



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

**May 17, 2004**  
Volume 8, Number 10

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## Another step

One of the major tasks our church is engaged in these days is learning how to live with disagreements. That's nothing new for Mennonites—the church has been divided over many issues it considered fundamental, from divorce to head coverings.

It appears, however, that the fierce debate over homosexuality is changing us in fundamental ways. For one, we keep struggling with an issue that we know won't be "resolved" in any usual way. A surprising number of us are willing to live with that uncertainty.

Second, this debate is forcing us to talk about how we read the Bible and how we perceive God's spirit moving in our world. While many are asking new questions, others are looking for the basic meaning behind old ones.

Third, we are moving toward a new vision of church unity. Words like "conformity" and "agreement" or even "discipline" seem inadequate in our current reality. We are exploring new territory as we wrestle our disagreements into a larger unity in Christ. For a church that has spoken so clearly on issues such as nonviolence and reconciliation, this is a painful journey.

Mennonite Church Eastern Canada (MCEC) took another step toward learning how to live with disagreements at its April delegate sessions (see page 16). While the step may seem insignificant to some, it really gives evidence of considerable grace.

Despite no agreement on homosexuality, and no clear process for continuing the discussion, MCEC delegates agreed to keep talking and learning. Since beginning its Season of Discernment in 2001, MCEC has waded through some rough waters, but members are not about to abandon the struggle.

While the Executive Board document is "pointing a direction" rather than stating conclusions, it is clear about

the current reality and the points of reference from which the discussion should continue.

The board is clear that it will not exclude congregations that "do not fully support the statements of the church on homosexuality." It categorically urges churches to "stop the painful exclusion homosexual persons often experience."

At the same time, MCEC pastors are expected to "affirm and uphold" church statements, and not to perform same-sex marriages or blessings.

This may seem contradictory to some, but it reflects honestly the complexities of the journey. This document represents a church willing to push on without clear answers while seeking God's word for our time.

At a convention in early May, I was reminded that we in Mennonite Church Canada are not alone in our divisive debate. It was the annual convention of the Canadian Church Press and our theme was "Resolving conflict in a diverse world." One of our speakers, political columnist Richard Gwyn, couldn't resist a chuckle.

"How Canadian," he said, "to think that you can resolve conflict." Muttering something about Canadians as "busy-bodies trying to keep peace around the world," he declared, "We in Canada are the world. Our diversity is increasing." How are we planning to live with it?

Another reminder came in a workshop on "letters to the editor." Muriel Duncan, editor of *The United Church Observer*, passionately argued the importance of a lively and prolonged letters section. It is a place where the voices of the church can be heard, especially the "minority voices," she said. They reflect what people really care about.

*Canadian Mennonite* received a special affirmation at the awards ceremony that weekend (hosted by journalist and scholar John Fraser). We received the award for best editorial of 2003 among all Canadian Church Press publications. The winner was our September 8 editorial on homosexuality entitled "A divisive debate."—Margaret Loewen Reimer

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## 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 31 issue by May 27.

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**Photo by Lynette Wiebe.**

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## Service stints forge links with European church

*Short-term service can enrich your retirement, enhance sabbatical leaves and provide opportunity for learning. That's what it did for volunteers in recent assignments arranged by Peter Rempel, Mennonite Church Canada mission partner facilitator for Europe and Africa.*

Retiree Henry Poettcker of Winnipeg “had a heyday” for two years responding to theological questions from readers of the Russian Mennonite magazine, “The Way of Salvation,” published in Ukraine.

Poettcker is a Bible scholar and former president of Canadian Mennonite Bible College and Associated Mennonite Biblical Seminary.

The questions raised were “usually exotic,” said Poettcker, including concerns over King Saul’s meeting with the witch of Endor and the sacrifice of Jephthah’s daughter. And what about the varying creation accounts in Genesis? Or biblical “contradictions” about marriage—in Genesis, God creates a woman for Adam, whereas the apostle Paul encourages singleness?

“My approach was to exegete the text,” said Poettcker, “focusing first on what happens in the passage, then asking, ‘What is God doing here and what can we learn from this? And what do other scholars say?’” He sent his responses in English or German by e-mail to editor Heinrich Peters, who translated them into Russian.

Over time, the magazine became “quite picturesque” in terms of layout and attracted more academic readers who were “ready to think and to critique” what they read.

“It was a good experience for me and for the paper too,” concluded Poettcker.

For Elsie and Delmer Epp, co-pastor of East Zorra Mennonite Church in Ontario, spending two months in Ukraine last fall included the fulfillment of a lifelong dream to visit the birthplace of parents and grandparents.

At the same time, they connected with “real-life Mennonite people in a church reborn,” rather than just doing

“touristy things.” Their assignment was to assist with preaching and teaching, and to relate to pastors. They spent 10 days with Cliff and Natasha Dyck, Witness workers in Kherson, and about 6 weeks in Zaporozhye with

Russian Mennonite but you don’t know the language!” noted Elsie.

The Epps emphasized that it’s very important that local people decide what kind of service fits their situation when North Americans offer help.

“So many people want to ‘do something’ when they visit, but sometimes what we do may not be appropriate.”



**Delmer Epp of Ontario (right) participates in a baptism in Ukraine during a two-month assignment there.**

pastors Ivan and Violettta Duschenko.

Especially memorable was participating in a baptism of nine new Christians in the Dnieper River.

“It was very moving to stand beside that river, thinking that the water flows on, like the life of the church,” said Elsie, “and that I was being connected by that flow with [ancestral] links to the past and now going on into the future with new believers.”

A handicap of their assignment, said the couple, was not being able to speak Russian. Sermons and Bible studies had to be translated.

People said, “You call yourself

Retirees John and Marian Friesen of Winnipeg, seasoned pastors of congregations in Manitoba and Ontario, have done several stints of service in Germany.

Last fall, they served as interim pastors for a congregation of *Aussiedler* (recent emigrants from Russia) in Niedergörsdorf, near Berlin, for three months.

Speaking to MC Canada staff recently, Friesens noted that because they have served at Niedergörsdorf several times, they have been able to observe how the church has evolved and grown under the leadership of Mennonite Church Canada workers.

Among the first workers were Karl

and Kathy Koop, serving with Mennonite Central Committee, who came in the early 1990s. “Things were in shambles” because of people arriving from Russia, Ukraine, and other former Soviet republics. Koops helped the immigrants get connected with German Mennonite church groups and began meetings.

Walter and Anny Thielman, MC Canada workers who were “good church planter types,” started the congregation. Five years later, James and Henriette Schellenberg brought stability and growth, along with improving the music, through choirs and piano teaching.

Now Jake and Dorothy Unrau have begun their leadership there.

“They all did an outstanding job, though not all were trained as pastors,” said John. He also noted that the Niedergörsdorf Mennonite church is important not only for the *Aussiedler* but also for the Lutherans and Catholics in the community. Canadian workers have helped to forge links also with the two German Mennonite conferences which are assisting the new church.

“The Canadian Mennonites have the ability to bridge between the other groups. This is a very important role,” said John.

MC Canada welcomes ideas for self-financed, short-term assignments in Canada or abroad. Contact Janet Plenert, director for MC Canada International Ministries.—**Leona Dueck Penner**



**Peter Rempel (left), mission partner facilitator, greets Marian and John Friesen who have done several mission stints in Germany.**

Saskatoon, Sask.

## A mother's life of service

**M**y mother was never a missionary or an executive on a committee, but she gladly served God daily. She gave of herself to others. Her small gestures showed how she valued people.

Elizabeth Neufeld was born in 1915. As the oldest child, she needed to find employment as a teenager to support her widowed mother and siblings when they settled near Madison, Saskatchewan in 1928. Her marriage to Peter Krahn took place during the depression years; they settled on a farm near Kindersley where they raised their six children.

During my childhood, my mother encouraged each of her children to prepare a Christmas bundle for refugee children in Europe. It was a yearly ritual—the towels, clothing, toiletries and toys were laid out on the table for us to pack up. Each of us put our name and address on an envelope. I was excited when a note from a girl in Holland was returned in my envelope one year.

Our home was open to many visiting speakers and singing groups. When a choir from Rosthern Junior College toured in the summer of 1954, they stopped at our farm for supper. During our teen years, the youth of our church met on Sunday afternoons at our place. We played ball, had *faspa* and then played German circle games. Mother never tired of providing food.

Mother enjoyed gardening and often brought a bouquet of flowers when visiting someone. On Sunday mornings she was up bright and early, cutting flowers from her garden for church. I remember sitting in the back seat of the car, holding jars of flowers between my knees as we drove 12 miles to church.

Following World War II, our parents sponsored two families (relatives) to come to Canada. There were many opportunities for Mother to make these newcomers feel welcome.

When my Grandma Krahn was bedridden, she stayed at our house for more than two years. My mother looked after her mother-in-law with compassion.

Mother supported charities wholeheartedly. Baking for the Mennonite Central Committee relief

sale was a special time—Napoleon Torte was her specialty. On our birthdays she would send cakes to school. During the 12 years that her 6 children attended RJC, she canned endless amounts to help stock the kitchen shelves there.

In 1971, she started volunteering at the thrift shop, working one or two days a week for 27 years. She especially enjoyed doing laundry. She was an



**Elizabeth Krahn holds her twin great-grandchildren.**

advocate of recycling and took home items to be made into comforters. After she became a widow she spent many days at the MCC depot.

She decorated cakes for weddings, and brought personalized cakes to graduations, bridal or baby showers.

On September 12, 1999, she suffered two strokes which left her visually impaired. But she could still crochet dishcloths to be sold at the store.

In 2003, she moved to Central Haven Special Care Home in Saskatoon where she continued crocheting kitchen towels. In mid-December, she walked around Central Haven, giving them to the workers as gifts.

“I won’t be around at Christmas,” she told them. She died on December 16.

Every morning she had helped fold towels. The day before her death, she said she hadn’t worked for a few days because she hadn’t been feeling well.

“I hope they got someone in my place,” she said. That day, I took the last of her dishcloths to the thrift store.—**Melita Penner**

# A goring ox and a wealthy man

*An obscure law in Exodus concerning an unruly ox challenges us on our financial investments today.*

**W**hy should I, an Old Testament student, speak about financial investments? Perhaps it is easiest to speak about money when you don't have too much.

Sometimes this is how I feel about Jesus when I read the gospels. You have to wonder—who was bankrolling his ministry? How is it that he could wander Galilee teaching and healing with a group of disciples, with little mention of how he was clothed or who fed him?

Would he have seen things differently if he had had a wife and children? How would he have survived in old age? These questions are important, because they are the types of questions we ask ourselves throughout the year. How much should I save to be responsible? To adequately support

my family?

I must say, it's a relief not to have Jesus as my financial advisor. I find it disconcerting to hear the story of the "rich young man" read in church, and I always wonder what the preacher will say. Selling all I have and giving it to the poor does not seem like sound fiscal management.

With Jesus' admonition to this young man in our ears, I want to turn to the unfamiliar for additional guidance. Exodus 21:28-32 has some practical advice on investing:

"When an ox gores a man or a woman to death, the ox shall be stoned, and its flesh shall not be eaten; but the owner of the ox shall be clear. But if the ox has been accustomed to gore...and its owner has been warned...and it kills a man or a woman, the ox shall be stoned, and its owner may also be put to death. If a ransom is laid on him, then he shall give for the redemption of his life whatever is laid upon him. If it gores a man's son or daughter, he shall be dealt with according to this same rule. If the ox gores a slave, male or female, the owner shall give to their master thirty shekels of silver, and the ox shall be stoned."

Some elements of this law are close to our own practice. We still hold animals responsible for the death of a person: dogs are put down or bears are hunted following a fatal attack.

"If the owner has been warned..." is similar to our understanding of "criminal negligence." If the attack is a surprise to everyone, then the owner is innocent. If the owner is told of the animal's violence and does not take appropriate measures, then he is also guilty and the penalty is harsh.



But notice the verse about “a ransom.” As opposed to the fate of the ox, the fate of the owner is in the hands of the aggrieved party. There is a distinction here between what is deserved (death) and what may actually be meted out (ransom). But even if the ransom is taken, there is no doubt about the guilt of the owner.

These principles are not exactly what we might expect from “an eye for an eye” approach to justice, mentioned only four verses before this passage. If this were truly an “eye for an eye” and my ox killed your daughter, who would be killed in retaliation? My daughter! In fact there is another set of laws from the ancient Middle East which reflects exactly that—if a brick falls off my house and kills your son, my son’s life is forfeit.

In contrast, here we see something similar to our notion of “criminal responsibility”—the person who is guilty is held responsible, rather than a strict tit-for-tat solution. But there is little doubt about the high value of human life—notice that the penalty is the same if a man or a woman is killed, even a son or daughter. This seems remarkable, given that women only became legal “persons” in our country in 1929!

### A strategy

When I study laws in the Old Testament, one of my strategies is to allow Jesus’ words in Matthew 22:34-40 to be a guiding principle.

“But when the Pharisees heard that he [Jesus] had silenced the Sadducees, they came together. And one of them, a lawyer, asked him a question, to test him. ‘Teacher, which is the great commandment in the law?’ And he said to him, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbour as yourself. On these two commandments depend all the law and the prophets.’”

If the “law and the prophets” are based on love of God and love of neighbour, then perhaps we can approach biblical laws as lessons about this love. This is a way we can hear the Gospel of Jesus Christ in the legal precepts of the Old Testament.

What might the “law of the goring ox” have to teach us about loving God and neighbour? And what does any of this have to do with financial investments? After all, how many of us own an ox?

In Old Testament times, an ox was like a farm hand, bank account and stocks all rolled into one—without even mentioning the fertilizer part! Today, organizations such as Mennonite Central Committee have projects providing seed money for poor farmers to buy their first cow, or several chickens. For those with little access to funds, or in economies experiencing terrible inflation, owning an ox represents an important investment.

Now, call to mind your own investment portfolio. Perhaps you have stocks, or mutual funds, or RRSPs. Now turn back to Exodus 21 and replace the word “ox” with your investment, and “gores” with kills. It is truly amazing how this passage jumps right off the page. Let me demonstrate.

“When an RRSP kills a man or a woman, the RRSP shall be stoned, and its flesh shall not be eaten; but the owner of the RRSP shall be clear.”

If my investment “kills” someone, am I willing to give it up? Notice that the ox’s flesh is not even eaten—the animal’s death is a total loss. In our comparison, that would mean I would not trade my stock, or sell it off—I would simply walk away from it. That is scary!

“But if the RRSP has been accustomed to kill in the past, and its owner (me) has been warned but...it kills a man or a woman, the RRSP shall be stoned, and its owner may also be put to death.”

If I am aware of harm my investment is doing but do not take appropriate action to stop it, then I am also guilty for this death.

“If a ransom is laid on him, then he shall give for the redemption of his life whatever is laid upon him.” What is my responsibility for those affected by the harm caused by my investment?

I find this passage deeply disturbing, as well as challenging. Many times I am not sure what I am investing in, and I certainly am not keeping track of its effects.

### Three challenges

If we see this passage as a lesson on how to love God and neighbour, what are the implications?

A few years ago the *Toronto Star* had an excellent series on the conflict in Colombia. Although the coverage seemed balanced, I was struck with how it was consistently presented as “out there,” distant from us, even though there were consistent references to North American companies and governments deeply involved in providing weapons and aid.

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**If my investment ‘kills’ someone, am I willing to give it up? Notice that the ox’s flesh is not even eaten—the animal’s death is a total loss.**

**Goring ox** *From page 7*

I wanted more information—which companies are involved? Who should I eliminate from my investment portfolio? But the journalist stopped at the brink of this essential information.

*Challenge 1:* Be prepared to push further, and even ask a different set of questions regarding investments than others might.

I have a friend who keeps me on my toes. He tends to be much more socially conscious than I am, and his conversation often includes information about some horrible thing that a big corporation is doing somewhere. Sometimes after talking to him, I despair about investing in anything at all. But he is fulfilling an extremely important function in making me aware of things, even when I don't want to hear them.

*Challenge 2:* Keep alert and listen to warnings.

The idea of "ethical investing" seems to be catching on in larger financial circles. This is a heartening turn of events, although the criteria for what is "ethical" may vary widely. Keep watch.

*Challenge 3:* Act on the knowledge you have gained.

This Exodus passage provides some significant guidance on how we should approach investing. If we think this passage is difficult to live by, we should remind ourselves

that it may be less arduous than the advice that Jesus gives.

We have several possibilities with Jesus' directive to "sell everything." We might want to qualify what he meant—was it all the "extras?" the interest but not the balance? the income but not the assets themselves?

Perhaps what he said does not apply to us—he lived in an agrarian society; life was much less complex; he had no family to care for. We can simply ignore the passage.

Or, and this is what I tend to do, we can simply feel guilty and inadequate for not attempting to live out what he said.

Rather than splitting hairs or feeling guilty, I find that the passage in Exodus provides me with a concrete plan of action, a specific perspective for looking at the way I invest. Although investing is an extremely complicated issue, it is essential that we address it.

We need to recognize that, in global terms, our wealth is perhaps our biggest source of power. The lives of our neighbours around the world are directly affected by our economic decisions.

For example, when I recently listened to Father Peter Paul talk about the civil war in Uganda, I kept thinking: Who is selling weapons there? Those children in Uganda are my neighbours—am I investing in the conflict that is ravaging their country?

Several years ago there was a slogan that stated: "A modest proposal for peace—let the Christians of the world agree not to kill each other." Perhaps we could add a footnote: "Let the Christians of the world agree not to kill each other—either directly, or through their investments."

Jesus said, "I am the resurrection and the life." As his followers, how can we invest in abundant life? After all, to whom much is given, much is expected.—**Derek Suderman**

*The above is from a sermon preached at Hagerman Mennonite Church in Markham, Ontario, on February 22. The writer is an Old Testament student at the Toronto School of Theology.*

## Turnaround

### Churches Bus Tour

A three-day Kentucky tour, July 23–25, 2004

Visit "little churches that did"—churches (urban, small town and rural) remarkable for their resurgence and growth and their impact on their communities.

Tour leader: **Art McPhee**, AMBS professor of mission and intercultural studies

Tour cost: \$395 (Cdn), includes food and lodging

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Kitchener, Ont.

## Two choirs join in stirring concert

Two Mennonite choirs with a combined 135 choristers—Menno Singers and Pax Christi Chorale—presented two concerts recently that featured Ralph Vaughan Williams' *Dona Nobis Pacem* (Grant Us Peace), a six-movement reflection on war, and Maurice Durufle's *Requiem*.

Approximately 300 people attended the first concert on April 23 at Benton Street Baptist Church in Kitchener. There was a crowd of over 500 people at the second concert on April 24 at Yorkminster Park Baptist Church in Toronto. Pax Christi, conducted by Stephanie Martin, is based in Toronto. Menno Singers, based in Kitchener, is

led by Peter Nikiforuk.

Guest soloists in both works were Julie Bryenton, soprano; Lynne McMurtry, mezzo-soprano (who stepped in for Anita Kraus, who was ill); Stephen King, bass; and a full orchestra.

Menno Singers was established in 1955 by Abner Martin—father of Stephanie. The 85-voice Pax Christi Chorale began in 1988 and has been conducted by Stephanie Martin since 1996.

A number of choristers commented that the superior acoustics of the Toronto church made for a more satisfying second concert.—**Betti Erb**

### Arts notes

#### Molochna anniversary in Ukraine

Bicentennial celebrations of the Molochna Mennonite Colony in Ukraine are taking place June 2-8. Events in Melitopol include an academic conference on "Molochna Mennonites and their neighbours" with scholars from eight countries. A photographic exhibit will be on display at a local museum. A June 5 ceremony will re-name the Staro-Berdiansk Forestry in honour of Johann Cornies, the Mennonite agricultural innovator. This forestry site was a place for Mennonites to fulfill their alternative service requirements. A monument will be unveiled at the Svetlodolinskoe village railway station as well. The Molochansk Settler Memorial monument will be unveiled on June 6, accompanied by worship at the former Mennonite school.

Festivities in Dnepropetrovsk on June 7 include a lecture by Rudy Wiebe, Canadian novelist whose parents came from Ukraine. A reception will be hosted by the Canadian Embassy. On June 8, memorial plaques will be unveiled in the former villages of Gnadenfeld and Waldheim.

#### Martyrs Mirror prints

All 104 of the Jan Luiken illustrations from the 1685 edition of *Martyrs Mirror* can now be viewed on line. John D. Thiesen, archivist at Bethel College in Kansas, scanned the illustrations for a web site at [www.bethelks.edu/services/mla/images/martyrsmirror](http://www.bethelks.edu/services/mla/images/martyrsmirror). The site includes a full-screen view of each illustration, with a brief caption. The site is intended as a reference and an overview of the whole set of illustrations together.—From Bethel release

### Publishing notes

#### Fundraising book

Photographer Carl Hiebert is inviting people to submit stories of exceptional Canadians for a new fundraising book. The book will celebrate ordinary Canadians doing extraordinary things to help others. Income from the book will go to support HIV/AIDS work in Africa. Hiebert, from Waterloo, Ontario, has published a number of books that are fundraisers for projects around the world, including International Child Care in Haiti and a clinic in Uganda. For details, visit [www.canadiansmakingadifference.com](http://www.canadiansmakingadifference.com), or call Hiebert at (519) 884-1194.—From release

#### Novel award

*Tatsea*, a novel by Armin Wiebe, has won the 2003 McNally Robinson Manitoba Book of the Year Award, as well as the Margaret Laurence Award for Fiction. The awards totalled \$8,500. *Tatsea* is a historical novel about aboriginal contact with Europeans in the 18th century in Canada's north. At once unsentimental and magical, Wiebe shows great compassion and understanding for the clash of lives in a forbidding landscape. This is Wiebe's fourth novel, the first not set in Low German southern Manitoba. Turnstone Press has re-issued Wiebe's first novel, *The Salvation of Jasch Siemens*, in honour of its 20th anniversary.—From releases

#### Public concerts at music festival

The "Sound in the Land" music festival at Conrad Grebel University College in Waterloo, Ontario, in May will include a number of public concerts.

- May 28: Classical, bluegrass and jazz in the chapel, 7:30 p.m.
- May 29: Collaborative concert of singers and songwriters, JD Martin, Cate Friesen, Carol Ann Weaver, Gina Holsopple, in the Great Hall, 8:30 p.m.
- May 30: Classical concert in chapel, including "Mennonite Piano Concerto," 3:30 p.m.
- May 30: Choral music with DaCapo Chamber Choir at First United Church in Waterloo, 8:00 p.m.

For more information, go to [www.grebel.uwaterloo.ca/soundinland](http://www.grebel.uwaterloo.ca/soundinland).  
—From Grebel release

## Hope amid harassment in West Bank

*The following is from a report by David Janzen, a member of Valleyview Mennonite Church in London, Ontario, about a recent trip to the West Bank with Christian Peacemaker Teams.*

**O**n my third visit to Hebron in March and April I was amazed at the changes in the West Bank. Last year there were major obstacles in transportation from Jerusalem to Hebron. The journey frequently took two to three hours.

This year there were only one or two checkpoints. Earth barriers into the city had been removed and replaced with large gates. Last year there were over 100 days of curfew. This year there were only a few.

Looks, however, can be deceiving. The Israeli army has rerouted streets and set up barriers, taken over homes and commercial buildings. Now the occupying forces switch the traffic of cars and people on and off at will.

The other stark reality is the continuing confiscation of land and the building of security fences and walls. A case in point is a family with whom our church has been partnered in the Campaign for Secure Dwellings.

We visited the family to let them know that there are people in North America who are aware of their plight. Their home is next to Kiryat Arba, a major Israeli settlement in the Israeli controlled area of Hebron. It originally stood on about nine acres of land covered with fruit trees and grape vines.

As the settlement grew the family's land was taken. The buildings in which they live are all that is left. Last year a bulldozer, protected by Israeli border police, uprooted the last of their trees for a fence and road that come within a few feet of the house.

The wife described the soldiers' daily routine of barging into their home and taking the top floor as a lookout. Within a half hour of our arrival, the soldiers came. They forced us into one room while they searched the house. The mother pleaded with

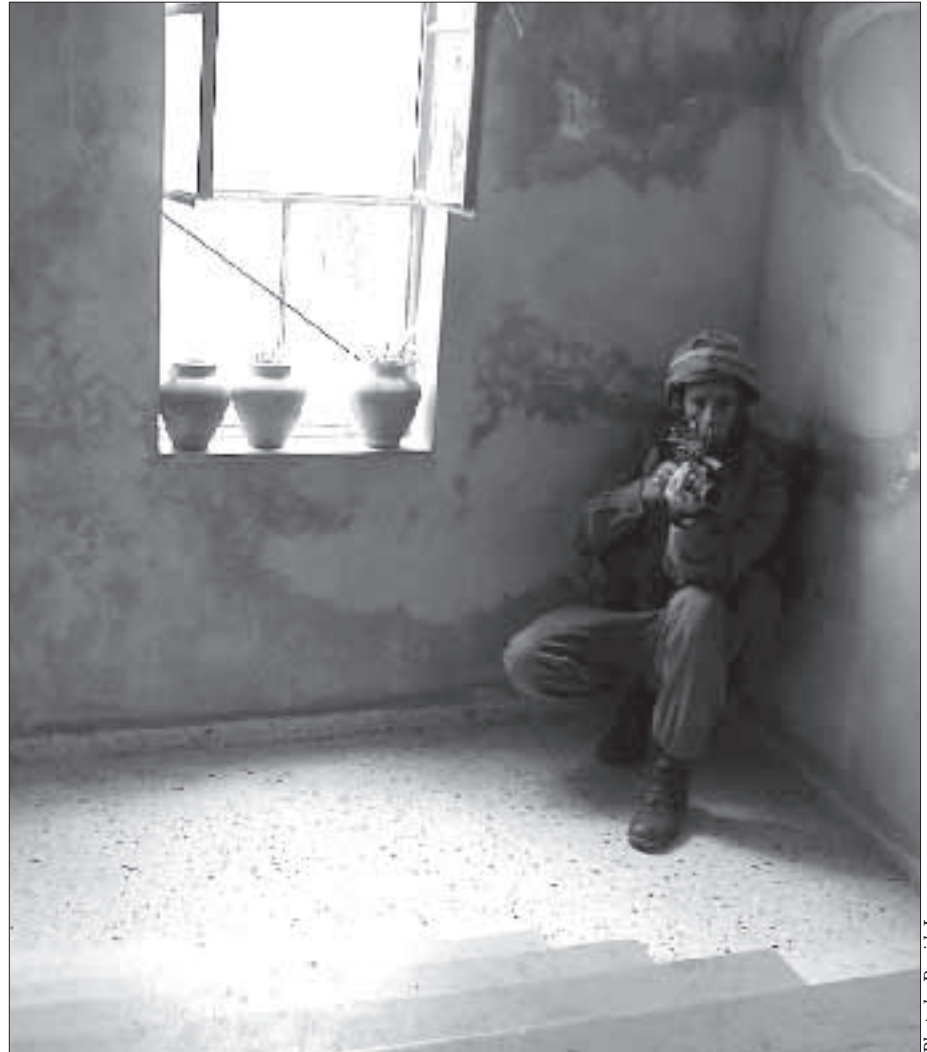


Photo by David Janzen

**An Israeli soldier in a Palestinian home in Hebron.**

them to let her pick up her young son from his nap and to let her daughter continue her nap. Her distress was evident.

For 20 minutes we heard the soldiers going through each room, securing their outpost. We heard the woman's husband trying to get into his own home. The soldiers refused to let him in for at least 20 minutes.

The husband told us about the constant harassment by soldiers and settlers. His nephew showed us a bullet wound on his leg that he got while sitting in his bedroom last year.

He was shot from the settlement 100 metres up the hill.

Outside, uprooted trees, smashed walls and new fences were visible. One could feel the sadness in the people, the violation of the land. And yet there was hope—the family had already planted new grape vines and cleared away much of the rubble.

That is one of the strengths I witnessed in the West Bank during this visit. New buildings were going up. People were trying to live their lives as normally as one can in prison.—**David Janzen**

# Prison volunteers receive rich dividends

*The following is from a report written for Corrections Canada. As long-term volunteers, Eva and Harry Martens were asked to write about their experiences to encourage others to volunteer. They are members of Osler Mennonite Church.*

**T**he clock rings at 4:30 a.m. at our farm, as it has for the past 60 years. First my father, and now I, am in charge. I guess the routine of milking 120 cows every morning and evening has reinforced the idea of being committed to whatever we set out to do.

Once a month, for 21 years, Eva and I have travelled 65 miles to Prince Albert Penitentiary to visit an inmate for two hours. The program, Person to Person (P2P), is sponsored by the Mennonite church in Saskatchewan. We have also visited at the Regional Psychiatric Centre in Saskatoon—a 30-minute drive—twice a month for 18 years.

We have enjoyed our visits, and have learned a lot about patience, perseverance and accepting the hand that life hands you. Here are some people we have visited (names are changed).

Bill was often suicidal. He told us he could break bulletproof glass with his fist. Stan, a “lifer,” was married while on day parole, and Eva and I were invited to the wedding. Stan felt that he had missed out on so much behind bars that he stole \$15,000 to compensate for time lost. He ended up back in prison.

Chuck was a pimp from Regina. We celebrated Chuck’s 35th birthday with him. He broke down crying because it was the first time he had ever received a birthday cake.

Dave was cynical. One Christmas I asked if he would be helping to make Christmas dinner. He replied that he wanted to poison my food and kill me. Dave was a talented singer who could move people to tears with “Amazing Grace.”

We got to know Max, who was later released. One day we got a call from a furnace cleaning business which assured us that its service person was trained and bonded. The man who came to our door was Max. We felt the

cleaning company had been dishonest because Max could not have been bonded.

When he was a young boy, Steve found his mother murdered in the bathtub. He played “Kum Ba Yah” for us on his harmonica. Soon after Steve’s release he was killed. He and a friend were robbing a cab driver.

George got married in the penitentiary. After his release he and his wife delivered newspapers for a living. One weekend we attended a church where they live and were pleasantly surprised to meet them.

Ted, dying of cancer, requested a gospel music tape. A guard offered to deliver the tape to him, but Ted never received it. Later, he asked for a CD of Christmas hymns which he listened to every day until his death a month later.

Carrie was depressed and suicidal because her daughter’s father had given her daughter up for adoption. Her own father had been an alcoholic; her mother died when Carrie was only six. Three days after her release, Carrie re-offended and was back in custody. Eva was apparently the only friend Carrie had had in 27 years.

As Eva and I drive home from our visits we sometimes ask ourselves whether we are achieving anything. We are reminded of the Bible verse, “I was in prison and you visited me.” It doesn’t say, “You came to preach” or “You came to sing” (not that those things are insignificant). We wonder where we would be if we had grown up in the environment that the inmates did.

Since a high percentage of inmates are aboriginal, Eva and I have tried to learn about native culture. We have enjoyed Wanuskewin Heritage Park and the North American Pow Wow in Saskatchewan, and “Back to Batoche Days” in Bellevue. We are members of a citizens advisory committee at Correction Canada’s new Willow Cree Healing Lodge at Duck Lake.

We see great things happen as inmates discover their inner selves. We believe that accountability and restorative justice are more effective than punishment.

Prison visitation volunteers are important. Inmates need tremendous support—they are in prison because they have never received support. They have made poor choices because they have had poor guidance. Many have abilities but have had no encouragement. Our home is filled with beautiful handmade gifts from appreciative inmates.

Inmates find it difficult to understand that volunteers would give free time to visit. A psychiatric nurse asked Helmut Isaac (volunteer coordinator at the Regional Psychiatric Centre) what kind of program he was overseeing because inmates were returning from visitation with smiles on their faces.

We encourage others to volunteer. You should expect to support inmates for a long time and see only minor results. Through our volunteering we have really discovered ourselves. We are privileged to have been raised in functional families and communities. It is an honour to give back a little of what we have received.—**Harry Martens**

## Letters

### It’s not fall in Winnipeg

The weather here is hovering in the 8 to 10 degree range, the grass is brownish green, and the trees are still bare of leaves. These are all normal conditions for late April in Winnipeg, so why are the students who finished another university year as portrayed on your April 19 cover enjoying a balmy fall day?

I understand the limitations of denominational publishing, but let’s not make file photos into current art without an explanation, please.  
—**Brenda Suderman, Winnipeg, Man.**

**Editor:** Good point. Our page 3 cover note should have indicated that the photo was taken at Canadian Mennonite University last fall.

## Norman High central to credit union and college

There may have been another person besides Winfield Fretz who influenced both the Mennonite Credit Union and Conrad Grebel College; namely, Norman High (see “Credit union marks 40 years,” April 19, page 24).

Credit unions are part of a co-operative movement in which the German Friedrich Wilhelm Raiffeisen (1818-88) was a leader. He founded a *Darlehenskassenverein* (financial loan union) about 1850. By early in the 20th century, the Mennonite community in Chortiza, Ukraine, had such a union. My father, Abraham Peter Regier, had been trained in “commerce” and played some role in it.

My father was one of the founders, in 1945, of what is now the Niagara Credit Union. He was motivated to do so partly as a result of a short course about credit unions convened by Norman High at the Ontario Agricultural College, now the University of Guelph. The course helped him to translate earlier experience in Chortiza to Niagara.

Prior to the opening of Conrad Grebel College in 1964, there was an interchurch organizing committee. I

was a General Conference representative and Norman High was also on the committee. So Norman may have influenced Winfield to take an interest in credit unions.

The Niagara Credit Union was an early example of a community credit union with membership not limited to a particular church or industrial union. Perhaps Mennonite Savings and Credit Union should consider expanding in that way, as a kind of mission to help non-Mennonites to access and use credit responsibly.

Incidentally, one of my strong recollections of that college committee, before I resigned from it in 1963 because we moved out of the province, was the openness and integrity of my colleagues on it. Admittedly, it didn't have gender equality. Have unfortunate consequences of the gender bias been resolved since then?—**Henry Regier, Elmira, Ont.**

## Quote discredits faithful leaders

I took pleasure in reading the tribute to David Janzen (April 19). I admire the way he dedicated his life to teaching, service and pastoral ministry

within the church. As a teacher in a Mennonite high school, I pray that my students will “take up their crosses” in the manner in which Janzen did.

I do, however, take issue with a quotation included in the tribute. Aaron Klassen was quoted as saying, “He became a victim of church politics when five bishops got together and threatened to boycott CMBC....”

While there is no doubt that Janzen was a faithful man of the church, I think it's important to note that the five bishops were as well. My grandfather, Wilhelm H. Enns was on the Canadian Mennonite Bible College board during the time in question. While I don't know any specifics about this situation, I do know that it was a very difficult time for all involved.

David Janzen may not have been treated as he should have been, but I fear the quotation leaves the impression that the bishops were cold, calculating politicians rather than the faithful, loving leaders that they were.

To my eyes the quotation cheapens the celebration of Janzen's accomplishments and those of other good and faithful servants who tried to follow God's lead throughout their lives. —**Kerry W. M. Enns, Gretna, Man.**

## The circuit rider's return

“Good luck, preacher man!”

That was the blessing I received (along with a hug) from Marlene before I hopped into the van to drive the 175 kilometres from Gretna to Portage la Prairie, Manitoba.

It was a goodly distance to drive, but I'd been asked to preach at Portage Mennonite Church and had been looking forward to this Sunday for weeks.

For one thing, the prairie is beautiful in spring. The sun is shining, the birds are singing, and the fields are seeded. There is hope all around. One can even envision election signs popping up here and there as harbingers of the well-fertilized promise of a different kind of growth.

As a solo driver on such a morning, one can pop in one's favourite Mennonite Church Canada worship CD and sing along without having to worry about harmonizing with one's sister or brother in the faith. Most important, one can look forward to donut shops on the way

and can feel both God's presence (and a walnut crunch) sustaining one's heart and soul as one prepares to minister.

As you've probably guessed, I was in a great mood when I arrived at the church. Portage Mennonite is a cozy congregation



with 32 members and a Sunday attendance of perhaps 60 people. The service featured a number of unique touches.

The children's story, for example, was done in puppet show style, with the youth pulling the strings. We heard the apocryphal story of the lost chicken, which

transitioned into the more solidly scriptural tale of the lost sheep. In the process, we learned that if sheep have a shepherd, then hens and rooster must have a “chickenerd.” It made sense at the time.

Another feature of the service was the bulletin cover. It had been drawn by one of the children from the congregation and occasioned a fair bit of discussion over cheese, crackers and coffee after the service.

The most enjoyable part of the service, however, came when the worship leader asked Aaron to bring the offering basket to the front. I was thinking that Aaron would be a big dude—perhaps with cowboy boots. As it turned out, Aaron the big dude turned out to be Erin, the little girl; and the little offering basket turned out to be a picnic basket almost as big as she was!

The sermon itself seemed to go fairly well—perhaps because that offering basket blessing reminded me that while serving God is a grown-up responsibility, we do it best when we engage our faith with the heart of a child.

## Baseball in the Bible

**C**orny Reimer, a minor Mennonite poet and a major baseball fanatic, once penciled the following verse: “The Bible days were not all sorrow and woe / The people laughed and danced and enjoyed divers sports / Moses, in Genesis, wrote of a big inning / And it is said that David once served in the courts.”

Admittedly, his theological insight was probably no better than his facility with words. However, the stanza reminded me that people often seek biblical justification for their obsessions.

Sports have always played a role in church life, at least as a source of metaphors: “the sermon went into overtime,” and “the evangelist’s talk hit the audience below the belt.”

Corny claims there is evidence that such metaphors were used in Bible times. Take Isaiah 22:18: “He will surely violently turn and toss thee like a ball into a large country.”

“If this isn’t a sports metaphor,” Corny announced to me, “then I’m not a poet!”

The game of baseball is a metaphor for the Christian life itself, kind of a modern *Pilgrim’s Progress*. This is expressed in the language of the sport—to be declared “safe” or to hit a “sacrifice” fly. And the use of instant replay video to assist umpires on difficult calls is a symbol of the final, impartial judgment.

But Corny goes even further. He claims that the Bible makes direct references to baseball. For example, Deuteronomy 15:18 states “for he hath been worth a double.” Corny believes that this refers to a two-base run.

It appears that many Old Testament patriarchs were also pitchers. Numbers 2:3 states: “Every man of the children of Israel shall pitch by his own standard.” There is evidence that “Abram pitched” (Genesis 12:8), “Lot pitched” (Genesis 13:2), “Isaac pitched” (Genesis 26:17) and even “Jacob pitched” (Genesis 33:18).

But I was not convinced. After all, I’ve been to school and read thick books with few pictures. So I asked Corny if there was evidence of biblical characters playing any other posi-

tions—the pitcher doesn’t make the whole team. (There’s a metaphor for your pastoral search committee.)

There is some indication that there were catchers as well. In Judges 21:21, the author commands “then come ye out of the vineyards and catch.” And



**Emke Retro**

Ivan Emke

Ezekiel 19:6 reads, “He became a young lion, and learned to catch.”

There are plenty of references to fielders. In fact, it appears that the children of Israel spent a lot of time in the field. He cites Deuteronomy 28:3: “Blessed shalt thou be in the field.”

Even if baseball did exist in biblical times, as Corny maintains, it was

probably significantly different. For example, the playing field was not the same.

1 Kings 7:27 states that “four cubits was the length of one base.” Since a cubit was approximately the distance from the elbow to the end of the middle finger, this would make the bases about two metres apart. Not much of a challenge, really. Maybe it was a table game in those days?—  
April 30, 1990

### Reminder to Congregations

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Abbotsford, B.C.

## Avian flu hits Mennonite farmers in B.C.

**M**arch began like any other month for Randy Redekop, a chicken farmer here for the past 13 years. His barns were filled with 60,000 healthy broilers. But by the end of the month, avian flu had caught up with him.

"We were hours away from shipping out our birds when we got the call that they had tested positive," he said.

The birds had to be destroyed and are composting behind his barns. But Redekop does not want people to feel sorry for him or think he has been shortchanged. He has nothing but praise for the Canadian Food Inspection Agency (CFIA).

"Considering that this has never happened here before, the CFIA staff have been courteous and professional," he says. "I've been very impressed with the way they've handled it here."

Unlike in the United States, where chicken farms are huge operations on large tracts of land, farms in the Fraser Valley are small and close together. Redekop's neighbour's barns are closer to his house than his own barns. For that reason the flu has spread quickly, devastating the poultry industry.

At present, over 40 farms in the Fraser Valley have avian flu. In an effort to stop the spread of the disease, CFIA has ordered the region to be "depopulated"—a nice way of saying that all chickens must be killed, whether they have the flu or not. That's 19 million birds.

Ironically, says Redekop, although bio-security in the industry has been stepped up in the past two years, it has still been unable to keep up with this disease.

"The turkey farm down the road required their employees to shower in and shower out [shower and change clothes before entering and leaving the property] and they still got it," Redekop says.

Farmers will be compensated for their loss. Redekop also has cattle and



**Randy Redekop had to destroy his flock of 60,000 birds in March.**

runs a construction business. It's the secondary industries that will be hit the hardest.

"The feed suppliers, hatcheries, barn cleaners—they won't get compensation," he says.

Henry Braun and his brother John run a broiler barn cleaning business. By mid-May they will have no work left. They have had to lay off their two employees and they will not be compensated for loss of business.

As business owners, they cannot collect unemployment insurance, but a member of their congregation,

Emmanuel Mennonite, has offered them temporary work. Henry says he has carpentry skills he can fall back on so he is not too worried.

"I'm really hoping that by mid-July some farmers will be placing chicks again so we can be back at work by end of summer," he says. "There are thousands of people who will be unemployed," he says. "The average person has no idea how huge this industry is." He is especially concerned for young farmers who have not diversified and have no other skills.

**Continued on page 15**

### Musical about chickens echoes reality

**C**hickens," a musical playing at Pacific Theatre in Vancouver, is offering some comic relief at a serious time in British Columbia. As Avian flu is devastating the poultry industry, the play could not be more timely.

Written in 1992 by Lucia Frangione, the musical is about doing what you love and about surviving. The four actors who played chickens looked the part as they strutted and pecked. A three-piece country band

provided backup and eerie sound effects. (The things you can do with an accordion!)

Pacific Theatre is a professional company run by Christians, but it does not limit itself to "Christian" plays. Artistic director Ron Reed says the company is as serious about its faith as about its art, but he thinks the word "Christian" makes "a great noun but a lousy adjective."

"Chickens" runs until May 29.

—**Angelika Dawson**

**Chickens** *From page 14*

In Greendale near Chilliwack, Pauline Ewert and her husband raise organic chickens for eggs. Although they have not yet been told to “depopulate,” restrictions are making farming a challenge. Their birds have been restricted to the barn and they are no longer able to sell cracked eggs—a loss of nearly \$200 a month.

The person they supply is backlogged with thousands of eggs because he can’t sell outside the “hot zone” (the entire Fraser Valley and the lower mainland) or across the border. For Ewert, who considers the chickens her full-time job, the situation feels grave. She says it could take up to two years for everything to return to normal.

“It’s an unusual situation,” says Redekop, when asked what the church can do to help. “It’s not like a fire where you call in MDS [Mennonite Disaster Service] or bring a blanket. You’re not even allowed to come on to the farms until this is over.”

Business owners who can offer temporary work are a great help, says Braun.

“The last thing we want is sympathy,” says Redekop. “This is a challenge and we want to meet the challenge.”

—**Angelika Dawson**

Ho Chi Minh City, Vietnam**Vietnam church leaders appeal to government**

**L**eaders of the Mennonite Church in Vietnam have appealed to the government to release four men arrested in early March (see April 5, page 25).

In a gathering in late March, 40 Mennonite leaders from many parts of the country signed a letter of protest and sent it to the prime minister and the Ministry of Public Security.

The letter protested “the entrapment, arrest, interrogation and vicious beating and imprisonment” of four church leaders on March 2, and the refusal of authorities to provide information about them since then.

The letter also protested the actions of authorities in the Kon Tum highlands area, including terrorizing of church leaders and the bulldozing in January of a pastor’s home that was being used as a meeting place.

In Binh Phuoc province, powerful groups wanting to develop rubber plantations have seized property belonging to Mennonite believers of the Stieng ethnic group. The letter protested the confiscation of that land.

In a companion “letter of request” on April 1, church leaders from various ethnic minorities requested that the government of Vietnam “assume responsibility for resolving the issue of freedom of religion and belief for the Mennonite community among the ethnic minorities in Vietnam whose rights have been seriously violated.”

The letter, speaking for church leaders from 15 ethnic minorities in the Mennonite church, was written 10 days before ethnic groups staged demonstrations, protesting lack of religious freedom and loss of land.

Mennonite World Conference (MWC) has sent a letter of concern to Vietnamese authorities about the treatment of ethnic minorities and the arrest of church leaders. The letter requested a meeting to discuss these matters.

Vietnam has made great strides in development in the last decade, and is looking forward to joining the World Trade Organization in the next year. Much is at stake in the current unrest.—MWC release

Ouagadougou, Burkina Faso**African peace forum examines role of church**

**W**est African churches, living amid ethnic and religious violence, political instability and poverty, are eager to learn about peacemaking.

A longstanding dream was realized March 2-5 when pastors and other leaders gathered for a peace forum organized by Mennonite Central Committee West Africa.

Some 30 people from Burkina Faso—including two from the country’s only Mennonite church—and neighbouring Chad gathered to learn basic concepts of peace-building, and to discuss the role the church can play. At present, churches tend to react to violence after it has occurred rather than take active steps for peace.

The forum was well-covered on national radio and television.

“It was obviously a new and intriguing subject for all of the participants,”

observed facilitator Bridget Butt, who has served with MCC here. “There was excellent participation from all present, including deep analysis and piercing wisdom, and a genuine interest in some real follow-up.”

“This forum has profoundly aided my understanding of how the words of Jesus apply to peacemaking. I understand in a deeper way scriptures that speak to peace,” said one participant.

Participants talked about a new awareness of the lenses through which they view those around them.

“I will become an artisan for peace, and I will challenge the negative [ethnic and religious] stereotypes when my friends raise them,” said another participant.

The forum identified traditional African practices that help build peace. For example, in West Africa a custom known as “pleasantries” helps control tensions between ethnic groups. Each group is

paired with another group in a joking relationship. These groups have permission to exchange joking insults, which creates an environment in which frictions can be dealt with more easily.

The region is among the most violent and poverty-stricken in the world. According to the United Nations, three of the four poorest countries in the world are in West Africa.

Soon after the peace forum, violence erupted in an ethnic group in Chad’s capital city, N’djamena. The group involved is composed entirely of evangelical Christians. Clearly, there is a need to engage the church in conflict resolution.—From report by **Laurel Borisenko**

*The writer, from Lendrum Mennonite Brethren Church in Edmonton, is part of the MCC West Africa leadership team.*

Leamington, Ont.

## MCEC delegates consider new structure

Two documents dominated the agenda of the April 23-24 sessions of Mennonite Church Eastern Canada (MCEC). One was “A renewed identity and vision” statement, with proposals for restructuring MCEC. The other was a statement on homosexuality.

The work on identity and restructuring has been coordinated by Marianne Mellinger and Maurice Martin for the Executive Board.

The proposed vision statement is concise: “Extending the peace of Jesus Christ...making disciples, growing congregations, forming leaders,” based on Ephesians 2:17: “So he came and proclaimed peace to you who were far off and peace to those who were near.”

Delegates appreciated the brevity of the statement, with its active verbs, although some wondered who is doing the acting—Christ or the church? “Where is God’s primary action with us?” wondered one delegate. Others were concerned that the word “peace” may not be understood broadly enough as including salvation and transformation.

The restructuring proposal reduces programs and ministries by the area

church to focus on empowering congregations “for their mission and life together.” It proposes staff who are less specialized (“generalists”) and more dispersed, and to “a greater interconnectedness of various ministries.”

Is this simply a downloading of conference programs onto the congregation? wondered some. Will it cost less?

In concrete terms, the seven commissions would be replaced by four councils: Congregational ministries resources, Pastoral leadership ministries, Mission and Services ministries, and Support services. Staffing would stay at about the same level—around 10 full-time-



Photos by Margaret L. Reimer

**Carlos Correa (left) and Glenn Brubacher were part of the hosting group at the MCEC sessions. Correa, a youth pastor in Leamington, led the singing. (Their ribbons drew some ribbing—some asked when the swimsuit competition would be held.)**

equivalent. A Ministry Leadership Team for MCEC would include the Executive Minister and staff leader from each council.

Delegates were seeing these proposals for the first time, and so were hesitant to approve them. But they did approve both in principle, with the knowledge that their responses will be taken into account. A detailed structure will be tested with delegates at the 2005 sessions.

### Homosexuality

The second document from the Executive Board was titled, “Pointing a direction on homosexuality.” It does not draw conclusions but describes “where we are” in the discernment process and points a direction.

The statement recognizes that the church’s concern must be broader than just homosexuality, that we are all influenced by the “highly sexualized culture” we live in.

“We acknowledge that marital infidelity and extramarital sexual activity are present in our churches.



**Marie Burkholder (left), outgoing secretary of the MCEC Executive Board, speaks with new secretary Anita Fieguth.**



The church needs to speak to many issues surrounding sexuality." It also acknowledges that "there is strong disagreement at all levels in MCEC on the matter of homosexuality." How much room can we allow for dissenting views?

The statement reiterates that MCEC will not exclude any "congregations that have gay and lesbian members or who do not fully support the statements of the church on homosexuality." It also states: "Anything that perpetrates hatred or violence has no place in the church."

Significant is the call to stop "the politicized maneuvering at either end of the spectrum to silence voices of disagreement." We have to listen to all voices, including gay persons who choose to remain celibate, those who "support change ministries" and "those who see homosexuality as sin."

The current understanding is that pastors will not perform same-sex marriages and that MCEC will not credential "non-celibate single persons as pastors."

There were some concerns from delegates: Where is the teaching of the church? The process will slowly bleed us. What are the criteria for deciding when we are finished?

There were two motions: 1) to accept this document "as naming our current reality," and 2) "affirm the direction set for further dialogue." Both passed easily.

Plans for the coming year include Bible studies on the topic, and a discussion with Tony and Peggy Campolo, an American evangelical couple who have differing views on homosexuality.

The budget was presented as part of a lively visual presentation of MCEC ministries, coordinated by Ester Neufeldt, MCEC accountant. This past year, 94 percent of the donation budget was met, leaving a \$16,705 deficit. The new budget proposes contributions of \$2,484,602, an increase of 3 percent, and an accumulated deficit of \$8,842. MCEC has lowered the amount it is passing on to Mennonite Church Canada by just under 2 percent.

Speakers during worship were Arnold Snyder, Renee Sauder and Jim Loepp Thiessen.—**Margaret Loewen Reimer**

Winnipeg, Man.

## Small investment reaps big results in Cuba

**V**isits to Cuba that began in 1999 are having a significant impact there. The visits from Canadian Mennonites began in response to an invitation of the Iglesia Evangélica Misionera de Cuba (evangelical church). The financial investment for Canadian Mennonites has been about \$15,000.

Now the Cuban church has adopted the *Confession of Faith in a Mennonite Perspective*. Mennonite Church Canada Witness has delivered materials and presented teaching modules on Anabaptist-centred faith, leadership development and biblical reflection.

Since 1996 the church has set a vision of growth based on a simple strategy: each member will invite one person to church each year.

The strategy seems to be working. The evangelical church has grown from 1 congregation to more than 25, most of which are cramped for space. The Protestant church in the country has grown fivefold since 1992, when Cuba left behind its status as an officially atheist country.

Janet Plenert, executive director of International Ministries for MC Canada Witness, recently visited Cuban church leaders. She reported that interest in Christianity is at an all-time high.

In Havana she met pastor Andrés Olivares, who thanked her for Canadian funds that helped repair their broken-down piano, build a church building and provide Bibles and commentaries to pastors.

When speaking of the workshops that Jack Suderman (Witness executive secretary) has led over the past four years, Olivares said: "Please tell your churches that they are an important part of every life that is transformed in our churches. Please thank them for us."

Plenert participated in a *Lectura Popular de la Biblia*, an inter-church Bible study attended by 65 people from 7 denominations.

"Ten years ago this would never have happened, yet now the Martin

Luther King Center organizes several per year," said Plenert. The centre has been a connecting point in bringing together the Cuban church and international church groups.

Plenert also learned about the



Photo by Janet Plenert

**Andrés Olivares leads the house church, Casa Culto, in Havana, Cuba. His daughter Carmen looks on.**

Conservative Mennonite Brethren of Cuba.

"Perhaps the biggest surprise of the trip was to discover that there are three legally registered Mennonite congregations. These are very conservative groups with a baptized membership of 16. Women wear veils and simple dresses; men wear mustaches and beards. They cannot use radio or TVs. They began about 10 years ago," she said.

Local leaders are working at qualitative growth, said Plenert. A workshop with pastors focused on critical needs: leadership training, literature and study resources, worship buildings (the state sees little value in churches occupying land), transportation—bicycles—for pastors and missionaries, and music and youth support.

Plenert is recommending that MC Canada Witness continue teaching and visits to Cuba. Two courses per year would focus on Anabaptist content, with a certificate in leadership training.—MC Canada release by **Dan Dyck**

Winnipeg, Man.

## Partnership circles hold promise for Native Ministry

The emergence of “partnership circles” at a Native Ministry consultation here on March 12-13, signalled a shift for Mennonite Church Canada Witness involvement in native communities in northern Manitoba.

The “partnership circles” (one for congregations and communities to work together, the other for native communities only) evoked lively discussion as representatives from nine congregations/communities met with MC Canada and Manitoba staff to talk about relationships in the light of last year’s budget cuts and a shared history of more than half a century.

In that context, the idea of partnership circles is “very significant,” noted Jack Suderman, Witness executive secretary. “They point a way forward which is viable and sustainable.”

The meetings were also an opportunity to speak frankly about how MC Canada budget decisions affected each group’s ministry. Some said that this process couldn’t have happened earlier because the pain was too deep.

“These conversations open the door for future ways of getting congregations involved with each other,” concluded Suderman. “It was good to hear the passion...to hear each group identify needs and priorities,” such as leadership, youth work, fundraising and building programs. The group also explored together how to address them.

For example, Norman Meade, of Manigotagan Community Chapel, noted that their partnership approach will be to come asking (not begging), and giving in return. They’ll bring back to others what they received over the years, including love and wisdom, as well as their pain.

Norm Voth, MC Manitoba staff, was encouraged to hear people from native communities articulate their dreams as well as their frustrations. “There was a clear sense of them saying, ‘Here’s what we’d like to do, this is what we need, this is what we bring.’” He is excited about the potential of the partnership circles.

Manitoba congregations are willing

to work with native communities in leadership training, providing resources and community building. He sensed that some “southern” congregations seem to be ready to connect more directly as a result of this meeting.

The consultation included a paper on the history, challenges and future role of Native Ministry, given by Walter Franz (see related story).

Donovan Jacobs, Native Ministry staff, agreed that partnership circles



**Walter Franz, Native Ministries director, gives carved loons (seen as messengers from the Creator) to guests, thanking them for their commitment to working within the body of Christ.**

### The new role of Native Ministry

*The following is taken from Walter Franz’s comments at the Native Ministry consultation in March.*

The Gospel of Jesus Christ brought us together in the 1940s.

Mennonite young men serving as conscientious objectors during the war introduced their church to the native people of northern Manitoba, and introduced these communities to the Mennonites.

They encouraged the Bergthaler Mennonite Church of Manitoba to send mission workers to these communities. This association between Metis, Ojibway, Cree and Mennonite people has grown to include many native groups across North America.

Both native and non-native people of Canada continue to face challenges related to our history together in this country: differing world views, geographic isolation, economic, social, educational disparities, and racism and unresolved political/justice issues. These

are all factors in how we relate to each other.

While a relationship of trust has been built over the years between certain native communities, congregations and individuals in Mennonite Church Canada, this trust has been shaken through the severe cutbacks in the Native Ministry program in the last year.

The loss of funds and programs has meant a loss of resources for communities and congregations. This is true especially in terms of pastoral leadership, but also in respect to facilities, and programs involving children and youth.

Native Ministry’s role has changed and is changing. It has changed from being one of three program areas of Mennonite Church Canada to being a program area guided by native leadership under a Ministries Commission,

(which have been under discussion for about a year) created “a lot of energy.” The Riverton Fellowship immediately offered to host the first native partnership circle meeting within the next few months.

“As churches come of age, they need a forum in which they can come together,” he observed. “The model in how we related to native communities has had a dramatic shift...and to enter a new relationship we need to acknowledge each others’ gifts and needs.”

Jacobs felt that another goal of the consultation—to set direction for Native Ministry and clarify its role—requires further attention.

Participants in the consultation included native groups from Manigotagan, Pauingassi, Riverton. Churches represented were Bethel (Winnipeg), Morden Bergthaler, Sargent, Springstein, Steinbach Mennonite and Winkler Bergthaler.

The upcoming North American Native Assembly, to be held in Riverton July 26-29, will be an opportunity to strengthen relationships among native groups.—**Leona Dueck Penner**

which is under the Witness Council. We no longer initiate and maintain programs. The focus and the role will need to change further.

We have been using partnership language to describe the kind of relationship we have been developing. The challenge is to pursue genuine partnerships that are built on more than an exchange of resources, partnerships that build understanding, interdependence and respect.

Native Ministry is prepared to facilitate, and participate in, partnership circles made up of native and non-native leaders, for the purpose of supporting and resourcing native congregations and communities.

Native Ministry will participate by bringing our experience, insights, energy and relationships to partnership tables through existing staff. Our limited budget does not permit us to bring money to this table.

Cambridge, Ont.

## Meritas takes corporations to task

**M**eritas Mutual Funds, which promotes socially responsible investments, is challenging two corporations in which it holds shares.

Meritas is joining the call to oust the board of Magna International Inc. for two reasons: 1) Magna’s dual-class share structure allows Frank Stronach, Magna’s founder and chair, to have just 3.4 percent of the equity yet maintain control over the entire firm because of the multiple votes allotted to those shares.

The second issue is Stronach’s high compensation. In 2003, he was paid over \$36 million US. Meritas is encouraging other investors in joining the protest.

Meritas is a joint venture of the Mennonite Savings and Credit Union (Ontario), Mennonite Foundation of Canada and Mennonite Mutual Aid. It owns shares in Magna within the Meritas Jantzi Social Index Fund, which monitors 60 companies.

“Issues like dual-class share structure, board and auditor independence,

and executive compensation are all variables that we evaluate when we analyze a company,” says Michael Jantzi, who heads the research on public companies.

On another front, Meritas and other investors are asking PepsiCo to review the economic effects of the HIV/AIDS



pandemic on the company’s operations in Africa, China, India and Russia. Mark Regier, Meritas’ stewardship investing services manager, attended PepsiCo’s recent annual meeting in Texas.

“We need to figure out how PepsiCo and other global corporate players can be a significant part of the solution on HIV/AIDS,” said Vicki Bergkamp, a nun of the Adorers of the Blood of Christ in Kansas, which is filing a similar resolution with Coca-Cola. “Never have the moral and business cases for action been more closely aligned—this disease destroys lives, communities and economies.”

The directors of Coca-Cola are encouraging shareholders to embrace the resolution for the betterment of the company.

Gary Hawton, chief executive officer of Meritas, notes that you cannot file a shareholder resolution on a social issue alone—you need to show that it has an economic impact.

“When company workers, customers and market stability are all at risk, so is shareholder value,” he said. “It’s in the company and shareholders’ best interest to implement a proactive approach. It’s also the moral thing to do.”

The resolution also asks for an impact analysis of tuberculosis, a leading killer of people with HIV/AIDS.—From Meritas releases

One model of partnership is the relationship between the Manigotagan Community Fellowship and the Steinbach Mennonite youth. The youth have conducted Vacation Bible School in Manigotagan for at least six years. They have related to the youth of Manigotagan/Hollow Water both in their community as well as in Steinbach.

Native Ministry is involved in such partnerships through helping to make connections between congregations and communities. Native Ministry is also prepared to participate in a circle of native congregations, if that is desired.

Finally, we will continue to be advocates on behalf of native people, together with other partners we network with. We will be involved in educating the wider church about native people and issues. We will seek forums in which native and non-native people will meet, worship and fellowship together.

—**Walter Franz**

Winnipeg, Man.

## General Board gears up for summer assembly

The General Board of Mennonite Church Canada met here April 16-17 to review assembly plans and financial reports. It also received updates from the councils.

The board accepted audited financial statements from 2003-04. Lloyd Plett, interim financial consultant, pointed out that the financial results were better than planned. Before costs for discontinued programs (severance, etc.), reports noted a surplus of \$125,000. The audited statement shows a smaller than planned draw on reserves to cover discontinued programs.

Audited statements can be found at the MC Canada web site at [www.mennonitechurch.ca/events/winkler/](http://www.mennonitechurch.ca/events/winkler/). Plett also presented a budget process that will allow more input from delegates on priorities for coming years.

Mennonite Church Eastern Canada (MCEC) has revised its funding formula, which will result in approximately \$40,000 less for MC Canada this year. (Giving from MCEC congregations is forwarded to MC Canada

according to a formula and not sent directly from congregations.) MC Canada and MCEC leaders will be reviewing this formula in the near future.

A document presented by MC Canada Witness raises two financial implications. The first is a trend toward a "relational funding" model for mission workers. This model relies on relationships between workers and their family and congregations to generate financial support. The practice raises important questions about how best to fund mission work.

The second issue is cross-border funding for workers that are jointly supported by mission partners in Canada and the USA. There are significant complexities, including meeting Canadian Customs and Revenue Agency requirements. The Witness Council asked for input from General Board, noting that there currently are about 10 cases that need clarification.

Canadian Mennonite University (CMU) has raised questions about the ownership of property at 600

Shaftesbury in light of its plans to build a student residence. The General Board received a report on the historical relationship and the legal implications of several options, and will bring a recommendation to delegates this summer.

The General Board devoted a considerable amount of time to reviewing discussion topics for Winkler 2004 (see sidebar). Facilities allow for round table discussions, fostering more delegate interaction.—From MC Canada release by **Dan Dyck**

### Topics for Winkler 2004

Some sessions at Winkler 2004 assembly this summer will be held around tables, fostering more interaction among delegates. Topics and goals are outlined in the report book, which will be sent to all registrants and made available on-line at [www.mennonitechurch.ca/](http://www.mennonitechurch.ca/).

Topics for discussion:

1. Mission Statement and Priorities: Revision of the current MC Canada mission statement in the context of denominational priorities.
2. Leading the church in discerning theology, ethics, polity and practice: Delegates will give direction to the General Board in shaping a successor to the Council on Faith and Life.
3. Homosexuality: A guided conversation about what is happening in our churches, affirming the church's understanding, and continuing to dialogue with and minister where there is disagreement—an opportunity to learn from each other in community.
4. Joining Evangelical Fellowship of Canada and Canadian Council of Churches: Follow-up to a St. Catharines 2003 recommendation to join these groups.
5. Frequency of assemblies: Delegates will give direction to the General Board on the implications of having assemblies every two years.  
If congregations have resolutions to submit, this should be done by May 31.—MC Canada release

### USA developing resource network

Leaders from Mennonite Church USA are feeling some urgency about making Anabaptist faith resources accessible to congregations.

Twenty church leaders participated in a consultation March 16-17 to launch a congregational resource network. It will include a database of people, resources and materials available across the denomination. The network will help churches use the resources and assess what is still needed.

"We feel this is an urgent need because strong and healthy congregations are the base of everything else in Mennonite Church USA," said Jim Schrag, executive director of MC USA. Leaders hope to make the initial phase of the resource available at Charlotte 2005.

The network will include a web-based resource site where all training opportunities will be located. Participants called also for resources to help ethnic congregations.

Many participants, including Ron

Rempel of Mennonite Publishing Network—the publishing ministry of MC USA and Canada—are already making connections across the denomination and believe the consultation was on target.

"I came away from this meeting with a real sense of gratitude for seeing a group take so much ownership of this network," said Rempel. "For a long time we've said we've needed this network...it's not about making it happen in our own little corners, but in one system and in one place."

Other participants said it would mean leaving behind some of the old mentality of each conference agency providing its own programs and resources.

The steering committee for the resource network will include four representatives from area conferences and four from agencies. Ron Byler, associate executive director for the Mennonite Church USA Executive Board, will be chair.—From MC USA release



# Winkler 2004

Mennonite Church Canada Assembly  
July 7-11

## Enough for All

We have a gift — the church — that is worthy of celebration. You are invited to Winkler, Manitoba to celebrate the church at this year's Mennonite Church Canada Assembly.

### Special Features:

- Round table discussions on church and theology issues
- Friday Festival in the Park: A community-wide intergenerational celebration of faith
- Tom Yoder Neufeld, associate professor at Conrad Grebel University College, will preach, guide and inspire participants in exploring the New Testament story of Jesus, a boy, five loaves, and two fish (John 6)

Come experience worship with brothers and sisters from across Canada. Expect to change and be changed. Affirm, explore, and celebrate Mennonite Church Canada in action!

Deadline: for Resolutions/Early Bird Registration: May 31  
Details: Visit <http://www.mennonitechurch.ca/events/winkler/>

*Jesus took the loaves, and when he had given thanks, he distributed them... so also the fish, as much as they wanted. John 6:11*



Winkler, Man.

## Preparing disaster workers for 9/11 world

The Oklahoma City bombing and the 9/11 terrorist attacks dramatically changed the lives of many people. Those events also prompted change at Mennonite Disaster Service (MDS).

MDS, long respected for responding to disasters with long-term assistance, was unprepared for the disaster that struck on September 11, 2001. Immediately after the event, the five phone lines into the Akron, Pennsylvania, office began to ring.

"We were faced with questions of

there was nothing in place to support them.

In New York, MDS met with the area churches to assess the need. Instead of sending in disaster workers, MDS offered support to Mennonite churches and their pastors.

Since then, MDS and Mennonite Health Services have developed a training seminar for crisis support workers. A three-day workshop was held over a year ago in West Virginia.

A second workshop, drawing 17 participants, was held April 1-3 in

encountered, recalled the response of one 9/11 survivor a year later: "It's interesting when I go to church and see that different persons are at such different places a year later.... Some people are still angry; some people are funnelling their energy into working for peace; some people have great doubt about God and their faith; and some people are still mourning.

"It's a challenge as a church to create a space for all these things. But also to put it together so that it creates a community... a spiritual community." That was the challenge to which MDS responded, said Steiner.

No church leader in New York City left pastoral ministry as a result of 9/11. Important lessons were learned there and these lessons need to be passed on.—**Evelyn Rempel Petkau**



Photo by Evelyn Rempel Petkau

**Tom Smucker (left), outgoing executive coordinator of Mennonite Disaster Service, talks with Kevin King and Abe Enns (right), at the workshop.**

what were we going to do. By evening money was flowing in," said Tom Smucker, then executive coordinator. "We had no choice but to respond. 9/11 raised the expectations of our constituency. We have to be prepared because there is an expectation that MDS will be there."

With seven million people in the disaster area and numerous helpers already engaged, MDS looked to lessons from the Oklahoma City bombing. After the fall-out of that event, 70 percent of pastors in Oklahoma City left the city and 50 percent left pastoral ministry altogether. Pastors had cared for parishioners through the horror and recovery, but

Winkler. Another workshop is being planned for the West Coast.

MDS crisis support workers are being recruited to provide support for individuals, families, churches and communities impacted by a catastrophic event. In addition to listening skills, participants in the workshop learn about MDS practices, and what has been helpful in other crisis-support situations.

Participants are encouraged to commit to at least five days of each year to respond as crisis support workers.

Joe Steiner, a former social work professor who worked with church leaders in New York City and tailored creative responses to the needs he

Winnipeg, Man.

## Manitoba disaster brings overwhelming response

Last summer, severe drought in Manitoba's Interlake region brought a new kind of disaster to the attention of Mennonite Disaster Service. MDS has always been in the business of cleaning up and rebuilding homes after a disaster. This situation called for a different response.

Last July, pastures in the cattle country that stretches north from St. Laurent to St. Martin were extremely dry. Farmers resorted to feeding their cattle hay intended for winter. With the added impact of BSE (mad cow), it became a desperate situation. Local businessman Willie Dyck sought help from Mennonite Central Committee. MCC enlisted the help of MDS to hold a series of meetings with farmers, local officials and the ministerial.

"That first meeting was difficult," recalls Neil Enns of Elm Creek, vice chair of MDS Manitoba. "The people were very stressed out."

It was late September. Enns knew that farmers in southern Manitoba were reaping a healthy harvest and had

Madrid, Spain

## Spain calls for mission workers

**A**nabaptist leaders in Spain have a vision based on multiplication: take 5 churches with 160 baptized believers, and increase the numbers to 12 churches with 500 believers by the year 2025.

To work toward this goal, they have invited fellow believers in North America, Latin America and Europe to invest in mission in Spain. While the Mennonite and Brethren in Christ congregations are growing, they have few resources for church planting or leadership training.

"It is my hope that the churches in North and South America will receive this invitation from our handful of Anabaptists in Spain, as something of a 'Macedonian call,'" said Dennis Byler, Mennonite Church Canada Witness

worker (and partner with Mennonite Mission Network) in Spain. José Luis Suarez, pastor in Barcelona, said his congregation's focus during its first 25 years was "living out the gospel," but now there is interest in growth after fairly constant numbers.

The Brethren in Christ congregation in Madrid, whose pastor is Bruce Bundy, has been a cell church and has already started a church plant.



**Anabaptist leaders in Spain met in March to discuss their vision for church growth. From left: Jose Ignacio Diaz (from Vigo); Davide Junquera (Vigo); Bruce Bundy (Madrid); Jose Luis Suarez (Barcelona); J. Robert Charles (Mennonite Mission Network); Augustin Melguizo (Burgos); Dennis Byler (Burgos).**

Byler shared the vision of the Anabaptist churches in Spain with a group of Latin Americans during an emotional meeting at Mennonite World Conference assembly last summer. After acknowledging the pain that Spain has caused Latin America in the past, he asked for assistance in building up the Mennonite witness in Spain by sending mission workers and praying.

Tears flowed as prayers were lifted and delegates from Latin America shared their own visions for ministry in Spain.

Anabaptist leaders are hoping for partners in mission who will have the patience to wait decades for results.

"Anyone who does invest in missions in Spain must do so in the awareness that Spain is a deeply secularized society, profoundly cynical about Christianity, individualistic to a fault and therefore slow to make any kind of commitment," said Byler, who has worked there since 1981.

"They must be able to invest for decades in the expectation that eventually the Lord will begin to give an increase."

Anabaptist leaders there met twice in 2003 to discuss their vision and ways of working with Latin American Mennonites who are coming to Spain for employment and witness opportunities.—From MC Canada release by **Bethany Keener**

straw to spare. The drought-stricken farmers, however, did not have the means to bale or transport the straw. "A southern Manitoba farmer, Abe Wieler, had 2,500 bushels of corn and approached MDS to find a home for it in the Interlake," said Enns. "Wieler believed more farmers would want to donate."

Enns, who lost his arm in a farming accident eight years ago, retired from his farm last year to work for Farmers with Disabilities, so he is no stranger to working with people in crisis.

"God has changed my whole mission from farming to people," said Enns. He clearly sees God's hand in bringing things together in response to this farming disaster.

Enns and Ben Funk, board chair of MDS Manitoba, met with Interlake pastors and agriculture representatives, who helped determine what families had the greatest need.

"We developed ground rules to donate feed sufficient till spring to those farmers with cows producing calves. We compiled a list of 28 families. Together with the pastors we visited each family to discuss their situation.

"That was a moving experience. We visited a young couple with three children. They had just established a

cow herd. They didn't know how they would make it through the winter with feed and groceries. We explained that a lot of farmers in southern Manitoba...were willing to share. In the name of Christ we work together to help each other. They couldn't believe this was happening.

"We put inserts into church bulletins in October, calling for donations of money, grain or transportation assistance. The response was phenomenal. A grain elevator in Winkler was donated for a drop-off depot," said Enns.

On November 21, the first load was trucked north. The last load of grain went out on April 16. In total, 42,400 bushels of grain were donated—38 farmers donated grain and 20 farmers received it; 12 truckers donated their time and equipment, and a fuel agent supplied five trips. Other individuals supplied fuel. Over \$24,000 was received in cash donations.

Enns can't say whether the crisis is over, but a good snowfall this past winter makes the new season look brighter. On April 22, MDS along with recipient families, pastors and agricultural representatives met in Ashern to thank God for bringing them together.—**Evelyn Rempel Petkau**

Abbotsford, B.C.

## Young adults find community in non-traditional ways

**Y**oung adults are increasingly disconnected from the institutional church," says Garry Janzen, pastor of Sherbrooke Mennonite Church in Vancouver.

"The church is too black and white on ethics. It fails to speak against consumerism, and is preoccupied with looking good rather than dealing with financial or marital problems."

Janzen heard these views in meetings with West Coast young adults, ages 18 to 30. They are often referred to as "Generation X," the generation born after 1981. Janzen included church youth workers, students and employed young adults. Most were from Christian homes.

Janzen wanted to determine influences that shaped their lives and help them make ethical decisions. The sessions provided the basis for his master's thesis at Associated Mennonite Biblical Seminary.

Forces shaping "Gen Xers" include divorce, an anti-child sentiment, the meltdown of the traditional family, economic uncertainty, global distress and fatherlessness.

Janzen sees "Gen Xers" as self-centred and he surmised that love, peace, goodness and self-control might counteract that individualism. He heard repeated comments about "me and God," and saw such statements as a reflection of "rampant individualism."

Janzen is not too concerned, however. "Their apparent individualism seems to be more an experience of finding community in non-traditional ways and places," he said.

Janzen found three major areas of ethical influence on the young adults: friends, family life and the Bible. Influence by the church was missing—they find little discernment within the faith community and their strong emphasis of individualism leaves little room for community.

Young adults turn first to friends for ethical consultations. Several said they did not think a whole lot about

the ethical implications of decisions they made.

"If the friends are doing it, let's do it," was the sentiment expressed. One participant said: "You are who you hang out with."

Janzen is not disillusioned by what the youth said.

"Most of these young adults have strong Christian convictions. They also have a strong commitment to the Anabaptist perspective. Many will be effective workers in the kingdom of God."

Janzen noted that most participants are committed to nonviolent peacemaking and have a strong commitment to helping others.

"As long as the church doesn't try to force them into all the traditional boxes, they will also be effective workers in the local church. As the church welcomes them, makes space for their ideas and gifts, they will lead the church into the next generation of faithfulness. My goal as a pastor is to

love them as they are."

Young adults often feel disconnected from the church and prefer to focus on local issues, not provincial or national church organizations.

"Commitment to the larger body isn't on the screen for young adults," he said. "We need to help make personal connections, to make deliberate efforts to connect to the broader church."

The dilemma for young adults (and the rest of us) in living godly lives is seeking a balance between accepting people for who they are, yet also proclaiming the truth of Jesus Christ.

"The church has a bright future as long as the door is not slammed in the face of this generation," he said.

"If young adults are going to have the church as a shaping influence in their lives, and a stronger place in it, it will need to meet them on their turf, listen to their hearts, and welcome them into leadership," concluded Janzen.—**Henry Neufeld**

Herbert, Sask.

## Nursing home desperate for more funding

**A** startling report released to Mennonite Church Saskatchewan delegates at their February sessions suggested that the Herbert Nursing Home may be close to shutting down operations.

A report written by Fred Heese, past chair of the home, shows a deficit projection for the coming fiscal year to be "in the neighbourhood of \$143,000."

The problem, according to the report, is that not enough funding is coming from the Cyprus Health Authority, the regional body to which the nursing home relates. According to Heese, the nursing home board refused to sign the current funding contract with the health authority.

Over the past year, numerous letters have travelled between the region and the nursing home.

All appeals "have fallen on deaf ears," said the report, in spite of the fact that a study showed that Herbert Nursing Home operates close to \$4,000 per bed per year less than comparable facilities operated by the regional authority.

On April 7, the mayor of Herbert called a meeting to address concerns about health care in the community. Present at the meeting were the health region's chair and chief executive officer, mayor Pete Peters; and the chair of the nursing home board and administrator Gordon Milton.

"We came away with a better appreciation for the Health Region's position," said Peters, a former health care administrator. The meeting set the stage for continued conversations.

The nursing home board needs to look at the options and how it can live with



New Hamburg, Ont.

## Perennial plant sale experiences tremendous growth

**F**or 16 years, the Clothing & More Thrift Shop here has sold perennial plants throughout the month of May. The sale has grown over the years—last year's sale had 35 volunteers and raised \$13,000 for Mennonite Central Committee.

The prime mover behind the project is Marg Weber, member of Nith Valley Mennonite Church. She says the idea came to her in 1986 in a thrift shop workshop in Akron, Pennsylvania, which she attended as a Local Voluntary Service manager. Her mind had turned to her garden and the perennials she intended to divide.

She tuned back into the workshop to hear the speaker say: "We are still throwing away lots of waste that could be used." Why not recycle perennial plants?

Weber began a small plant sale with perennial cuttings that people took away in grocery bags. That first May, the plant sale made \$300. In the early 1990s the thrift shop moved to its present location in the Ten Thousand Villages warehouse on Heritage Drive and the perennial sale was set up outside the back door.

By 2000, says Weber, managers were

the given resources, said Peters.

According to the nursing home report, the home has already been cutting expenses, "so much so that needed maintenance and repair of the facility is being postponed where it is possible."

The Cyprus Health Authority currently provides the home with approximately \$26,700 a bed per year.

"We need a greater-than-inflation increase," said Milton, the administrator. Repairs are needed, and health and safety guides for staff need to be honoured.

These guides stipulate that nursing homes move to electric beds to protect staff from repetitive strain. Recently, the home received \$6,000 to buy 2 of 12 electric beds needed in the home.—

**Karin Fehderau**



**Marg Weber (middle) with two of many day helpers who make the plant sale a success. On the left is Dorothy Martin; on the right, Elsie Lichti.**

commenting on the jungle of plants—and the mess—at the back entrance. In 2001, Weber, who had been retired from work at the thrift shop for six years, returned to organize the increasing number of perennials.

Weber recruited four friends and they went to work—sometimes from 7:00 a.m. until 5:00 p.m., six days a week. They divided perennials into manageable clumps and put them into pots. They "hacked, composted, sweltered and shivered, depending on the weather," said Weber.

Two large packing crates from Ten Thousand Villages became a potting shed and marking shed. Plants were labelled and priced. New items—garden aprons, plant stakes and markers—were sold. At the end of May 2001, the sale had raised \$8,200 for MCC.

In 2002 the project moved to a grassy area across the parking lot, away from the building. Weber selected "day captains," each of whom was knowledgeable about plants, who chose four or five staff for that day. A local church lent a tent. Sales in 2002 brought \$10,000.

This year, the project has a shed loaned by Fierlings, a Home Hardware store in nearby Wellesley. It houses the cash table and new items, among them bat houses. (Yes, homes for bats, which eat insects.)

Any kind of perennial is apt to come in. Sometimes plant-lovers find something they have been seeking for years. Many people come back a number of times during the month, some daily. Every day someone on the team documents the day's doings.

As any gardener knows, May weather is unpredictable. Weber and her helpers have faced gale-force winds, steady rain, snow and sleet—and delightful days, too. At the end of the month, a clean-up crew puts everything back in order.

Weber is self-effacing about the enormous amount of work she has put into this MCC project over the years. For many years, she did much of the work herself. She epitomizes what Margaret Atwood once wrote about gardeners: "In the spring, at the end of the day, you should smell like dirt."—

**Betti Erb**

Vancouver, B.C.

## Food bank aids refugees' entry into Canada

It's mid-morning on a Thursday at Sherbrooke Mennonite Church here and the basement is bustling with activity. Children play on the floor; parents and others share coffee, donuts and conversation.

Some people sort through a table of clothing, notebooks, crayons and other donated items. Before they leave, many parents take a bag of groceries. This is the Refugee Food Bank, coordinated by Sherbrooke church and Mennonite Central Committee B.C.'s Vancouver refugee office. For newcomers to this country, the program is a lifeline.

Refugees referred by the MCC office may use the food bank for eight weeks. The operation is run by volunteers who purchase food, organize donations, make coffee and build relationships with those who come in.

Volunteers come from various churches—Killarney Park Mennonite Brethren, Peace Mennonite and First United Spanish Mennonite. Jorge Hoajaca, pastor of the Spanish church, and his wife Erika come every week to greet people and translate, as many refugees come from Latin American countries.

Ramon Gadea, a deacon at the Spanish church, has been here since the beginning of the food bank in 1996.

"At first it was just handing out bags of food," he said. "Now it's much more organized. But most important is that people come to know Jesus."

The Spanish congregation will celebrate 11 baptisms in April. Four involve people who have come through the food bank.

"Many people from Spanish-speaking countries know the Catholic church, but they do not [necessarily] have a relationship with Jesus," says Gadea. Many have come to faith because of interacting with volunteers on Thursday mornings.

Mika Toews, who has volunteered since 1997, runs the food bank together with Selma Heinrichs. "We have the mission field right at our door. The world comes here!" says Toews.

Garry Janzen, pastor of Sherbrooke Mennonite, also meets people on Thursday mornings. One man, John, was recently baptized. In Canada for 11 months, he has found a safe haven at Sherbrooke from a difficult life in Iran.

John's struggle to preserve the Azerbaijani language made police suspicious of him. He was imprisoned and tortured because his resistance to Arabic was considered opposition to Islam. He lost most of his teeth and experienced great emotional trauma. In prison, John had a recurring dream in which he saw a church far away. He came to realize that Jesus is not someone who tortured or killed people.

"He committed his life to following Jesus long before he arrived in Vancouver," said Janzen. "His baptism at Sherbrooke was his public statement



**Garry Janzen (left) visits with John, an Iranian refugee, at the Refugee Food Bank in Vancouver.**

of officially changing his religion." The church is trying to help John bring his wife and two children to Canada.

Donations and more volunteers for the food bank are welcome.—From MCC report by **Angelika Dawson**

Elkhart, Ind.

## Consultation explores deliverance ministry

**A** consultation at Associated Mennonite Biblical Seminary April 15-17 drew more than 100 participants to talk about what the church can offer for problems that defy easy solutions.

Under the theme, "Hard cases: Confronting the spirit world," the event focused particularly on deliverance ministry or exorcism.

Paul Hiebert, who teaches mission and anthropology at Trinity Evangelical Divinity School, asked participants to respect the Christian commitment of everyone present, even though not all shared the belief that demons and spirits are active

in the world. The discussion focused on how deliverance ministry can be helpful, along with a broad range of healing care.

Other plenary speakers were Clinton Arnold, author of *Three Crucial Questions About Spiritual Warfare*, from Talbot School of Theology; Ron Hammer, pastoral counsellor from Pasadena, California; and Lawrence Burkholder, pastor in Mennonite Church Eastern Canada.

Duane Beck presented a case study from Belmont Mennonite Church in Elkhart, Indiana, in which many forms of care were involved: therapy and hospitalization, medication, social



Saskatoon, Sask.

## Historical society celebrates Der Bote

**O**n April 24, a crokinole tournament helped celebrate the 80th anniversary of *Der Bote*, the German magazine of Mennonite Church Canada. The celebration was held at Bethany Manor here, hosted by the Mennonite Historical Society of Saskatchewan.

During the afternoon, 20 people played in the crokinole tournament. First-place winner was Tom Kehler.

An evening program, emceed by board member Verner Friesen, included a 14-member men's choir from First Mennonite Church, with accompanist Karin Fehderau.

The historical society recognizes people who have contributed greatly to historical work on the province and on Mennonites. This year's certificate went to John Nickel, a teacher and social worker who is writing a history of *Der Bote*. Nickel, a member of the society, has compiled extensive cemetery records for the Saskatchewan Genealogical Society.

Keynote speaker for the evening was Lawrence Klippenstein of Winnipeg, who has been on the board of *Der Bote* for many years, 15 as chair. He presented the history of the magazine. A retired archivist, Klippenstein is currently chair of the Mennonite Heritage Village in Steinbach, Manitoba.

Do not fear that *Der Bote* will be discontinued, he said. Every time that has been considered, favourable letters and extra funding have come in. The paper, he said, means many things to many people. It is a source for students of Russian Mennonite studies. It has produced excellent obituaries. It has informed Canadian Mennonites about relatives elsewhere in the world. There are thousands of photographs on file.

*Der Bote* staff still plan to create a microfilm source and are working on volume five of an index.

Heinz Bergen presented the new Einlage Atlas, which the historical society will be selling.

The evening ended with tours of the archives.—From report by **Vera Falk**

Photo by Bill Ressler



**Juergen and Virginia Fenske with Susie Miller Boyd (right) stand beneath the quilt on display in a Mennonite Central Committee thrift shop in Kidron, Ohio. The MCC quilt was made in the 1940s and sent to Fenske's destitute family in East Germany. In 1957, Fenske and his mother escaped to West Germany. Fenske eventually married Virginia (Miller) from the U.S. who had served in Germany. In the U.S. where they settled, Virginia gave the quilt to her neighbour, Susie Miller Boyd, and Boyd donated it to the MCC store. A sign by the quilt explains: "To you, I may look like an old, tattered, stained blanket that has served its purpose, but I am so much more. I am a quilt created with love to show others God's love."—From MCC release**

workers and schools, welfare, police and deliverance ministry.

"There are many ways in which God brings healing," said Beck. "It's important for us in our congregations to recognize that we have a role in helping these various groups collaborate with each other."

Dean Hochstetler, ordained for deliverance ministry in the Indiana-Michigan Conference of Mennonite Church USA, shared his experiences. Sheiler Stokes, a 2004 AMBS graduate, talked about how she is being trained as a support person to those doing deliverance ministry.

More than half of the worldwide church is in Africa, South America, China and India, where spiritual warfare is a reality, said Hiebert. However, in our culture, "we have bought into the idea that if there are angels and

demons they are in the heavens, and the battle on earth is between human systems and ideologies and social structures."

He emphasized that "we have to look at the whole—spiritual, social, physical, psychological and cultural."

Nelson Kraybill, AMBS president and member of the listening committee, observed that psychological and scientific perspectives on healing and the deliverance model of healing were both well represented. They were "in careful conversation with each other. Something was modelled here that we would like to see happen all over the church."

The consultation was sponsored by the Bondage and Deliverance Committee of Indiana-Michigan Conference and the Institute of Mennonite Studies at AMBS.—From AMBS release by **Mary E. Klassen**

Winnipeg, Man.

## CMU graduates record class

A record class of 69 students from Canadian Mennonite University (CMU) participated in graduation ceremonies on April 25 at Portage Avenue Mennonite Brethren Church.

Valedictorian Joe Wiebe said that CMU is like a friendship formed from continuous interaction and authentic dialogue.

“What makes CMU such an interesting and attractive friend is that it is a university of the church, for the world, that intends on training students according to the truth—namely, Jesus Christ.”

Commencement speaker was poet Jean Janzen from Fresno, California. She reflected on Jeremiah 6:13-16—the theme chosen by students—in an address entitled “Three faces for the journey.” The first face was that of Moses, which glowed after he encountered God on the mountain.

“Take time to be amazed, be reverent and be in awe,” said Janzen. The second face was Menno Simons, who consistently asked what it means to be a true follower of Jesus. Finally, Janzen encouraged graduates to picture their own faces as they find their place in the world.

A Friday evening Grad Gala was an informal forum for faculty, staff and students to share a meal together. A Patrons’ Banquet on Saturday recognized those who had made a significant contribution during the past year. Approximately 70 donors enjoyed a meal catered by David Bergmann, sharing by graduates and a vocal performance by alumna Sharla Nafziger.

About 850 people packed the gymnasium for the college’s annual

spring concert, which featured seven choral and ensemble groups.

During the Sunday morning baccalaureate service, graduate Brent Durksen said his education helped him realize that “I belong to a narrative with a beginning and end beyond

Harry Huebner, academic dean, expanded on the graduation slogan: “Stand at the crossroads, and look, and ask for the ancient paths, where the good way lies; and walk in it, and find rest for your souls” (Jeremiah 6:16).

Jeremiah meant that “life is a journey that can be invigorated when it relives the old in creative ways,”



CMU graduates of 2004 gather for a group photo during commencement weekend.

my existence.” Julia Thiessen said that “CMU has taught me that intelligence is not about having things figured out, but about being able to live with contradiction.”

said Huebner. He suggested three road signs to discern the path ahead: look truthfully, perform the faith, and welcome the stranger.—From CMU release

Conestogo, Ont.

## Farmers pay bills with beef

Paul Wideman, president of W&S Feed Supplies here, was faced with customers unable to pay their feed bills. So he decided to accept cattle in exchange for payment and then donated the meat to the House of Friendship in Kitchener.

Many farmers have experienced a huge drop in income because of the trade restrictions over the BSE (mad cow) scare. Dairy farmers have not been able to sell their “retired” cows.

Wideman, a member of Elmira Mennonite Church, recently donated about 20,000 pounds of beef to the House of Friendship. Among the organization’s services is emergency food for low-income people.

Wideman dealt with Joe Weber of Montrose Meats, another local Mennonite, to get the beef ready. Weber, a dairy farmer, developed his sideline of butchering into a business since the drop in beef prices.—From *Elmira Independent*

Waterloo, Ont.

## Grebel salutes graduates

**F**our students graduated from the Master of Theological Studies (MTS) program at Conrad Grebel University College on April 18. Also recognized at this 24th convocation were 63 undergraduate students associated with the college (they graduate from the University of Waterloo).

This year's convocation address was delivered by Nelson Kraybill, president of Associated Mennonite Biblical Seminary in Indiana. He used Ezekiel's image of a flowing river to illustrate how small steps toward change can have dramatic results.

An illustration Kraybill used was the step Mark Yantzi took as a young probation officer in Kitchener, Ontario, in 1974. Yantzi suggested that two teenage vandals who had slashed tires meet with the victims of their crime to apologize and work out restitution. This was the beginning of the Victim Offender Reconciliation Program



**Mark Yantzi was the recipient of the Conrad Grebel Distinguished Alumni Service Award for 2004 for his pioneering work in restorative justice.**



Grebel photos

**Master of Theological Studies graduates, from left: Jonathan Seiling, Kendra Whitfield Ellis, Elizabeth Lucas, Jacob Shelley.**

(VORP). This "Elmira case" has become a precedent in case law.

Kraybill noted that he had included this example before he knew that Yantzi would receive this year's Distinguished Alumni Service Award. Kraybill urged graduates to go forth and make a difference in our churches and in our world.

Dana Evans, undergraduate valedictorian, said how proud she was to be part of the most vibrant independent community on the University of Waterloo campus. "Since day one," she said, "my Grebel experience has challenged me in every way to go bigger and be better than I ever have before."

Representing the MTS graduates, Jonathan Seiling talked about footnotes, and how the very act of citing another person is an encounter in dialogue.

"We as Grebel students are part of a vibrant and growing conversation that extends far beyond the classroom walls," he said. "As we move on, I look forward to further encounters that bring our dialogue with one another, and the richness of the whole church's tradition, into an encounter with the divine nature within us."

All the MTS graduates were in the Biblical-Theological option.—From college release

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Osler, Sask.

## Women encouraged to make a difference

**T**he Saskatchewan Women in Mission met for its 62nd annual session on April 3 at Osler Mennonite Church. The theme for the Enrichment Day was “Living to make a difference.” Over 200 women enjoyed the day, hosted by women from Osler and Warman.

The morning was devoted to business. The session was led by vice president Irene Bartel because president Tina Williams has resigned for health reasons.

A significant issue was the election of members to positions of leadership and service. No names had been brought forward, so the elections were postponed until the afternoon. Edna Zacharias and Ruth Heppner agreed to serve on the program committee. Esther Patkau agreed to fill out Williams’ remaining term of one year.

The afternoon session was rich in inspiration and challenge. Women from Nutana Park Mennonite Church conducted a memorial service for a long list of women who had passed away during the past year. Hilda Epp reported on a trip she and husband Lorne had made to Ukraine.

Barb Froese presented a meditation on the day’s theme. Pointing out what it means to have the mind of Christ, she raised some thoughtful questions. How willing are we to leave our comfort zone and serve others in humility? Are we tempted to be overly busy? Do we feel less important when we are not busy? Do we take ourselves too seriously?

Jesus always had time for others, accepted interruptions and responded in love, said Froese.

Erna Funk, Velma Harder and Dolly Siebert shared testimonies about “a woman who has made a difference in

my life.” Before leaving, we enjoyed *faspa* (lunch) together.—From report by **Helen Kornelsen**



**The executive of Saskatchewan Women in Mission. Back row, from left: Irene Bartel, Marie Peters Stewart, Marianne Harder and Hilda Dyck. Front row: Hilda Voth, Esther Patkau and Irene Ens.**

## Women reflect on importance of laughter

**E**nrichment Day for the Women of Mennonite Church Eastern Canada (WMCEC) brought 210 women to the St. Catharines United Mennonite Church in Ontario on April 17.

The theme for the day was “Not a laughing matter.”

Janet Plenert, the director of International Ministries for the Mennonite Church Canada Witness Council, spoke about the work of the Witness Council. The Niagara women provided the music.

The featured speaker was Anna-Lisa Salo, associate pastor of Leamington United Mennonite Church. (She is apparently known for her laughter.)

In the morning she spoke about “Where has all the laughter gone?” She declared that we need to redeem laughter so that suffering and injustice



**The new executive, from left: Marjorie Kaethler, personnel coordinator; Gloria Martin, communicator; Shirley Redekop, coordinator; Anna Mary Brubacher, past coordinator; Susan Berg, treasurer; Esther Snider, program coordinator.**

Winnipeg, Man.

## Manitoba women are led to 'still waters'

**B**eside still waters: the journey of prayer" was the theme of this year's Enrichment Day for Manitoba Women in Mission on May 1. The event at Bethel Mennonite Church drew women from 28 groups throughout the province.

Marilyn Houser Hamm, through songs and meditation, led the women to the "still waters." Pam Driedger took them on a "journey of prayer." The theme offered participants encouragement on their faith journey, but pointed out the risk.

"God can be faithful without doing what we want," said Driedger. "It doesn't have to work out the way we want it to work out."

The women received an update on their 2003 project—providing financial support to Sam and Lorna Ross, who have completed the Native Anabaptist Missional Educational Program. They are licensed with Mennonite Church Manitoba for work in the Cross Lake church. More than \$3,300 was collected for the current project of supporting Cliff and Natasha Dueck in Ukraine.

Delegates decided to adopt as their

do not have the last word. Laughter also helps us deal with stress.

In the afternoon she spoke about "redeeming laughter." She left us with several points about the spiritual dimensions of laughter: it is confession, exposing the truth of who we are and shifting our perspective; it can be resistance, shocking us out of complacency and creating community solidarity; it is transcendent, pointing us beyond immediate reality and enabling us to cope with the disparities of life; it heals; it is a witness to the joy of the Lord which is our strength.

In conclusion, Salo quoted G. K. Chesterton: "Laughter is an essential aspect of the being of God."—From report by **Wilma Good**

2005 project the "itineration expenses fund" for international workers. This Mennonite Church Canada fund enables mission workers to visit congregations in Canada.

This year's retreat will take place October 15-16 at Camp Assiniboia. Kathy Koop, associate minister at First Mennonite Church, will speak on "Faithful women: then and now."

New committee members were acclaimed. Betty Anne Hildebrand from Crystal City Mennonite Church

women if it is to grow.

"In the past it was the projects that connected the women," said Thiessen. "If we can make our Bible study guide something we have in common...and if we can encourage each other in our faith and make this more our centre rather than projects, maybe we won't disappear."

Evelyn Koop from Emmanuel Mennonite Church and Kathleen Driedger from Bethel Mennonite in Winnipeg said that women's groups



Photo by Evelyn Rempel Petkau

**The Manitoba Women in Mission executive consults during the annual gathering. From left: Ruth Siemens, treasurer; Mary Anne Loeppky, secretary; Margaret Thiessen, vice-president; Pat Gerber-Pauls, president.**

takes over as president from Pat Gerber-Pauls. Magdeline Wiebe from Carman Mennonite Church replaces Rose Tryon on the program committee, and Sara Friesen from Sargent Avenue Mennonite Church replaces Martha Martens on the Women of MCC committee. Two positions remained unfilled.

Discussion over lunch highlighted questions about the future of Women in Mission. The organization struggles with an aging, and declining, membership. Margaret Thiessen, vice-president, noted that the organization needs a new connecting point for

are not looking for another level of organization to which to belong.

"They do not want another layer of financing," said Driedger. Koop acknowledged, however, the significance of local women's groups "where women gather to hear each others' stories. Because their lives are so busy it is an important connecting time for them."—**Evelyn Rempel Petkau**

Calgary, Alta.

## Neufelds retire from ministry

**A**mid stories, laughter and the occasional tear, Trinity Mennonite Church celebrated the retirement of its pastors, Hugo and Doreen Neufeld, on April 23-24.

A potluck and open mike on Friday was more a gentle warming than a roasting of the couple. Hugo and Doreen, seated under balloons emblazoned with the words, "Happy retirement," listened to members share memories and express gratitude for their six years of ministry.

Over and over, thanks was expressed for their genuine interest in people and their willingness to open their home to the various people that make up Trinity church.

"Thank you for loving our children and spending time with them," said one mother. Another member reflected on social times with the Neufelds. She warned the group that Neufeld house rules for Canasta are frustrating.

On Saturday evening the congregation gathered for its regular worship time, which focused on thanking God

for the Neufelds' service. Highlights of their career in ministry included working in Dawson Creek, British Columbia, as a social worker (Hugo), and a teacher (Doreen); 18 years at Welcome Inn in Hamilton, Ontario; graduating in 1990 from Associated Mennonite Biblical Seminary; seven years as Missions Ministers for Mennonite Conference of Eastern Canada; and six years as co-pastors at Trinity Mennonite.

In 1980, Doreen was one of the first women to be ordained in the General Conference Mennonite Church.

For the Neufelds, retirement is a change of pace, not a change of profession. They plan to travel this summer, visiting family across Canada and in Japan. Come fall, they plan to investigate short-term options in ministry.—**Donita Wiebe Neufeld**



Photo by Anna Marie Boyes

**Doreen and Hugo Neufeld celebrate their retirement at Trinity Mennonite in Calgary.**

## New director at Welcome Inn

**Hamilton, Ont.**—Donna Jean Forster is the new executive director of Welcome Inn Community Centre. Previous director Michael Hannigan has become manager of community health promotions programs at the North Hamilton Community Health Centre, just around the corner from Welcome Inn.

Forster, originally from Kincardine, Ontario, recently completed a three-year Mennonite Central Committee term with a non-profit organization in Miami, Florida. Prior to that, she was assistant pastor at St. Catharines United Mennonite Church.

Welcome Inn Community Centre and church began in 1966 as an outreach of Hamilton Mennonite Church in the city's impoverished north end. The centre offers many community building activities, including food and fellowship for seniors.—From releases



**Forster**



Photo by Benji Krause

**Earl Bowman and Helga Wiens share memories of PAX work in Enkenbach, Germany. Bowman was a volunteer who helped rebuild homes in Enkenbach after World War II. Wiens, who now lives in Ontario, has family still living in a PAX house in Germany. Wiens' family fled Danzig when the Russians came. They were drawn to Enkenbach by news of the MCC PAX program. From 1951-76, almost 1,200 North American volunteers worked in PAX. Wiens met some of them when she visited the Akron MCC office recently.—From MCC release**



## School notes

## Goshen graduation

**Goshen, Ind.**—Two Ontario students were among the 198 graduates at Goshen College's commencement here on April 25. Ruth J. Smucker of Leamington received a bachelor's degree in art and multi-media communication, and Justin L. Wikerd of Kitchener received a bachelor's degree in physical education. Speaker Walter Wangerin Jr. encouraged the graduates to embrace kindness and righteousness in an address entitled, "For the sake of ten: Saving the world from destruction." Wangerin, a theologian and storyteller from Valparaiso University in Indiana, offered graduates four things to follow: "kindness for another human, conviction of our common humanity despite our differences, confidence that the Creator loves you and knows your name, and righteousness." Seventeen more students will receive degrees at Goshen College-Sarasota, the college's campus in Florida.—Goshen release

## Marty speaks at EMU

**Harrisonburg, Va.**—Nearly 4,000 people attended Eastern Mennonite University's 86th graduation exercises on April 25. Speaker Martin E. Marty, prolific writer and church historian from the University of Chicago, asked the 406 graduates—the largest class ever—to remember an untranslatable French word, "disponibilite." It means "being available," putting myself at the disposal of others, "making a fundamental engagement" which gives a gift to others and to yourself. Loren E. Swartzendruber presided at his first commencement as the college's new president. Two Canadians—Conrad Erb from Waterloo, Ontario, and Ben Wideman from Claremont, Ontario—were among the graduates.—EMU release

## People &amp; Events

**Akron, Pa.**—Mennonite Central Committee relief kits are providing aid to Iraqi people displaced by the fighting in Fallujah between Iraqis and Americans. "Fallujah residents have sought shelter in Baghdad, away from the conflict," said Alia Khalife of CARE, the agency distributing the kits in Iraq. As of mid-April, CARE and Premiere Urgence, another MCC partner in Iraq, had distributed more than 3,600 kits. In North Korea, in response to the April 22 train explosion, MCC is contributing \$13,000 for medical supplies. The explosion killed more than 150 people and injured more than 1,000. "This many burn victims in any one place would put a strain on any health care system," said Betsy Headrick McCrae, director of MCC's East Asia programs. The accident happened on top of a severely strained health system and ongoing food shortages. A shipment of 8,298 tonnes of wheat from the Canadian Foodgrains Bank arrived in North Korea on May 2.—From MCC releases

## Transitions

## Births

**Friesen-Epp**—to Judith and Arlyn, Home Street Mennonite, Winnipeg, a son, Caleb Benjamin, Feb. 21.  
**Hiebert**—to Cindy and Donovan, Emmanuel Mennonite, Winkler, Man., a daughter, Kacie Renee, Apr. 18.  
**Klassen**—to Andrea and Clint, Grace Mennonite, Winkler, Man., a son, Ethan Riley, Apr. 18.  
**Konrad**—to Kathy Lepp and Cliff Konrad, Shantz Mennonite, Baden, Ont., a daughter, Chloe Faith, Apr. 23.  
**Krahn**—to Lisa and Darcy, Foothills Mennonite, Calgary, a son, Charlie Adam, Apr. 22.  
**Patterson**—to Melissa (Hunter) and Derrick, Waterloo-Kitchener United Mennonite, Ont., a daughter, Sydnee Kathleen, Apr. 16.  
**Reimer**—to Corinne and Lloyd, Arnaud Mennonite, Man., a son, Hunter Ethan, Mar. 27.  
**Roth**—to Mandy and Ron, Steinmann Mennonite, Baden, Ont., a son, Owen William, Apr. 22.  
**Wagler**—to Ethel and Stan, Riverdale Mennonite, Millbank, Ont., a daughter, Marissa Rose, Apr. 18.

## Marriages

**Enciso-Martinez**—Diego and Lina, Foothills Mennonite, Calgary, Apr. 18.

## Deaths

**Bergen**—Abram, 72, Graysville Mennonite, Man., Apr. 24.  
**Enns**—Beno Frank, 71, Nutana Park Mennonite, Saskatoon, Apr. 26.  
**Friesen**—Ruth (Epp), 85, Coaldale Mennonite, Alta., Apr. 14.  
**Hildebrandt**—John, 73, Graysville Mennonite, Man., Jan. 3.  
**Hilborn**—Edna, 86, Nith Valley Mennonite, New Hamburg, Ont., Apr. 21.  
**Martin**—Henry F., 94, Bethel Mennonite, Elora, Ont., Feb. 15.  
**Schmidt**—David John, 78, Tofield Mennonite, Alta., Mar. 22.  
**Thiessen**—Gerhard, 84, Waterloo-Kitchener United Mennonite, Ont., Apr. 29.  
**Wideman**—John Edward, 52, Bethel Mennonite, Elora, Ont., Jan. 27.

## Baptisms

**Tofield Mennonite, Alta.**—Ashleigh Ewert, Apr. 11.

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



**The extended family of graduate Geoffrey L. Sakuda from Kenya sang at the EMU commencement. Sakuda earned a degree in business administration.**

Photos by Jim Bishop

## Mennonite Church Eastern Canada

### New 'peace evangelist' begins work

Matthew Bailey-Dick, the new Minister of Peace, Justice and Social Concerns for Mennonite Church Eastern Canada, sees himself as a

"peace evangelist."

"The language of evangelism is being reclaimed also to include the

good news of peacemaking—peace with God, with each other, and with the earth," he says. "Thus the core gospel message is being revived. Peacemaking is good news we are trying to share."

Bailey-Dick began his studies at Canadian Mennonite Bible College, finishing his degree at the University of Waterloo in Religious Studies, including Peace and Conflict Studies and Women's Studies. While he was associate pastor at Waterloo-Kitchener United Mennonite Church (2000-2002), he began courses in the Master of Theological Studies program at Conrad Grebel University College. This past year, he attained a Master of Arts in Peace Studies from Associated Mennonite Biblical Seminary.

Bailey-Dick has worked with Christian Peacemaker Teams in Mexico, Iraq, and Burnt Church, New Brunswick. He has worked on First Nations treaty issues in Ontario, as well as with anti-racism efforts, and the campaign against violent toys.

As well as reclaiming the term "evangelism," Bailey-Dick feels an affinity with "missional church" language. The core idea is that we join God's mission in the world. "I



**Bailey-Dick**

believe that what God is doing in the world is breaking down walls," he says.

He adds: "Peacemaking brings us to a transformative moment. It is not just a sidebar of our faith; it is at the core of what we are about.... It can be draining work, but it also nourishes that place deep within us as we develop a passion for the gospel of peace."

Peacemaking "can also be transforming for congregations," he says. As MC Eastern Canada reconceptualizes what church is about (referring to the new vision statement introduced at the delegate sessions on April 24), the gospel of peace will be at the core. The vision statement consists of six words: "Extending the peace of Jesus Christ."

Peacemaking is "radical" in two senses, he noted during his introduction at the delegate sessions. First, it goes to the roots, the source of our faith, which is peace with God. Second, it is radical in the sense of being challenging and provocative. It is a matter of spiritual formation, he feels, into being followers of Jesus Christ.

What does he hope to accomplish in his quarter-time position? His task will be to help people work at the new vision statement practically. What does peacemaking and the gospel look like in their context?

Other staff will be invited to collaborate so that, for example, "mission," "Christian education" and "peace" are brought together in presentations to congregations. He envisions including his musical talents in his work.

He returns to the missional church model. "My job is not to take the gospel of peace to congregations, but to celebrate what God is already doing in congregations, and to facilitate awareness among churches of what other churches are doing."

## Mennonite Church Manitoba

### Board meets in different communities

The Mennonite Church Manitoba board meets monthly and attempts to hold alternate meetings in churches in different communities. The board invites constituency members to join board members for coffee an hour before these meetings to share questions or concerns.

The board held its April meeting at Carman Mennonite Church. Present were chair Bernie Tiessen, executive director Edgar Rempel, Hugo Peters, Bob Pauls, Ruth Falk, Ted Fransen, Pete Epp, Albert Durksen and Gordon Driedger. Visitors were Brian Petkau and Jarrod Chamberlin.

## Mennonite Church Saskatchewan

### Churches given 'tools' for difficult situations

Sixty persons representing 16 congregations gave up a gorgeous Saturday on April 17 to learn how to conduct productive difficult conversations. Such conversations in the life of the church can run the gamut from public worship to private grieving.



**Ken Bechtel leads a session on conducting difficult conversations.**

For example, not everyone is happy that the new band played all sorts of contemporary music at the Easter Sunday service. Or someone wants to be baptized but not join the church. Or financial needs and member giving are out of sync.

Under the leadership of Ken Bechtel, interim conference pastor, the group explored three different "toolboxes" that could be used to help congregations or groups find answers to vexing situations within the church community. The tool boxes were: 1) Behavioural covenants, 2) Deliberative dialogue, and 3) Dialogue circles.

Three workshops were led by MC Saskatchewan persons who had experience using the approach in their own situation.

While the three toolboxes use slightly different techniques, they do agree on certain fundamentals: The questions to be discussed are determined beforehand; there will be no attacking the person, only the question; each person is listened to fully; no decision is forced—everyone must be comfortable with the end result, even if it takes a number of meetings to get there.

Further information about the processes is available from Bechtel, phone (306) 249-4844, e-mail: mcsask@mcsask.ca.—From report by **Jake Nickel**

### No Bible conference this year

The MC Saskatchewan Pastoral Leadership Commission is already looking ahead to the fall.

"There will not be a Bible conference this year," noted chair Margaret Ewen Peters, citing the need to avoid too many events. Instead, the commission will make an effort to promote those churches who are hosting a "Portable" course from Canadian Mennonite

University.

“We want to make it more public,” said Peters. “That way, people can attend the CMU courses at other Mennonite churches if they know about them.” At First Mennonite in Saskatoon, for example, the Portable CMU sessions usually occur over the space of a weekend. The CMU professor also preaches Sunday morning and leads the adult Sunday school class.

### Mennonite Church Alberta

## Trinity church receives good news

On April 22, Trinity Mennonite Church received much-awaited good news. A site specific amendment for its land, about 7 km southwest of highway 22X and Macleod trail near DeWinton, has been approved by the municipality. The congregation can now continue fundraising and planning for its church building.

The news comes on the heels of two refusals on a different parcel of land that the congregation had originally purchased just west of the city in 2003. This land will be sold and the money put toward the

DeWinton property and building.

The congregation is in the process of applying for a building permit. For information, or to make a donation, call Trinity church chair Henry Epp at (403) 201-2583.

## Vietnamese church faces tragedy

Don Pham, the 21-year-old nephew of Thomas Pham, pastor of the Edmonton Vietnamese Mennonite Church, was stabbed and died outside an Edmonton Karaoke restaurant on May 2. He and a group of friends were attending a birthday party there.

While the group was eating, an unrelated gang of young people entered and demanded that they leave. More gang members were waiting outside. Don was stabbed while trying to reach his vehicle. Another young man was also stabbed and is currently in intensive care.

Funeral services were held on May 7 in St. Albert. Don's parents, Ken and Tina Pham, and the Edmonton Vietnamese Church, would appreciate your prayers as they cope with this tragedy.

### Mennonite Church British Columbia

## LEAD conference coming in June

The annual Leaders, Elders and Deacons (LEAD) conference is scheduled for June 4, coinciding with the MC British Columbia annual sessions. This year's events will take place at Eden Mennonite Church in Chilliwack.

The LEAD conference will focus on the missional church model and will be led by those who attended the Mennonite Church Canada seminars earlier this year.

In a recent article, Henry Kliewer, conference minister, wrote: “Stimulated by those meetings, the group of seven [who attended] met again in Vancouver. They represented Church Ministries Committee (three members), Evangelism and Church Development Committee (three members) and Mennonite Church Canada staff.

“They came together in faith that God is doing something fresh in our midst. Sharing reflections, experiences and potential future direction for our area conference, and

committing our church and these new insights to God in prayer, we departed again with anticipation and new hope for MC BC.”

This is an opportunity for all leaders in the church to be inspired and to see how the missional church model can bring new life to MC British Columbia. For more information about the day or about the annual sessions, contact the MC British Columbia office at (604) 850-6658.

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

## From our leaders

In Saskatchewan we have just completed a one-week course, “Footprints of the missional church.” We looked at the mission of the church and concluded that this was all God's idea in the first place. We need to understand how we in Mennonite Church Saskatchewan are to be involved in God's mission.

We are a conference of 37 congregations, 13 of which have a membership below 50. Nine of these are rural churches. Rural areas are depopulating, so numerical church growth in our setting does not look very hopeful. These rural churches, which make up nearly 25 percent of our congregations, have 6.4 percent of our membership.

This past year we have been involved in the “Vibrant Rural Churches” Project. At our delegate sessions in February, we heard stories of how God is at work in our small rural churches. In several

communities the Mennonite church has come to be the community church.

Our pastors seem to be involved in every area of community life—weddings, funerals, graduations, sports, hospital visitations. Two of our pastors also serve the community as mayors. We are convinced that God has a mission for our rural church.

MC Saskatchewan has called together an “Envisioning Team” under the leadership of our conference minister, Ken Bechtel. This team serves as a think tank to help us become the missional church God wants us to be. They are moving us towards a renewed covenant.

“As congregations and as MC Saskatchewan, we desire to be God's missional people,” says a draft statement from the team. “We join God's mission as partners with one another and with the larger church. Through the power of the Holy Spirit, we worship and work together to

## From our leaders

share God's good news in word and deed.”

We want to do better at being God's missional church. To help us to grow we are encouraging all churches to study *From Anabaptist Seed* by Arnold Snyder. Our Pastoral Leadership Commission has established an Evaluation Resource Team to help congregations evaluate not only their pastors but their mission and call in the community.

When the resurrected Jesus met with the disciples he declared, “As the Father has sent me, so I send you.” It is our prayer that we will understand, and be faithful, in equipping and calling and sending across the street, throughout the province and around the world.

Henry Block, moderator of  
Mennonite Church  
Saskatchewan



**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**

**FULL-TIME PASTOR**

Living Water Community Christian Fellowship is a dynamic 23 year old congregation in New Hamburg, Ontario. New Hamburg is a growing community twenty minutes from Kitchener-Waterloo. We are looking for a full time pastor sensitive to the Holy Spirit's leading, seeking to build relationships in our community. We have a contemporary style of worship, a vibrant small group program, an active outreach into our community. Starting date is January of 2005. Living Water is part of Mennonite Church Eastern Canada. Closing Date June 30, 2004

For further information contact:

**Muriel Bechtel, MCEC, Kitchener, ON  
Phone: (519) 650-3806; Fax: (519) 650-3947  
or Living Water Fellowship at (519) 662-3300**

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**



**Canadian Mennonite University**

CMU seeks to hire a full-time

**ADMISSIONS COUNSELOR**

reporting to the Director of Enrolment.

**Duties:** Work in a team to create and deliver recruitment programs; plan and organize student recruitment events; speak at career fairs, schools, churches and youth groups; provide information to church leaders and guidance counselors.

**Personal & Professional Qualifications:**

- Ability to interpret and represent CMU programs and vision
- Skills in relating to youth
- Excellent verbal and written communication skills
- Possess an undergraduate degree, preferably from a Christian Institution

The successful applicant will be expected to have a commitment to the church and the mission of CMU.

Applications will be accepted until June 15, 2004. Please reply via mail or e-mail to: **Canadian Mennonite University**

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



**Canadian Mennonite University**

CMU has an opening for the position of

**BOOKSTORE MANAGER**

(full or part-time to be determined)

Reporting to the V.P. of Administration & Finance the successful candidate will be responsible for the daily operations of the bookstore, as well as moving this retail operation forward in both existing and new markets.

**Personal & Professional Qualifications:**

- Entrepreneurial spirit to grow and develop the Bookstore
- Strong inter-personal skills
- Strong detail orientation for a retail environment
- Undergraduate degree or a combination of education and experience

The successful applicant will be expected to have a commitment to the church and the mission of CMU.

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

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

Westgate Mennonite Collegiate is seeking to fill full and part-time teaching positions for the 2004-2005 school year in:

**LANGUAGE ARTS**

(Grade 10, 11, 12 Language Arts, and ESL)

**FRENCH**

(Junior and Senior High French)

Qualified applicants should forward resumes to:

**c/o Principal  
Westgate Mennonite Collegiate  
86 West Gate  
Winnipeg, MB R3C 2E1  
Fax: (204) 786-1651**



# 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!*

Christian Alliance International School in Hong Kong has the following vacancies effective August, 2004:

**PRINCIPAL (SECONDARY)  
SECONDARY ENGLISH TEACHER  
HOME ECONOMICS TEACHER**

Minimum requirements are a B.Ed. (or equivalent) with a relevant major. Previous experience in an international school setting is desirable. Preference will be given to candidates holding a Masters degree if applying for Principal. Further details about the positions, closing dates and the application process may be found at the school web site at [www.cais.edu.hk](http://www.cais.edu.hk). Inquiries may be directed to

**Mr. Art Enns, Headmaster**  
**Christian Alliance International School**  
2 Fu Ning Street, Kowloon City, Kowloon, Hong Kong  
Phone: (852) 2713-3733; Fax: (852)2760-4324  
E-mail: [aenns@cais.edu.hk](mailto:aenns@cais.edu.hk)

Personal data will be used for recruitment purposes only.

**WANTED:  
EXPERIENCED WRITERS for  
SUNDAY SCHOOL CURRICULUM**

Mennonite Church Canada, Mennonite Church USA and the Church of the Brethren, are cooperating to produce a new Sunday school curriculum. Units will be designed for children who are aged 2-4, kindergarten to grade 2, grades 3-5, and grades 6-8. Two additional units will be a multi-age unit for children of a variety of ages or for intergenerational use, and a unit for parents and other adult caregivers of children. First use of the curriculum will be Fall 2006.

For more information, please contact:

**Anna Speicher, Project Director**  
Church of the Brethren General Offices  
1451 Dundee Avenue  
Elgin, IL 60123  
Phone: (847) 742-5100 ext. 209  
E-mail: [aspeicher\\_gb@brethren.org](mailto:aspeicher_gb@brethren.org)

Application deadline is June 15, 2004.



Mennonite Collegiate Institute (Gretna, MB) anticipates the following staff positions beginning September 2004.

**TEACHING**

Full-time or part-time positions (1.6 FTE) for Senior 1-4. Subject areas would include one or more of the following: Science, Language Arts, Art, Instrumental Music.

**RESIDENCE STAFF**

An opening for a youth ministries assignment working with young people in our residence program. (Female - one residence staff)

All successful applicants must be gifted individuals who love working with young people and are in agreement with the Mennonite Confession of Faith.

Please direct all resumes or inquires to:

**Paul Kroeker**  
Box 250  
Gretna, MB R0G 0V0  
E-mail: [principal@mciblues.net](mailto:principal@mciblues.net)  
Phone: (204) 327-5891

St Jacobs Mennonite Church invites applications for

**FULL TIME PASTOR**

to join our pastoral team, working alongside two ongoing pastors. An interest in team ministry and a spirit of flexibility will be definite assets. Specific areas of responsibility include coordination of pastoral care, an understanding and ability to work creatively in the areas of stewardship and outreach, as well as regular preaching, teaching and worship participation. Experience in crisis ministry and ministry to seniors are also important qualities for this position. We are a congregation of 270 located in a village setting, just minutes from the City of Waterloo, Ontario.

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

**Muriel Bechtel**  
MCEC (Mennonite Church Eastern Canada)  
4489 King St . E. Kitchener, ON N2P 2G2  
Phone: (519) 650 3806; Fax: (519) 650 3947  
E-mail: [muriel@mcec.on.ca](mailto:muriel@mcec.on.ca)

**Canadian Mennonite**



**Advertising Information**

**Contact**  
Barbara Burkholder at:  
1-800-316-4052

**advert@canadianmennonite.org**

**For rent**

Camps with Meaning has openings for guest groups year round, including some dates in late summer, at Camps Assiniboia, Koinonia, and Moose Lake. Ideal for family gatherings. Contact 204-895-CAMP for more information.

**Coming up...**

**May 31, 2004**

**Focus on Seniors**

## Festival and sale in Winnipeg

**Winnipeg, Man.**—The MCC Festival and Relief Sale will be held at Canadian Mennonite University on June 18. A highlight of the event will be a “Battle of the bands.”

At 8:00 p.m. in CMU’s Great Hall, Mennofolk will present five bands which will perform original material. The winner will be chosen by audience vote. The prize: 10 hours of time in the recording studios of Mennonite Church Manitoba—From report

## Schürch clan plans reunion

**Port Colborne, Ont.**—The Schürch Family Association of North America will celebrate its 12th reunion in Ridgeway, Ontario, August 6-8. The clan includes names with more than 30 variations in spelling—the most common in Ontario is Sherk. The last reunion in the Niagara region was Stevensville in 1992, with approximately 600 people.

The reunion includes tours,

seminars, displays, golfing and an auction. Sunday morning worship will be held on the campus of Niagara Christian Collegiate. For details, call Heather Ott at (905) 835-1391, or go online to [www.schurch.us](http://www.schurch.us).—From release

## 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 Kliewer at (604) 850-6658.

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

**June 4-6:** Mental health retreat by MCC Supportive Care Services at Columbia

Bible College, Abbotsford. Phone (604) 850-6608.

**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: [rcwiebe@futurenet.bc.ca](mailto:rcwiebe@futurenet.bc.ca), fax: (250) 698-7363.

**August 23-30:** MCC Quilt Show at Clearbrook Public Library. Call (604) 850-6639 or visit [www.mcc.org/bc](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 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 29:** Prairie Falcon Motorcycle Rally in Saskatoon for MCC.

**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:** Open house at MCC building, 1:00 to 4:00 p.m.

**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.

**October 15-16:** Saskatchewan Women in Mission retreat.

**October 20-23:** Christian Peacemaker Team meeting at Shekinah.

**November 5-7:** Quilting and scrapbooking retreat at Shekinah.

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

### Manitoba

**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.

## Announcement

A scholarship, the **Dwight Moody Wiebe Endowment Fund**, is available to former Mennonite Central Committee (MCC) volunteers who are enrolled in graduate programs. The scholarship was established by Margot Wiebe of Dallas, Texas, in memory of her husband, Dwight Moody Wiebe, who died in January 2000. Dwight Wiebe served with MCC during the 1950s, including four years as Europe director of MCC’s Pax program for alternative military service.

A minimum of \$390 Cdn./\$250 U.S. is available to candidates who fulfill each of the following requirements:

- 1) applicant has completed an assignment with MCC of at least two years;
- 2) applicant is actively enrolled in an accredited graduate school;
- 3) applicant completed his/her term with MCC no more than three years before enrolling in graduate school.

Contact Carol Eby-Good by September 30, 2004 for 2004-2005 academic year.

**MCC Akron - Human Resources**  
**PO Box 500, Akron, PA 17501-0500**  
**Fax: (717) 859-2171; E-mail: [ceg@mcc.org](mailto:ceg@mcc.org)**

**May 29, 30:** Choral celebration with Faith and Life Male Choir and Winnipeg Mennonite Children's Choir, at Steinbach Mennonite Church (29) and Bethel Mennonite, Winnipeg (30), 7:30 p.m. Offering to MCC Generations at Risk project.

**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:** Saengerfest at Mennonite Collegiate Institute, Gretna, worship 10:30 a.m.; choir performances 2:00 p.m.

**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 18:** MCC Festival and Relief Sale at Canadian Mennonite University.

**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:** Mennonite Collegiate Institute graduation at Winkler Bergthaler Mennonite Church, 2:30 p.m.

**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.

**October 23:** Manitoba Women for MCC conference at First Mennonite Church, Winnipeg, 10:00 a.m. Bring bag lunch and bar of soap.

**Ontario**

**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@mceec.on.ca.

**June 5:** Leamington Community Sale.

**June 6:** Choir spring concert at St. Catharines United Mennonite Church, 7:00 p.m.

**June 8:** Chicken barbecue at Hidden Acres Camp, 5:00 p.m. Call (519) 625-8602 to reserve.

**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.

**June 25-27:** Family Camping at Hidden Acres Camp. Details at (519) 625-8602, e-mail: info@hiddenacres.ca.

**June 26:** Aylmer Auction for Relief.

**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.

**September 18:** Relief sale at Black Creek Pioneer Village.

**United States**

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

**Subscriber services Mennonite**

**How to subscribe:**

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

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**Subscription changes:**

- When submitting a change of address or cancellation, please use the subscription number:

	Subscription number	Expiry date
Sample label	A999999	00/00/00
	Kathy Mennonite	
	999 Menno St.	
	WINNIPEG MB X0X 0X0	

- Subscription changes are not considered Transitions notices. (Please send Transitions to the editor.)

**3. Changes will be made immediately but may take 4-6 weeks to take effect because of printing schedules.**

**Contact information:**

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

A group of about ten people are paddling a long wooden canoe on a body of water. They are wearing various gear including life jackets (mostly red and black), caps, and sunglasses. The water is blue and slightly rippled. The background is a vast expanse of water under a clear sky.

# Padding for Camp Squeah

Four canoes and five sea kayaks, with 31 paddlers, took to the waters of the Fraser River near Hope, British Columbia, on April 23 for the 6th annual Camp Squeah Paddle-a-thon. Two days later their trip ended at Fort Langley. Each paddler raised the minimum \$500 in sponsorships to enter. The paddler who raised the most, nearly \$3,500, went home with the grand prize—a new canoe! The Paddle-a-thon provides bursaries for student camp workers. Over \$41,000 has been raised in 2004, with donations still coming in! Camp Squeah is a ministry of Mennonite Church British Columbia.

*Camp Squeah photo*