

C A N A D I A N
Mennonite

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Denominationalism today

What are the possibilities of Denominationalism in our time? asks a recent study in the Christian Reformed Church in North America. How can we inspire loyalty and commitment to the institutional church?

Many denominations are wondering the same thing, including Mennonite Church Canada. Loyalty to “the church organized” isn’t what it used to be, we are told, and we need to figure out how to be a denomination in the current ethos.

The Reformed church study begins with the assumption that “Denominationalism with a big D is a matter of identity: it seeks to have its members identify themselves with the denomination to which they belong and, more importantly, with the mission of the denomination.”

Central to denomination building, concludes this study, is the church magazine. But even more crucial is that the magazine go to every home, funded not by subscriptions but by the denomination.

The Christian Reformed study was initiated by concern about dwindling subscriptions to *The Banner*. After considering all the options (subscriptions, subsidies, etc.), the study concludes that communication is so vital to the future of the denomination that the magazine must be offered to every member, paid by the denomination.

That’s been the vision for *Canadian Mennonite* as well. In fact, this Christian Reformed study spells out the role of a church magazine in language that is familiar to us and yet pushes us further. The central conviction is that communication is at the heart of denominational identity and growth.

A denomination seeks to be more than a resource for congregations, says this study. It serves as “a bridge, not only between congregations, but between past and future. Such a denomination is more than a collection of mission agencies and a denominational office, a polity and a set of

assemblies; it is a congregation of congregations, no, more than that, a movement, a movement represented in each congregation but broader and deeper than any of them.... Denomination with a big D seeks to be Church, an articulation of the Church of Jesus Christ.”

A healthy denominational identity is ever dynamic and changing, emphasizes the report over and over again. “It is not so much a tradition as a movement with deep roots and a long future.... It is an attempt to faithfully follow the movement of the Spirit in every age as the Spirit leads the church into all truth.”

The central conviction is that communication is at the heart of denominational identity and growth.

Such a movement needs a voice, especially as it grows in diversity. The denominational magazine “should strive to become the centrepiece of denominational reflection and conversation, a town square, as it were, where those who care about the denomination and the broader movement...

can meet to talk and consider how to address the challenges of the present moment.”

While a denominational magazine is a unifying force, it also seeks to “honour our differences.” While it focuses on local events, it presents “the global movement of the Spirit of God.” While it is accountable to the denomination, it is always in conversation with it.

As the *Canadian Mennonite* moves into a new phase of its life, with new leadership, I hope that our denominational vision for this magazine continues. That vision recognizes that communication plays an essential role in building the church. And it also recognizes that the best way to communicate is to ensure that every member gets the church magazine.—**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 on the Thursday before the issue date. So you can check out the August 2 issue by July 29.

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Winnipeg, Man.

Preacher called to build a house

God calls people in different ways. For Sarah Smith, it was a clear voice that came to her as a theology student in 1998.

"I was alone in my 14th-floor apartment in Toronto, grading students' sermons," she said. "I heard: 'Someday you will provide micro-loans to women in impoverished situations.'

"It was clear enough to make me turn around in my chair to see who was speaking.... I thought: 'How am I supposed to do that? I'm in graduate school, I'm living in another country, I'm running a business and trying to get out of school debt-free.' I didn't even know what a micro-loan was."

Three years later, when Smith was returning home to Wisconsin, she shared the message she had received with a friend. Her friend replied, "God has called you to this. He will provide a way."

That way turned out to be building a house for MEDA (Mennonite Economic Development Associates).

The road that brought Smith, 38, to MEDA was winding. After a degree in business administration, she worked for the Ford Motor Company before feeling called to study theology and preaching. She did a master of divinity degree and in 1994 was ordained as senior pastor of a Baptist church in Kentucky.

In 1997 she did a master of theology degree at Princeton Seminary, and in 2003 completed a doctorate in homiletics from the Toronto School of Theology.

While in Toronto, Smith was introduced to Mennonites through Irma Fast-Dueck, a fellow student who invited her to attend Toronto United Mennonite Church.

"I was drawn to the sense of community and depth of reflection they showed as they lived out their faith," she said. "I felt at home there."

A business she began in 1996 financed her studies. She provided consulting services for two magazines featuring stained glass, helping clients

around the world with their marketing. The business is still going. Her Mennonite friends noticed her love of business.

"We kept saying, 'You need to check out MEDA!'" said Fast-Dueck, now teaching at Canadian Mennonite University. Smith "loved preaching, but it was clear that her heart was in...finding ways to connect faith and business."

Smith joined MEDA in January 2003. Her church, Madison Mennonite Church in Wisconsin, is small and there were few business owners there.

"I wanted to see and hear more about the practical ways other business people were combining faith and business," she said.

When she saw two empty lots in Madison, "I had a sense that my calling to help impoverished women could be fulfilled," she said. Smith bought the lots, called MEDA and selected a project in Nicaragua that provides loans to women entrepreneurs. In order to maximize the amount of money she could raise, she decided to be her own general contractor.

When she explained her project to a lumber company, the owner put her in touch with a local contractor who helped her improve the plans and determine costs for bids.

One of the lumber company employees said of Sarah, "She was the most organized builder that I worked with that year."

Ground was broken for the two-storey house in August 2003 and Smith moved in last November. She will sell the house and give the profits



Sarah Smith in front of the house she built for MEDA.

MEDA photo

to MEDA. She is planning a second house for MEDA as well.

"No project in 15 years has given me greater joy," she said. She was especially delighted with the various tradespeople she employed.

"I like to say that it took a community in Madison to build this house so that we could help people in another community in Nicaragua improve their lives."

In mid-April Smith held an open house for the people who helped build the house. The next day she invited members of her church for a second open house and to learn more about MEDA.

Smith is still working with clients in the stained glass community who often rely on her pastoral skills as well. As for the future, she will continue to combine faith, international development and entrepreneurship, "and use my gifts in preaching to spread the word about how the three go together."

Smith will share God's call to dream big at MEDA's annual convention, November 4-7 in Pittsburgh.—From MEDA report by **John Longhurst**

Steinbach, Man.

SOOP volunteer employs music skills

The educational benefits of children's music are not limited to kids, says Shirley Bestvater. Her adult students love children's songs. And the rhythm and use of words found in children's music encourages the flow of language.

Bestvater, a retired educator, is a volunteer with Mennonite Central Committee's Service Opportunities for Older People (SOOP). For the past five years, she and her husband, John, a retired school administrator, have spent part of their winters teaching at

an adult education centre in Phoenix, Arizona. From mid-January to early March, they spend their mornings working with students. The education

lyrics to "You are my sunshine" and "Angels watching over me."

"It was a good release," said Bestvater. And she found that chil-



One of the notable players in the recent NHL Stanley Cup playoffs was Robyn Regehr, defenceman for the Calgary Flames. Regehr, 24, grew up in Rosthern, Saskatchewan; his parents are members of Rosthern Mennonite Church. Regehr donated a Calgary Flames jersey, signed by team members, to the MCC Alberta relief sale in June. It sold for \$5,000. Regehr has consented to talk about his life and career with *Canadian Mennonite* this fall. Watch for the story.



Shirley Bestvater (second from left) and husband John (third from left) enjoy time with students at the Gary Tang Adult Education Centre in Phoenix, Arizona.

centre offers free English classes to people in the community. Most students are new immigrants to the United States, from Mexico, Peru and Venezuela. New residents from other countries also take part. Students range in age from 18 to 65.

One 60-year-old student wanted to learn English so that he could get to know his grandchildren. A young businessman in his 30s wanted to improve his ability to write in English. A Venezuelan teacher wanted to better her communication skills before immigrating to the United States.

We had no idea what we would be doing when we first signed up for the program, said Bestvater, who also conducts the Faith and Life Women's Chorus in Manitoba.

Music wasn't a part of the original program. During a break, Bestvater began singing and playing piano to release tension. Before long, she found herself singing with students, teaching them the words to a few simple tunes. Soon Bestvater was teaching them the

children's songs were a good way of making students familiar with correct pronunciation and use of language. The approach became so popular that this past year school administrators asked Bestvater to make singing a part of the English program.

"I made some songbooks and students would be busy copying the words into their notebooks to sing at home," said Bestvater. One of them even brought his recorder and asked Bestvater to sing all the songs so that he could sing them to his grandson.

Bestvater and her husband expect to return to teaching English again next winter.

"It's very rewarding," she said. "My husband and I both love to teach, and we enjoy working with people who want to learn."—From MCC Canada release by **Jonathan Tiessen**

Walking meditation on election day

*There are no events but thoughts
and the heart's hard turning,
the heart's slow learning
where to love and whom.
The rest is merely gossip,
and tales for other times.*

These words by American writer Annie Dillard are not usually associated with voting in a federal election. But they made a difference for me on June 28 when I read them in a friend's newly arrived wedding invitation while walking to the polling station to cast my ballot.

As I walked with Charity's invitation in one hand and my voting card in the other, I felt myself shifting from cynicism over the "gossip" of the largely negative election campaign to memories of other elections in southern Africa where we worked with Charity's parents in the 1980s.

I remembered people in Angola and Mozambique and South Africa who suffered and died during the years we were there because they yearned for greater freedom, for equality and for the right to vote (see related article).

And here I am now, living in a well-established democracy, pretty much taking my vote for granted and feeling bothered over minor things such as why the election had been called in the first place, why a good Winnipeg mayor was wooed away in the process, and whether I should be voting at all given the negative tone of the campaign.

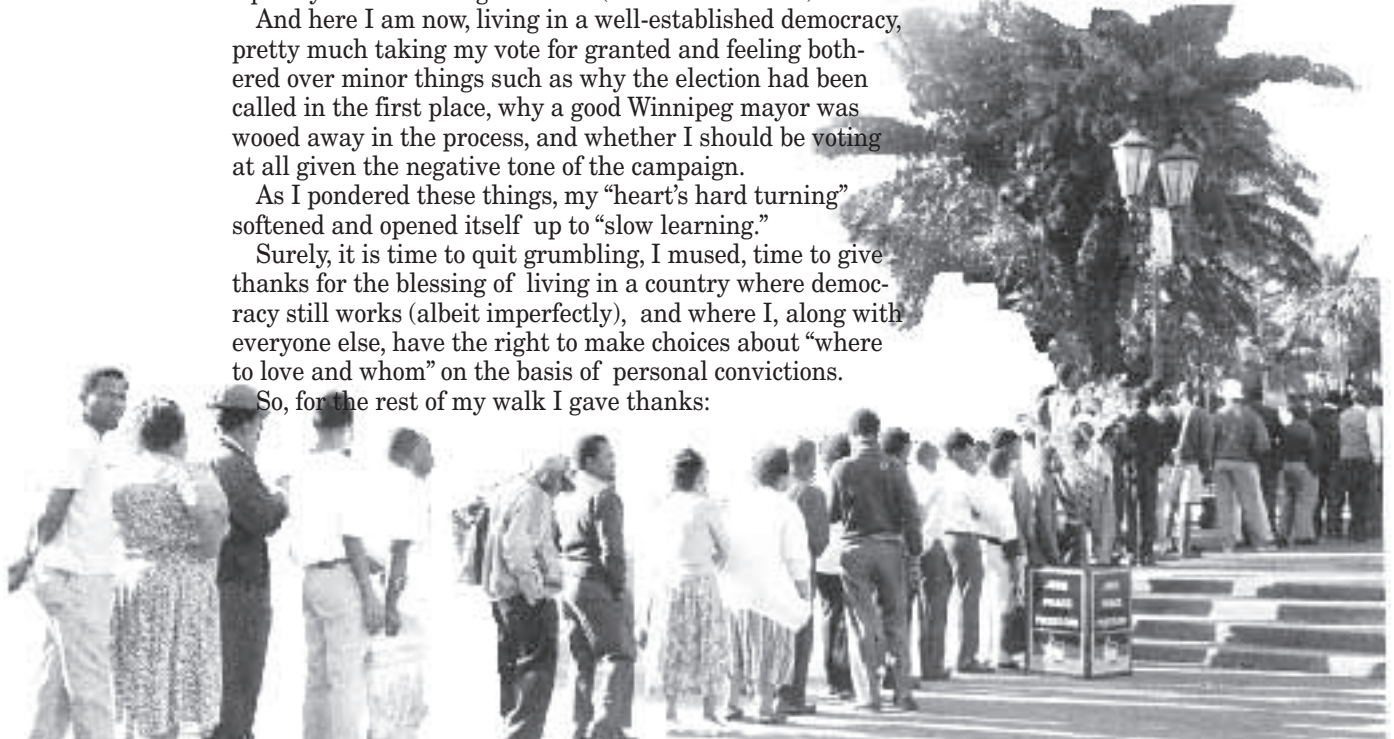
As I pondered these things, my "heart's hard turning" softened and opened itself up to "slow learning."

Surely, it is time to quit grumbling, I mused, time to give thanks for the blessing of living in a country where democracy still works (albeit imperfectly), and where I, along with everyone else, have the right to make choices about "where to love and whom" on the basis of personal convictions.

So, for the rest of my walk I gave thanks:

- for the many politicians who gave so much energy to something they believe in and feel called to
- for the warmth of the sun after months of winter and a cool, wet spring
- for the smell of fresh wood in a neighbour's new fence and of lilacs on over-hanging branches
- for pleasant memories as I crossed the community soccer pitch where our sons used to play
- for an elderly man on a motorized wheelchair with his voting card in his basket
- for a happy young couple with an exuberant terrier, joyfully greeting others en route to the polling station.

In the polling booth, I said a quick prayer (remembering with love those who have died for this privilege) and carefully made my mark.—**Leona Dueck Penner**



Remembering election day in South Africa

Time and again, while we lived in South Africa, my husband Peter and I experienced what it was like to be at the brink of civil war as people who for years had been deliberately divided along racial and tribal lines sought to sort out their differences so that a free vote could be held.

The months before the 1994 elections were incredibly tense. We were often afraid to turn on the evening news because of what we might hear—there were so many politically-related killings. In our province there were around 300 deaths per month, including children who happened to be caught in the crossfire.

On the Easter weekend just before the election, there was a particularly brutal killing of a young woman who was praying for peace at the foot of a cross in “no man’s land.” We found this death especially devastating because we felt as though we knew her.

On Good Friday, we had joined thousands of other South African Christians in a silent march for peace through Durban. This woman and several others from the same troubled township carried a cross at the head of the procession. The cross was made from timber taken from houses which had been burned down during the conflict.

That same cross, a few days later, figured in her death. Her name was Nomfazi Ethel Danisa and she was only 25 years old. She was just one of the many thousands who died so that the people of South Africa could have their first democratic, peaceful elections.

On the day of the voting, April 24, 1994, Peter and I walked the streets of Durban, checking on what was happening. What we saw was truly amazing. People of every age and hue stood silently for hours in long queues, waiting to cast their vote. Some had brought chairs and drinks along. Many had umbrellas to shield them from the sun. Some were feeding newborn babies.

There was no evidence of irritability over the long wait, nor any of the boisterous laughing and shoving that usually accompanies celebratory events. People’s faces were serious and there was a feeling of awe in the air. It was only after they had marked their ballots that the smiles broke out.

Peter commented that it reminded him of an especially significant communion service where everyone lines up prayerfully to receive the bread and wine. After partaking, people return to their seats with their faces shining.

Later, we heard stories of how people who had never interacted before suddenly felt they were citizens working together to create a single nation. There were stories of people sharing each other’s food, and of elderly people in extreme ill health determined to cast their votes.

One 100-year-old crippled woman was brought to the polling station in a wheelbarrow. After voting she announced that now she could die in peace for with that mark she had reclaimed her humanity.

In my fax to MCC the next day I wrote: “It’s as though I’ve participated in a birth, a birth which included a lengthy labour involving major heart-stopping complications... a birth which required miracles of grace and peace throughout the labour, a birth which brought forth a new child, a new nation, highly vulnerable and dripping with blood....”

Clearly, the emotions of that day far outweighed what I felt on our election day. That was a once-in-a-lifetime experience. But maybe we should count our blessings a little more often, and take responsibility not only for choosing the leaders of our country, but also praying for them and holding them accountable to their God-given duty to govern with truth and justice and compassion.—**Leona Dueck Penner**

The writer, with her husband Peter, served with MCC in Africa over three decades (in Zambia: 1970-76, Swaziland / Mozambique: 1981-85, Botswana / South Africa: 1991-95). This photo shows South Africans lining up to vote during elections in 1994.

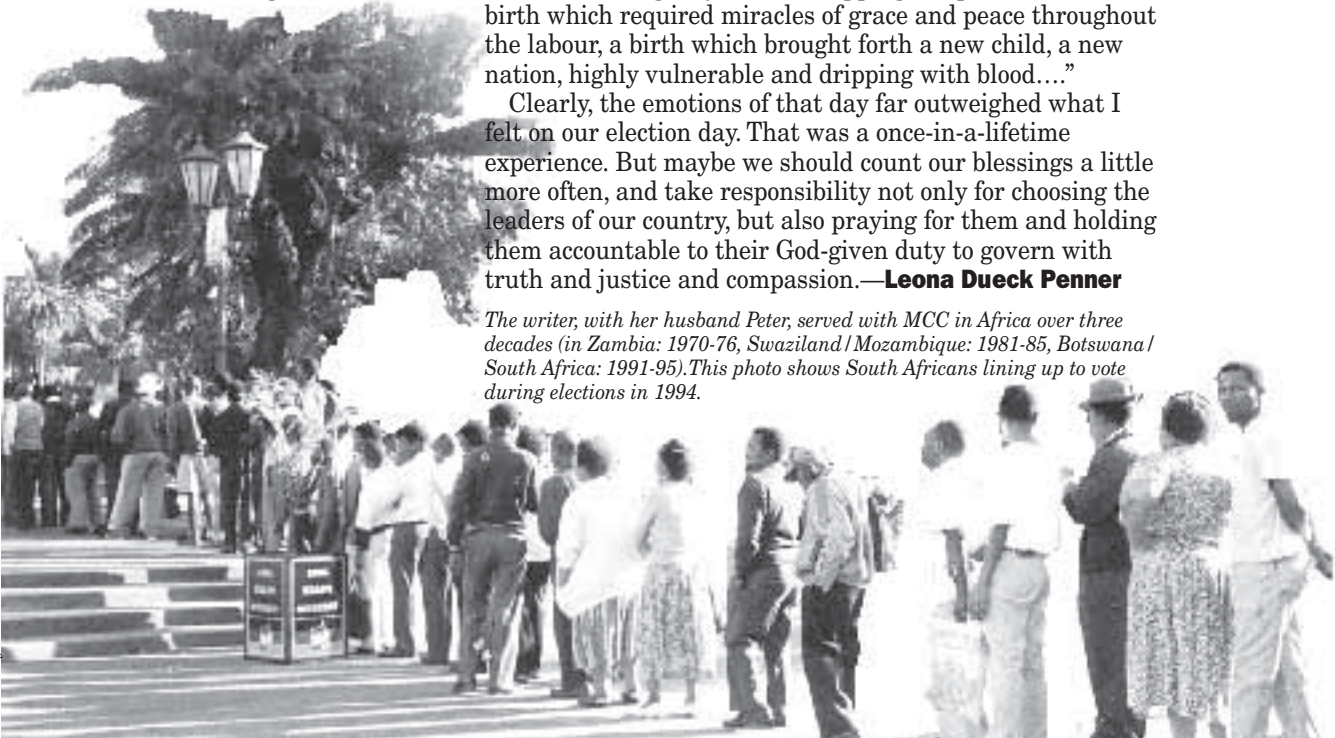


Photo by Leona Dueck Penner

World's largest business comes to Winkler

The Mennonite farming town I grew up in is “open for business” and growing beyond recognition. Wal-Mart, the world’s largest corporation, is the newest business being welcomed into the fold.

After centuries of dodging the advances of the “world,” the community of Winkler is opening the door to one of the most aggressive peddlers of the culture of our age. I wondered how Mennonites, who make up the majority of Winkler’s 8,000 inhabitants, feel about this cultural power broker establishing an outpost in their midst.

Pastor Kelvin Dyck says he generally steers clear of the “glut of things” inside the windowless world of the big box stores. There is “so much that I don’t need and shouldn’t want.”

Dyck adds, “Wal-Mart and other box stores are symptomatic of the way values are assessed in our communi-

ties,” with priority granted to “efficiency and low cost” instead of “creativity and local products.”

But the arrival of the U.S.-based goliath is not an issue in his church, and that seems to be the case across town. City councillor and church member Dave Penner said that few people have raised concerns.

It is not that Winklerites are afraid to stand up to “worldly” trends. Penner pointed out that in 1998 the community voted by a 78 percent majority to get rid of provincially regulated video lottery terminals, and thus forgo the revenue

to town coffers. It was a decisive choice of ethics over economics.

Elsewhere, Wal-Mart’s reputation on labour and sweatshop issues draws

‘Wal-Mart and other box stores are symptomatic of the way values are assessed in our communities,’ with priority granted to ‘efficiency and low cost’ instead of ‘creativity and local products.’

church criticism. For almost a decade, Wal-Mart has tried to locate next to a Jesuit retreat centre near Guelph, Ontario. Jim Profit, director of the centre, believes “we have to care about why [Wal-Mart products] are cheap.”

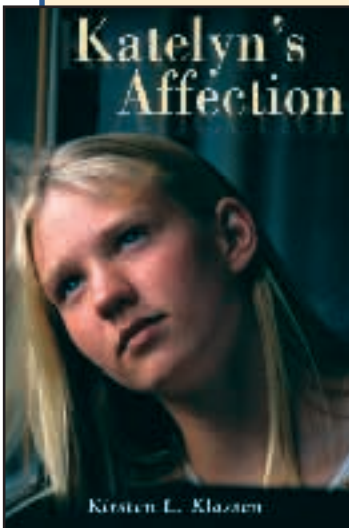
At an April conference on Wal-Mart at the University of California, history professor Nelson Lichtenstein said Wal-Mart is a “template” for our era. Wal-Mart’s numbers are indicative of its influence. Its \$256 billion US revenue last year is almost three times the total of all goods and services produced in Bangladesh and Nigeria combined (pop. 260 million).

This volume of business creates a ripple effect around its 4600-plus stores and 6000 suppliers internationally, influencing laws, zoning and market norms. Wal-Mart is already the biggest retailer in Mexico and second largest in Canada (231 stores with 20 more slated for this year).

Much more than just another company, Wal-Mart casts an “enormous social, economic, and cultural shadow,” Lichtenstein says.

Wal-Mart Canada spokesman Kevin Groh is dismissive of those who see sweatshop demons behind every rack, and cites unions as the main critics. His antagonism toward organized workers does little to reassure one that respect for workers is a high priority. Still, Groh says the company

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Kirsten L. Klassen's first novel is an inspiring coming-of-age story.

With her parents separating, Katelyn's life is changing. Her boyfriend of two years, Nathan, has gone away to college. They had shared so much including their volunteer work with kids. Is his silence now telling her how he really feels? Her best friend, Leah, is busy with her first boyfriend. Katelyn feels so alone. But soon she meets Shawn, an outgoing classmate. One date leads to another and soon they become close friends. As Katelyn's affection for Shawn grows, she begins to wonder what she'll do when Nathan reappears.

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Letters

Footwashing gets to essence of faith

spends \$40 million a year on monitoring factories abroad that supply cheap products.

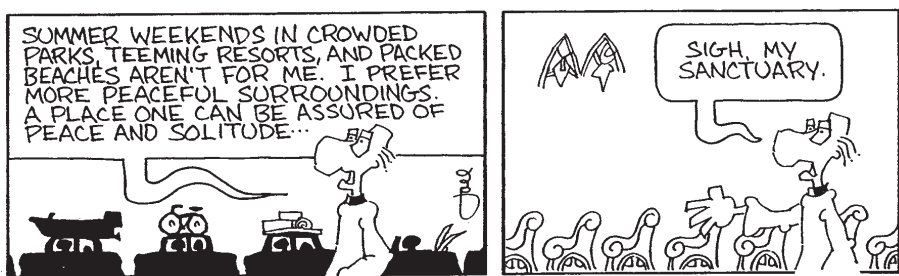
According to a February 2004 report on education and the workforce by a U.S. congressional committee, "Wal-Mart's success has meant downward pressures on wages and benefits, rampant violations of basic workers' rights, and threats to the standard of living in communities across the country."

The litany of offences cited in the report includes working employees "off the clock" (unpaid labour), exploiting undocumented workers, gender discrimination, unlawful surveillance and employee intimidation. The company has developed a reputation for ruthless efficiency, cost-cutting and relentless scouring the globe for the cheapest suppliers.

All this is good news for shareholders and shoppers. As long as people keep hunting for the cheapest products, Wal-Mart (and its competitors) will keep hunting for the cheapest way to provide those products.

As for the Mennonites of Winkler, it appears that most seem largely content to let this "democracy of the cash register" run its competitive course. Where we Mennonites once reacted (probably over-reacted) to the encroachment of "worldliness," we now open our communities to it, seemingly unmindful of the cultural shadow that might be cast over us.—**Will Braun**

The writer attends Hope Mennonite Church in Winnipeg.


Pontius' Puddle


I was glad to read Leona Dueck Penner's reflection on footwashing among the articles on communion (June 14).

The radical message of this simple act occupies considerable space in my understanding of what it should mean to be Mennonite and Christian. To my mind, footwashing is equal to communion itself as an implication of God's love, modelled by Christ and embodied in us.

As one from outside the tradition who began attending a Mennonite church in 1996, I was puzzled one communion Sunday by the invitation to participate in footwashing at the rear of the sanctuary following communion.

I did not go. I was amused and a bit embarrassed by the idea of bare feet in church, but also intrigued. The scripture readings that morning hinted at the meaning of the practice, and I sought to learn more about its significance and history.

It seemed humility, love of neighbour, mutual servanthood and equality before God all funnelled into this rite from the example of Christ, and collected in a moment heavy with meaning.

In this context, washing the feet of another means that God's love is available for all, and that we are to embody that love for one another. So that this might be done we are to seek no power over others.

I had not attended church regularly in 15 years. This exquisite and strange practice offered one more compelling reason for me to continue my re-entry into a faith community.

I became a member of Erb Street Mennonite Church by baptism and decided on the spot, one communion Sunday, to participate in footwashing. My unease fell away. Since then the practice has moved me deeply, and I look forward to it each year.

I worry that footwashing will eventually cease. I hope not. Like communion, footwashing strips down to its visible essence our understanding of God and what that means for our relationships with one another. That essence is the simplest and best gift our faith has to offer.—**Karl Kessler, Waterloo, Ont.**

Rebel violence only in northern Uganda

Many thanks for an excellent publication.

The article titled "Ugandan widow receives tools to rebuild" (May 31, page 15) states that "Uganda has been torn by violence for the past 18 years, with Lord's Resistance Army launching attacks..."

I have spent five of the past seven winters working in southern Uganda with Africa Community Technical Services. It should be noted that the activities of this rebel group, led by Josef Kony, are based only in the northern area of Gulu. The country is otherwise unaffected by this group's atrocities.

The Ankole people in the southern part of the country are largely hard-working people engaged in the activities of living in a difficult environment. Uganda is a country of incredible natural beauty and makes an excellent tourist destination.—**Tim Wise, Stouffville, Ont.**

Jesus taught us where to discipline

Thanks to John Rempel for his thoughts on communion (June 14, page 9).

It is true that Jesus' communion meal was "wildly inclusive" when he offered bread and wine to Judas. Jesus gave his offering to all who were present. I think grapes are wonderful for the children.

No one is ever worthy to accept this gift of grace. It is not an occasion for discipline.

But Jesus did teach us where to discipline—when we stand praying and when we give our offering. Here we are trying to please Jesus and he tells us how to do it.

Is there a pastor anywhere who reads Mark 11: 25 before prayers? “When you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.”

And before each offering plate is passed, how many keep Christ central by declaring his way to blessedness? “If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift” (Matthew 5: 23-24).

Here is a preparatory service. If we want our offering to please Jesus, he asks us to examine our forgiveness. Who will begin a new Mennonite tradition as old as Jesus?—**Paul Landis, Carstairs, Alta.**

DISCOVERING THE WORLD FOR 35 YEARS

2004 TOURS

CANADIAN MARITIME PROVINCES (August 7-16)
 SWISS GLACIER EXPRESS (August 9-24)
 IRELAND (September 3-14)
 SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
 LANDS of the BIBLE (September 17-30)
 CHINA (October 3-19)
 FALL FOLIAGE TOUR of NEW ENGLAND (October 4-10)
 CHRISTMAS MARKETS in AUSTRIA and GERMANY (December 1-8)

2005 TOURS

SERVICE TOUR in SUNNY JAMAICA (January 21-30)
 CHURCHES and SAFARIS in KENYA and TANZANIA (February 13-24)
 PARAGUAY SERVICE TOUR (March 31 - April 14)
 TULIP TIME in HOLLAND (April 25 - May 4)
 IN the FOOTSTEPS of the APOSTLE PAUL (May 27 - June 12)
 ALASKA CRUISE TOUR (June 8-20)
 SWITZERLAND, FRANCE and GERMANY for GRAND-PARENTS/GRANDCHILDREN/FAMILIES (June 14-21)
 SPECTACULAR SCANDINAVIA and its FJORDS (June 17 - July 1)

EUROPEAN HERITAGE (July 7-22)
 SMALL TOWN THEATRES and COUNTRY GARDENS (July 26 - August 1)
 RUSSIA and UKRAINE (July 29 - August 12)

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A Mennonite summer

I feel privileged to work in a Mennonite institution. I enjoy being part of the dynamic dialogues that help fuel the Believer’s Church of which we are all a vitally voluntary part.

During the summer, however, I attempt to be *of*, but not always *in*, the Mennonite world. I might, for example, read a book simply for pleasure, attend a movie just for fun, go jogging because it’s rewarding to experience nature.

Now, I know what you’re thinking: “Tim had better watch it. If he’s not careful, he might start to enjoy life.”

Fear not, dear reader. My summer is not as decadent as I’ve made it sound. Indeed, a quick review of the Wiebe summer schedule should indicate that our Mennonite heritage of responsibility and duty will never be far away.

July 1: Attend Wiebe family reunion in Manitoba. Try not to overeat.

July 2: Attend Zacharias family reunion in Saskatchewan. See instructions for July 1.

July 4: Take daughter to camp. Meet lots of people you know.

July 8: Get daughter from camp. Meet

more people you know.

July 7-11: Attend Mennonite Church Canada assembly in Winkler. Try not to get worked up. Avoid speaking at the mike if at all possible.

July 11: Take daughter to camp. You know the drill.



Pilgrim Pieces

Tim Wiebe

July 24: Attend another Wiebe reunion.

Try to remember the names and ages of all your nieces and nephews.

July 30: Attend Kruger reunion in Saskatchewan. Try not to remind yourself that Rosthern was the home of David Toews, who helped 20,000 Mennonites

emigrate to Canada in the 1920s. If possible, do not bring a Mennonite history book along as reading material.

August 6-8: Go camping with friends. Bring copies of *Canadian Mennonite* to read on the beach.

August 9-12: Take family trip to the Black Hills in South Dakota. Try not to feel guilty that you’re doing this purely for enjoyment.

August 15: Take son to camp. Meet daughter, who’s been working there for the summer. Hope that she recognizes you.

August 21: Get son from camp. Try not to embarrass daughter, who now has her own life.

August 28: Get daughter from camp. Begin thinking about school again.

September 1: Go on school retreat. Try to think of what you did to relax in summer.

There you go: a schedule that blends modest enjoyment, half-hearted attempts to avoid one’s Anabaptist identity, and regular reminders that when it comes to escaping one’s heritage, resistance is futile.

Strasbourg, France

Church marks 150 years in Indonesia

The oldest Mennonite church outside Europe and North America marked its 150th anniversary with a celebration May 11-16.

The Javanese Mennonite Church in Indonesia, which held its first baptism in 1854—three years after the arrival of Dutch Mennonite missionaries—marked the occasion with the baptism of 150 new believers on May 11. About 600 people attended the event.

According to Mennonite World Conference statistics, the Indonesian church includes 71,300 members in three synods (the Javanese is one), making it the sixth largest Mennonite population in the world.

Among North American guests at the celebration was Lawrence Yoder from Harrisonburg, Virginia. Lawrence and Shirlee Yoder spent 10 years with Mennonite Central Committee in Indonesia.

The church's first 150 years, said Yoder, have been marked not only by

growth but by periods of persecution and inner strife.

"The really big highlight [of the anniversary] is that this church is together again and celebrating," he said.

Internal discord has shaken the

...the Indonesian church includes 71,300 members in three synods...

Javanese church. In 1996, a split over authority issues that had been brewing for many years surfaced. A summit of all three Indonesian synods in early 2001 sought to unify the Indonesian church. The Yoders, the Dutch Mennonite church, MCC and the Indonesian Council of Churches were all part of reconciliation efforts.

Dutch Mennonite missionaries came

to Java—then the Dutch East Indies—in 1851, led by Pieter Jansz. Evangelization was slow, said Yoder, but by 1854, five new believers were baptized. Much later, an indigenous Christian movement was incorporated into the growing Mennonite church.

Mennonites from Ukraine joined the Dutch missionaries in the 1880s.

The anniversary baptism in May took place in the Kayuapu congregation near Kudus—where Jansz carried out his early ministry.

Despite occasional persecution, the church has thrived, operating hospitals and treatment centres for leprosy. In 2001, four Mennonite churches were burned in a rash of attacks on Christian groups. Indonesia is nearly 90 percent Muslim.

"The gathering displayed a tremendous energy and dynamic in the Indonesian church," said Cal Redekop of Virginia, who attended the celebration. "We didn't realize there was this much life and enthusiasm."—From MWC

Waterloo, Ont.

Mennonites elected to parliament

A number of Mennonites were elected to the House of Commons in the June 28 elections.

Paul Steckle, a Liberal who has represented Huron Bruce riding in Ontario since 1993, is a member of the Zurich Mennonite Church. He and his wife Kathy (Erb) live on the farm where Steckle was born in 1942.

Vic Toews, a Conservative representing Provencher in Manitoba, was re-elected for a second term. Born in Paraguay, Toews came to Manitoba in 1956. He is a graduate of Mennonite Brethren Collegiate Institute and a lawyer by profession. He and his wife Lorraine live in Steinbach and attend McIvor Mennonite Brethren Church in Winnipeg.

Raymond Chan, a Liberal, was re-

elected in Richmond, B.C., for a third term (he was defeated in 2000). An immigrant from Hong Kong in 1969, Chan was Canada's first cabinet



Steckle

minister of Chinese descent. A businessman and engineer, he attends a Vancouver Chinese Mennonite Brethren Church. Mark Warawa, Conservative, was elected for the first time in Langley, B.C., where he has been a businessman and city councillor for many years. He is a member of Central Heights Church (Mennonite Brethren) in Abbotsford.

Other Mennonite Brethren elected

were Ken Epp, Conservative, of Edmonton-Sherwood Park in Alberta, and Werner Schmidt, Conservative, in Kelowna, B.C.

Mennonite candidates who were not elected included Linda Klassen (St. Catharines, Ont.) running for the Christian Heritage Party, and Jacob Rempel (Vancouver Kingsway) for the Canadian Action Party.

The Kildonan-St. Paul riding in Manitoba saw Jacob Giesbrecht running for the Green Party and Katherine Reimer for Christian Heritage. David Reimer in Portage-Lisgar, Manitoba, also ran for the Christian Heritage Party. Nettie Wiebe, a well-known advocate on rural issues, represented the New Democratic Party in Saskatoon-Humboldt.—Compiled by

Margaret Loewen Reimer

Winnipeg, Man.

Support for persecuted church in Vietnam

Mennonite church leaders have contacted Vietnamese officials in Switzerland, North America and Vietnam on behalf of Mennonite leaders imprisoned in Vietnam (see June 28, page 19).

On June 14, Mennonite Church Canada sent a letter to the Canadian ambassador to Vietnam requesting his assistance in securing the release of

that Mennonites and other groups operate with no official recognition in Vietnam, but the government is working on a plan for these groups.

On June 25, Dan Nighswander of MC Canada joined Larry Miller, executive secretary of MWC, and Markus Rediger, MWC European executive committee member, at the United Nations in Geneva, where they met with an official in the Vietnam ambassador's office.

They presented a letter calling for the release of the church leaders. The letter recalled Mennonite efforts in Vietnam over the past 50 years and described the global Mennonite church.

"We request that the government continue to speak with the leaders of the Mennonite Church in Vietnam to resolve these and other pertinent issues," said the letter, signed by Miller and Nancy Heisey, president of MWC. For more information on Vietnam, visit www.mennonitechurch.ca/programs/peace/vietnam/.

In Winnipeg, about 50 people gathered at Home Street Mennonite Church on June 27 to pray for the persecuted church around the world. The North American Vietnamese Mennonite Fellowship was represented at the prayer vigil by Van Hoa Chau.

Chau said that new ways must be found to communicate respectfully with Vietnamese authorities.

"I hope that God will open a new way for us to work," he said. He

estimated that are from 8,000 to 10,000 Christians in Vietnam who have embraced the *Confession of Faith in a Mennonite Perspective* (translated into Vietnamese several years ago) and expressed a desire to join the worldwide Mennonite church.

Chau said people can help by praying, giving money and writing letters to Canadian officials. The North American Vietnamese church has sent money to Vietnam, only to have it taken away.

Another prayer vigil took place in Calgary on July 4.—From releases



MC Canada photo

In Winnipeg, Sonja Klassen prays for persecuted Christians in Vietnam. Klassen, who grew up in Soviet Russia, was sent to Siberia at age eight with her family. Both her parents died in a labour camp there.

the church leaders. On June 16, Nancy Heisey, president of Mennonite World Conference (MWC), and several other Mennonites met with a Vietnamese delegation visiting Washington, D.C.

After hearing a request for the release of Nguyen Hong Quang and the other church leaders, the Vietnamese said that the charges will be investigated. Their spokesman noted

Luanda, Angola

Angolans launch Mennonite council

On June 23, over 350 people attended the launching of the Inter-Mennonite Council of Angola with a service at the Community Mennonite Church here.

The three participating churches are the Community Mennonite Church of Angola, Evangelical Mennonite Brethren Church in Angola and Evangelical Mennonite Church of Angola. Members from each group attended the celebration, along with representatives from other religious and non-governmental organizations.

The celebration included much joyful noise and dancing for the glory of God. Four choral groups, including women's and youth choirs, participated. In his sermon from I Corinthians 12, Gabriel Vinte e Cinco, moderator of the Commission of Ecumenical Cooperation of the Christian Council of Churches of Angola, called on Mennonites to consolidate their unity in love and mutual respect.

In his response, Lutiniko Landu Miguel Pedro, executive secretary of the Mennonite council, praised Mennonite leaders for following God's will in reaffirming their common Anabaptism. He asked for support through prayer, advice and funding. After the service, participants shared a meal.

The inter-Mennonite council was created on May 31, 2003. On May 29 of this year, a constitution was adopted and officers elected.—From Mennonite World Conference report by **Lutiniko Landu**

Aylmer, Ont.

Doors closing for emigrants from Mexico

It is getting more difficult for Low German-speaking Mennonites from Mexico and Latin America to gain legal status to live in Canada, said Mary Boniferro at the Networking Day held here on June 14.

Service providers from across southern Ontario met at the Evangelical Mennonite Mission Church to learn about the challenges faced by their Low German clients.

Boniferro, a settlement worker at the Mennonite Central Committee Resource Centre here, shared information about Canadian immigration policies. In the past, many Mennonites from Mexico have claimed Canadian citizenship through their parents or grandparents, but some of these opportunities are closing. Sponsoring relatives is limited to a spouse or parents, and involves expensive fees.

Luann Good Gingrich, who has been researching Low German Mennonite culture for her doctoral work at the University of Toronto, shared some of her findings. She recently conducted more than 75 interviews with Low German people and service providers in various locations. She found that Mennonites from Mexico were very grateful for the help they received during their early days in Canada.

Low German Mennonites experience a clash of social worlds, said Gingrich. While they value farm work and a community life focused on eternity, the broader society values individualism and the here and now. Low German people are taught to be obedient, to accept suffering and to deny self, in contrast to the Canadian ideal of striving to get ahead. Low German culture has been weakened by economic difficulty; the group has tried to protect itself by holding even more tightly to its traditions.

Gingrich identified several things that have helped Low German families, including culture brokers who can help them relate to Canadian organizations. Also vital is MCC's help with legal documentation. Other helps are programs for women and the Low German radio station in Aylmer.

A modified public school setting,

such as the Centre Peel school near Drayton, makes families feel more comfortable sending their children, said Gingrich. At this school, the children are all conservative Mennonites and 80 percent are Low German. They experience less teasing and bullying than at other public schools.

This year's Networking Day for service providers of Low German families involved 140 participants, up from 90 last year. Lily Hiebert Rempel from the Wellington Dufferin Guelph Health Unit was instrumental in starting these annual events. A goal is

to help service providers, especially in health and education, provide culturally sensitive services. The high turnover of staff in health units makes an annual event important.

Most participants at the networking day came from southern Ontario communities with a significant population of Low German families, such as Aylmer, Leamington, Chatham, Simcoe, Drayton and St. Jacobs. Because each community works at services differently, networking can provide new ideas and energy for the work.—**Barb Draper**

Ephrata, Pa.

First AIDS kits shipped to Africa

Mennonite Central Committee's first shipment of AIDS care kits—approximately 520 of them—left the MCC Material Resources Center here on June 10. A hundred kits will go to Tanzania, 300 to Uganda and 120 to Ethiopia.

Another shipment of more than 500 kits will leave from Canada this summer.

"We were really pleased," said Sarah Adams, MCC's HIV/AIDS coordinator. "Women's groups responded. Families did kits; youth groups and Sunday school classes did kits. It turned out to be a neat way for groups to talk about AIDS and work together on a project."

The idea for AIDS kits began when MCC workers repeatedly heard stories of volunteers visiting the homes of AIDS patients who had no supplies to bandage patients' sores, soothe irritated skin or relieve pain.

The kits include soap, sheets and pillowcases, washcloths and towels, rubber gloves, petroleum jelly, medicated body

powder and \$100 to purchase supplies locally. MCC also supplies pain relievers, antibiotic ointments and vitamins.

For information on compiling a kit, see www.mcc.org/aids/kits.—From MCC



Elizabeth Raid of MCC Central States visits with Sephora, age 6, who has lost both parents to AIDS. Behind them is a comforter the family received through MCC. Raid was part of an MCC tour to Nigeria and Congo in May to see the devastation AIDS is wreaking on families. Instead of being overwhelmed by the enormity of the problem, tour participants returned home with new energy. "These are countries of great faith.... I was never so inspired," said Abe Janzen from MCC Alberta. Phil Schafran from MCC B.C. was another Canadian on the trip.

Winnipeg, Man.

Church in South Africa plays vital role

Where government fails, the church steps in. In South Africa, the church is stepping in to help with explosive family issues brought about by great cultural change—the end of apartheid, the influence of pop culture and the challenges of parenthood.

Parenthood is an especially touchy subject.

“No one likes to be thought of as a bad parent or a bad spouse,” writes

worlds,” writes Bergen. Given the recent changes in South African culture, African parents and their children often seem to live in different worlds.

Traditionally, parents have been respected because they are elders and have more wisdom and experience. “However, it seems that it is music stars and sports figures and people with lots of money who get respect,” says Bergen. And when those role

“often seems defined as no longer having to be responsible to or for anyone.”

Girls have learned that men cannot be trusted. Since men will not be faithful, marriage means taking on pointless responsibility. Most young women opt to have children and raise them alone without getting married at all. These are some of the reasons that children are seen as rebellious, making parents feel a sense of shame.



South African parents read Scripture and talk about their concerns at a teaching session offered by Lynell Bergen and Brian Dyck.

Lynell Bergen, a worker with Mennonite Church Canada Witness, in her online newsletter. Bergen and her husband, Brian Dyck, are from Arnaud Mennonite Church in Manitoba.

They recently held a teaching conference in Umtata that offered a forum for parents to talk about their concerns, read Scripture and discussed possible solutions.

“I learned a tremendous amount this past weekend about the heart-breaking difficulties of being a parent in a time of conflicting values and

models have different values than parents, a power struggle ensues. Parents feel they are losing.

The problem is compounded by the way families have changed. During apartheid, migrant labour laws took men away from their homes, leaving single mothers and fatherless children. Often the men would have girlfriends in the mining towns where they worked.

Boys raised in these broken families learned that a home does not require the presence of a man, and manhood

Some parents feel they have no authority because they are poor, illiterate and unemployed. Bergen, however, sees hope in the situation.

“They may not have education, money or prestige, but they have access to a very important resource: the power of love.”

To learn more about the work of Lynell Bergen and Brian Dyck, visit www.bergendyck.com—From MC Canada report by **Annemarie Plenert**

Winnipeg, Man.

Bringing the market to women in Pakistan

In North America, gathering data on new clothing styles can be as simple as switching on the television or strolling through a mall. Not so for female embroiderers in rural Pakistan. Confined by culture to their homes, it is difficult for them to keep up with styles that command a good price.

A new three-year MEDA (Mennonite Economic Development Associates) project will change that isolation for 6,000 women in Pakistan by bringing the market to them. The work will be concentrated in three conservative areas where most of the women are illiterate and all are very poor.

“Women in these areas are known for the high quality of their embroidery, but products are generally sold into low-value traditional markets through monopolistic buying channels,” says Linda Jones, project director.

“Since buyers are usually men and transactions must therefore take place through a male family member, confined women do not have the knowledge or opportunity to develop products for alternative markets. At the same time, there is a growing middle class of Pakistani women in urban centres who seek out quality, hand-embroidered garments in contemporary styles, and are willing to pay a premium for them.”

‘Since buyers are usually men...confined women do not have the knowledge or opportunity to develop products for alternative markets.’

One of MEDA’s strategies is to expand a business model that uses female sales agents who deal directly with rural embroiderers. These agents seek a more profitable market with retailers, exporters and exhibitions. Through face-to-face transactions, homebound women will be able to earn more by participating more directly in the value chain.

Attention is also being given to



A Pakistani woman works at her spinning.

product development and design services for urban garment makers, retailers and exporters.

“Besides directly reaching 6,000 homebound embroiderers and at least doubling their incomes, we aim to develop 60 women sales agent entrepreneurs, facilitate market access of 180 urban micro garment makers, and involve 9 commercial designers,” said Jones.

MEDA’s partner in the project is the Entrepreneurship and Career Development Institute of Pakistan (ECDI), with whom MEDA has collaborated before.

“ECDI has extensive background in women’s entrepreneurship training, along with an excellent network of contacts throughout Pakistan,” said Jerry Quigley, MEDA’s director of production-marketing linkages. “What MEDA brings to the table is project

design and management, expertise in business development, and monitoring and evaluation capability.”

The \$600,000 project, which got underway June 1, is funded by the U.S. Agency for International Development.

“This is our first multi-year project in Pakistan,” says Quigley. “This strengthens our growing experience in the region.”—From MEDA release

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Kidron, Ohio

Schools losing students over peace stance

Amid a wave of patriotism around the war in Iraq, Central Christian School's practice of not playing the national anthem at sporting events has exacted a high toll. In the past year the Ohio Mennonite Conference school has lost about 50 students, primarily because of its peace teachings.

This fall, resulting layoffs will also shrink the school's staff. Central has 357 students, down from more than 400 in 2002-03, when the school had the highest enrolment in its 43-year-history. The school includes preschool through grade 12.

Around the time the war began, the *Kidron News* ran a story focusing on Central's anthem policy, which has not changed since the school opened in 1961. Then came a letter-writing

campaign by members of the Veterans of Foreign Wars. Withdrawals began, including a number of Mennonite families. School staff were told in January that the equivalent of eight full-time positions would have to be cut.

Other Mennonite schools are encountering opposition to their peace position as well. Bethany Christian Schools in Goshen, Indiana, does not play the national anthem either, said principal Allan Dueck. The school inserts a statement in programs explaining the Mennonite peace witness. It has lost about three students.

At Lancaster Mennonite School in Pennsylvania, where more than 1,000 students attend kindergarten through grade 12, principal Richard Thomas said he was not aware of any with-

drawals related to peace issues.

At Christopher Dock Mennonite High School in Lansdale, Pennsylvania, principal Elaine Moyer said there have been no withdrawals. Not singing the anthem, however, has meant that state sports tournaments are no longer held at the school. Iowa Mennonite School near Kalona has also been stripped of its right to host state tournaments.

At Western Mennonite High School in Salem, Oregon, prayer precedes all public gatherings or programs, not the national anthem. The school has had only three or four withdrawals.—From May 17 *Mennonite Weekly Review*



School notes

Turbulence at EMU

Harrisonburg, Va.—The forced departures of three gay staff members at Eastern Mennonite University have led to complaints that EMU is not a welcoming environment for homosexual educators or students.

"Sexual orientation is not grounds for dismissal," clarified EMU president Loren Swartzendruber. "We draw the line at behaviour." EMU requires all employees and students to sign a Community Lifestyle Commitment that includes a commitment to "refrain from sexual relationships outside of marriage."

The first dismissal happened two years ago, when a female employee was fired because of her lesbian relationship. The second was in fall 2003 semester, when the contract of Tom Arbaugh, who taught in the graduate counselling program, ended early because of his involvement with another man.

The third occurred in April, when the contract of drama professor Paul Hildebrand was not renewed. The departures also prompted the protest resignation of Kathleen Temple, a Bible professor. Temple also recently resigned as co-pastor at Shalom Mennonite church in Harrisonburg.—From report in May 24 *Mennonite Weekly Review*



Photo by Joel Fath

These five Christians from the Middle East were among 170 participants at the Summer Peacebuilding Institute, a program of Eastern Mennonite University. From left: Suzanne Dababne (Jordan), Bassem Thabet (Palestine), Rita Sawaya (Lebanon), Nabil Korieh (Father Daniel) from Syria, and Radi Atalla Iskandar (Egypt). They were sponsored by Mennonite Central Committee. Although their backgrounds highlight the diversity among Christians in that region, all emphasized the key role Christians have played as peacemakers. Students studied conflict transformation, trauma healing and restorative justice.—From MCC

Saskatoon, Sask.

Open house and relief sale in Saskatoon

An open house on the rainy afternoon of June 11 drew visitors to the renovated offices here of Mennonite Central Committee Saskatchewan.

MCC Saskatchewan, located on 45th Street West, has been using the store next door as warehouse and meeting space for a long time. The time seemed right to develop MCC's space further.

Work began after a vote to accept the design of architect Charles Olfert. Calls for volunteers went out and people responded with time and donations. Although an official opening is planned for this fall, a sneak preview happened the same weekend that the relief sale was in full swing on the other side of the city.

Guests walking through the front door are greeted by a colourful Ten Thousand Villages display with eye-catching crafts dangling overhead. The high ceiling in the large, sunlit foyer gives an outdoor feel to the tiled courtyard. Tucked into a corner of the courtyard is the Fair Trade Café.



A spacious courtyard welcomes visitors into the renovated MCC Saskatchewan building.

Bruno Baerg, director of MCC Saskatchewan, spoke with guests about the potential for the new space. In the as-yet undeveloped warehouse space, he pauses to explain an antique baler given to the office by someone in Kansas.

"It was going to be thrown out," said Baerg. A call rerouted the old baler north to Saskatoon, where it is used for baling quilts. Before the baler arrived, blankets were shipped to Abbotsford, packed and sent overseas from there.

Several church groups rent space on the second floor of the building. Mennonite Foundation has an office there, which stewardship consultant Jim Brown of Winnipeg uses when he is in Saskatchewan.

Renovations are 90 percent completed. Despite initial concerns, the building was done within the proposed budget. Some landscaping

and outdoor work remains.

At the MCC Saskatchewan relief sale, area farmers were rejoicing over continuing wet conditions. On Friday night, almost 700 meals of bison chili and pasta salad were served. The number of munching Mennonites, however, was down. There was speculation that it had something to do with the unfamiliar meat in the chili, according to Harvey Martens, relief sale committee chair.

Quilt sales increased over last year, in part because there was space to display them more attractively.

"People [on the committee] were also working hard to obtain better quilts," said Martens.

Large signs around the building encouraged people to think about their spending as giving to MCC. The signs were intended to alleviate negative comments about the price of items.

"People complain about the price of *vereniki* at the sale," said Martens. He urges constituents to speak to him about complaints.

The two-day event brought in \$90,000.—**Karin Fehderau**



Bruno Baerg welcomes people to the open house at MCC Saskatchewan.

Elmira, Ont.

Quilt idea became world project

Last August, Karen Martin travelled to Mennonite World Conference assembly in Zimbabwe with her husband, Willard, and her granddaughter, Victoria Clayton. Before the assembly began, they joined a tour group visiting Victoria Falls.

Karen was looking forward to relaxing and enjoying the assembly because this was vacation time.

At Victoria Falls, Karen met Pauline Aguilar from Reedley, California, a woman who shared her interest in quilt-making. Pauline explained the special project she had been assigned—getting people together to make a quilt to promote awareness of HIV/AIDS.

Pauline's suitcases were packed with scissors, needles, thread, cutters, and boards—everything needed to make a quilt. She had no idea where there would be space to work on the project or if anyone would be interested. Karen felt she could not refuse to help such a warm and enthusiastic person.

Midway through the assembly, the women set up their supplies in a hallway between meeting rooms. It was a bright area with a ceramic tile floor which made it easy to clean up the fabric scraps.

The response was overwhelming. Women from all countries, but primarily Zimbabwe, lined up to see what was happening. Their eyes lit up as they saw the brightly coloured fabrics from North America. Karen wasn't sure if they wanted to participate in an AIDS project or just have the opportunity to sew two triangles onto a piece of muslin.

She was amazed at how deftly the women decided on fabrics and matched the colours. The sound of voices and laughter filled the hallway. People meeting nearby requested a reduction in the noise level, and finally the women were asked to move outside under the trees.

Karen was struck by the sight of hundreds of women sitting on the grass working on quilt patches. The women embroidered their names or



Karen Martin and her granddaughter, Victoria (at left), help display the Koinonia quilt to the Zimbabwe assembly.

Photo by Willard Martin

the name of an AIDS victim on each patch. On the first day they finished 125 blocks.

So many women wanted to participate that some had to be turned away. Karen asked her granddaughter to help thread needles and separate embroidery floss. Many women found threading a needle difficult due to poor eyesight.

On the last day, the quilt top was displayed to the entire assembly. Pauline took it back to California where it was machine quilted.

It is called "Koinonia quilt" (koinonia means communion or fellowship) because it was made by many hands working together. The quilt has travelled to Germany and France (see Jan. 26, page 18), raising awareness of AIDS and raising money for MCC's Generations at Risk project.

In May it was on display in Ontario. At the relief sale in New Hamburg it was prominently displayed behind the auctioneers. Relief sale participants donated \$4,325 toward MCC's AIDS project.

The quilt has been on the auction block at 30 MCC relief sales since April 2002 and has raised over \$180,000.—From **Karen Martin** and MCC reports

St. Jacobs, Ont.

Church profits from quilt festival

The foyers and meeting room at St. Jacobs Mennonite Church were again decorated with colourful quilts during the last week of May. For the past eight years, the church has participated in a local quilt festival and raised money for Mennonite Central Committee.

Each year the volunteers gather a broad selection of quilts. "We've never duplicated," said Leeta Horst, one of the organizers. In the display were several quilts to be sold at the MCC relief sale on May 29, including five made by women from the St. Jacobs church.

This year the meeting room featured the work of Emily Hunsberger, a well-known quilt artist. Visitors could read her personal reflections that accompanied each quilt. Especially touching was the story of how she made a quilt from her husband's plaid shirts after his death last October.

"It's the story behind the quilts that's so interesting," commented one of the visitors.

A wall-hanging featuring the provincial flowers of Canada was borrowed from the Breast Cancer Support Project in Stratford. Lovina

Calgary, Alta.

Heritage retreat for Alberta seniors

A Heritage Retreat for Alberta seniors was held June 8-10 at Camp Valaqua. The theme was “Passing on what we have received.” Although attendance was small the first evening, numbers quadrupled by the next morning.

Speaker John Wiebe has travelled widely since his retirement, helping developing countries improve plant production. He spoke on “Culture, language, traditions and heritage,” “Personal and family values” and “Faith.” (He was featured in the April 5 issue, page 4.)

We pass our values on to our children whether or not we realize it, he said. Our children see through pretence. Do our values reflect our Christian profession? Each generation has its place to fill, as the “body of

Christ is made of many members.” In the afternoon, Wiebe spoke about his recent work in China.

In a memorial service we remembered those who died in the past year. The afternoon was quiet—some napped, others enjoyed a walk in the woods or visited. Later, groups played dominoes and tile rummy.

Jake Kroeger tuned his accordion, and was joined by another accordion, a guitar and banjo. The gathering grew as singing began—beloved hymns and folksongs in German and English. It was surprising how good the senior voices sounded, often in four-part harmony. Those who could only mouth

the words tapped out the rhythm with fingers or toes.

For many, the highlight was the Corpus Christi Male Chorus on Wednesday evening. Conductor Dan Bensler chose favourites such as “Es schaut bei Nacht und Tage” and “The chorus of the Hebrew slaves.” Elsie Wiebe accompanied.

Between choir numbers we enjoyed entertainment by “Peter and Pals.” A few participants remained for a service on the final morning.

Kurt Janz was re-elected onto the committee, with Helen Friesen and Dave Neufeld. Although there was discussion about whether the retreat should become a one-day event, participants hope it will continue and grow.—From report by **Irene Klassen**

Weber, one of the quilters at the St. Jacobs church, donated the blocks and organized the colours for embroidery. Lovina died of breast cancer several months ago, so the women donated the finished quilt to a fundraising campaign for breast cancer.

Other noteworthy quilts included the Koinonia or AIDS quilt (see related story).

Another part of the exhibit was a room showing the steps of quilt-making. Volunteers demonstrated hand quilting and the simpler way of holding the layers together with knots. As usual, candlewicking was a popular demonstration.

In recent years the women have added a boutique where crafts made by members of the congregation are sold.

St. Jacobs Mennonite calls its exhibit, “Quilts for the world.” This year’s attendance was over 1,200 and raised \$5,400 for MCC. This quilt show is one of the events featured in the Waterloo County and area quilt festival each May.

The women of the church have donated many quilts to the MCC relief sale over the years. This year they were especially pleased with the money their quilts brought in. Two quilts, cross-stitched by Myrtle Horst, sold for \$6,100 and \$5,200; the total of the five quilts came to \$14,500.—**Barb Draper**



Leading music at the retreat are Peter Heisler (left), Dan Bensler and Jake Kroeger.

Photo by Irene Klassen

In a world plagued by pain and suffering, injustice and war, how do we know we are doing what God asks of us?



Thousands of Sudanese have fled the ravages of war to build new lives in Canada. The Global Friendship Immigration Center, Brooks, Alberta, supported in part by MCC Alberta and the local Mennonite churches, assists these men and women in balancing the dictates of Sudanese culture and demands of the western lifestyle. Read more about this story in the 2003/04 MCC Annual Report.

We will know if we stop and listen to the voice of God heard through those crying out for peace, justice and hope.

In 2003/04 Mennonite Central Committee listened, responding with 1,400 workers in 55 countries, supported by \$96 million Cdn./\$69 million U.S. in funds and material aid.

Matthew 25:35-36

I was hungry and you gave me food,
I was thirsty and you gave me something to drink,
I was a stranger and you welcomed me,
I was naked and you gave me clothing,
I was sick and you took care of me,
I was in prison and you visited me.

For a copy of the MCC 2003/04 Annual Report contact your nearest MCC office or go to at www.mcc.org/annualreport.

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LISTENING *with our* HEARTS



LISTENING *with our* HEARTS

Mennonite Central Committee Annual Report 2003/2004



MCC worker Rebecca Spurrier (right) talks with Nadya Serdyuk, a resident of the Dolina Home for the Elderly, in the Ukraine. In response to community needs, women from Kutuzovka Mennonite Church have organized an MCC-supported "mercy group." They visit people who are elderly, sick or bedridden.

New Hamburg, Ont.

Iranian editor works for a peaceful society

An Iranian journalist participated in a course at the Ontario Institute for Studies in Education (OISE) in Toronto this spring, under the sponsorship of Mennonite Central Committee.

Saeed Khatibzadeh, managing editor of the Iranian Journal of International Affairs, was in Toronto May 1 to June 20. As well as being an

consequence, he has combined his personal concerns and professional life in a pursuit of justice and peace.

Khatibzadeh has degrees in international relations and political science, specializing in Western political theories.

"The West has had 400 years of experience in democracy," he says. "What can we learn from that about

that goes back 4,000 years. Iran belongs to the Middle East, but straddles southwest Asia and links the Caspian Sea and Persian Gulf, the two main sources of the world's oil and gas.

Although Iran is strategically located at the crossroads of a region in which empires have come and gone, it has never been conquered.

"There has always been Iran," he said. It cannot be lumped in with the Arab world.

The Islamic Revolution has also been misunderstood. Iranians, he said, have created a unique system in a paradoxical environment, trying to do things by grassroots initiatives, exercising a local religious democracy informed by the wisdom of a wider world.

The West has tended to view the Islamic revolution as intolerant. But, said Khatibzadeh, although 98 percent of the people are Muslim, they are tolerant towards minorities, whether Zoroastrian, Jew or Christian. When, for example, the Ottoman Empire tried to destroy the Armenian Christian church, Armenian Christians were sheltered by Iran and are now integrated in the society. All minorities have representation in parliament.

He said that the next generation is trying to reform the practice of the Muslim faith. There is debate about the role of religion in the state, similar to Christians' concern about "separation of church and state." The country is trying to build a democratic society.

Khatibzadeh is on a search for a third way: community-based living and peacebuilding. It remains a significant balancing act for Iranians: how will they hold national and religious values, become industrialized, and maintain global values of human dignity?

Khatibzadeh is hopeful about world peace. "I should be pessimistic but I have optimism," he said. "The good news is that we are all interconnected. If we can do it in one place we can do it elsewhere, because we are always at the crossroads of the world."—From report by **Maurice Martin**



Saeed Khatibzadeh (right) with Susan Kennel Harrison, who coordinated his visit on behalf of MCC.

editor, Khatibzadeh is a researcher and works for the Institute for Political and International Studies.

The institute has had a relationship with MCC for about three years, consisting of informal dialogue and exchange programs. Several people from the institute have been sponsored to study in the Summer Peacebuilding Institute at Eastern Mennonite University in Virginia.

Khatibzadeh is the first person to study in Canada. During his stay, he sought to meet as many people as possible who work on "peacebuilding."

Khatibzadeh was born in Tehran in 1976, two years before the Islamic revolution. He grew up in a pacifist family in a part of the world that has experienced much violence. As a

creating a sustainable, peaceful society in Iran?"

He represented the institute in an international conference, "Iraq after War," last October, and recently helped coordinate a Conference of the Indian Ocean.

Khatibzadeh has experienced the paradox of seeking peace through war. After the Islamic Revolution in 1979 came the eight-year Iran-Iraq war of the 1980s, then the Persian Gulf war in 1990. His region has also seen the war in Afghanistan and now, the war in Iraq.

Khatibzadeh believes that the West misunderstands Iran. Iranians are Persian, not Arabian, he said. Iran is Islamic, but it is also the inheritor of the ancient culture of a civilization



AMBS window

Discipleship, authority, reverence

Willard M. Swartley, Ph.D., retires this summer after 26 years of teaching and administration at AMBS. Through a lifetime of careful study of the Bible, Willard has shared his knowledge and insights with the church in numerous books, seminars and sermons. Excerpts of an interview between AMBS President Nelson Kraybill and Willard follow, beginning with how Willard's life came to be focused on ministry and biblical scholarship.

Summer 2004
Volume 14 Issue 3

2 **2004 Graduates**
Thirty-seven receive degrees
and certificates

5 **Alumni Awards honor two**

8 **!Explore welcomes 15
youth**

Willard: When I was young I thought I would be a missionary. My life was oriented toward mission churches ever since I was 14 and was active in a church plant with my brother Henry.

The mission board wanted me to get some pastoral experience, so I was pastor of Locust Grove Mennonite Church while I studied at Goshen Biblical Seminary.

The visas for Mary, my wife, and me to go to India were denied. In the meantime H.S. Bender, GBS dean, strongly encouraged me to prepare to teach and asked me to teach Greek at Goshen College.

Nelson: How did teaching and scholarly Bible study answer your early mission impulse?

Willard: One of the things I was drawn to in the Gospel of Mark was not only the discipleship teaching, but also the mission orientation. My book, *Mark: The Way for all Nations*, has a very strong discipleship core and a strong mission emphasis.

A theme of

my teaching and scholarship was the integration of mission and peace. In 1981 when I was dean and director of the Institute of Mennonite Studies, we had a conference on what it would be like if we were to teach all of our disciplines here from a missional perspective. We used that word then already!

The manuscript I am working on now has some of the same tenor in it—a thorough study of the New Testament from a viewpoint of peacemaking. Connected with that is the mission emphasis and how that relates to theology and ethics.

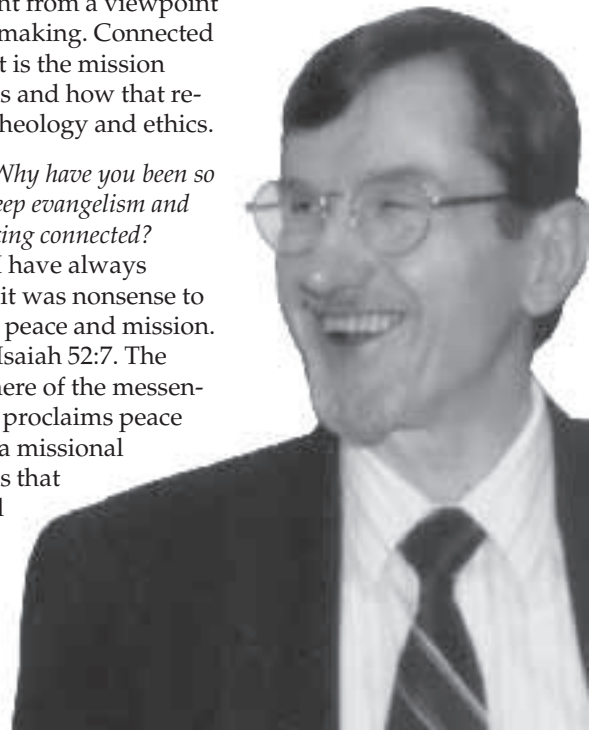
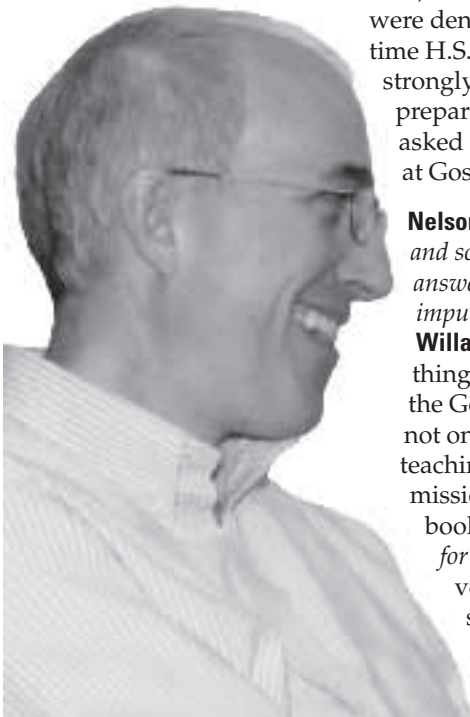
Nelson: Why have you been so keen to keep evangelism and peacemaking connected?

Willard: I have always thought it was nonsense to separate peace and mission. Look at Isaiah 52:7. The image there of the messenger who proclaims peace is really a missional emphasis that is picked

up in the New Testament. That text concludes in verse 10 by saying that all the ends of the earth will see the salvation of the Lord.

Nelson: How does your Bible reading in your personal life differ from what you do in your scholarship?

Willard: Life is worship and I try to frame my life and my work with the sense of worship to God. Psalm 86:11 is one of the longer-
(continued on page 8)



Thirty-seven earn degrees and certificates

Thirty-seven students graduated from AMBS on May 21, 2004.

Eleven men and 26 women completed programs of study to receive degrees or certificates:

- MDiv Master of Divinity
- MAPS Master of Arts: Peace Studies
- MATS Master of Arts: Theological Studies
- MACF Master of Arts in Christian Formation
- MAME Master of Arts in Mission and Evangelism
- Cert Certificate in Theological Studies

Find out more about the graduates here and at the AMBS web site: www.ambs.edu.

Deron Brill Bergstreser MDiv in pastoral care and counseling. Will continue as co-pastor of Faith Mennonite Church, Goshen, Ind. He is married to Annette Brill Bergstreser.

Carole Boshart MACF in Christian spirituality. Exploring ministry options. She and Tim, her husband, have three children. She attends Hively Avenue Mennonite Church, Elkhart.

Deanna Custar MDiv. Serves on the pastoral team of Salem Mennonite Church, Waldron, Mich., and is director of Shalom VORP and Mediation in Archbold and Bryan, Ohio. Deanna is married to Dan Custar and they have two adult sons.

Seferina Garcia DeLeón Cert. Serves on the pastoral team of Iglesia del Buen Pastor, Goshen, Ind., and as receptionist for LaCasa in Goshen. Seferina has three adult children.

Rachel Epp MDiv. Will pursue a pastoral ministry assignment and will be married this summer. Rachel is a member of Sargent Avenue Mennonite Church, Winnipeg, Man., and she is the daughter of AMBS alumnus Edwin Epp and Ruth Epp of Winnipeg.

Reuben Glick Shank (not pictured) MATS in theology and ethics. Anticipating a social service assignment in an area that combines peace- and justice-making and faith. He is married to Kristi Glick Shank and is a member of Assembly Mennonite Church, Goshen, Ind.

Stephen Good MAME. Will work as a volunteer with World Relief in Mozambique to develop a micro-enterprise ministry. Stephen and Rachel Good, his wife, have three children. He is a member of Zion Chapel, Goshen, Ind.

Rachel Nafziger Hartzler MACF in Christian spirituality. Awaiting a pastoral

ministry assignment. Rachel has four children, including two daughters at home. She is a member of College Mennonite Church, Goshen, Ind.

H. Jean Hess MATS in church history and theology. Discerning future plans. Jean is married to Gale D. Hess and is a member of East Petersburg (Pa.) Mennonite Church.

Jared Jennette MDiv. Associate pastor of Clay United Methodist Church in South Bend, Ind. Jared and DeAnn Jennette, his wife, have one child.

Gloria Jost (Not pictured) MDiv. Serves as spiritual director, labyrinth facilitator and retreat leader through her ministry, VIVERITAS Contemplative Spiritual Ministries. She also is a Christian spiritual director at the Interfaith Spiritual Center, Portland, Ore.



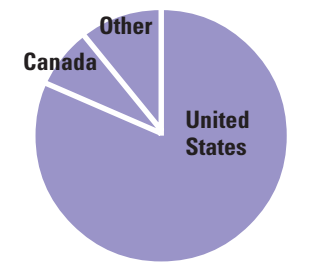
Deron Brill Bergstreser, Carole Boshart, Deanna Custar, Seferina DeLeón, Rachel Epp

Gloria and Garry Jost have two children. She attends Portland Mennonite Church and St. Francis of Assisi Episcopal Church, Charbonneau.

Pamela Kay Kling (Not pictured) Cert. Will continue as Caring Ministry Coordinator at First United Methodist Church and The Life Center, and on staff at Greencroft, Goshen, Ind. Pamela and Gary Kling have two adult sons.

Anne Garber Kompaore MATS in biblical studies. Serves as a consultant to Bible translators in Burkina Faso, under the employment of Mennonite Church Canada. Anne is married to Daniel Kompaore and she has five stepchildren. She is a member of Listowel Mennonite Church, Listowel, Ont.

Countries of 2004 graduates



United States	30
Canada	3
Other	4
India: 1	
Indonesia: 1	
France: 1	
Korea: 1	



Stephen Obold Eshleman, shown with AMBS Professor Perry Yoder, is one of four 2004 graduates who became second generation AMBS graduates; his parents are alumnus Fred Obold and Ruth Obold of Hesston, Kan. Three other graduates also represent this new generation of church leaders: Elisabeth Kunjam, daughter of Shantkumar and Esther Kunjam of Rajnandgaon, India; Rachel Epp, daughter of Edwin and Ruth Epp of Winnipeg, Man.; and Laura Watt, daughter of Thomas and Sherry Watt of Muncie, Ind. This graduating class also included the grandson of a graduate: Reuben Glick Shank is the grandson of David A. Shank who earned a Bachelor of Divinity in 1952; Reuben's parents are Stephen Shank and Jean Gerber.



Stephen Good, Rachel Nafziger Hartzler, H. Jean Hess, Jared Jennette, Anne Garber Kompaore

2004 Graduates

Catherine Koziatek MDiv in pastoral care and counseling. Will become pastor of Trinity United Methodist Church, Frankfort, Ind. She is married to Steve Koziatek and is a member of Trinity United Methodist Church, Elkhart, Ind.

Elisabeth Kunjam MACF in youth ministry. Will work with youth at Bethany Mennonite Brethren Church and the Mennonite Brethren Bible College, Shamshabad, AP, India, and as a volunteer in youth ministry with the Mennonite conferences in India. Elisabeth is a member of the Mennonite Church of Rajnandgaon, Chhattisgarh, India. Her parents are AMBS alumnus Bishop Shant S. Kunjam and Esther Kunjam.

Jane Miller Leatherman MDiv in pastoral care and counseling. Pursuing a pastoral ministry assignment. Jane and Vern Leatherman, her

husband, have five children. She is a member of East Goshen Mennonite Church, Goshen, Ind.

Julie Macy MACF in the teaching ministry of the church. Pursuing God's will in determining her future assignment. Julie and Kevin D. Macy, her husband, have three children. She is a member of Columbia City United Methodist Church, Columbia City, Ind.

Elizabeth Phillips McDowell MDiv. Completing a year of residency in Clinical Pastoral Education and exploring either a pastoral ministry or chaplaincy assignment. She is a member of First Mennonite Church, Bluffton, Ohio. She has four adult daughters.

Bryce Miller MDiv. Pursuing a pastoral ministry assignment. He is a member of Oak Grove Mennonite Church, Smithville, Ohio.

Myrna Miller MDiv. Pursuing a pastoral ministry assignment. Myrna is a member of Lombard Mennonite Church, Lombard, Ill.

Aveani Moeljono MACF in worship. Exploring a ministry assignment. She is a member of GKMI Jepara, Jawa Tengah, Indonesia, and currently attends College Mennonite Church, Goshen, Ind.

Amy Nissley MACF in Christian spirituality. Seeking a pastoral ministry assignment. Amy is a member of West Union Mennonite Church, Parnell, Iowa.

Stephen Obold Eshleman MDiv in theological studies. Will pursue work in victim-offender mediation in Oregon. He is married to Christa Obold Eshleman and his parents are Ruth and AMBS alumnus Fred Obold of Hesston, Kan.

Chiou-Lang (Paulus) Pan MATS in theology and ethics. Will enter a PhD program in Intercultural Studies at Trinity Evangelical Divinity School. Chiou-Lang and Chiu-Yun Chen (Claudia) have two children. They are members of Sek-An Mennonite Church, Taipei, Taiwan, and attend Hively Avenue Mennonite Church in Elkhart.

Linda Gehman Peachey (Not pictured) MDiv. Will explore teaching opportunities and ministry in the areas of peace and justice and will continue writing assignments. Linda and Titus Peachey, her husband, have two children. She is a member of East Chestnut Street Mennonite Church, Lancaster, Pa.



Catherine Koziatek, Elisabeth Kunjam, Jane Miller Leatherman, Julie Macy, Elizabeth Phillips McDowell, Bryce Miller

Alumni Awards honor two long-time church workers

The first AMBS Alumni Ministry and Service Awards honor two long-time church workers, Shantkumar S. Kunjam of Rajnandgaon, India, and John H. Neufeld of Winnipeg, Man.

Shantkumar Kunjam (MAPS 1982) served first as pastor of a Mennonite congregation in India. He then was associate director of a theological extension education program for Union Biblical Seminary, Pune, for five years. From 1989 to 2002 he was associate director and then director of Mennonite Christian Service Fellowship of India. He was ordained as bishop in 1994. His award was presented to his daughter, Elisabeth Kunjam, a 2004 AMBS graduate, on May 21.

John Neufeld (MDiv 1969) was pastor of First Mennonite Church in Winnipeg,



Shantkumar S. Kunjam and John H. Neufeld received the first AMBS Alumni Ministry and Service Awards.

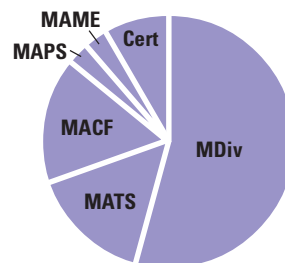
Man., from 1969 to 1984, and was president and associate professor of practical theology at Canadian Mennonite Bible College, Winnipeg, from 1985 to 2003. He was presented the award at First Mennonite Church on May 2, by AMBS Dean Loren L. Johns.

The AMBS Alumni Ministry and Service Award



was initiated as a way to celebrate outstanding ministry and service by AMBS graduates, recognizing both distinguished accomplishment and faithful service over many years. ●

Degrees of 2004 graduates



- MDiv—Master of Divinity 20
- MATS—Master of Arts: Theological Studies 6
- MACF—Master of Arts in Christian Formation 6
- MAPS—Master of Arts: Peace Studies 1
- MAME—Master of Arts in Mission and Evangelism 1
- Cert—Certificate in Theological Studies 3



Myrna Miller, Aveani Moeljono, Amy Nissley, Stephen Obold Eshleman, Chiou-Lang Pan

2004 Graduates



This year for the first time, a graduate completed the dual-degree program AMBS administers with Andrews University in Berrien Springs, Mich. Maureen Reiff-Mauzy of Warsaw, Ind., received the Master of Social Work degree from Andrews University on May 2, and the Master of Divinity degree from AMBS on May 21, completing the two degrees through the cooperative program in which requirements for field placements are shared.

Melanie Neufeld of Winnipeg, Man., also received the Master of Social Work degree from Andrews University in May. She is continuing studies at AMBS to complete the Master of Divinity degree.

The dual-degree programs provide opportunities for students to prepare for bivocational ministry and for counseling ministry that is accredited by professional organizations.

Samuel Polito MDiv. Will become pastor of Morocco First United Methodist Church in June. Sam is married to Cynthia Polito and they have one son. He is a member of Hammond Hyde Park United Methodist Church.

Maureen K. Reiff-Mauzy MDiv and a Master of Social Work from Andrews University, Berrien Springs, Mich., in a dual-degree program. Maureen plans to serve in a restorative justice ministry of healing. She is married to Terry Mauzy and is a member of Trinity United Methodist Church, Warsaw, Ind.

Mary Beth Rhine MDiv. Seeking a pastoral appointment in the West Michigan Conference of the United Methodist Church. Mary Beth is a member of Sunnyside United Methodist Church in Kalamazoo, Mich. She has two sons.

Mona Sauder MDiv. Will work at Zion Mennonite Church, Archbold, Ohio, where she is a member, relating to the senior members of the church and overseeing small groups. She and Jim Sauder, her husband, have three adult children.

Bradley Schmidt MATS. Will continue theological studies and enter a doctoral program in historical theology in Halle, Germany. He is a member of Hesston Inter-Mennonite Fellowship, Hesston, Kan.

Pamela S. Short MDiv. Will begin as an adjunct professor at Northwest State Community College in fall teaching world religions and is exploring possibilities for a part-time pastoral assignment. She and Peter Short, her husband, have two children. She is a member of Archbold Evangelical Mennonite



Samuel Polito, Maureen Reiff-Mauzy, Mary Beth Rhine, Mona Sauder, Bradley Schmidt

Church and she did a pastoral internship at Tedrow Mennonite Church.

Melody Steinman MDiv. Will continue studies at AMBS this fall. She is a member of Steinmann Mennonite Church, Baden, Ont.

Sheiler Stokes MDiv in pastoral care and counseling. Pursuing a pastoral ministry assignment. Sheiler is married to James W. Stokes, Jr., and they have one son and daughter-in-law. She is a member of Bethel A.M.E. Church in Michigan City, Ind.

Thomas Thews MDiv with specialty in mission and evangelism. Will serve as pastor of a United Methodist church in northern Indiana and will prepare for commissioning in the United Methodist Church in 2005. Tom and Linda J. Thews have one son. He is a member of Jamestown United Methodist Church, Elkhart.

Kathleen Thompson (Not pictured) Cert. Will continue as a licensed part-time pastor in the United Methodist Church. She and Brad Thompson, her husband, have two daughters. She is a member of Altarstar United Methodist Church, Auburn, Ind.

Zachary J. Walton (Not pictured) MATS in theology and ethics. Will begin a doctoral program in speech communication at Southern Illinois University. Zach and Karen Bontrager will be married July 31 at First Mennonite Church in Bluffton, Ohio, where he is a member.

Laura Watt (Not pictured) MAPS. Continue work as the director of East Side West Side, an inner-city youth program at West Central Neighborhood Ministry in Fort Wayne, Ind. Laura is the daughter of AMBS alumnus Thomas Watt and Sherry Watt of Muncie, Ind. ●

Live by call, not by choice

In his commencement message titled, "We do not lose heart," James Schrag, executive director of Mennonite Church USA, compared the job of pastor to that of serving on the crew of a ship. Jesus is the captain and the Holy Spirit is the navigator, he explained, and the pastor is a member of the crew who is called to shinny up the main mast to the crow's nest—a special place of vision.

"The reason we do not lose heart is that we look at what cannot be seen," the 1973 AMBS graduate continued. "I find the great irony of pastoral ministry is that you are sent up to the crow's nest to declare what you see on the horizon, but the most profound declara-

tion is not what is visible; it is the hopes and dreams of God's heart for all of creation and all of humanity through Jesus Christ."

Jim challenged the graduates to live by call and not by choice. "I believe it is only by call and almost never by choice that God



grants us this mysterious thing called vocation."

Then, referring to the Apostle Paul's words in 2 Corinthians 4, he concluded, "It is because of God's mercy that we have been given this ministry. If you believe that, and stay close to that, you will never lose heart." ●



Pamela Short, Melody Steinman, Sheiler Stokes, Thomas Thews

Discipleship, authority, reverence

(continued from page 1)



Willard Swartley, shown here in 1983, graduated from Goshen Biblical Seminary in 1962 and earned a Ph.D. from Princeton Theological Seminary in 1973. He taught at Goshen College, Eastern Mennonite College and Seminary, Conrad Grebel College and AMBS. His numerous books and articles include *Slavery, Sabbath, War, and Women; Israel's Scripture Traditions and the Synoptic Gospels: Story Shaping Story; and The Meaning of Peace.*

standing themes for my way of cultivating my spirituality: "Teach me thy way, O Lord, that I may walk in thy truth. Give me an undivided heart to revere thy name." The way is discipleship, the truth is authority, and revering the name is worship.

Nelson: *What is your hope for AMBS in the next generation?*

Willard: That AMBS will fulfill the vision of Psalm 86:11: upholding discipleship, authority of the scriptural truth, and reverence and worship of God. To continue in that path is the heart of our mission. ●

To see a longer version of this interview, go to www.ambs.edu. Enter "AMBS Window" in the search box.

Next Generation campaign

Next Generation, the fund-raising effort AMBS announced in December 2003, is progressing toward the goal. Here is an update; to find out more, see www.ambs.edu/NextGeneration.

	Goal	Received
		5.31.04
AMBS Fund	\$ 5,800,000	\$5,646,873
Library and campus center	6,300,000	3,422,633
Chapel renovation	1,100,000	19,400
Preaching laboratory	170,000	177,200
Church Leadership Center	2,800,000	2,299,536
Scholarships	2,330,000	1,325,648
Endowed faculty chairs	1,500,000	1,156,508
Other		648,639
Total	\$20,000,000	14,696,437 73.5%

!Explore program welcomes 15 youth

Fifteen high school students or recent graduates will participate in the first summer sessions of !Explore: A Theological Program for High School Youth, July 15–August 1.



Jessica Andrews, Parkview Mennonite Church, Kokomo, Ind.

Amanda Arbour, Oxford Circle Mennonite Church, Philadelphia, Pa.

Janie Beck, Zion Mennonite Church, Archbold, Ohio

Thomas Epp, Douglas Mennonite Church, Winnipeg, Man.

Whitney Fast, Eden Mennonite Church, Moundridge, Kan.

C.J. Hague, College Mennonite Church, Goshen, Ind.

Carolyn Klassen, First United Mennonite Church, Vancouver, B.C.

Peter Koontz, Assembly Mennonite Church, Goshen, Ind.

Sae-Chan Lee, Hively Avenue Mennonite Church, Elkhart, Ind.

Jeff Metcalfe, Community Mennonite Fellowship, Drayton, Ont.

Gabrielle Plenert, Home Street Mennonite Church, Winnipeg, Man.

David Roberts, Bethesda Mennonite Church, Henderson, Neb.

Kelly Shenk, Berkey Avenue Mennonite Fellowship, Goshen, Ind.

Kristen Swartley, Cedar Falls Mennonite Church, Cedar Falls, Iowa

Julia Zehr, Scottsdale Mennonite Church, Scottsdale, Pa.

Alumni News

Lillian Elias, Master of Divinity 1999, was ordained May 23 at Parkview Mennonite Church, Kokomo, Ind., where she and Jacob Elias, AMBS professor of New Testament, serve as pastors.

Pauline Steinmann, Master of Divinity 2001, was ordained June 6 at Wildwood Mennonite Church, Saskatoon, Sask.

Chris Marshall, Master of Arts: Peace Studies 1996, was given an International Community Justice Award from the British Home Office for his work in promoting restorative justice. The award was presented by Princess Anne.

Naomi Lloyd, Master of Arts: Theological Studies 1995, has received a scholarship for her Ph.D. studies at the University of British Columbia.

Will Stoltz, Master of Divinity 1979, has concluded 19 years of prison ministry as chaplain with the Ministry of Public Safety and Security in Ontario.

Summer 2004 Volume 14 Issue 3

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

Editor and Designer: Mary E. Klassen
Photos: Graduate groups—Steve Echols; others—Mary E. Klassen

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School notes

New principal

Winnipeg, Man.—Larry Schroeder has been appointed senior principal and chief executive officer of Winnipeg Mennonite Elementary Schools, beginning this fall. At present he is a principal in the public school system. Schroeder has undergraduate degrees in arts, theology and education, and a Master of Education degree in administration. Schroeder is the son of a Mennonite minister from Sudbury, Ontario. He and his wife, Patty, and sons Benjamin and David, attend Sterling Mennonite Fellowship.—From WMES board release

Students to Senegal

Goshen, Ind.—Two students from Ontario are among 21 Goshen College students who are part of the college's first Study-Service Term (SST) in the predominantly Islamic African country of Senegal. Erin Williams, a peace, justice and conflict studies major, is from Valleyview Mennonite Church in London, Ontario. Rachel Marie Yantzi, a nursing major, is from Wellesley Mennonite Church. The students will be in Senegal from April 29 to July 23. Most will live with Muslim families. Goshen students no longer do a term in Ivory Coast because of civil unrest there.—From Goshen release

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People & Events

Abbotsford, B.C.—An unusual all-candidates meeting took place at Columbia Bible College just before the federal election. It was sponsored by groups such as Mennonite Central Committee B.C., Project Ploughshares and Christian Peacemaker Teams Canada. Candidates, who ranged from the Christian Heritage to the Marijuana Party, were asked questions on Canada's role in peacemaking—as it relates to terrorism, U.S. policies and Ballistic Missile Defence—and what roles development, trade policy and human rights play in promoting security. “This was a good meeting,” one audience member was heard to say. “It was nice to hear them talk about something different for a change.” A similar meeting was held at Trinity Western University.—From MCC B.C. release

Waterloo, Ont.—Tamara Shantz, a youth worker at Waterloo-Kitchener United Mennonite Church for the past two years, will begin a three-year master of divinity program at Yale Divinity School in Connecticut this fall. Shantz's ministry was celebrated during worship on June 13. A litany of blessing and release acknowledged her work with youth and leadership in the congregation. Youth and parents paid tribute to her creativity and style of leadership. In her sermon, “Sophia is calling,” Shantz acknowledged that Sophia, the “creative breath, the wisdom” is often ignored in present-day Christianity. “We can gain wisdom by seeking understanding,” she said. The church presented Shantz with a bursary for her studies. — From a report by **Bertha Landers**

Transitions

Births/adoptions

Choi—to Angela and Youngmo, Sherbrooke Mennonite, Vancouver, B.C., a daughter, Ara, June 16.
Dyck—to Kirsten and Russell, Osler Mennonite, Sask., a daughter, Laura Marie, May 30.
Gorecki—to June Bergen and Richard, First Mennonite, Calgary, Alta., a son, Richard William, June 19.
Janzen—to Heather and David, Sherbrooke Mennonite, Vancouver, B.C., a son, Jonah David, June 21.
Lennea—to Coralie and Del, Mount Royal Mennonite, Saskatoon, Sask., a son, Dawson Del, May 21.
Roth—to Angela Janzen and Evan, Fort Garry Mennonite, Winnipeg, Man., a son, Eric Nolan Janzen, June 13.

Marriages

Cornies-Wallace—Ron (First Mennonite, Edmonton, Alta.) and Ruth (Holyrood Mennonite, Edmonton, Alta.), at First Mennonite, May 15.
Dietrich-Wagler—Kyle and Mandy, Wilmot Mennonite, Ont., New Hamburg, Ont., June 12.
Harder-Kuehne—Tony and Catherine, First Mennonite, Edmonton, Alta., Mar. 20.
Porter-Burgetz—Christopher and Ingrid (Toronto United Mennonite, Ont.), in Toronto, June 5.
Rempel-MacKinnon—Alfred (Waterloo-Kitchener United Mennonite Church) and Meghan, Kitchener, Ont., June 20.
Rodriguez-Roveri—Nino and Geisa, Toronto United Mennonite, Ont., June 11.
Streicher-Hoag—Murray (Riverdale Mennonite, Millbank, Ont.) and Erica at Bath Baptist Church, Bath, New York, May 29.
Underwood-Doherty—Craig and Katie, Waterloo-Kitchener United Mennonite Church, Waterloo, Ont., June 26.
Wedler-Adam—Tim (First Mennonite, Edmonton, Alta.) and Karlyn (from British

Columbia), First Mennonite, May 22.

Deaths

Bender—Eudora, 78, Cassel Mennonite, Tavistock, Ont., May 22.
Cressman—Horace, 86, Breslau Mennonite, Ont., June 1.
Dahl—Helen, 96, Rosthern Mennonite, Sask., June 21.
Dyck—William, 72, Peace Mennonite, Richmond, B.C., Feb. 29.
Letkemann—Frank, 81, Rosthern Mennonite, Sask., May 29.
Reimer—Mary, 86, Winkler Bergthaler Mennonite, Man., June 4.

Baptisms

Altona Mennonite, Man.—Megan Batchelor, Derek Martens, Erin Martens, June 20.
Arnaud Mennonite, Man.—Jonathan Kathler, June 6.
Cassel Mennonite, Tavistock, Ont.—Amy Albrecht, Holly Gerber, Craig Witzel, Laura Witzel, May 30.
Community Mennonite, Stouffville, Ont.—David McDowell, Justin Reesor, June 20.
First Mennonite, Edmonton, Alta.—Cheri (Berg) Patrick, May 9; Daniel Eggert, David Eggert, Maegan Kuehne and Elizabeth Wall, May 30, Justin Fuhr, Jeff Klassen, June 13.
Grace Mennonite, Prince Albert, Sask.—Mike Foley, Paul Hiebert, June 20.
Living Water Fellowship, New Hamburg, Ont.—Phoebe Jantzi, Rachel Jutzi, Brandon Martin, Kyle Roes, Jonathan Swartzentruber, Priscilla Wagler, Simon Wagler, Jared Yantzi, Kelitta Zehr, Jan. 11.
Rosthern Mennonite, Sask.—Chantel Dyck, Rachel Guigon, Denise Valle, May 30.
Sherbrooke Mennonite, Vancouver, B.C.—Dan James Perrault, June 20.



APN Photo

Boys in Fallujah, Iraq, carry water cans supplied by Mennonite Central Committee for their families. Fighting in early April left water systems demolished. More than one-third of Fallujah's 450,000 people have been cut off from supplies of potable water. MCC and its partner, Architects for People in Need (APN), supplied 5,000 jerry cans.—From MCC release

Altona, Ont.

Meeting house reflects pioneer past

Since 1852, the Altona Mennonite Meeting House has been part of this rural hamlet near Toronto. It is surrounded by the graves of pioneers who settled in the area.

The names on the tombstones reflect the fact that Mennonites were among the early settlers: Krieder, Stouffer, Lehman, Reesor, Nighswander, Hoover, Fretz, Meyer, Grove and others. Other names, however, make clear that this is a community cemetery, still used by local people.

Until 1825, Mennonite settlers gathered for worship in homes. When the congregation grew larger, the group met in a log schoolhouse until a church building was constructed. According to an old minute book, a trustee meeting was first held in the "new" church on January 19, 1853.

David Kreider was the first minister in the new church building. William Feaster was the builder. He also built a schoolhouse nearby, and a Nighswander home in the village. The brick for these buildings was produced in a brickyard in Cherrywood, about 12 kilometres south of Altona.

The building, with its two doors facing the road, pine floors and benches, and two small anterooms, reflects the simple lifestyle and theology of the people who built it.

The floors and benches have never been painted or varnished, and remain as they were in 1852. The plastered walls and ceiling are stark white. Two rows of cast iron hooks are attached to two-by-fours suspended from the ceiling, but only on the men's side. A long pulpit is the focus.

The building has never been renovated, and remains in excellent condition.

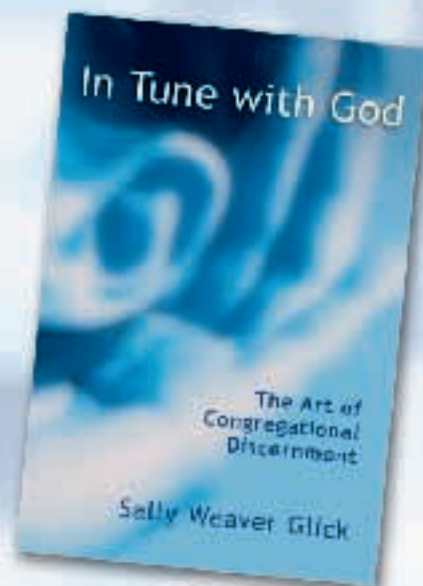
Worship services were held here from 1853 to 1974. Since 1980, commemorative services have been held about every two years, usually in September. The Ontario Mennonite Historical Society is a sponsor of this building.

The next service, probably a hymn sing, is planned for Sunday afternoon, September 12.—From a report by **Joe Nighswander**



The Altona Mennonite Meeting House remains in its original form.

In Tune with God The Art of Congregational Discernment



Is God calling us to start a day care in our neighborhood? Who shall we call as our next pastor? Sally Weaver Glick approaches congregational discernment as a process of hearing and entering God's "song." Designed for group study, with practical tips and exercises.

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Mennonite Church Eastern Canada

Support group for transitional pastors

Twelve or more MC Eastern Canada pastors meet each month in a Transitional Pastors' Support Group.

"Transitional pastors" is used for interim pastors who have contracted to work with congregations on certain issues in the time between longer-term pastors. (This is sometimes called Intentional Interim Ministry.)

Transitional pastors assist congregations in a variety of ways. They help congregations to say a "good goodbye" to a long-term pastor so that they are prepared to receive a new one. Often the "ghosts" of past leaders linger, making it difficult for new pastors to find their place in the lives of people and to minister in their own way.

This is especially true if the pastor-people relationship has been good. It has other difficult dynamics if the relationship was not healthy. In either case, intentional interim ministry can be useful.

In this "time between," transitional pastors help the congregation discover a new identity by coming to terms with its past. This is a time when the congregation can rethink its mission and purpose. Transitional pastors also manage shifts in leadership. However, they do not usually get involved in the search for the new pastor.

Transitional pastors can also help congregations work through difficulties. There may be a longstanding, unresolved conflict in the congregation. Perhaps there was conflict between the previous pastor and a segment of the congregation. Transition pastors help the incoming pastor to avoid stepping on "land mines" of

unresolved issues.

This work is different from that of an interim supply pastor, who is often part time, and whose main roles are to conduct worship, help maintain programs, and provide pastoral care as the congregation awaits the new pastor. The monthly meetings of MCEC transitional pastors are a kind of "on-job training." The pastors are resources to each other, sharing ideas and strategies, cases studies and readings.

They are clear that it is not their role to "fix" things for congregations. Rather, they help them identify things to work at and changes which might increase the health of the congregation as they say hello to a new pastor.

The most common issues which these transition pastors work at include crisis endings of previous pastoral leadership, or relationships of congregations to former pastors. As the transition pastors conclude their short-term assignments, they conduct exit interviews and write reports of their work which are filed with the congregation and MCEC, and are shared with the incoming pastors.

How do congregations decide that they need a transition pastor? The Leadership Commission is increasingly recommending transition ministry after a long-term pastorate has ended. Some congregations see this as a gift, and are prepared to do reflective work in this interim period.

Others resist it, and are impatient to get on with the search for a new pastor lest "the good ones" get snapped up! There is value in taking time to be adequately prepared.

Most of the transition pastors' group have training for this work. A workshop was offered in MCEC in 2002. Some attended a workshop in South Dakota this spring.



Getting the chili ready at Camp Koinonia seniors' retreat.

There is also an interdenominational Interim Ministry Network in North America which offers more extensive training.

The current Transition Pastors' Support Group includes Nancy Brubaker Bauman, Muriel Bechtel (Minister of Pastoral Services), Rudy Dirks, Gerald Good, Maurice Martin, Marianne Mellinger, Carol Penner, Harold Peters-Franzen, Jim Loepp Thiessen, J. Laurence Martin, Renee Sauder and Glenn Zehr.

Leaders interested in transitional ministry should contact Muriel Bechtel at MCEC.

Mennonite Church Manitoba

Refreshing retreat for seniors

The 55 Plus Retreat held at Camp Koinonia from June 7-9 was attended by 48 campers. Excellent leadership was given by organizers Jake and Anne Harms and Jake and Anne Neufeld, with competent backup from camp staff.

Matt and Heather Heide and Kevin Stoesz created an atmosphere of openness and camaraderie. Our cooks, Jack and Marg Heide, provided tasty food, both indoors and outside.

The *Rollkuchen* (fritters) we

watched frying in an outdoor cauldron, served with sausage and watermelon, offered a feast for both the eyes and the palate.

We were challenged by mental exercises and by sharing our experiences and views on life as seniors. Barge rides on beautiful Max Lake, hiking to the beaver dam, riding the zip line and playing table games were interspersed with singing, stimulating and thought-provoking meditations, delicious food and getting to know each other.—

Elsa Neufeld

Mennonite Church Saskatchewan

Envisioning process set in motion

The General Council of MC Saskatchewan met on June 5 with the Envisioning Team. The council and the six-member team broke into groups to discuss several themes.

"We worked to brainstorm over feedback from the Vibrant Rural Churches workshop," noted conference minister Ken Bechtel.

In addition, four general themes were considered by the group: the purpose of MC Saskatchewan; structures of the conference, and fostering

connections within the family of MC Saskatchewan churches.

Bechtel referred to the meeting as a “very informative process” that will help to “sharpen the team’s next action.”

In the works for the fall is developing what Bechtel called Regional Focus Groups. The hand-picked groups of individuals from five or six different regions will hold meetings with people from each area to garner more feedback for the Envisioning Team to use. Meetings will hopefully commence in October or November.

Mennonite Church Alberta

Interim pastors called by Foothills

Foothills Mennonite Church of Calgary entered its new year

last September with the Associate Pastor position vacant. As an interim solution, the members asked Shami and Deanna Willms to serve our youth and families in a pastoral assistant function.

Since then, the congregation has seen the gifts and capabilities demonstrated by the couple. The church leadership recommended to the congregation that they be called to serve in the Associate Pastor position.

At the membership meeting on June 1, the congregation supported Shami and Deanna with unanimous consent. An installation service is being planned for August 29.—**Doug Klassen**

Mennonite Church British Columbia

Neufeld has nourished campers for many years

After more than nine years of service, Food Services Manager Eileen Neufeld is saying goodbye to Camp Squeah. At the recent MC British Columbia annual sessions, camp director Rudy Kehler pointed out that no one else at Squeah is evaluated three times a day, by over 180 people!

“No one else nourishes us so intentionally,” he said, adding that her ongoing gift will be her friendship.

Eileen’s experience at Squeah began in 1962 as a camper—the same year Squeah was founded. She thinks of herself as a product of the ministry of Squeah, and the opportunity to work at the camp was a chance to give

back in part what was given to her.

“I should be thanking you for the privilege of serving at camp,” she said, and added that her 10 summers at Squeah will be fondly remembered by her and her family.

Although she is not sure what the future holds, she knows that she wants to concentrate on being a grandma. But she’ll still be at Squeah for one more summer, so there is still opportunity to enjoy her gifts and offer thanks for her years of faithful service.

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.

Drawing a line in the sand

Over this past year, Mennonite Church B.C. has engaged in a significant discussion that will influence what MC B.C. and MC Canada look like in the years to come. I thank MC Canada leaders for their desire to listen and explore ways to respond to the concerns. Thank you as well to people from area conferences across Canada for their encouraging words and prayers.

It is easy to say the issue at the centre of this discussion is homosexuality or, more specifically, the perceived growing acceptance of homosexual practice within our wider church body. A deeper look, however, reveals questions around such things as our understanding and use of scripture, the confession of faith and church statements, and church polity, accountability and leadership. Perhaps most important is how we live out these understandings in daily life.

I share many of the concerns identified during the MC B.C. process. At the same time, I have heard many other voices. I have been amazed and at times uncomfortable with the diversity of understandings within our larger church family.

Those expressing concerns within MC B.C. have called for the church to “draw a line in the sand,” to take a clear stand.

Some have countered that “lines in the sand” are neither Christian nor Mennonite, that Jesus’ love compels us to welcome everyone and not to judge. It is implied that Christian maturity learns to live with diversity.

It has often been suggested that B.C. should focus on the things we can agree on and not worry so much about those things where we disagree. To follow that advice will lead to a growing diversity, always moving toward the lowest common denominator of agreement. Where do we stop? Where will we draw the line?

Jesus always showed love and then drew lines. He continues to call people from darkness to light, from what you were to what you can be. Jesus calls his followers to be salt and light, and to hold each other accountable. Our Anabaptist ancestors died because following Jesus in daily life meant there were lines they would not cross. The lowest common denominator is not an option.

We all have “lines in the sand” but they are used in many different ways. A line can be an ending point or a starting point. It can be something that keeps you from danger or something that keeps you in a dangerous place. It can be something that forces you to act or keeps you from acting.

There is no doubt that we as Mennonites

From our leaders

have in our past used lines inappropriately. We have hypocritically used lines to hurt and to manipulate. We have been very willing to use lines to judge in one area but not in another. We have used lines to misuse authority and leadership.

However, the pain of past misuse or even the hurt resulting from proper use should not negate the use of lines today. Drawing a line on the homosexual issue or any other issue will result in hurt and frustration, but that does not make it wrong. We need to use lines properly and in love, but God still calls us to use them.

Our 1986 Saskatoon and 1998 Stratford statements on human sexuality state clearly that homosexual practice is sin. That is a line in the sand that we need to uphold. That line needs to influence how we minister to and talk with those who disagree.

That is a line that needs to continue to guide churches, area conferences and our national church as we make decisions.

*Doug Epp, moderator
of Mennonite Church
British Columbia*



Employment opportunities

Associated Mennonite Biblical Seminary seeks a full-time
DIRECTOR OF ADMISSIONS and FINANCIAL AID

beginning September 1, 2004, or when available. This person will manage, monitor, and modify systems for recruiting students for AMBS programs and for awarding need- and merit-based financial aid.

Qualifications include commitment to Jesus Christ and a passion for the mission of the seminary, ability to communicate well and relate well to others, strong attention to details, proven organizational skills, ability to think strategically, and availability to travel up to one-quarter time. AMBS is an equal opportunity employer; women and members of underrepresented groups are encouraged to apply.

To apply, send a resume, three references, and letter of application by July 20, 2004, to

Ron Ringenberg, Vice President
AMBS, 3003 Benham Ave.,
Elkhart, IN 46517, or
E-mail: rringenb@ambs.edu

Associated Mennonite Biblical Seminary seeks a full-time
DIRECTOR OF DEVELOPMENT

to manage the planning and work of the seminary Development Office, with primary focus on raising funds for the annual operational budget and raising endowment funds, beginning September 1, 2004, or when available.

Qualifications include commitment to Jesus Christ and to the mission of the seminary, ability to communicate well and relate well with others, proven track record in development or marketing, and proven supervisory and organizational skills. AMBS is an equal opportunity employer; women and members of underrepresented groups are encouraged to apply.

To apply, send a resume, three references, and letter of application by July 30, 2004, to

Ron Ringenberg, Vice President
AMBS, 3003 Benham Ave.,
Elkhart, IN 46517 or
E-mail: rringenb@ambs.edu.

Grace Mennonite Church, Regina SK is seeking a
YOUTH PASTOR

for a 40%-time position. Grace Mennonite is a dynamic, multi-cultural congregation. The youth pastor would work primarily in the area of planning and directing activities with our junior and senior youth, aided by a youth ministries committee, and working with our pastoral team.

Interested persons are encouraged to submit a resume and covering letter to:

The Church Council
Grace Mennonite Church
2935 Pasqua Street
Regina, SK S4S 2H4
E-mail: grace.mennonite@sasktel.net

Grace Mennonite Church invites applications for the position of:

FULL-TIME LEAD PASTOR

Our church is located in Steinbach, Manitoba, a growing, progressive community of over 10,000 located 30 minutes from Winnipeg. Working together with our full-time associate pastor, the successful applicant will provide spiritual leadership based on Anabaptist theology for our congregation of over 200. Aside from duties which include pastoral care and regular preaching and worship service participation, we are looking for someone who has a keen interest in relationship building.

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

Phil Guenther
Church Chairperson
Grace Mennonite Church
430 3rd St.
Steinbach, MB R5G 1M4
E-mail: pjg@mts.net
or
John Klassen
Mennonite Church Manitoba
Phone: (204) 896-1616

Mennonite Church Eastern Canada and Conrad Grebel University College invite applications for a staff position (.5 to .6 FTE) working in the shared ministry of

LEADERSHIP FORMATION

Responsibilities: Plan and oversee continuing education and leadership enrichment programs for MCEC pastors and lay leaders. Assist in the development and administration of the Ministries Studies component of the CGUC Graduate Theological Studies program.

Requirements: Graduate theological degree. Pastoral experience preferred.

Anticipated starting time is January 1, 2005. Please direct applications (with resume and references), inquiries or nominations by September 15, 2004 to:

David Brubacher, Minister to Conference
Mennonite Church Eastern Canada
4489-4497 King St. E.,
Kitchener, ON N2P 2G2
Phone: (519) 650-3806
Email: david@mcec.on.ca



MENNONITE CENTRAL COMMITTEE ONTARIO
invites applications for the position of

DONOR RELATIONS COORDINATOR

This position requires a person with a commitment to Christian faith, active church membership and non-violent peacemaking. MCCO is seeking an individual with knowledge of MCC and the Ontario constituency, and fund-raising for not-for-profit organizations.

This 80% to full-time position is based in Kitchener. Application deadline is August 22, 2004. Inquiries and requests for applications may be directed to:

Cath Woolner
Mennonite Central Committee
50 Kent Ave., Kitchener, ON N2G 3R1
Phone: (519) 745-8458
E-mail: cathw@mennonitecc.on.ca



Christian Labour Association of Canada
Benefit Administration Office

Due to the continued growth of CLAC's benefit plans, the Grimsby Benefit Administration Office is currently seeking a candidate for the following full-time position:

BENEFIT PLAN ADMINISTRATOR

The successful candidate will be a highly motivated self-starter and possess a degree in business administration or the equivalent. In addition, this individual will have excellent communication skills, both oral and written, as well as strong interpersonal skills. Preference will be given to those knowledgeable in the areas of finances, insurance and pension benefits. Knowledge of Microsoft Office (especially Word and Excel) and DataEase computer programs would be a definite asset. We offer a competitive salary and benefit package.

Applications should be addressed to:

Peter Van Duyvenvoorde, General Manager
CLAC Benefit Administration Office
89 South Service Rd, PO Box 219
Grimsby, ON L3M 4G3
Tel: (905) 945-1500
Fax: (905) 945-7200

Announcement

Spanish Jubilee Sunday school materials are now available at reduced prices. Also available is **Centered Teaching**, a supplement for adapting Jubilee to broadly-graded groups. To order, call Faith & Life Resources: 1-800-245-7894. Find Spanish materials pricing and a sample session of Centred Teaching at www.jubileeonline.org

For rent

Nineteenth-century, renovated 3-bedroom house, partially furnished, small town location. Fifteen minutes to universities, 20 to Waterloo. Availability negotiable. \$960 plus heat and electricity. Attached granny flat not included. Call (519) 273-6104.

Large beautifully furnished room for rent for female student. Share kitchen with quiet family of three. Close to Waterloo University. Parking, private washroom, laundry, internet, \$500.00/mo., Avail Sept, Phone: (519) 886-6504, j.sauder@sympatico.ca

Housing wanted

MTS student and family looking for short-term rental housing in Waterloo area from August to Dec. Please phone Knocks at (519) 576-6256.

CANADIAN
Mennonite

Advertising:
1-800-316-4052

advert@
canadianmennonite.org

A Sunday morning at church

There were feathers on the keys when I got to the organ on Sunday morning. I saved them to ask our custodian whether there had been a bird in the sanctuary. I practised for 15 or 20 minutes.

Suddenly, a desperate, metallic scrabbling in the organ and the cry of an angry (or terrified) creature.

I ran toward the door, looking back to see the black head of an unidentifiable creature emerging from the

centre organ pipe. It has to be a bird, I told myself. It's not a bat!

I called a choir member for help and he called the custodian's husband. In the meantime, the head usher arrived and looked into the pipe.

"It's a bird," he said. The other men arrived with a fish net. One of them got a ladder, reached into the pipe, pulled out the bird and released her. In the confusion, I broke my glasses. I conducted and played that morning with masking-taped glasses, fixed by

one of the rescuers.

My brother is an executive in a large communications company. Had this happened at our business, he wrote, the company would have evacuated the building, called the hazardous materials squad, dismantled the organ, placed the bird in quarantine,

I ran toward the door, looking back to see the black head of an unidentifiable creature emerging from the centre organ pipe.

disinfected the building, conducted a full investigation, generated a 5,000-page report, determined that the organ was insufficiently safeguarded against bird buildup, removed the organ, revised its policies, formed a committee to develop alternatives to organs, and spent \$9.8 million.

But you wouldn't have had to pay for your broken glasses, he continued. This would have been covered under our benefits package.

One of my sisters is a university

administrator. Had this happened at the university, she wrote, we would have formed a committee, spent time determining whether the right people were on the committee, determined if the forming of the committee violated any governance procedures, drafted multiple communication pieces to the effect that the committee had been formed, met for six weeks to define the problem that the committee was to solve, drafted a policy and circulated it through various levels of administration, heard comments and redrafted the policy, held a vote for endorsement, communicated the vote, read about the committee in the student newspaper, drafted a final report and submitted it to the president.

The policy after all the work? The university prohibits birds in organ pipes! The bird? Forgotten. Still in the organ pipe.

My other sister is a high school principal. She wrote: "If I didn't know that this was about a Sunday morning, I would have sworn that it was about a Monday!"—**Sheryl Loeffler**

The writer is Director of Music at Waterloo-Kitchener United Mennonite Church in Ontario.

Volunteers begin MCC assignments

Akron, Pa.—Eight Canadians began assignments with Mennonite Central Committee in May. Edwin Loeppky is a thrift shop manager in Kelowna, B.C., where he is a member of Willow Park South Church. Brenda Gail Klassen, a member of the Evangelical Free Church, is a thrift shop manager in Saskatoon. Don and Lois Collins, members of the The Meeting Place in Winnipeg, are registered victim companions in that city. Lois Reimer from Steinbach, Manitoba, is working as a sales clerk there. Connie Barkman from Ste. Anne, Manitoba, is a bookkeeper in Steinbach. Helen Fehr, member of the Evangelical Mennonite Mission Conference, is a volunteer coordinator with MCC in Aylmer, Ontario. Mary Peters, a member of the Evangelical Mennonite

Conference, is a family support coordinator in Chatham, Ontario.—From MCC release

Financial services for Afghan women

Kabul, Afghanistan—Joyce Lehman from Mennonite Economic Development Associates (MEDA) recently moved to Afghanistan to help develop a micro-credit organization that will offer financial services to low-income women. MEDA and its project partner, Women for Women International, will help female clients strengthen their lives and become involved in Afghanistan's economic recovery. Lehman, from Washington, D.C., has hired and trained credit officers who are doing market surveys while she stays on the project. She envisions 12,000 clients and branch offices in three provinces.—From MEDA release

Quebec church welcomes visitors

Montreal, Que.—The Mennonite Fellowship of Montreal welcomes visitors and people moving to Montreal. The English-speaking congregation meets at House of Friendship, 120 Duluth Avenue East. During the summer, Sunday services begin at 10:30 a.m. An annual corn roast celebrates the end of summer, and a weekend retreat in September will feature pastors Jean-Jacques Goulet and Lucille Marr. Other regular events: an arts evening, *faspa* and carol sing, community meals and young adult studies.

For more information, call the church at (514) 849-8039 or visit its web site at www.mfntl.ca.—From church release

Publishing notes

The 2003 volume of the Waterloo Historical Society (Ontario) includes the article, "Mennonite fundamentalism and the Hawkesville Brethren—the origins of the Wallenstein Bible Chapel," by David A. Martin. Martin, a university student, won the society's 2003 local history award. The article examines the origins of the Bible chapel, part of the Plymouth Brethren or Christian Brethren, whose original members were Old Order Mennonites. Some Russian Mennonites also became part of this church. The volumes of the historical society, which go back to 1913, are available in local libraries and schools. For more information, see Waterloo Historical Society's web site at www.whs.ca.

Calendar

British Columbia

August 20-22: 50th Anniversary Homecoming at First Mennonite Church, Burns Lake. Contact Rob Wiebe, e-mail: rcwiebe@futurenet.bc.ca, fax: (250) 698-7363.

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

September 17-18: MCC Festival at the Tradex, Abbotsford. Call (604) 850-6639 or visit 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.

October 4-6: Pastor/spouse retreat.

October 15-17: Women in Mission retreat on "Prayer," with speaker Karen Heidebrecht-Thiessen.

October 22, 23, 29, 30:

School notes

AMBS adds to development team

Elkhart, Ind.—Harold Hildebrand Schlegel began as half-time development associate for Associated Mennonite Biblical Seminary (AMBS) on June 1. Former pastor of St. Jacobs Mennonite Church in Ontario, he will seek support for the seminary across Mennonite Church USA and Canada. Harold graduated from AMBS in 1992; his wife, Dianne, is currently a student there. Harold with work with Ron Ringenberg, recently named vice-president for advancement and administration. Ringenberg succeeded Mark Weidner who has moved to a half-time position in planned giving while pastoring in Pennsylvania.—From AMBS releases



Justina Heese, executive secretary of Mennonite Church Canada Formation, presents an engraved mug to Isbrand Hiebert in recognition of his work with the German-language publication, *Der Bote*. Hiebert served as editor for seven years, overseeing the change from a newspaper to a bi-weekly magazine in 2002. Ingrid Janzen Lamp from Swift Current, Saskatchewan, who has been interim editor since January 1, 2003, was named editor in May.—From MC Canada release

Mennonite Disaster Service informational evenings, at Willow Park MB Church, Kelowna (22), Sardis Community Church (23), King Road MB Church, Abbotsford (29), First United Mennonite, Vancouver (30), 7:00 p.m.
October 23: MC British Columbia workshop on homosexuality with Willard Swartley, Toni Dolfo Smith and Neil Rempel.
November 6: MCC B.C. annual meeting.

Alberta

October 15, 16, 17, 18: Community Justice Ministries celebrations with speaker Wayne Northey (M2W2 in B.C.), in Edmonton (15), Calgary (16), Rosemary (17), Didsbury (18).

Saskatchewan

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.
October 28-29: Missional church workshop for lay leaders at Camp Elim.
November 5-6: MCC Saskatchewan annual meeting.
November 5-7: Quilting and scrapbooking retreat at Shekinah.

November 12-13: Music Fest at Zoar Mennonite Church, Waldheim.
November 13-14: Musical, "Pull of the land," at Rosthern Junior College. Fundraiser for Mennonite Heritage Museum.

Manitoba

July 21: MCC Manitoba golf tournament for Ukraine, at Quarry Oaks golf course in Steinbach.

July 21: "Big sing," ecumenical hymnsing with John Bell of Iona Community at Home Street Mennonite Church, Winnipeg, 7:00 p.m.

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

September 11: "Head for the hills" cyclathon in Pembina Hills for Eden Health Care Services. Phone (204) 325-5355, e-mail: edenfdn@valleycable.com.

September 21: Meeting of Winnipeg Mennonite Elementary School Society at Bedson campus, 7:00 p.m.

September 26: Opening program at Canadian Mennonite University, part of Homecoming Weekend. See www.cmu.ca.

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

October 3: Opening program of Winnipeg Mennonite Elementary School at Portage Ave. Mennonite Brethren Church, 2:30 p.m.

October 6-7: John and Margaret Friesen Lectures at CMU with Barbara Nkala from Zimbabwe.

October 15-16: 24-hour women's retreat at Camp Assiniboia, with speaker Kathy Koop on "Faithful women: then and now."

October 19-20: J.J. Thiessen Lectures at CMU with Peter Erb of Wilfrid Laurier 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

August 8: Reesor Picnic at Backus Mill, Port Rowan. Worship 11:00 a.m. Phone Mary Wiebe at (519) 586-2986.

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

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

August 27: Ontario

Mennonite Music Camp final concert at Breslau Mennonite Church, 7:30 p.m.

September 10-12: Building Community Retreat for persons with disabilities, at Hidden Acres Camp. Speaker: Irma Janzen. Call (519) 578-2608.

September 18: Relief sale at Black Creek Pioneer Village.

United States

July 26-28: Ecumenical conference on 16th-century martyrdom at St. John's Abbey, Collegeville, Minn. Visit www.martyrsconference.org.

Canadian Mennonite

Summer schedule
After the July 12 Issue, Canadian Mennonite begins a three-week schedule.

The summer issues are dates August 2 and August 23.

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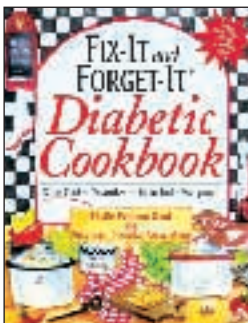
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