of his life. Playing hockey, he said, allows him to be a kid again and escape the stresses of life for a while.

A number of suggestions emerged from small group discussion, including the need for more gatherings, a greater understanding of technology, mutual support, strategies to deal with stress, and finding ways to get a break from farm responsibilities.

One of the most common responses to the day was, “I discovered I’m not the only one with these problems.” The committee that organized the gathering is planning more events. For more information, call Mark Erb at (519) 462-2650 or Jim Whitehead at (519) 462-2251.—From report



Photo by Sheldon Sawatzky

**Nurses at the Mennonite Christian Hospital in Hualien, Taiwan, honour Susan Martens Kehler with a song during the dedication of the Susan Martens (Kehler) Nursing Education Centre on March 25. Martens, who served in Taiwan from 1957-80, founded the nursing school at the hospital. She and husband, Peter Kehler, also a mission worker in Taiwan for many years, later spent two more years there together. The hospital, now 56 years old, has 625 beds with a staff of 830, including 70 physicians. Luke Huang, who came from a practice in Los Angeles, was installed as superintendent during the March celebrations. Other parts of the hospital named for long-time mission workers include the Carl Epp library and the Helen Willms (Bergen) memorial fountain. Epp lives in Winnipeg; Willms Bergen was from Coaldale, Alberta.—From MC Canada release**

Winnipeg, Man.

## CMU announces memorial scholarship

**D**uring the graduation ceremony of Canadian Mennonite University's Outtatown program April 18, CMU president Gerald Gerbrandt announced the creation of the Diane Kroeker Memorial Scholarship Fund.

Kroeker was the administrator of the Outtatown program (formerly School of Discipleship) for six years. She died in February while leading a tour in Guatemala (see March 22, page 19).

“We have worked closely with the Kroeker family in defining this fund, and CMU is pleased to honour Diane’s memory in this way,” said Gerbrandt.

Funds will be collected throughout 2004, with the first awards being granted for the 2005-06 school year.

Diane’s husband, Irv, told the audience of more than 400 that Diane had been committed to giving students and staff an outstanding experience in the Outtatown program.

Outtatown director Wally Schmidt

Milverton, Ont.

## Youth minister licensed at Poole

**O**n February 22, Poole Mennonite Church had a special celebration with the licensing service for Kara Carter, who has been youth pastor since September 1, 2001.

Carter's work with our youth is commendable and we appreciate her rapport with people of all ages.

Carter invited Herb Schultz to speak at the event. Their acquaintance dates back to Carter's early childhood. In his message, "Joining God's response team," Schultz reminded us that we, like Timothy, are inheritors of a special treasure.

"Don't idolize it...don't reject it, either," he urged, "but own it, learn from it and let it empower you, by the grace of God."

Schultz drew an analogy between the message God gave to Mary, the mother of Jesus, and the call to ministry that he [Schultz] gave to



**Muriel Bechtel (centre) from MC Eastern Canada greets Kara Carter, youth pastor at Poole Mennonite Church. At left is Jim Brenneman, congregational chair.**

Carter. Their reactions were similar: "Can it be?" and then "Let it be," and,

finally, "My soul magnifies the Lord..."

Muriel Bechtel, minister of Pastoral Services for Mennonite Church Eastern Canada, led in a "Litany of licensing for specific ministry."

She recounted that God's call rarely comes as a straight, clear road ahead.

"For Kara," she said, "it has been a winding road, beginning with an unexpected invitation, a number of unexpected challenges, as well as many surprising blessings along the way."

Carter experiences great joy in working with the youth, and she receives strong support and encouragement from the congregation.

We are thankful for her gift of ministry and leadership, and we remain amazed at how God's Spirit led her to our congregation.—**Mildred J. Brenneman**



CMU photo

**CMU president Gerald Gerbrandt (left) and Outtatown director Wally Schmidt hand Carolyn Reimer her certificate at the April 18 graduation.**

said that Diane was a dynamic force in shaping the program. "We remember Diane with fondness, with passion and a deep sense of loss," said Schmidt. "You don't replace a woman like Diane Kroeker."

Diane talked often of creating a fund for students to be able to attend the program. "That was her passion. It was her heart," says Schmidt.

The remainder of the program celebrated the students' experiences

in the Outtatown program this year. Fresh from Guatemala and South Africa, 96 students walked across the stage to receive their graduation certificates.

After eight months of discipleship training, travel and service projects, students from the three "site" schools presented a multimedia presentation of their experience. The ceremony included music native to the countries they visited and with some students dressed in international garb.—From CMU release

### Correction

The story about Grace Mennonite Church in Regina (April 5, page 28) erroneously stated that Mennonite Trust Foundation gave the church a grant. It should have read Mennonite Foundation of Canada.

## School notes

## Focus on smarter families

**Langley, B.C.**—The ACTS seminaries will host this year's "Smarter Families Canada" leadership conference at Trinity Western University June 4-5. The event will feature Les and Leslie Parrott, author and family therapist, who both teach at Seattle Pacific University. ACTS, the Associated Canadian Theological Schools, is a five-denomination consortium of Mennonite Brethren, Baptists General Conference, Evangelical Free, Evangelical Baptist, and Christian and Missionary Alliance. Smarter Families Canada equips leaders in marriage and family issues. A pre-conference event June 3-4 will offer training institutes on parenting; a June 7-11 course with Sandra Wilson will focus on dysfunctional families. Details are available online at [www.smarterfamiliescanada.ca](http://www.smarterfamiliescanada.ca), or phone Marg Bartel at (604) 513-2044.

## Media program at Providence

**Otterburne, Man.**—Providence College in Manitoba is offering a new Bachelor of Arts degree with a major in Communications and Media. The program will prepare students for employment in mainstream media—television, radio, film and photography, or print. It will combine practical training in media production with liberal arts courses. The degree also includes courses on communications theory and the relationship between the media and society. Founded in 1925, Providence College and Seminary is a Christian school located in Otterburne.—From Providence release

## People &amp; Events

**Toronto, Ont.**—Jane MacKay Wright, a member of Christian Peacemaker Teams from Manitoulin Island, Ontario, witnessed two attacks at a Muslim shrine in Baghdad on March 2. In the first attack, gunmen opened fire on an Iraqi police vehicle. The second attack included three bombs. The blast blew out the window of Wright's hotel room. The four CPTers moved to the roof to videotape the ensuing clash between the U.S. army and the crowds. Fortunately, the army decided to withdraw. Shrine officials used CPT's video footage in their investigation. Another CPT member, Greg Rollins from Surrey, B.C., was denied entry to Israel on March 11 and deported. Rollins, who has been in Hebron since 2001, was arrested last May in a military attempt to ban internationals from the West Bank, but the court assured him that the case would not be held against

him. He was surprised therefore that he is now being denied entry.—From CPT releases

**Akron, Pa.**—Ten Thousand Villages has been invited to Dollywood theme park's annual "Festival of Nations" that runs from April 3 to May 9. Dollywood, a family adventure park in Pigeon Forge, Tennessee, was inspired by entertainer Dolly Parton and seeks to preserve the region's way of life. "Ten Thousand Villages involvement with Dollywood invites a new community of shoppers to discover our mission and learn more about how purchases at Ten Thousand Villages change the lives of artisans around the world," said Kris Thomas, festival sales manager. Ten Thousand Villages leads the fair trade movement in the United States, with annual sales of \$14.6 million and 58 years of experience.—From Villages release

## Transitions

## Births

**Baerg**—to Jen and Jason, Rosemary Mennonite, Alta., a daughter, Emily Anne, Apr. 10.  
**Goerzen-Sheard**—to Mary and John, Waterloo North Mennonite, Ont., a son, Wesley William, Apr. 8.  
**Janzen-Martin**—to Stephanie and Reuben, Fort Garry Mennonite, Winnipeg, a daughter, Rebecca, Apr. 9.  
**Loewen**—to Kareena and Nathan, Altona Mennonite, Man., a daughter, Ashlyn Reese, Mar. 17.  
**McNeil**—to Lisa (Weier) and Stuart, Bethany Mennonite, Virgil, Ont., a son, Frederick Ronald, Apr. 17.  
**Schroeder**—to Judy and Mark of Lexington, Kentucky, Avon Mennonite, Stratford, Ont., a son, James Alan, April 16.  
**Simpson**—to Eleanor (Friesen) and David, Schoenfelder Mennonite, St.

Francois Xavier, Man., a son, Kieran Gary Nicolai, Feb. 18.  
**Voth**—to Heather and David, Schoenfelder Mennonite, St. Francois Xavier, Man., a son, Thomas George, Apr. 9.  
**Wiebe**—to Anne and Frank, First Mennonite, Burns Lake, B.C., a daughter, Kyra Agatha, Mar. 25.

## Marriages

**Franz-Wilson**—John and Colleen, Niagara United Mennonite, Ont., Mar. 20.  
**Hildebrand-Martens**—Karey and Andrea, Altona Mennonite, Man., Apr. 3.  
**Nickel-Yamasaki**—Scott and Val, Bethany Mennonite, Virgil, Ont., Mar. 13.  
**Wiens-Beyer**—Chris and Jessica, Bethany Mennonite, Virgil, Ont., Apr. 16.

## Deaths

**Braun**—Johann, 82, First Mennonite, Winnipeg, Feb. 16.

**Brownlee**—Elfrieda, 57, First Mennonite, Winnipeg, Feb. 14.  
**Brubacher**—Howard, 55, Community Mennonite, Drayton, Ont., Apr. 4.  
**Bueckert**—Katharine, 90, First Mennonite, Winnipeg, Mar. 29.  
**Dick**—Betty Jean Berg, 54, Ottawa Mennonite, Ont., Mar. 14.  
**Ediger**—Elsie, 91, First Mennonite, Winnipeg, Feb. 22.  
**Epp**—Hardy, 78, First Mennonite, Saskatoon, Mar. 7. (Not Idena Thiesen, as reported Apr. 5.)  
**Giesbrecht**—Justina, 81, First Mennonite, Winnipeg, Apr. 6.  
**Good**—Oliver, 93, Wilmot Mennonite, New Hamburg, Ont., Mar. 1.  
**Jantz**—Jacob, 78, First Mennonite, Winnipeg, Jan. 30.  
**Klassen**—Elsa, 88, First Mennonite, Winnipeg, Feb. 11.  
**Lenz**—Agnes, 77, Coaldale Mennonite, Alta., Mar. 28.  
**Martens**—Abram, 98, Niagara United Mennonite, Ont., Apr. 12.  
**Martin**—Fern (Erma Bauman), 82, Elmira Mennonite, Ont., Mar. 27.  
**Penner**—Heinz, 79, First Mennonite, Winnipeg, Mar. 30.  
**Plenert**—Agathe, 99, First Mennonite, Winnipeg, Mar. 27.  
**Reimer**—Tina, 94, First Mennonite, Winnipeg, Jan. 4.  
**Schroeder**—Olga, 92, Niagara United Mennonite, Ont., Apr. 1.  
**Schweitzer**—Susanna, 87, First Mennonite, Winnipeg, Mar. 6.  
**Unruh**—Henry, 74, First Mennonite, Winnipeg, Feb. 11.

## Baptisms

**First Mennonite, Burns Lake, B.C.**—Ruby Matzko, Apr. 11.  
**Holyrood Mennonite, Edmonton**—Michael Buttrey, Aaron Fairbrother, Jordon Reddekopp, Kayla Ryckman, Apr. 11; Melissa Wideman, Apr. 18.

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



## Mennonite Church Canada

### New leader for Formation ministries

Dave Bergen, pastor of Grace Mennonite Church in Steinbach, Manitoba, has been appointed executive secretary of Mennonite Church Canada Formation ministries. He succeeds Justina Heese.

Reflecting on his lifetime of church work, Bergen acknowledged an early resistance to church ministry. After working four years at Camp Assiniboia, Bergen spent a year working in construction, "fighting the 'I really don't want to go into this' sense of God's call.

After graduating from seminary, Bergen was on the ministry team at Bethel Mennonite in Winnipeg for nearly eight years, and then moved to Grace Mennonite where he has been lead pastor for nine years.

Bergen has always had an interest in denominational work. For the past three years he has been on MC Canada's communications reference group.

"I have a great deal of interest in how the church works, as an organism, beyond the congregation, and a really deep appreciation for the role of the church at large in nurturing leadership," he said.

"To me one of the strengths of having a denomination is the sense that you are part of something much larger than the little circle in Steinbach or Winnipeg, or wherever."

Bergen will provide leadership to the ministries of publishing and resources (Resource Centre, Mennonite Heritage Centre and Art



**Bergen**

Gallery, and *Der Bote* periodical), youth ministries, Christian education and nurture, and ministerial and congregational leadership.

A new component to his job will be serving as the staff person charged with implementing a vision for Mennonite education in Mennonite Church Canada.

"I don't expect we'll ever arrive at some sort of monolithic educational structure. There's a lot of richness in our [educational] diversity. But to have some kind of baseline where our educators, at least at the organizational level, think about themselves as being a part of a whole—I think the benefits of that are huge," said Bergen.

In his own family, he is a graduate of AMBS, daughter Kristin graduated from Conrad Grebel University College this spring, and daughter Carla is at Canadian Mennonite University. Bergen's wife, Essie, is an educational assistant in the school system.

In his spare time, Bergen tends a water garden, playing guitar and "dabbling in dulcimer and mandolin," riding his 1979 Yamaha motorcycle, or reading theology and "novels with substance."

Bergen grew up on a farm near Clearwater, Manitoba. He begins his position in August.—MC Canada release by **Dan Dyck**

### Finance director resigns

Paul Klassen, Mennonite Church Canada's Director of Finance, has resigned to take on a new position with Funds Financial Services area of Investor's Group. The resignation is effective May 14.

Klassen has worked in MC Canada's finance department for 14 years, taking over as director in 2002.

"Paul has made many

valuable contributions to the denomination," said Dan Nighswander, general secretary. "His dedication and commitment to his work here have been second to none. He will undoubtedly be a strong asset to his new employer."

Klassen said, "I will greatly miss working with the dedicated staff at 600 Shaftesbury and truly wish God's blessings on all of you and MC Canada as a whole."

A staff celebration will be held for Klassen. Well-wishers are invited to send their greetings to office@mennonitechurch.ca or by phone at 1-866-888-6785.—MC Canada release

## Mennonite Church Eastern Canada

### MennoFolk in June

This year's version of MennoFolk takes place at Hidden Acres Camp June 4-5. All ages are invited to come out for a wide variety of music. Performances are Friday from 7.00 p.m. on, and Saturday from 3.00 p.m. on. Camping is also available. For more information, contact Mark Diller Harder, phone (519) 650-3806 or e-mail: markdh@mceec.on.ca.

### Zion youth win Bible quizzing finals

Twelve teams of youth from 10 congregations met at East Zorra Mennonite Church recently for the annual all-day quizzing event. Each team had five matches with questions based on the book of Romans. The heavy theology and lack of narrative makes Romans a difficult book for youth to study, but the atmosphere remained positive.

Special encouragement was extended to the first-time teams of Mississauga and Wanner Mennonite churches.

Other teams were from Breslau, East Zorra, Floradale, Hillcrest, Listowel, Nith Valley, Steinmann, and Zion.

The top six teams met again at Floradale on April 17. After years of competition between East Zorra and Steinmann, this year the championship went to Zion Mennonite of Elmira for the first time. East Zorra placed second.

### Young people visit Hudson Bay community

Twelve young people from Mennonite Church Eastern Canada are visiting the Hudson Bay community of Peawanuck (Weenusk First Nation) from April 29 to May 4. It is the first phase of a cross-cultural exchange with this isolated First Nations community of 200 people.

Flights to Hudson Bay were made possible through a grant from the YMCA Youth Exchanges Canada program. MCC Ontario is another partner in the exchange. From June 15-22, MCEC hosts a "twin" group of young people in southern Ontario.

To follow the adventures during the exchange, log on to [www.mcc.org/ontario](http://www.mcc.org/ontario).

## Mennonite Church Manitoba

### Wingham church decides to close

For more than 70 years, Wingham Mennonite Church was an active rural congregation near Elm Creek. Depopulation diminished its size in recent years but not its witness in the community.

The church has now made the difficult decision to close. A final service of celebration and loss was held April 25. Martin Sawatzky, half-time pastor at Wingham, spoke, along with John Klassen, MC Manitoba director of Leadership Ministries.

## Calling young adults to work day

A combined work day and canoe trip at Camp Koinonia is planned for young adults on May 28-30.

The event will begin with work projects at the camp and conclude with an overnight canoe trip to Oskar Lake (the "Seven Lakes Tour"). Camp Koinonia and the surrounding lakes are part of the Turtle Mountain Provincial Park in southwestern Manitoba, an area rich with natural beauty and historical significance.

The leader of the trip will be Kevin Stoesz. Stoesz has spent many years with the summer program at Koinonia, and has canoed the seven lakes route a number of times.

There will be a limit of 14 participants. Contact Stoesz at (204) 534-2504 or e-mail: borscht3@yahoo.com.

### Mennonite Church Saskatchewan

## Cut in funding to Camp Shekinah

A budget discussion during the MC Saskatchewan annual sessions held in Rosetown in February revealed that conference support for Camp Shekinah will cease because of

necessary cost-cutting measures.

During low income months like January and February, the camp relies on conference income, said Shekinah administrator Carl Wiens.

Bernie Thiessen, Shekinah Commission chair, admitted that the camp knew it would eventually be on its own, and planned to move toward that reality in several stages.

To the delight of camp staff and board, an anonymous donation matching the exact amount lost was made to the camp. With the donation also came "a strong note of support for the ministry of the camp," said Wiens.

The donation was especially timely because, according to Thiessen, the camp was in danger of not making the month-end payroll.

"Miracles still happen," he said.

## Pastors ordained

Two Saskatchewan pastors are being ordained this spring. On April 18, Lorne Epp, pastor of Tiefengrund Rosenort Mennonite Church, was ordained for pastoral leadership. On June 6, Pauline Steinmann, pastor of Wildwood Mennonite in Saskatoon, will be ordained.

### Mennonite Church Alberta

## Pastors to meet at Camp Valaqua

The Congregational Leadership Committee of Mennonite Church Alberta is busy organizing the annual retreat for pastors. The retreat will be held at Camp Valaqua from the evening of June 1 to noon on June 3.

The main purpose for the retreat is to provide a place for Alberta pastors to gather for mutual sharing, prayer, and collegial support for their ministries. Three pastors will be asked specifically to share their personal faith journeys, and significant time will be set aside for prayer.

The retreat will also involve time for pastors to discuss conference concerns and to share resources.

Current Leadership Committee members include Doug Klassen of Foothills, Elwin Garland of Bergthal, and Jerry Buhler of Springridge.

## Fundraising events

Mennonite Central Committee will be holding fundraising events across the province to cover expenses for the June 18-

19 sale in Coaldale.

A program at First Mennonite Church in Edmonton on May 29 will feature piano and fiddle music, Ugandan dance, thrift store fashion show, and a silent auction. Abe Janzen, executive director for MCC Alberta, will give a report about a recent trip to Africa, as well as discuss sales around the province and elsewhere.

Watch for details of upcoming fundraisers in your local church bulletin, or contact the MCC Alberta office at (403) 275-6935.

### Mennonite Church British Columbia

## New church celebrates on May 1

The Evangelism and Church Development Committee (ECDC) invites people to join in the celebration of a new church. Centro de Fey Esperanza is the newest church plant in B.C. and will worship in the same building as Grace Chinese Mennonite Church in Vancouver.

The church is supported by Grace Chinese, Peace Mennonite and First United Spanish Mennonite Church. The celebrations begin at 6 p.m. on Saturday, May 1.

## Let the theme inspire you

Waldemar Janzen, former Old Testament professor at Canadian Mennonite Bible College, frequently exhorted his students to read novels. An avid reader of fiction himself, Janzen was convinced that the imagination inspired by a good story was a welcome—even necessary—counterpoint to the discipline of scholarly inquiry.

Knowing the power of a good story compelled planners of the Mennonite Church Canada annual assembly (Winkler, July 7-11) to choose a "story" as the theme: John 6:1-14, the familiar story of Jesus feeding the 5000. As assembly planners have explored this story in many hours of meetings, we have been awed by the many sub-themes we hear and the many applications we take from its simple details.

The theme phrase we have chosen—

"Enough for all"—captures the essence of this story without limiting its meaning. We are excited about the possibilities this story presents for shaping our worship and discernment at the assembly this summer.

In *The Dogmatic Imagination*, A. James Reimer writes about those who, "read the Bible literally but with a lively imagination, making big leaps back and forth between parts of the Bible and between past and present. I sometimes wonder whether their intuitive reading may not yield a better understanding of what is going on with God, the text, and human beings than many a scholar who labors over word and text with all the resources of learning."

There are many who will be imagining and labouring with our theme text between now and the assembly, not least of

## From our leaders

whom will be Tom Yoder Neufeld, Conrad Grebel

University College professor and the speaker for Winkler 2004. We want to know what this story says to you.

Read John 6:1-14, and let the story inspire you to leap between it and your own past and present. E-mail us at office@mennonitechurch.ca with your reflections. We will post some of them at [www.mennonitechurch.ca/events/winkler](http://www.mennonitechurch.ca/events/winkler) to inspire others as they prepare for Winkler 2004. We look forward to hearing how God who provides enough for all is moving in your life!

Pam Peters-Pries, Executive Secretary of Support Services, Mennonite Church Canada



## Employment opportunities

### ASSOCIATE PASTOR - YOUTH & YOUNG ADULT MINISTRY

Bethel Mennonite Church, a large urban multigenerational congregation in Winnipeg, is accepting applications for a full-time Associate Pastor of Youth & Young Adults. The Pastor, as part of a three member Ministerial team, will provide overall leadership in youth and young adult ministry, focusing on Christian education, pastoral care, worship and planning. Commitment to Jesus Christ, the church, and the Anabaptist-Mennonite theology are requirements.

Preference will be given to candidates with following qualifications and experience:

- completion of a Bachelor of Theology/or equivalent education and experience;
- experience in Christian education, urban youth ministry, outreach & service;
- excellent interpersonal & communication skills;
- strong leadership skills and the ability to develop leaders;

Please forward resumes to:

**Search Committee Chair, c/o Bethel Mennonite Church**  
**870 Carter Avenue**  
**Winnipeg, MB R3M 2E2**  
**E-mail: office@bethelmennonite.ca**

Closing date to receive applications May 26, 2004. If you require further information, please phone:

**Search Committee: (204) 453-2199 or**  
**John Klassen, MCM Conference Minister: (204) 888-6781**

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**

ROSTHERN JUNIOR COLLEGE invites applications for

### RESIDENCE DEANS

(One Women's Dean, One Men's Dean)

Pastoral counseling and/or social work training are desirable assets. Experience working with youth or coaching is helpful. These full-time positions are available at the beginning of the school year 2004-2005.

Rosthern Junior College is an independent Mennonite high school offering an academic and residential program for grades 10-12. The school is supported by Mennonite Church Saskatchewan & Mennonite Church Alberta. Please submit inquiries and resumes to:

**Erwin Tiessen, Principal.**  
**Rosthern Junior College**  
**Rosthern, Saskatchewan S0K 3R0**  
**Phone: (306) 232-4222; Fax: (306) 232-5250**  
**E-mail: principal@rjc.sk.ca**

Mennonite Church Canada invites applications for the position of

### DIRECTOR OF FINANCE

This full-time position is located in Winnipeg, MB. The Director of Finance is responsible for giving leadership to and managing the accounting and finance functions of Mennonite Church Canada. The successful candidate will have the ability to grow into the role of chief financial officer.

Representative duties include leading the finance staff team, providing financial information to management and General Board, directing treasury activities in accordance with Mennonite Church Canada's policies, formulating and directing financial policies, serving as staff to the Financial Policy and Audit Committee (FPAC), overseeing the budgeting process and serving on the Executive Staff Team.

Key qualifications for this position include a personal faith in Jesus Christ as Saviour and Lord and commitment to the missional church vision, strong leadership, supervision and communication skills, an accounting designation (CMA, CA, CGA), three or more years work experience at a management level, and advanced computerized accounting and spreadsheet skills. Experience in non-profit organizations, senior management and Great Plains Dynamics software are definite assets.

Inquiries, nominations and applications may be directed to:

**Dan Nighswander, General Secretary**  
**Mennonite Church Canada**  
**600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4**  
**Phone: (204) 888-6781 or toll-free 1-866-888-6785**  
**E-mail: dnighswander@mennonitechurch.ca**

For a more detailed description of qualifications and responsibilities, please see the job description posted at [www.mennonitechurch.ca/getinvolved/jobs/](http://www.mennonitechurch.ca/getinvolved/jobs/) Application processing will begin May 17th, with the successful candidate starting as soon as possible.



Applications invited for

### DIRECTOR OF FOOD SERVICES

Menno Home is a 196-bed complex care facility, part of a growing, multi-level care and housing campus operated by the Mennonite Benevolent Society in Abbotsford, BC.

Position requirements:

- Eligibility for membership in the Canadian Society of Nutrition Management
- Proven experience in healthcare food services, implementing audits and meeting nutritional standards
- Ability to provide leadership to a kitchen staff of 33, including hiring, scheduling and evaluations
- Additional experience in Support Services management preferred

Successful candidate will combine proven experience with potential for assuming increased responsibility in a dynamic, Christian healthcare organization.

Applications received until July 8, 2004. Position to commence in September. Please direct inquiries and applications to

**Chief Operating Officer**  
**Menno Home, 32910 Brundige Ave.**  
**Abbotsford, BC V2S 1N2**  
**Phone: (604) 853-2411; E-mail: a.enns@mennohome.org**

**DIRECTOR OF OPERATIONS**

for Mennonite Publishing Network, the publishing ministry of Mennonite Church USA and Mennonite Church Canada.

Responsibilities include: serving as a member of the management team; providing onsite supervision for MPN's administrative support services currently located in Scottdale PA; helping to develop and implement a long-term strategy to re-locate MPN operations to centers of Mennonite population.

Qualifications: must subscribe to and support MPN's vision, core values, and strategic plan; must be skilled in administration, financial management and planning, team building; must be able to work closely and in a collegial manner with the MPN executive director and with other staff; must be a member in good standing of a Mennonite church affiliated with MC USA or MC Canada.

This new position is required by MPN as soon as possible. For further information, contact:

**Ron Rempel, Executive Director**  
**E-mail: rrempel@mph.org**  
**Phone: (519) 496-9487**

Emmanuel Mennonite Church is inviting applications for a half-time (20hr/wk)

**MUSIC CO-ORDINATOR**

We are seeking a person who will encourage congregational life through the medium of music and who will respond to the existing musical diversity of the church while nurturing its music development. A complete job description can be found at [www.emmanuelmennonite.com](http://www.emmanuelmennonite.com)

Please send resume to:

**Music Co-ordinator Search Committee**  
**C/o Emmanuel Mennonite Church**  
**3471 Clearbrook Road**  
**Abbotsford, BC V2T 5C1**

Resumes must be received by May 31, 2004.

First Mennonite Church of Winnipeg is now accepting applications for:

**PART-TIME ASSOCIATE PASTOR**  
**(.4 FTE Job Share Arrangement)**

This position will commence in September of 2004 for a one-year term, with the possibility of renewal for a second year.

Duties and Responsibilities include: leading the Junior Youth Program, organizing Junior Youth Mentoring, training and equipping Youth Sponsors to assist with Junior Youth programs, preaching and worship leading.

Qualifications: The ideal candidate would have a bachelor's degree, preferably in theology, with an Anabaptist value base and previous experience in youth programming. Other assets: strong interpersonal skills, organizational skills, music and worship leading experience.

Applications: Personal resume including three character references will be accepted until Friday, July 2nd 2004.

**Search Committee**  
**First Mennonite Church**  
**922 Notre Dame Avenue**  
**Winnipeg, Manitoba R3E 0M9**  
**Phone: (204) 772-2419; Fax: (204) 783-6359**  
**E-mail: FMC@mts.net**



**COLUMBIA BIBLE COLLEGE**

**Director of Admissions**

Columbia Bible College in Abbotsford, BC, is looking for a **Director of Admissions** to join our team in Summer 2004. The key roles are to lead and work with in our Recruitment team for the College. For info, see: [www.columbiabc.edu/employment](http://www.columbiabc.edu/employment).

Please send resume to:  
**Ron.Penner@columbiabc.edu**

Closing date for applications is May 31, 2004 or until the position is filled.

*learning to live well!*



**COLUMBIA BIBLE COLLEGE**

**Controller**

Columbia Bible College in Abbotsford, BC, is looking for a **Controller** to join our Senior Administration team. The key roles are to oversee the College's accounting and budgeting functions. For more info, see: [www.columbiabc.edu/employment](http://www.columbiabc.edu/employment)

Please send resume to:  
**Paul.Wartman@columbiabc.edu**

This posting will remain open until the position is filled.

*learning to live well!*

Bluffton College invites applications and nominations for

**VICE PRESIDENT and DEAN of ACADEMIC AFFAIRS**

Qualifications include: appropriate academic preparation and experience in developing and administering innovative academic programs at the undergraduate and graduate levels and a demonstrated commitment to the mission of a Mennonite church-related liberal arts institution.

Applications are being accepted now and will continue until an appointment is made, but no later than Fall 2005. For more information see [www.bluffton.edu/about/employment/dean/](http://www.bluffton.edu/about/employment/dean/)

A letter of application, resume, and list of references may be sent to:

**The President's Office**  
**Bluffton College, 280 W. College Ave.**  
**Bluffton, OH 45817**

Or credentials and application letter may be submitted electronically to [deansearch@Bluffton.edu](mailto:deansearch@Bluffton.edu). AA/EOE

## Employment opportunities



Looking for a job with meaning?

We are seeking energetic, outgoing and self-motivated individuals as:

### RETAIL STORE MANAGERS

at our retail store locations in Langley and West Vancouver.

The successful candidates' resumes should demonstrate proven experience and training in retailing, managerial ability, inventory control and commitment to Ten Thousand Villages mission and alternative/fair trade.

**Fax resume to : (519) 662-3755  
Or email to: [personnel@villages.ca](mailto:personnel@villages.ca)**

Application deadline is May 12, 2004.

Ten Thousand Villages provides vital, fair income to artisans around the world by selling their handcrafted products. More information available at [www.TenThousandVillages.com](http://www.TenThousandVillages.com)

Mennonite Central Committee Manitoba is accepting applications for the position of

### RESOURCE GENERATION TEAM LEADER in the Winnipeg, MB office.

Working with churches in constituency relations and with staff in material resources, communications and resource programs, this position is responsible for coordinating and supporting the resource generation and promotional activities of MCCM. Familiarity with MCC constituency and strong relational and administrative skills are required. Fundraising or marketing experience are an asset.

All MCC workers are expected to exhibit a commitment to a personal Christian faith and discipleship, active church membership and non-violent peacemaking.

Please direct applications and inquiries to:

**Janelle Siemens or Sol Janzen**  
MCC Manitoba  
Phone: (204) 261-6381  
[jms@mennonitecc.ca](mailto:jms@mennonitecc.ca) or [sjj@mennonitecc.ca](mailto:sjj@mennonitecc.ca)

### PRINCIPAL

for Hopi Mission School beginning August 2004. Current enrollment of 65 students in grades K through 6. Largely volunteer staff. The principal position is salaried, and the setting and situation are suitable for a retired or semi-retired person. Previous teaching and/or administrative experience in an elementary school is highly desirable. Major responsibilities include mentoring and supervising teachers, many of whom are young and inexperienced but highly motivated; dealing with curriculum issues; establishing and managing discipline programs and relating to school board of local persons. Housing, utilities and some meals furnished at no cost.

Contact school administrator at:

**P.O. Box 39**  
**Kykotsmovi, AZ 86039**  
**E-mail: [hms@hopimissionschool.org](mailto:hms@hopimissionschool.org)**  
**Phone or Fax: (928) 734-2453**

### TWO-THIRDS TIME PASTOR

Erie View United Mennonite Church, Port Rowan, Ontario is in search of a two-thirds time pastor to commence in November, 2004. We are a rural congregation located on the north shore of Lake Erie in southwestern Ontario. Average Sunday attendance is 50 people. General duties would include worship planning, preaching, pastoral care, and working with the youth and young adults.

For further information or to submit an application, please contact:

**W. Michael Wiebe**  
21 Norfolk Street North  
Simcoe, ON N3Y 4L1  
Phone: (519) 426-5840; Fax: (519) 426-5572  
E-mail: [wmwiebe@brimage.com](mailto:wmwiebe@brimage.com)  
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## CPT members leave Iraq

**T**he six-member Christian Peacemaker Team (CPT) left Baghdad on April 14 due to deteriorating conditions in Iraq. They flew to Amman, Jordan, because the only highway west goes through Fallujah, a city currently under siege by the U.S. military.

The Canadians on the six-person team included two from Ontario—Jane MacKay Wright from Providence Bay and Stewart Vriesinga from Lucknow—and Greg Rollins from Surrey, B.C. Vriesinga and Rollins are monitoring the situation from Jordan. Wright returned home on April 16.

CPT's Iraqi partners urged the team to leave, saying its presence might actually endanger local partners. Vriesinga was to return to Iraq at the end of April to explore future options for CPT there.

In mid-April, CPT met with Walter Natynczyk, a Canadian brigadier general serving with U.S. forces in Iraq. According to Vriesinga, the general recognized the counter-productiveness of excessive force in Fallujah and the "absolute necessity of negotiated solutions."—From CPT reports

## Spring seminar on multi-faith community

**Waterloo, Ont.**—The graduate theological studies program of Conrad Grebel University College is offering a one-week seminar, “Engaging the urban multi-faith neighbourhood,” June 10-16.

The course will acquaint students with major religions, and help them understand their own religious traditions. The week will include reflection on multi-faith cooperation.

Instructors are Brice Balmer, a Mennonite pastor involved in community ministry, and Darrol Bryant, who has taught religion and culture at the University of Waterloo for over 30 years. The course is offered for credit or non-credit. The registration deadline is May 5.

For details, call Ruth Steinman at (519) 885-0220, extension 240, or e-mail: [resteinm@uwaterloo.ca](mailto:resteinm@uwaterloo.ca).—From Grebel release

## Tom Harpur to be featured at fundraiser

**Waterloo, Ont.**—Tom Harpur, *Toronto Star* columnist and a popular writer on religious issues, will speak at a June 17 fundraiser for the Toronto Mennonite Theological Centre. The event is at Waterloo North Mennonite Church at 7:30 p.m.

Harpur, a former Anglican priest and professor of New Testament, is the author of eight best-selling books.

His presentation, “A new vision for Christianity in the 21st millennium,” will focus on his new book, *The Pagan Christ*. A. James Reimer, director of the Toronto Mennonite Theological Centre, will respond.

“While I may not agree with Harpur, he is never boring,” said Reimer. His provocative theories of Christian origins appeal to many people “yearning for spirituality, but

disillusioned with traditional Christianity.”

Tickets are available from Mennonite Savings and Credit Union, Conrad Grebel University College, and at the door.—From Grebel release

## Writers needed for Winkler 2004

**Winnipeg, Man.**—Mennonite Church Canada is seeking writers to help report on assembly happenings this summer at Winkler 2004.

Each day, staff produce a news sheet for assembly

participants. Writer’s guidelines are available.

If you have a knack for writing news, contact Dan Dyck, phone 1-866-888-6785 or e-mail: [ddyck@mennonitechurch.ca](mailto:ddyck@mennonitechurch.ca).—MC Canada release

## Correction

The June 10-12 homecoming at Breslau Mennonite Church, previously listed in the calendar, is for 2005, not 2004. For details of the event, visit [www.breslau.org/homecoming](http://www.breslau.org/homecoming) or call (519) 569-8637.

## Calendar

### British Columbia

**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 3:** “Clarifying the call” seminar for new pastors at MC British Columbia office in Abbotsford. Call Henry Kliever at (604) 850-6658.

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

**July 14-18:** MCC Family Camping Trip to Vancouver Island. Contact Darryl Klassen or Elsie Wiebe Klingler at (604) 850-6639.

**August 20-22:** 50th Anniversary Homecoming at First Mennonite Church, Burns Lake. Contact Rob Wiebe, e-mail: [rwiebe@futurenet.bc.ca](mailto:rwiebe@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](http://www.mcc.org/bc).

**September 17-18:** MCC Festival at the Tradex, Abbotsford. Call (604) 850-6639 or visit [www.mcc.org/bc](http://www.mcc.org/bc).

**September 19:** MCC Festival of Praise at Central Heights Mennonite Brethren Church, 2:30 p.m.

**September 25:** MCC Fall Fair at Civic Centre, Prince George.

### Alberta

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

**May 29:** Mennonite Central Committee fundraiser at First Mennonite Church, Edmonton. Contact Ernie Wiens at (780) 431-2134.

**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

**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 6:** Ordination of Pauline

Steinmann at Wildwood Mennonite, Saskatoon.

**June 6-8:** Pastor/Spouse Retreat at Camp Elim with Sven Eriksson.

**June 9:** 60th anniversary of Rosthern Nursing Home; program 6:30 p.m.

**June 11-12:** MCC Relief Sale in Saskatoon.

**June 11-13:** Heifer International Conference at Shekinah. Call Gordon Enns at (306) 239-4601.

**June 12:** Ride-a-thon for Youth Farm Bible Camp, 9:00 a.m. See [www.yfbc.ca](http://www.yfbc.ca).

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

**June 29:** MC Saskatchewan Camping Commission 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.

**August 7-8:** 75th anniversary of Carrot River Mennonite Church at Carrot River Community Hall.

**September 10-12:** Junior high retreat.

**September 30-October 2:** Canadian Mennonite Health Assembly at Shekinah.

**November 13-14:** Musical, “Pull of the land,” at Rosthern Junior College. Fundraiser for Mennonite Heritage Museum.

### Manitoba

**May 14:** “The well is dry” seminar on caregiving by Joanne Klassen, at Canadian Mennonite University. 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 21-23:** Camp Moose Lake Workathon.

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

**May 28-30:** Work Day and Seven Lakes Canoe Trip at Camp Koinonia, led by Kevin Stoesz.

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

**June 5:** Family Fun Fest at Camp Assiniboia, 10:00 a.m. to 3:00 p.m.

**June 5:** Convocation at Menno Simons College, Winnipeg, 3:30 p.m.

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

**June 13:** Charity golf tournament for Eden Foundation at Winkler Golf Course, 1:30 p.m. Call (204) 325-5355.

**June 17:** Eden Health Care Services annual meeting at Winkler Bergthaler church.

**June 22:** Canadian Mennonite University President's Golf Tournament at Kingswood, Winnipeg. Phone (204) 487-3300 or e-mail: cwarkentin@cmu.ca.

**June 26:** Camp Koinonia Golf Tournament at Winkler Golf Course.

**June 26-27:** MCC Bike the Whiteshell cyclathon.

**June 27:** Celebration of 50 years in ministry for Jake F. Pauls at Morden Mennonite Church, 3:00 p.m.

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

**July 3:** MCC Cycle Clear Lake cyclathon (formerly Spruce Woods).

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

**July 7:** Mennonite Disaster Service alumni gathering, Winkler Bergthaler Mennonite Church, after evening session of assembly.

**July 15:** Ironman golf marathon for Eden Foundation at Winkler Golf Course, 1:30 p.m. Call (204) 325-5355.

**July 17-18:** 75th anniversary celebration at Schoenfelder Mennonite Church, Pigeon Lake. Call (204) 864-2285,

e-mail: schoenfelder75@hotmail.com.

**July 19-23:** Course on worship with John Bell of Iona Community, Scotland, at Canadian Mennonite University.

**September 11:** Cyclathon in Pembina Hills for Eden Health Care Services. Phone (204) 325-5355, e-mail: edenfdn@valleycable.com.

**October 2:** MC Manitoba Equipping Conference at Canadian Mennonite University.

**Ontario**

**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 15:** Garage sale at Erb St. Mennonite Church, 10:00 a.m. to 1:00 p.m., for building fund.

**May 16:** Soli Deo Gloria Singers at United Mennonite Educational Institute, Leamington, 8:00 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.

**May 29:** Ontario Mennonite Relief Sale in New Hamburg.

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

**June 2:** Retired pastors/

spouses retreat at Hidden Acres Camp with Robert and Lois Witmer on "Israel and Nazareth Village." Call (519) 893-7726.

**June 4-5:** MennoFolk at Hidden Acres Camp, 7:00 p.m. Friday, 3:00 p.m. on Saturday. Phone Mark Diller Harder at (519) 650-3806, e-mail: markdh@mccc.on.ca.

**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.

**July 11:** UMEI Pancake Breakfast, 8:00 a.m. Service 10:00 a.m.

**July 19:** UMEI Watermelon Open.

**August 13-15:** Ontario Mennonite Bible School reunion at Conrad Grebel University College, Waterloo.

**August 19:** Peach social at United Mennonite Educational Institute, Leamington.

**United States**

**June 2-5:** MCC Binational Thrift Shop Network conference, Lancaster, Pennsylvania.

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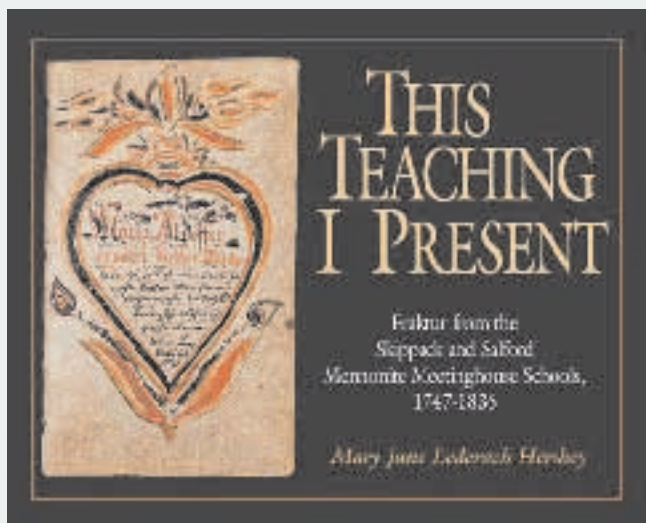
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