

C A N A D I A N

Mennonite

October 4, 2004
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Prayer book

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Native assembly

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Complicity in genocide

Recently, I read a story that has been haunting me ever since.

The trial of a Rwandan Catholic priest, Athanase Seromba, has just begun at the UN International Criminal Tribunal for Rwanda. Ten years ago, approximately 800,000 (mostly ethnic Tutsis) were murdered in Rwanda.

One part of this story took place in Seromba's church in Nyange. In previous years, when ethnic tension flared, churches had been places of sanctuary for those at risk. Not this time.

Prosecutors at the trial (see www.icttr.org/ENGLISH/cases/Seromba/index.htm) allege that Seromba encouraged terrified Tutsis among his parishioners to seek shelter in the church. Many did so.

Around April 15, attacks by the *Interahamwe* ("those who kill together") intensified against those sheltered in the church. Many were killed and a bulldozer was brought to remove the bodies. One driver, Evarist Rwamasrabo (let his name be honoured), refused to participate and was killed immediately. Another driver replaced him.

The court charges state, "When the corpses of victims were removed from the Church, Vedaste Mupende ordered the driver...to demolish the Church. The latter refused since the Church was the house of God. Immediately thereafter, Vedaste Mupende, Fulgence Kayishema and Gregoire Ndahimana requested the intervention of the priest, Athanase Seromba, who came and ordered [the driver] to destroy the Church, telling him that Hutu people were numerous and could build another one."

When bulldozed, the church collapsed, killing more than 2,000 Tutsi refugees inside. All that remains now is a heap of earth and concrete marked by a row of crosses.

Besides the horror at this event, and, if accusations are found to be true, Seromba's great failure as a priest and as a

human being, the witness of the whole church has been affected. Before the genocide, more than 60 percent of Rwandans were (nominally) Catholic. That has changed.

Zafran Mukantwari, a 20-year-old woman who grew up Catholic, was quoted by the BBC, "When I realised that the people I was praying with killed my parents, I preferred to become a Muslim because Muslims did not kill."

What a statement.

Some Rwandans were protected by those in the church. In other places, leaders such as Catholic archbishop Oscar Romero in El Salvador or, a personal hero of mine, Anglican archbishop Desmond Tutu, have become well-known for their efforts to help the church resist injustice.

Reflecting on this story from Rwanda, I thought of a story much closer to home that, while very different, involves similar moral issues.

In August, MCC Canada, representing our church, released a statement on sheltering refugees whose claims have been rejected (see Sept. 6, page 12): "Church leaders responded to the [Citizenship and Immigration] minister's remarks by stating that while providing sanctuary is not a general solution, it can in certain rare cases represent a faithful response to the calling of a church, albeit at the risk of legal consequences."

I believe our spiritual lives should affect our civil life in society as much as our personal lives. As Zafran's statement illustrates, others will see our faith speak through our actions, even if we don't.

Dedication and travel: On much happier notes, I invite you to the October 24 service (9:45 a.m.) at Steinmann Mennonite Church in Baden, Ontario, which will include a dedication for my editorial ministry. From October 12-23, I will be in B.C. and Alberta on the start of my listening tour, meeting with as many pastors, churches, church staff and schools as I am able. I look forward to greeting some of you during these days!—**Timothy Dyck**

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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 Oct. 18 issue by Oct. 14.

Cover: Jack Flett and Ernie Fontaine of Manitoba provide music for the art of jigging at the Native assembly. See page 12. Photo by Dan Dyck.



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Akron, Pa.

Elfrieda Dyck led refugees out of Europe

In May 1948, Elfrieda Klassen Dyck led 860 war-weary European Mennonite refugees to a new life in Paraguay, while contending with a “sinking ship.”

That trip on the Charlton Monarch, a ship that fell victim to a myriad of engine and crew problems only to become stranded off the coast of Brazil, may have been the defining moment in Elfrieda’s life. But it is only one moment in a life filled with service to others through MCC, her church, community and family.

Elfrieda Klassen Dyck, 87, died on August 20 in Scottdale, Pennsylvania. The family has suggested that donations be made to an MCC memorial fund in her name to help refugees.

Elfrieda was born in Donskaja, New Samara, Russia, in 1917, the youngest of 14 children. In 1925, she and her family fled Russia, settling in Winnipeg. She graduated from St. Boniface Hospital in 1939 as a registered nurse.

Her nursing skills are what led to involvement with MCC. In 1942, she spent a year of service at a home for babies in England, and later at a boys’ convalescent home there. She was among the first volunteers for MCC service abroad during World War II.

It was during her time in England that she met Peter J. Dyck, another MCC worker and emigrant from Russia. They married in 1944 and continued working with MCC through the war and beyond.

Elfrieda was in charge of a Mennonite refugee camp in Berlin from 1946-47. With Peter and other MCC workers she helped gather Mennonite refugees and resettle them in Paraguay. Especially dramatic was the voyage to Paraguay in 1947 aboard the Volendam (told in their book, *Up From the Rubble*).

When Elfrieda would reminisce about those times, especially the trip on the Charlton Monarch, she would say, “I can’t believe I did this,” according to her friend Kathy (Penner) Hostetler of

Akron, Pa.

During an interview some years ago, Elfrieda summed up her experience with the words, “I must say that I think the Lord was really good to me in all this.... I couldn’t have done any of this without his help and guidance.”

Surviving, in addition to her husband, Peter, are two daughters, Rebecca Dyck of Montreal, and Ruth Scott of Scottdale, and five grandchildren.—
From MCC release



Photo by Mark Will

Peter and Elfrieda Dyck share a laugh during a commissioning for an MCC speaking tour in 1994.

Edmonton, Alta.

Canadian links peace groups and British government

As a volunteer in England, Deanna Douglas of Holyrood Mennonite Church here managed not only to launch a new peace initiative, but to find funding for it to continue for two years after her return to Canada.

A volunteer with Mennonite Mission Network (a partner of Mennonite Church Canada Witness), Douglas was asked to launch a pilot project in London under the auspices of Conscience: The Peace Tax Campaign.

In the follow-up to the war in Iraq, Conscience was seeking a new approach within the United Kingdom. Douglas brought together a group of non-government organizations (NGOs) engaged in peace and security issues to meet with the UK government.

The dozen groups she gathered are now known as the UK NGO Peace and Security Liaison Group. A major trust company agreed to fund the project.

“The approach they agreed to take was a bit different from the usual lobby approach NGOs often employ with



Photo by Vic Thiessen

Deanna Douglas (right) enjoys a visit in London from Ruth Wallace, friend from Alberta.

government,” Douglas said. “They chose to engage in dialogue, a slower but more relational approach that has greater potential for real change.”

To date, meetings have been held with staff from the Cabinet Office, Defence, International Development, and the Foreign Office. The focus is on alternatives to the traditional military model of dealing with conflict, emphasizing

Saskatoon, Sask.

Couple wins award for innovative farming

You've heard the joke about the farmer who is outstanding in his field? Well, there actually is an Outstanding Young Farmers Award. And it was won this year by two Mennonite farmers in Saskatchewan.

Kevin and Melanie Boldt, members of Osler Mennonite Church, won the 2004 national award for Pine View Farms. They bought the farm, which Kevin's grandfather originally homesteaded, about six years ago. As grain farmers they saw potential in the farm buildings for a marketing business.

They began raising chickens and now the whole farm is focused around the poultry business.

The Boldts have a "farm-to-fork" operation, not only raising the birds, but also processing, packaging and marketing them. They also raise cattle and sell beef, pork and lamb processed elsewhere. All the livestock, however, is raised according to Pine View

protocol—without growth hormones, animal by-products or antibiotics.

"Customers want to know what goes into the meat they buy," insists Melanie. At Pine View Farms, they can talk to the people who raise the animals and know where the food comes from. "We are filling a niche that the big producers can't," she said.

In addition, their meat is sold at several butcher shops around the province and is featured in three restaurants around Saskatoon. They process about 25,000 chickens, 2,000 turkeys, 50 steers, 60 hogs and 100 lambs annually.

Pine View Farms is the only vertically integrated, all-natural poultry processor in western Canada.

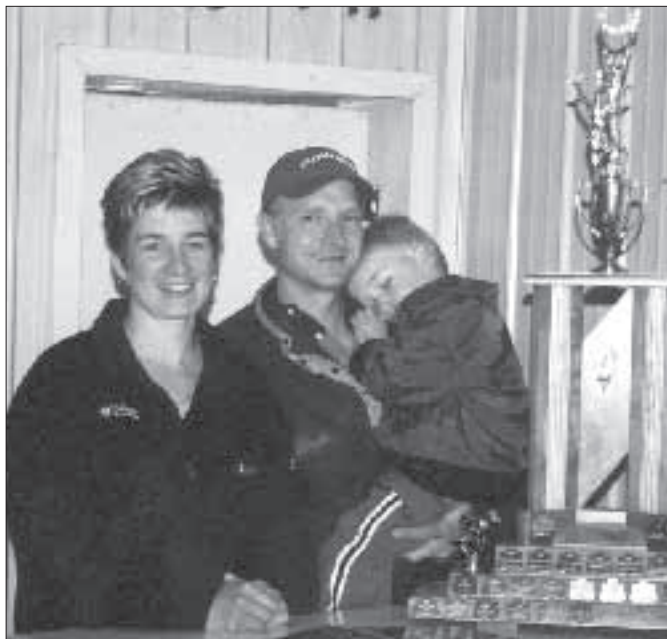
One thing that attracts the Boldts to farming is being at home with their children, Liam, 6 and Adam, 3.

"We like the saying 'Farming is a business that provides a good quality of life,'" Melanie points out.

A nanny cares for the children so that Melanie can answer phones, pack orders and manage the books. A degree in commerce has laid the groundwork for her involvement in the business. She also manages the communications side by sending out press releases, designing the web site and mailing monthly newsletters to the 1,000 regular customers.

"The business has grown about 20 percent each year," she says.

The Boldts bring their Christian faith to the business by paying producers better than market value for their meat and by hiring people from the community. Stewardship of the land is also important—to keep farming



Melanie and Kevin Boldt, with son Adam, stand beside their "Outstanding Young Farmers" award.

viable for future generations.

"People need to understand the choices they're making when it comes to food and what that means for Canadian agriculture," says Melanie.

The hard-working couple has won provincial awards as well. Last year, they captured the Achievement for Business Excellence Award for marketing. They have also won the Saskatoon Achievement in Business Excellence Award for a new product.

When asked if there is a future for farming in Saskatchewan, Kevin leans forward intently.

"Yes, of course," he answers, "but it has to be different than it has traditionally or sentimentally been done." Farming is a business with many variables. Hard work by itself isn't enough; a key aspect is marketing. Each farmer must decide what it will take to keep the farm economically and environmentally viable.

As a locally-focused operation, the Boldts feel somewhat insulated from global forces that affect farming. Food safety, transportation and trade barriers don't cut as deeply because their farm does not rely on international markets.—**Karin Fehderau**

conflict prevention and nonviolent ways to address violent situations.

In addition to her work with Conscience, Deanna worked for the London Mennonite Centre, home to Canadian Witness workers Vic and Kathy Thiessen. She assisted with administration, and provided a Canadian peace perspective at various European conferences.

Back in Alberta, Douglas plans to participate in peace work.

Douglas says she particularly enjoyed the community experience at the London Mennonite Centre. She found the Quakers, the largest historic peace church in the UK, to be very supportive.

"It was such a positive experience for the whole family that we seriously considered staying on," she said. Her six-year-old son, Kessler, said he wished he had two bodies—one for each country!

Conscience covered Douglas' living expenses, and MC Canada Witness, together with Holyrood church, helped to cover travelling expenses. Douglas is available to speak about her experience.—MC Canada release

Take our moments and our days

Why would contemporary Anabaptists compile a book of prayers? Do we need one? The following explains the background to a new resource for morning and evening prayers.

As a student in the 1980s, Rebecca Slough tried to introduce morning and evening prayer at Associated Mennonite Biblical Seminary (AMBS), but she encountered little interest. I was one of the students who did not participate!

A decade ago, Eleanor Kreider began suggesting that Mennonites need a prayer book. Although she is a well-known missionary and teacher in North America, Europe, and Asia, and author of two fine books on worship, the time was not ripe.

And then something shifted. In 1999, I received a grant to study Christian traditions of morning and evening prayer, and to explore what they offer Protestants today. I was surprised when Mennonite pastors, denominational leaders, scholars, and folks in the pew reported that they were using various prayer books. Most were unaware of what the others were doing, but all were tapping into a time-honoured practice.

As part of my project, I taught morning and evening prayer at Bloomingdale Mennonite Church in Ontario where I was pastor. I was impressed with how meaningful this practice was for many in the congregation. Eventually I wrote *The Rhythm of God's Grace: Uncovering Morning and Evening Hours of Prayer* (Paraclete, 2003), which explains the history, theology, and benefits of this venerable way of praying.

The positive response to this book suggests that many are coming to appreciate such forms of prayer.

Before we were colleagues, AMBS president, Nelson Kraybill, and I met at a party and discovered that we both



Photo by Mary Klassen

The labyrinth at Associated Mennonite Biblical Seminary is an aid to prayer.

love morning and evening prayer. We kept comparing notes and began wondering whether the time had come for an Anabaptist prayer book.

In September 2003, we called together a score of folks from the U.S. and Canada—pastors, leaders, scholars, journalists, and poets. Nelson and I planned a process to discuss this way of praying as we anticipated vigorous debate. But the group was chafing at the bit to develop an Anabaptist prayer book.

I continue to meet with positive response as I introduce this way of praying, both at the seminary and in the wider church. I am regularly asked for advice and recommendations about this tradition. It is out of these experiences that a group of us have drafted an Anabaptist prayer book.

But how do we understand a way of prayer that is unfamiliar to so many?

Finding biblical clues

It may be instructive to count the number of times the psalms speak of praying in the morning and evening. But the psalm writers are not proposing that believers limit their praying to those times. Rather, praying at certain times fosters being prayerful all the time.

Consider the repeated phrase in the first chapter of Genesis, “And there was evening and there was morning....” With this shorthand, the writer denotes not just evening and morning but the passage of the whole day. The psalmist longs for perpetual prayer: “From the rising of the sun to its setting the name of the Lord is to be praised” (Psalm 113:3).

Jesus made a comparable recommendation. Aspects of his parable about the persistent widow may puzzle us, but his point is clear: his followers need “to pray always and not to lose heart” (Luke 18:1).

Paul urges believers to “rejoice always, pray without ceasing, give thanks in all circumstances” (1 Thessalonians 5:16-18). We are told, “Pray in the Spirit at all times” (Ephesians 6:18); “Devote yourselves

to prayer” (Colossians 4:2); “Persevere in prayer” (Romans 12:12).

While the priority of constant prayer is clear, how to pray without ceasing is not apparent and has been a subject of controversy throughout church history.

Praying without ceasing

Most do not understand unceasing prayer to entail spending every moment in intentional conversation with God. Although some have tried to live on prayer alone—without working, eating, sleeping, or even going to the bathroom!—Christian tradition sensibly rejects such distortions.

Anabaptists are more likely to say, “My work or service is prayer.” This approach to unceasing prayer may be better than the extreme ones, but is it enough? In this secular age, many Christians are “functional atheists,” and their way of life is indistinguishable from that of their unbelieving neighbours.

Some Christians live and work with steady awareness of God, but most of us need help to do so. I know I do. Saying that everything we do is prayer may actually mean that we rarely pray.

Our Sunday giving reminds us that everything we have belongs to God. Offerings make us mindful that all our spending is theological and should be done in a spirit of worship and discernment. Sunday giving does not mean that because all we have belongs to God we do not have to set aside the first fruits. Nor does it mean that the portion we give on Sundays is all that we owe God.

In a similar way, morning and evening prayers remind us that all our time belongs to God. God always deserves our thanks, praise, and attention.

Morning and evening prayer is not about praying only at those times of day, any more than tithing is about granting God’s ownership of merely 10 percent of our money. Morning and evening symbolize all time. They are key daily moments



The new prayer book

Prayer and scripture are lights that help us see our way through life. I’m pleased to commend a new resource that combines both.

Take our moments and our days is the first new Anabaptist prayer book in hundreds of years, and provides a structured way to pray individually or corporately with an Anabaptist emphasis. The book provides a repeatable two-week cycle of morning and evening prayers centred on the Lord’s Prayer and the Beatitudes.

“Sometimes the teachings of Jesus get short shrift in liturgical systems and Jesus’ teachings need to be a priority for Anabaptists,” said Arthur Paul Boers, one of the editors. “We picked different themes we thought were theologically important and tried to get a spread of them.”

“You progress through church history every week. Every week becomes a journey through salvation history.”

Created by Associated Mennonite Biblical Seminary as a resource for the church, the book can be downloaded for free from www.ambs.edu/prayerbook or purchased from Pandora Press Bookshop at www.pandorapress.com for \$8.50.

The editorial committee requests feedback on the project. “We’re dreaming of developing offices for other church seasons and we’re considering if we need a four-week cycle instead of a two-week cycle for ordinary time,” said Boers.—**Timothy Dyck**

Continued on page 8

Moments *From page 7*

when we set our direction, remember our purpose, review how God is at work, and recall where we missed God's priorities.

I love the imagery in Psalm 65:8: "The gateways of the morning and the evening shout for joy." Regular prayers at particular times encourage us to be prayerful always.

Supporting one another

Some are so disciplined in prayer that they do not require structure. Perhaps they are the "strong," as Paul used the term. But I often run into people who struggle with prayer. They do not know how or when to pray, what to say, how to start, or when they are finished.

Many have trouble finding time for prayer. Challenges of busyness are among the most pressing spiritual issues today.

Whenever I teach this way of praying, people report, "Until now I was not able to pray." Some had never settled into habits of prayer. Others had experienced a trauma and stopped praying. Prayer books helped these people pray again.

Prayer books give us the encouragement of praying with others. Anabaptists emphasize that we cannot be faithful on our own and cannot even understand the scriptures by ourselves. We need the body of Christ. Being a Christian is hard work and sometimes feels just plain foolish by the world's standards. But it is a lot easier when we are supported by others and know that we are not alone.

We live in an individualistic culture, but Christian faith calls us to another way. Personal preference and wanting our private needs to be met disrupts fellowship and disfigures worship. Our current bias is to emphasize private and personal prayer, but this priority was not characteristic of Bible times or of the church in the early centuries.

Like all faithful living, praying relies on the help and encouragement of faithful others. Most Christians cannot be hermits. It might seem noble for each person to pray freely, spontaneously, alone, one's own way, according to one's own inspirations, but for most this approach does not work well.

Long ago, as a pastor and teacher of pastors, I learned not to take people's prayer for granted. Too many people—including pastors—told me they had difficulty praying. I began to be surprised when someone said that they prayed regularly.

Taking scripture to heart

Most of the words in the morning and evening prayers included in the new Anabaptist prayerbook are scripture words. The Bible was written for prayer and worship. But more and more of us are less and less familiar with the Bible. Hopefully this resource will increase familiarity and even inspire renewed memorization of scripture.

The book is written in the spirit of sixteenth-century Anabaptists who published concordances of vital scripture texts. The intention is to use scriptures especially suited to praying by heart.

Resisting false choices

Spiritual disciplines, especially unfamiliar ones, are easily misunderstood. The approach in this new book is not the only way for all of us to pray. Many have rich prayer without such a resource. If this style of praying is a hindrance, don't use it.

We are not advocating a "works righteousness" of prayer. The goal is not to be holier (or more prayerful) than thou. People have an unfortunate tendency to turn disciplines into ends, even idols; we often forget that such practices are intended to lead us to God but are not themselves divine.

Formal, organized prayer is not better than spontaneous prayer. We need not choose between prayer books and personal, heartfelt praying. We hope that the book deepens prayer, gives more subjects for prayer, and expands people's relationship with God.

This book can be adapted to personal use. Users are welcome to add songs, scripture readings, silence, and other disciplines; they may want to shorten the services to suit their purposes.

This discipline connects us in prayer with others. Benedictine monks have a beautiful tradition: toward the end of each of seven daily services, they pray for absent sisters and brothers.

We need one another's support, perhaps especially when we are not together. We can connect deeply when we share scriptures and prayers.

Let us reject unhelpful choices between individual and group, spontaneous and scheduled, casual and structured. Let us find a dynamic balance between the personal and the communal, impromptu and fixed times, free and planned modes of prayer.

Morning and evening prayer touches on issues that run throughout Christian history: the relationship of individual and corporate prayer, unplanned and set prayers, fixed-time and unceasing prayer.

This new collection of prayers is offered in a spirit of testing and hope that it may enrich the prayer of the church. To paraphrase an old hymn, we pray: "Take our moments and our days; let them flow in ceaseless praise."—**Arthur Paul Boers**

The writer teaches pastoral theology and coordinates spiritual formation at Associated Mennonite Biblical Seminary in Indiana.

Prayer books give us the encouragement of praying with others. Anabaptists emphasize that we cannot be faithful on our own....

Bold commentary illuminates Romans

John E. Toews, *Romans, Believers Church Bible Commentary*. Herald Press 2004, 463 pages, \$34.99.

This illuminating work on Paul's weighty letter to the Romans will take its place alongside the classic commentaries on Romans. Bold and contemporary in his approach, Toews unravels adeptly the complex arguments in Romans, and the history of its interpretation.

And well he should take on such a commission. Toews has spent 30 years teaching Romans at Mennonite Brethren Biblical Seminary in California, and at Conrad Grebel University College in Ontario.

Like all of the commentaries in the series, this one follows the four-fold structure for interpreting a passage: Preview, Explanatory notes, Text in biblical context, Text in the life of the church. But within this structure we find the distinctive exegetical and theological hallmark of John Toews.

Is the famous Pauline Greek phrase supposed to be translated "faith in Christ Jesus" or "the faithfulness of Messiah Jesus?" Toews says the latter. Does "justification" mean a right status before God or changed character in a believer? Principally the latter, says Toews.

Martin Luther's "justification through [human] faith alone" is not identical to Paul's thought, says Toews in grand Anabaptist-Mennonite fashion. Rather, the righteousness of God in the faithfulness of Messiah Jesus is the agent for the salvation of the world.

The "I" (ego) of human initiative is not nearly as important as the all-sufficient grace of God. Nor is the "I" of Romans 7 the tortured conscience of Paul, but rather that of Adam, progenitor of sin-bound humanity. What a masterful piece of exegetical theologizing we have in that section (pages 192-217)!

"Sin" in this commentary is in bold type and capitalized to signal Paul's sense of Sin's power over humanity, from which there is no escape except through the faithfulness of God's

Messiah Jesus.

In this commentary, we have a clear reading of Paul's attitude towards the Jews, particularly in Romans 9-11. Far from a negative attitude, Paul sees in the saving work of Messiah Jesus a restoration of Israel that includes both Jews and Gentiles in one new covenant community.

Whatever the issues—the law, submission to ruling authority, the "strong" and the "weak," the living sacrifice of the believing self—all are handled with sensitivity, skill and Christian faithfulness.

Toews closes his work with a section titled "The theology of Romans" in which he pulls together Paul's thought in his great letter. The reader will also find a helpful set of essays on key topics.

One small critique would be that

Toews may not have given enough weight to the "politics of Paul" implicit in this letter to Rome. Romans 13:1-7 may be more subversive of Caesar's lordship than Toews is willing to grant. Still, his point has merit: "the politics of Paul is finely balanced—challenge the macro assumptions and structures while supporting the micro structures that provide order and stability" (p. 348). I only hope we have the right sense of "order and stability" in our time.

This is a power-packed, peace-making commentary. Thoughtful Christians and scholars everywhere should own it.—**V. George Shillington**

The reviewer is professor emeritus in Biblical and Theological Studies at Canadian Mennonite University in Winnipeg.

Kitchener, Ont.

Menno Singers celebrates 50 years

The Menno Singers celebrates its 50th anniversary season with four concerts. This season features works by some of the choir's favourite composers and honours past conductors.

"This golden anniversary season is an opportunity for the choir to celebrate its Mennonite community through the performance of sacred choral works by some of the world's best composers while cherishing its musical achievements both personally and musically," said conductor Peter Nikiforuk.

Menno Singers opens the season on October 24 at 3:00 p.m. with "Greatest Hits," at St. Peter's Lutheran Church. The concert features works by Bach, Brahms and Schütz, as well as Leonard Enns and Jeff Enns. Former conductors Bill Janzen and Jan Overduin will join the choir. Admission is by offering.

Handel's *Messiah* will be performed at the Centre in the Square on December 3 and 4. Mennonite Mass Choir, the Kitchener-Waterloo Symphony, and soloists Stephanie Kramer, Jennifer Enns Modolo, Terence Mireau and Steven Horst will join Menno Singers. Tickets can be purchased at the Centre in the Square box office or by calling (519) 578-1570 or toll-free 1-800-265-8977.

The Guelph Chamber Choir, under the direction of Gerry Neufeld, celebrates its 25th season by joining the Menno Singers in April to perform *A Sea Symphony* by Ralph Vaughan Williams and Anton Bruckner's *Te Deum*. The choirs will perform at Benton Street Baptist Church in Kitchener on April 1, and at River Run Centre in Guelph on April 2.

Tickets will be available at Music Plus and Mennonite Savings and Credit Union, or at the door.

The anniversary season closes on May 15 with a performance of Bach's *Mass in B Minor* at St. Mary's Catholic Church. Nota Bene Period Orchestra will join the choir. Soloists include Laura Pudwell, mezzo-soprano, and Daniel Lichti, bass.

Abner Martin founded the Menno Singers in 1955 as an opportunity for Mennonites to perform sacred choral music (Swiss Mennonite churches did not have choirs). The choir has released two recordings, *Rachmaninoff Vespers* in 1993 and *See Amid the Winter's Snow* in 2000. In 2002 the Singers were semi-finalists in the CBC competition for amateur choirs.

For more information, call (519) 576-9853 or visit www.mennosingers.com.
—From Menno Singers release

The life of a river

I grew up in the Rosebud River Valley north of Calgary. The valley had plenty of little coulees wandering away from the main one, rising to where the land was flatter and the fields of grain dominated the landscape. The Rosebud River at the bottom of this valley wound back and forth—seemingly not knowing where to go, but finding its way again, over rocks and debris, into swimming holes, and onward to eastern Alberta.

The Rosebud River was always full of water in the spring. By the end of the summer, however, it was dry in patches and in other spots the water lay stagnant in the hot summer sun.

There were areas where the creek was fed by springs and remained fresh. There the cows found refuge from the mosquitoes and flies. By early winter, these “patches” of water would freeze and we enjoyed them for skating.

This reminds me of the life of our conferences. In Alberta, we recently celebrated the seasons of our conference over the past 75 years. Our speakers led us through the beginnings, the everyday journeys we all share, and encouragement for the future. We have much to be thankful for—our leaders, our committee members, the congregations and their pastors who all contribute so much to Mennonite Church Alberta.

Online encyclopedia provides rich resource

It is not often that a quality product comes without a cost. An exception is the Canadian Mennonite Encyclopedia Online (CMEO).

Several years ago, the Canadian Mennonite Historical Society deemed that an update of the *Mennonite Encyclopedia* would be too costly and opted for an electronic alternative.

The Committee of the online version includes Bert Friesen, Manitoba (chair); Sam Steiner, Ontario (managing editor); Abe Dueck, Manitoba; Alf Redekopp, Manitoba; Linda Huebert Hecht, Ontario; Victor Wiebe, Saskat-

We are accepting new pastors; we are building new church communities; and we are studying new issues together. We don't always agree. We don't always like each other.

In our planning session this October we will have the opportunity to discuss with the various committees how we can work together better, what we want to see happening in Alberta in the next years, and how we can act on this vision.

The Rosebud River reflects God's creation, and in the life of the river is a metaphor for the life of the church. There are winding paths that we take—we wander back and forth seemingly not able to find our way. But then we are led to a “straightaway” and are able to run over the stones and debris in our way, smoothing out the path for others.

There are “springs” in the church's life and there are “stagnant” pools. But we are reminded that we wander in a valley from which we can't stray too far. If we rely on God's purpose for the church, and recognize the difficulties and the joys as part of our journey, we will continue as Mennonite Church Alberta—“growing as a community of grace, joy, and peace, so that God's healing and hope flow through us to the world.”—**Marguerite Jack**

The writer is vice-moderator of Mennonite Church Alberta.

chewan; Peter Penner, Alberta; and Richard Thiessen and David Giesbrecht of British Columbia.

The CMEO has added a cross-section of entries from the earlier *Mennonite Encyclopedia* in addition to the approximately 100 new entries are added each year.

The address is <http://www.mhsc.ca/encyclopedia>.—From release

Answers to water quiz at right: Hamburger 4,900, Fries 23, Tomatoes 11, Watermelon 450, Rice 1,500, Chicken 450, Egg 570, Bread 250, Almonds 1,500, Milk 4,900.

Facts about water

The latest Mennonite Central Committee “giving catalogue,” which outlines MCC projects, includes a section on water, with the following facts:

- If a faucet drips once per second for a year, 3,300 litres of water will have gone down the drain.
- Around the world, 1 in 6 people do not have access to safe water, while 1 in 3 people lack sanitation.
- After Canada and the United States, Brazil produces more hydroelectric power than any other country.
- The recommended basic water requirement per person per day is 50 litres, of which 71 percent is for sanitation and bathing.
- In Canada, the average person uses 340 litres of water per day; in the United States the average is 500 litres.



How much water to grow a hamburger?

We need water to grow almost everything we eat. But you can't tell by the food how much water is used to produce it. To “grow” a hamburger takes water to grow the vegetation the cow eats, water to drink and water to process the meat. Try to match each food item below with how much water it takes to produce one serving.

Hamburger	11 litres
French fries	23 litres
Tomatoes	45 litres
Watermelon	130 litres
Loaf of bread	250 litres
Egg	380 litres
Chicken	450 litres
Rice	570 litres
Almonds	1,500 litres
Milk	4,900 litres

Based on information from the U.S. Geological Survey. Visit <http://wateryear2003.org> for more information.

Letters

Report on Harpur debate lacked fairness

I read with interest the report on the theological/ethical debate between Jim Reimer and Tom Harpur (Aug. 2, page 25).

Having recently read Harpur's *The Pagan Christ*, I must admit to some disappointment with the writing and also with the research in the book, which I found haphazard. And I appreciate Reimer's rather cogent responses regarding community and nonviolence.

At the same time, I feel that the report in *Canadian Mennonite* lacked fairness, being heavily biased in Reimer's favour. It is with some passion that I urge all of us to listen carefully to alternative points of view. This can only enrich us.—**Robert Martens, Abbotsford, B.C.**

Novel is hurtful to Mennonite community

This letter regards the book review on *A complicated Kindness* by Miriam Toews (Aug. 23, page 11).

I suppose anyone who has written a book that gets on the bestseller list should be complimented. But even a book on this list may be viewed differently by different readers.

The book in question is, no doubt, well written; it is the content I find disturbing and hurtful to the Mennonite community. I can understand why some reviewers have said it is "funny," as in "those queer Mennonites." It is "grim," indeed, when there is little in the book that is positive about the Mennonites, that describes a pastor as "the Mouth" and notes with glee and exaggeration such practices as "shunning" and generally gives cause for those who laugh at religion.

I get the impression that the author has never gotten over her teenage

rebellion against her Mennonite heritage. It is a shame that someone with such obvious talents has used her gift to the detriment of the Mennonite community.—**H.D.Hildebrand, Vancouver, B.C.**

Correction

Harold Jantz's letter on the Old Colony community (Sept. 6, page 11) included a reference to the *Mennonitische Post*. It was incorrectly changed to the *Steinbach Post* in the editing process.

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

Nonconforming in family life

Depending on your age and location, you attach a certain meaning to the term "nonconformity." For some Mennonites, the principle drawn from Romans 12: 2, refers to acting and looking differently from the dominant culture.

As I was growing up, this meant things like women not wearing slacks (always a problem when I played football with my brothers), a ban on television, and not making hay on Sunday. Practices change.

In the Mennonite circles where I now travel, women wear pants, and televisions are standard features. On Sundays in western Canada, devout farmers are desperately combining their meagre crops.

The kernel of nonconformity remains constant. Christians are shaped by a culture modelled by Jesus. In *A Peculiar People*, Rodney Clapp reminds us of the necessity of viewing ourselves as nonconformists. The task of nonconforming, not fitting into the mould, is challenging. It can be lonely and painful. One of the gifts of Jesus and the early church is the provision of community, an alternate group where we can belong and find support.

This year, I am not conforming to traditional understandings of wife or family. I am studying at the Mennonite

seminary in Indiana, while my husband lives and works in Manitoba. While it may seem a stretch to connect this unusual family arrangement with nonconformity, it is a decision we made based on our understanding of God's will for us. It involves risk and struggle, as well as a need for community to support us.

I draw strength from others with similar experiences. In many countries, it is not unusual for spouses to live apart for long

periods of time to pursue education or employment. Many of us likely know men whose service to the church has meant distance between themselves and their family. (We may want to debate the church's role in requiring such sacrifice, but that's another topic.)

Tom grew up as a missionary kid. He recalls his parents' shared commitment:



Family Ties

Melissa Miller

"Dad was on the road a lot and Mom looked after the kids at home. When Dad returned, we celebrated. He and Mom were in it together."

How might nonconformity apply in other family relationships? How about households formed of several generations so the aged and the young are intimately involved in each other's lives? How about singles and couples who form family-like structures of support and companionship?

How about fathers and mothers who use parenting practices that avoid provoking their children's anger? How about men who support their wives in pursuing God's call even if it means lonely nights and more work at home?

My husband sent me off with a hug, a box of chocolates and a promise of fidelity. Our congregation in Manitoba blessed us with a prayer of strength and encouragement, a visible sign that the community helps us with our struggle to live faithfully. Paul adds in Romans 12, "We, who are many, are one body in Christ, and individually...members of one another." A good thought for nonconformists to hold.

The writer, a counsellor and teacher from Winnipeg, is currently studying at Associated Mennonite Biblical Seminary in Elkhart, Indiana.

Riverton, Man.

Native Mennonites gather in Manitoba

A Métis woman challenged the stereotype of native children growing up in abusive alcoholic homes. A Manitoba man explained why he would rather not have a road connecting his remote community to the outside world. A Cheyenne leader from Oklahoma described how his tribe practised restorative justice long before there was a name for it.

These and dozens of other stories surfaced at the North American Native Assembly held here July 26-29. The 280 participants, from six provinces and seven states, represented Native Ministries of Mennonite Church Canada, and two U.S. groups—the Mennonite Indian Leaders Council and United Native Ministries.



Cook

Harry Cook, retired leader of Bloodvein First Nation in Manitoba, was one of the speakers. His father was the first person in his community to learn about Mennonites, and in 1948 invited Mennonite Pioneer Mission (now Native Ministries) to be a presence in his community.

Cook was frequently challenged and sometimes ostracized by community members for his views. It was “not me, but God that gave me the courage not to fight back,” he said. He introduced a ferry service and a post office in his community. But Cook would rather not have an all-season road because he fears an increase in alcohol and drug infiltration.

Barbara Shoomski, a Métis woman from an Anglican diocese in Winnipeg, talked about her life during a worship service. Her formative years were spent in a loving family which did not allow alcohol in their home.

Now she leads a soup kitchen in a downtown church and uses her social

work skills to counsel native teens involved in street gangs.

Lawrence Hart delivered a passionate speech tying the Old Testament birthright story of Esau to historical evidence of his Cheyenne ancestors’ model of restorative justice. For over an hour, this graduate of Associated Mennonite Biblical Seminary moved seamlessly between biblical teachings, out-of-print books documenting the Cheyenne way, and conversations with judges in the American justice system.

God has been working in many ways among many cultures throughout history, said Hart.

In a moving moment during worship, DarDar Antoinette from the United Houma Nation in Louisiana belted out a French hymn in her clear, powerful voice.

During the weekend, participants assembled 103 health kits for Mennonite Central Committee.

Neill and Edith von Gunten, Native Ministries workers in Manitoba since 1969, gave leadership to planning this event. The children’s program was led by Karen Yoder of Macon, Mississippi, with assistance from Springstein Mennonite Church in Manitoba.

Youth participants experienced isolation (and a lack of shower facilities) by camping in the fishing community of Matheson Island under the leadership of several young adults.

Thirty volunteers from Manitoba congregations and native communities received accolades for their cooking skills, including a moose stew.

As worshippers moved to the front to celebrate communion with bannock and juice on closing night, the banner on the wall proclaimed the theme from Psalm 121:2: “Our help comes from the Lord.”

—From MC Canada release by **Dan Dyck**



Worshippers gather in prayer circles for a special prayer for healing.

Photos by Dan Dyck.

Winnipeg, Man.

Benevolent society serves seniors in Ukraine

Mennonites who travelled to Ukraine in the 1990s searching for their roots discovered tremendous poverty and a failing health care system. Former Mennonite villages are now swallowed up by the polluted city of Zaporizhzhya with nearly a million people.

In the past few years, the Mennonite Benevolent Society (Manitoba), which since 1945 has been committed to expressing Christian faith by responding to those with long-term health needs, has been addressing the desperate needs of the elderly in Ukraine.

Louie Sawatzky, who began working with the society two and a half years ago, tells the remarkable story of how this group has expanded its vision since 1997.

Several members visited Ukraine to assess the situation, and the society began to build a relationship with the Zaporizhzhya Mennonite Church.

Over three years ago, Ann Goertzen, a practical nurse at Bethania Mennonite Personal Care Home in Winnipeg, which the society founded, was seconded by the society to develop a home care program in Ukraine. Goertzen had worked in a Christian camping program in the USSR and knew the Russian language.

Home care has become the core program in Zaporizhzhya, said Sawatzky. "About 30 people are receiving care. Local residents, many of them connected to the Baptist and Mennonite churches, provide that care."

Goertzen, with the support of Anita Kampen, director of Bethania, and Olga Sazler, director of Resident Services at Bethania, gives leadership to the project.

"We provide a basic training course on how to provide comfort care, as well as a course in palliative care. When the students come through the course they feel qualified and empowered." Participants receive an honorarium.

A year ago, a three-bedroom apartment was purchased and renovated for a respite centre.

"Many seniors don't have a good situation to go back to, so although this is meant as a temporary (three

month) respite facility, for many this may be their final resting place," Sawatzky explained. "Here we provide comfort care for five people—a homey atmosphere, Bible studies, and worship services. We encourage people from the church to visit."

Recently, the society purchased a

Another shipment was sent this summer and the society is currently gathering supplies for a shipment in October.

The society relies on donations from individuals and churches, and seed money from Bethania and Concordia Hospital.



Ann Goertzen visits an elderly client in Ukraine.

neighbouring apartment.

"Our plan is to provide room for three more people and use the additional space for training and a day program where the seniors in the area can have tea, visit, take a shower, get clothes washed, receive food and take part in weekly Bible studies."

The society has also established "The Mennonite Family Centre" as a charity in Zaporizhzhya. "Its board is made of members from Winnipeg and three Zaporizhzhya members—one from the church, the city government and a member at large," said Sawatzky.

New opportunities keep emerging. Last year recycled medical supplies were made available to the society. With assistance from International HOPE, Mennonite Central Committee, Christian Medical Association of Zaporizhzhya and Friends of the Mennonite Centre of Ukraine, the society shipped a 40-foot container of beds, wheelchairs and other supplies.

"This work has to be supported by North American donations," said Sawatzky. "The elderly receive a very inadequate pension [in Ukraine]. There is no safety net and seniors are the lowest priority."

"Our long-term objective is to involve local people in the decision-making and management," he said. "We hope to offer this as a model that can be replicated by other groups there."

One of the care providers in the Mennonite Family Centre, Julia Tsynkush, is in Winnipeg for a year to gain experience and training at Bethania. "We hope this learning experience will develop her skills to provide leadership to the Zaporizhzhya program when she returns," said Sawatzky.

Members of the society are available to visit churches and can be contacted by e-mail: louiesawatzky@aol.com.

—**Evelyn Rempel Petkau**

Paris, France

Leaders consider future of missions in Europe

The changing face of religion in Europe is causing Mennonite mission leaders to consider two very different possibilities for mission work on that continent.

Staff from North America and nine European countries met for a consultation on the topic here in May, hosted by Mennonite Mission Network (Mennonite Church USA). Peter Rempel, Mennonite Church Canada Witness Partnership facilitator for Europe, attended the event.

Participants agreed that the focus of missions could be either on secular Europeans who have lost interest in religion, or on new immigrants who need help adjusting to a foreign land. What form that outreach will take, and to whom it will be directed, was the subject of discussion as participants evaluated their programs and discussed how they might respond to the changing landscape.

The past 25 years have seen an increased secularism, along with a dramatic increase in Christian immigrants from the south (Africa, Latin America and Asia). Muslim immigra-



Photos by John D. Yoder

Participants in the European mission consultation, from left: Alan Kreider, Wilbert Shenk, Herman Heijn and J. Robert Charles (Mennonite Mission Network).

tion has also increased.

Rempel noted the parallels between how immigrants from the Soviet Union, many of Mennonite back-

ground, formed dynamic congregations in Germany and how immigrants from Africa are now forming congregations in western Europe.

“Christians in both immigrant groups perceived the existing churches in their new communities generally to lack vitality, to foster different pieties, and to be less welcoming of the immigrants’ language and culture,” said Rempel. “So they formed new congregations and groupings.”

Europeans at the consultation welcomed the interest of North Americans in Europe.

“We still need your help—both the population and the Mennonite church,” said Claude Baecher, Mennonite professor at the Free Church seminary in Paris. “The best people left from here,” he said with a twinkle in his eye. “You owe us.”

Whether one looks at church attendance or beliefs, historic Christendom “has ended and religion no longer has a significant public role,” said Wilbert Shenk, who teaches mission history at Fuller Theological Seminary in California.

Alan Kreider, former mission worker in England and currently teaching at

Secularization in Europe and Canada

According to a survey taken in 2000, “44 percent of the British claim no religious affiliation whatever” and half of young adults “do not even believe that Jesus existed as a historical person.” Between 1989 and 1998, Sunday church attendance in England declined by 22 percent.

Catholic countries show a similar pattern of secularization. In France and Italy, only about 8 percent of the population are practising Catholics. A similar trend exists in most other European nations. (Statistics from *The Next Christendom: The Coming of Global Christianity* by Philip Jenkins, Oxford University Press, 2002.)

Some think Canada is moving in a similar direction.

“Canadian society mirrors European trends in many ways,” says Peter Rempel of Mennonite Church Canada Witness. “Yet, I would hesitate to call our society ‘secular,’ given that all Canadian social data points to a high

level of interest in spirituality, religious belonging, and search for transcendence.

“It would be more accurate to label our society post-Christian, or alternatively spiritual, but not secular.” In his role as Witness partnership facilitator, Rempel maintains connections with church bodies in Europe and Africa.

Rempel notes that the impact of migration is also very real in Canada. “Our churches are heavily influenced by the influx of Christians into Canada from other parts of the world.”

“The spiritual shift in Canada is largely a Christian revolt against institutionalized church life,” says Rempel. “Canadians want very much to identify themselves as Christian, but don’t want to hook that identity into participation in an established Christian church...it is different than the changes happening in Europe, the USA, and in other continents.”—From MC Canada release by **John D. Yoder**

Associated Mennonite Biblical Seminary, agreed that secularism is the norm and being religious is unusual and even threatening. "In England, one way for young people to unsettle their parents is to go to the university and become a Christian," he said.

However, scholars have been writing the obituary for religion in Europe for over a century, said Shenk. British sociologist Grace Davie describes the present attitude of many Europeans as "believing without belonging." Religious activity is thriving, while traditional religious structures are in decline. The new dimensions colouring the religious landscape in Europe are Christian immigrants and the rise of Islam.

Herman Heijn, pastor and head of the Dutch Mennonite Mission Society, said the religious situation in the Netherlands has changed dramatically

in the last 25 years. To make the point, he held up a book with pictures of current religious leaders in the country. Page after page showed Muslims and African Christians, with a few Dutch Reformed leaders.

Heijn called the shift in religious loyalties "the silent Reformation." His involvement with African Christians has "changed his life," he said.

The group learned about one immigrant church firsthand from F. Mas Miangu, associate pastor of an African immigrant church in Paris, and by worshipping in his congregation.

"Be flexible, be open, and go toward these people [African immigrants] who are coming toward you," said Miangu. "Be ready to discern and understand God's message for today." Miangu is a seminary student of Mennonite professors Neal Blough and Linda

Oyer, who are supported by MC Canada Witness and the Mission Network.

The consultation did not map out a blueprint for Mennonite mission in Europe; rather, it gave participants a framework for moving forward.

Kreider likened the future of Mennonite missions in Europe to participating in a choir. "Christianity [in Europe] is a seven-part motet," he said. "The missing part has been Anabaptism. We need to sing our part strongly and sensitively (listening to the other parts)."

Europeans welcome that partnership. "One thing that really, really moved my heart is that...there is still this deep concern and desire for North American Mennonites to work in Europe," said Margo Longley, a mission associate serving in Finland. "As a European that is really very precious to me..."

MC Canada Witness partners with the Mission Network in the USA to administer ministries in Spain, France, Ireland and England.—From MC Canada release by **John D. Yoder** and **Dan Dyck**



While Europe has become largely secular, churches among African immigrant communities are thriving. This is a choir from the Assemblée Evangélique Le Rocher (Evangelical Church of the Rock) in Paris. Members of the congregation come from 15 countries, mostly in French-speaking Africa. "These churches are creating a kind of French gospel music," says Neal Blough, a Mennonite mission worker and seminary professor in Paris. "It's a mixture of charismatic praise songs, some translated from English and with different African influences coming together." Pastor F. Mas Miangu, who has studied with Blough, hopes to go beyond African influences to build "a truly multicultural church.... We want to challenge Europeans to come back to the true values of the gospel."

News brief

Adbusters takes on consumerist TV

Adbusters, the Vancouver-based alternative media organization, is suing Canada's major television networks for rejecting ads that address social issues such as environmental destruction and consumerism. Adbusters has hired civil-rights lawyer Clayton Ruby to take on CTV, CanWest Global, CBC and CHUM on the basis that their policy violates free speech. CHUM told Adbusters that their ads were "counterproductive to what we do." CTV rejected the ads with the rationale that "we're in the business to make money." Ruby said Adbusters merely wants to present the other side of the argument on airwaves that are inundated with consumerism. Television is "a public space which the government regulates," said Ruby, and "they have an obligation to guarantee freedom of expression."—From reports

Family life in China

在中国的家庭生活

Six-year-old Claire Hanson, currently living in China, responded to Canadian Mennonite's invitation for children to send in photos. Her parents, Jeanette and Todd, are workers with Mennonite Church Canada Witness.



My dad and sister Kate in a Red Flag limousine. These were the first cars made in China, and only important leaders could ride in them. This one was built in 1975.

在中国



Kate stands beside a chorus sheet at Sunday school. The last two words are for "Amen."

的家庭



My sister playing with bride and groom dolls from North Korea.



My mom and sister on the Great Wall.

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My sister can eat noodles without using chopsticks.

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My dad wearing a Monkey King mask from the Beijing Opera.



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Morris, Man.

Good support for Manitoba sale

The numbers were down a bit, but organizers of the Morris Relief Sale and Auction on September 18 were very satisfied with the outcome.

David Reimer, completing his third year as chair of the MCC Manitoba sale, says the event raised over \$125,000. While down from the over \$130,000 raised last year, it's not bad considering the difficulties facing the agricultural community and fewer items at the sale. Also, the nice weather kept farmers away, said Reimer.

According to MCC Manitoba accountant Richard W. Dyck, the sale raised the following: food \$25,713, used goods \$29,638, baked goods \$4,722, crafts and plants \$9,288, produce and meat \$13,992, miscellaneous \$811. The auction raised \$25,409, including quilt sales of \$7,255. Donations brought in another \$15,975, and the Penny Power project may yield about \$3,000, said Dyck.

Ed C. Stoesz, sale vice-chair, said there were fewer furniture items, but the Silent Auction raised a satisfactory \$3,500. The Rosenort Evangelical Mennonite Conference church young people coordinated the "Penny Power" fundraiser, which yielded almost three wheelbarrow loads of coins.

A quilt from the Evangelical Fellowship Church in Steinbach fetched the highest bid of \$1,075. Morris sisters Elma Brandt and Nettie Brandt contributed a hand-appliqued quilt which sold for \$1,000.

Food co-ordinator Elsie Dueck of Rosenort pointed out that hundreds of volunteers in Altona and Steinbach made 20,000 vereniki (cottage cheese perogies), while volunteers from Morden, Winkler, Rosenort and Carman baked 475 fruit pies. Seven cauldrons of cabbage borscht were prepared to feed 3,000 noon visitors.

"We ordered 750 pounds of farmer's sausage for the noon meal, and "it really helped that the Morris Bakery baked it for us," said Dueck. To help cover costs of the Morris sale, Altona volunteers held a soup and pie supper which raised \$9,000.

The theme for this year's sale was



Photo by Elmer Heinrichs

Helen Braun, Ed Stoesz and Agatha Kehler from the Altona Bergthaler church make cottage cheese perogies (vereniki) for the Morris sale.

"Around God's table" and funds will go to three related projects: building peace through sharing our knowledge of peace initiatives, sharing our

resources in life-giving aid, and providing for those who cannot help themselves.—From report by **Elmer Heinrichs**



The youth of Coaldale Mennonite Church in Alberta recently spent a week in Barriere, B.C. doing forest fire cleanup and constructing four storage sheds. The highlight of the week was Friday evening, when some 60 residents gathered to express their gratitude to the group. Among the testimonies was an expression of regret from the man responsible for the fire. He thought he had put out his cigarette but he soon realized he had started a fire that could not be contained. As a result of this tragedy he became a Christian. The youth, from left: Bonnie Dyck, Nathaniel Nickel, Megan Dyck, Lynette Wall, Joel Penner, Bonnie Quinn, Tessa Janzen, Mark Dyck (group leader), Jennifer Giesbrecht, Christina Nickel, Vickie Giesbrecht. Earlier in the year John and Alice Klassen contributed 10 days of voluntary service at Barriere as well.—Olga Epp

Plum Coulee, Man.

MCC Canada opens national warehouse

Over 350 people turned out September 1 for the dedication of Mennonite Central Committee Canada's national warehouse here. Several hundred more toured the new facilities in this rural community south of Winnipeg.

The national warehouse is expected to streamline the gathering and shipping of goods.

"It also enables us to provide [a more] rapid deployment of our resources to all parts of the world," said Don Peters, MCC Canada executive director, at the opening ceremonies. "This central Canadian warehouse will [also] reduce the space needed by provincial centres for storage, freeing up space for group work projects."

MCC had been considering adding warehouse space to its current facilities in Winnipeg. But discussions with representatives from Plum Coulee led to an offer to rent a 7,200-square-foot facility from local business owners for a two-year period.

The warehouse will collect relief supplies from across Canada for shipment abroad. The warehouse will also include a work-centre space for youth groups and volunteers to assemble health kits, school kits and other aid packages. "I hope volunteers from the surrounding communities will have the ability to support MCC, both here and from their own homes," said volunteer and local businessman John Redekop, of JR Welding.

According to MCC Manitoba director Daniel Lepp Friesen, MCC is already preparing to send a relief shipment from Plum Coulee to Sudan.

Winkler resident Helen Dyck related some of her postwar experiences in Russia, noting how much the



At the opening of MCC's new national warehouse in Manitoba, Daniel Lepp Friesen explains where donated blankets will be sent.

family appreciated receiving three MCC blankets.

"These blankets comforted even our broken spirits," said Dyck, comment-

ing on the display blankets. "MCC made a big impact on us. We saw them as a symbol of God's love."—**Elmer Heinrichs** for MCC Canada

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TULIP TIME in HOLLAND (April 25 - May 4)

IN the FOOTSTEPS of the APOSTLE PAUL
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CANADIAN
Mennonite

Abbotsford, B.C.

New congregation off to exciting start

A ballroom may seem an unlikely place for a church to meet, but the Ramada Inn ballroom and meeting rooms have been home for this city's newest Mennonite congregation, the East Abbotsford Community Church.

The church is an outgrowth of the Eben Ezer Mennonite Church, a bilingual congregation which was experiencing growing pains because of differences between English- and German-speaking members.

In the summer of 2003, a number of English-speaking members decided to explore other worship options. Their weekly worship and fellowship group eventually became the East Abbotsford church. They called Dave Hobson, whose term as Eben Ezer's associate pastor had recently ended, to be their pastor.

Because most of Abbotsford's Mennonite churches are in the west end of the city, the group decided to locate in the east end. With the Ramada Inn conveniently located and offering reasonable rent, the church began meeting there in September 2003.

The 55-member congregation now claims a weekly attendance of over 100, including families, youth and children, and some retirees. With four alternating worship teams to lead the music, and four "Kidz Time" teams to provide a ministry for young children during the sermon, the church is not lacking for enthusiastic workers.

Says church chair LaVerne Peters, "The first year has been exciting. Our leadership team does not initiate programs; rather, we encourage the congregation to identify needs and come up with solutions."

The youth and young adults now number about 35. Earlier this year the church hired Dave Schaffer as three-quarter-time associate pastor to minister specifically to that age group. The younger youth (grades 6-10) meet Tuesday nights. Many of the youth come from outside the church.



Kidz Time at East Abbotsford church. The children now have a separate service after the joint singing.

As pastor, Hobson has been impressed with the young adults' commitment. "They've taken the lead in exploring hard issues," he says. "They're taking seriously their relationship with the Lord. It's the same with the youth. They want to study scripture and not just have fun."

Men's and women's Bible studies and monthly all-church social events are also part of the mix at East Abbotsford.

"We start each fall with a kickoff session," says Peters. "A couple has offered their home both years complete with most of the food. The kids show up early to use the pool, trampoline and tennis court. It's a great, non-threatening way to bring in unchurched and guests."

A member of a local Mennonite Brethren church has also offered space for the church's weekday needs.

The East Abbotsford congregation is making a deliberate effort to welcome new attendees. "Our vision is to welcome people into the core of the church so that nobody's left hanging on the outside," says Hobson. One emphasis is family and marriage relationships.

"We want to draw people in and have an impact on people who are hurting," says Hobson.

Changes are ahead. The congregation has decided to hold its services at the Mennonite Educational Institute auditorium, beginning October 1.

"MEI offers the opportunity for continued growth, although we are concerned it is on the 'churched' side of Abbotsford," says Peters. The move across town will probably affect the church's name, although the official name is simply "Abbotsford Community Church."

There are other changes. One member family is hoping to donate facilities on newly purchased property for regular youth meetings. And the church has applied to join Mennonite Church British Columbia.

"We are watching God do some awesome things," says Hobson. He marvels at how church members are blossoming into enthusiastic Christian leaders and having an impact on their community through this small congregation.

"For some crazy reason, [God] wants to use us. And that thrills me."—**Amy Dueckman**

Shakespeare, Ont.

Retreat focuses on self-care in face of disabilities

Your sister taught me that having a mental illness was normal.” Irma Janzen heard these words at the funeral of her sister, Emily.

Janzen, who coordinates the Mental Health and Disabilities Program for Mennonite Central Committee Canada, shared this comment during her presentations at the 17th Building Community Retreat at Hidden Acres Mennonite Camp on September 10-12. Although she did not come to talk about mental illness, many of the retreat participants could appreciate that statement.

Many of the 31 participants at the retreat are confronted by a physical or mental challenge. The weekend demonstrated that they are capable of living whole lives rooted in meaningful relationships both inside and outside of the church.

The theme for the weekend was “Self-care for God’s glory.” In the opening session, Janzen led a discussion on life stresses. Sometimes we do not understand our own needs, which then becomes an additional stress. Our culture and even our churches can induce stress when success is explained in terms of earning money, obtaining an education, owning a house.

We need to remember the importance of simply being: God created us as “human beings” and not as “human doings.”

The next session looked at the meaning of Sabbath. After exploring ways to experience Sabbath rest, Janzen suggested that regular Sabbath times could help us grieve our losses in healthy ways. Acceptance and renewal allow us to give God the glory in our lives.

In the evening, some of the past resource persons joined the group for a meal and challenging sermon from Janzen. She showed how Habakkuk reached peace in the midst of the distress in his life. He admitted his fears, pleaded with God for mercy and revival, waited quietly and affirmed his faith. The musical group, River of Life, led us in worship.

The Sunday morning service was celebratory. A reader’s theatre based

on 1 Corinthians 12 testified to the talents of people with disabilities. After a time of sharing what the death of Jesus meant to each of us, we broke bread together. Some responded to the opportunity for personal prayers.

Between these formal times, we shared laughter over a game of “hot potato” and enjoyed the beauty of God’s creation. There were opportunities to share with one another the joys and pains of our lives. It was evident to me that the church has been both helpful and harmful for those with disabilities.

When I reflect on the weekend, I wonder how we as Christians can both accept and be accepted more fully, regardless of what disability or label we might have. The retreat is only a start. Think about people in your congregation who face challenges



Photo by Maurice Martin

Barb Wells and Myron Steinman help organize the annual Building Community retreats.

and look for creative ways to make them part of church life.—From report by **Melody A. Steinman**

Vision for special retreats

In 1987, Pauline Steinmann, James Hunsberger and Ralph Bean had a vision for retreats for people with disabilities, and their families and caregivers. The idea evolved out of a Handicapped Ministries Committee of MCC Ontario and Hidden Acres Mennonite Camp.

The retreat is organized annually by volunteers, most of who have a disability. An overall theme has been “Celebrating life.”

The retreats have provided good conversation with a variety of resource persons, funded by MCC, among them Doug and Doreen Snyder, Ralph and Eileen Lebold, Mary Schiedel and Brent Kipfer. In addition, Pioneer Park Christian Fellowship has provided Christmas dinners for a number of years.

The current planning committee is: Marriette Foisy, Glen Koehn, Carey Ruby, Andrea Shantz-Neufeld, Jeanine

Sievenpiper, Myron Steinman, Barb Wells and Mike Wolf. Organizers are looking for others to join the planning committee. Contact Myron Steinman at (519) 888-9516.

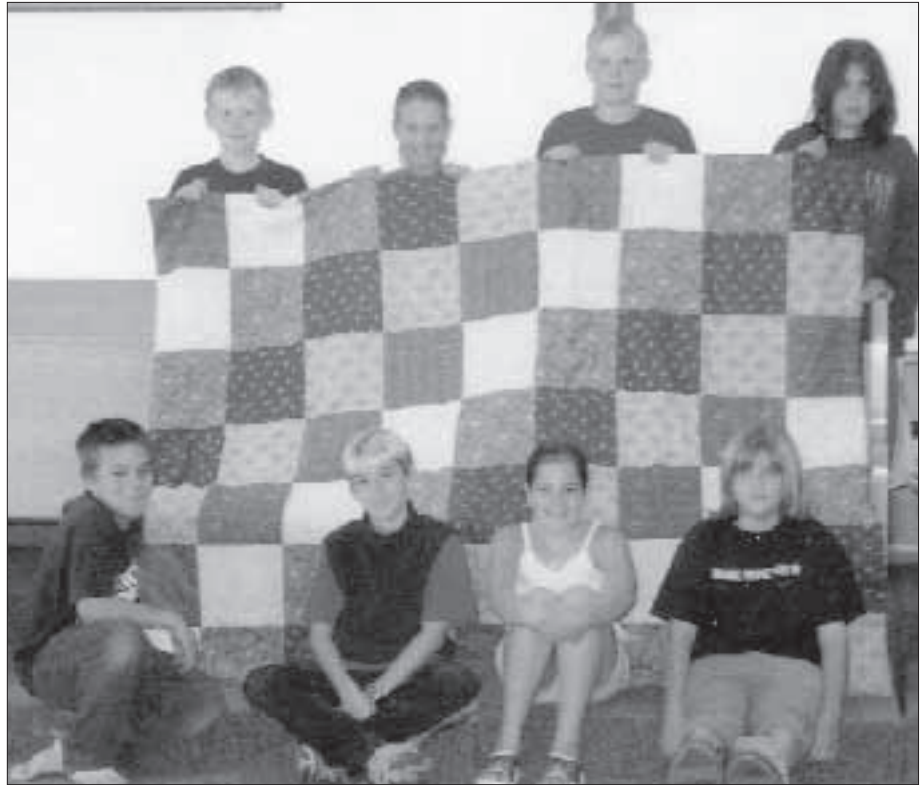
Irma Janzen, the speaker this year, became interested in work with disabilities through her experience with a sister who had schizophrenia (she died two years ago). She sees her role as advocating within the church for acceptance, understanding and support of persons with disabilities—to break down stigmas and walls.

Disabled persons often ask, “How come people are scared of us?” Janzen says: “We need education. We need a change of heart. We need to hear the stories, to get into their feelings.”

Jonathan Steckley and Josh Steckley shot a video at this year’s retreat to be used for promotion and outreach.

—**Maurice Martin**

The recent Vacation Bible School program at Herschel Mennonite Church in Saskatchewan gave eight junior high students an opportunity to take part in an MCC project (at right). The Mennonite Church VBS material suggested that students make a quilt as their craft activity. With materials provided for them, the students cut out the squares and laid them out. A member of the church sewed the quilt, and the students tied it and delivered it to MCC. The students enjoyed the project while gaining a new appreciation for the work MCC does. Back row, from left: Jordan Wiens, Sarah Laskoski, Curtis Wiens, Kaylee Bodnar. Front row: James Webster, Matthew Wiens, Nina Musanovic, Terra Bodnar.—Charlene Krahn



Rainham Mennonite Church in Selkirk, Ontario, celebrated the ordination of Catherine Hunsberger (centre) on May 3. Participating in the service were John Gallo (left), chair of congregation's leadership team, and Muriel Bechtel, Minister of Pastoral Services for Mennonite Church Eastern Canada. Plans for the ordination began years earlier but were interrupted by the death of Catherine's husband. Now the event became a time to recognize Catherine's ministry in spite of the fact that her ministry at Rainham ended this summer. —From report by Joyce Clarke

SPECIAL MEMBERSHIP MEETING

Monday, October 25
St. Jacobs Mennonite Church

Registration 7:00 pm
Meeting 7:30 pm

All MSCU members are encouraged to attend this special meeting which will include:

- Year-to-date reporting
- Election of Council of Members
- Changes to MSCU By-Laws and Articles of Incorporation

Please plan to attend this event!



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Akron, Pa.

MCC assisting Jamaica after hurricane

An assessment team from Mennonite Central Committee has begun to survey damage in Jamaica after Hurricane Ivan struck on September 10. MCC has already designated \$26,000 for emergency needs in the Caribbean.

MCC is monitoring needs in Grenada, which also suffered extensive damage from the storm.

"This funding gives us the ability to respond quickly to immediate emergency needs while we are planning for a long-term response," said Willie Reimer, director of food, disaster and material resources at MCC Canada.

The assessment team, which includes representatives from the Virginia Mennonite Board of Missions, began work on September 17. Ron Good of MCC Jamaica and members of the Jamaica Mennonite Church earlier assessed the situation in Mennonite communities in St. Elizabeth and Mandeville.

The group reported significant damage to the Maranatha School for the Deaf, but less at the Jamaica Bible College. Three churches reported roof and water damage, according to Good. A health clinic attached to the Joylands church was damaged badly.

MCC has nine staff members in Jamaica, including seven members of SALT (Serving and Learning Together). All are assisting in the cleanup.

MCC is accepting donations to the Jamaica Emergency Assistance fund. For more information, go to the MCC web site at www.mcc.org/jamaica.
—MCC release



In Bangladesh, Rokeya Begum receives emergency food provided by Mennonite Central Committee. In response to severe monsoon flooding, MCC recently provided 8,600 families in Bangladesh with rice, lentils, oil, candles and matches. A similar flood relief effort through the Brethren in Christ church in India aided 1,526 families. MCC also provided funds for relief materials for at least 100 families in Nepal. Monsoon flooding this summer claimed more than 2,000 lives and affected millions of people. MCC's total aid package for the region, worth some \$617,000, will include agricultural rehabilitation in Bangladesh and a food-for-work program in India.—From MCC release

New briefs

Southern Baptists making changes

The Southern Baptist Convention, the largest Protestant denomination in the United States, has voted to leave the Baptist World Alliance. The Southern Baptists accuse the alliance of accepting liberal theology, including a growing tolerance toward homosexuality, support for women in leadership and "anti-Americanism." Meanwhile, the Canadian Convention of Southern Baptists are considering a name change "that will better reflect our mission in our nation and our world." Having "southern" in the name identifies the group as southern American, say leaders, and that doesn't help reach Canadians. A resolution will be brought to next year's annual meeting in Calgary. Southern Baptists have had a presence in Canada since 1953; the Canadian group became autonomous in 1985.—From reports

Minority Christians being persecuted in Eritrea

Minority religious groups in the African nation of Eritrea are reporting severe persecution. Pentecostals and Jehovah's Witnesses (who refuse military service) are being harassed, beaten and locked in metal shipping containers until they agree to change faiths. "I've seen the scars on people's legs, I've seen their tears and it's very real and they live under a lot of fear," reported an American journalist. The country officially recognizes Catholic, Orthodox, Evangelical and Muslim faiths. But even these are closely watched, according to reports. "At a time of growing tension, both with Ethiopia and Sudan, it seems the Eritrean government is determined that nothing, not even religion, should be outside their control," said BBC journalist Jonah Fisher.—From BBC report

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Mennonite

People & Events

Baltimore, Maryland—The conjoined twin girls of Peter and Nelly Block, a Russian-born Mennonite couple from Lemgo, Germany, underwent surgery at John Hopkins Children's Center here in mid-September to separate them. Lea and Tabea, nearly a year old, were joined at the head. Tabea died shortly after the surgery; Lea is "doing well," according to doctors. The story of the twins appeared in a German evangelical magazine, *Idea Spektrum*, last April and was reprinted in *Mennoblatt*, a Paraguay Mennonite periodical. The Blocks refused their doctor's recommendation for an abortion when the problem became known in the tenth week of pregnancy. "For me, it would simply have been the murder of my children," said Nelly, a 26-year-old school teacher.—From *Mennonite Weekly Review*

Colombia—When government airplanes fumigate coca plants here to stop cocaine production, they poison farmers and food crops as well, said Bonnie Klassen on a U.S. radio broadcast on July 19. Klassen, Mennonite Central Committee representative in Colombia, spoke on Chicago Public Radio about the problem. Last year, she travelled to an area two weeks after it had been fumigated. "Large areas of food crops that had been destroyed," she said. Homes and water sources were contaminated, and doctors reported health problems. Klassen said some farmers raise coca because bad roads make it too expensive to sell legal crops in town. Farmers raising only legal crops were also fumigated and were unable to claim compensation. Colombia's efforts to stop cocaine production have made it the third largest recipient of American aid.—From MCC release

Montreal, Que.—This summer's Learning thru Service program, an MCC Quebec program in downtown Montreal, made an impact on participating youth. "This trip challenged what I want to do with my life [and] it has made me appreciate my family more," said 17-year-old Melissa Stremble, from Uxbridge, Ontario. Ashley Groves, a 15-year-old student from Sunderland, Ont., expressed her interest in volunteering with seniors. The one-week program exposes youth to diversity and poverty by placing them in projects with refugees, homeless people and low-income residents. Six groups took part this year.—MCC release

Transitions

Births/adoptions

Daly—to Jodi and Jeff, Douglas Mennonite, Winnipeg, Man., a daughter, Myla Jai, Aug. 23.

Enciso—to Lina Maria Martinez and Diego, Foothills Mennonite, Calgary, Alta., a son, Samuel, Aug. 9.

Harder—to Val and Chad, Emmanuel Mennonite, Winkler, Man., a son, Tyrel Shae, July 13.

Hortness—to Erin Thiessen and Sheridan, Ottawa Mennonite, a daughter, Rowen, July 14.

Neufeld—to Sheila (Wiens) and Michael, Zoar Mennonite, Langham, Sask., a son, Derek David, July 23.

Purcell—to Melissa and Cory, Community Mennonite, Drayton, Ont., a daughter, Cheyenne Marlene, Sept. 8.

Reimer—adopted by Heidi and Ken, Douglas Mennonite, Winnipeg, Man., a daughter, Tatum Yatatu, Aug. 20.

Rolleman—to Carri and Rob, Avon Mennonite, Stratford, Ont., a son, Grant Robert, Sept. 9.

Roth—to Sara and Ryan, Steinmann Mennonite, Baden, Ont., a son, Adam Ryan Iutzi, Aug. 27.

Stuart—to Dorothy and Trent, First Mennonite, Calgary, a

son, Joshua Cole, Sept. 6.

Wideman—to Megan Lennox and Greg (Listowel Mennonite, Ont.) of Abbotsford, B.C., a daughter, Grace Carolyn Lennox, Aug. 19.

Wiebe—to Laura and Randy, Douglas Mennonite, Winnipeg, Man., a son, Jesse Anthony, Sept. 10.

Zapp—to Kim and Doug, North Kildonan Mennonite, Winnipeg, Man., a daughter, Melissa Rachel, Aug. 2.

Marriages

Arsenault-Helmka—Paul and Christa, Listowel Mennonite, Ont., June 12.

Baheta-Hadera—Daniel and Tshay, Ottawa Mennonite, in Toronto, July 24.

Braun-Foth—Ken and Laura, Elim Mennonite, Man., Aug. 20.

Brenneman-Erb—Bradley (Maple View Mennonite, Wellesley, Ont.) and Jennifer (Crosshill Mennonite, Millbank, Ont.), at Maple View Mennonite, Aug. 28.

Campbell-Turford—Andrew and Sarah, Brussels Mennonite, Ont., Sept. 18.

Comtois-Neufeld—Nat (Faith Evangelical Bible Church) and Candice, Emmanuel Mennonite, Winkler, Man., June 5.

Del Pasqua-Fransen—Kieran and Sandra, Ottawa Mennonite, July 10.

Go-Buehler—Geoffrey and Sarah, Listowel Mennonite, Ont., May 29.

Hiemstra-Carter—Rodney and Janel, Listowel Mennonite, Ont., July 17.

Hobeck-Sider—Todd and Rachel, Listowel Mennonite, Ont., Sept. 4.

Krahn-Ross—John and Stacy, Ottawa Mennonite, Sept. 4.

McLauchlan-Heidebrecht—Daryl and Krista, Douglas Mennonite, Winnipeg, Man., Aug. 28.

Martens-Frederick—Mark and Nicole, Bethel Mennonite, Langley, B.C., July 24.

Kerr-Reesor—Jamie and Katrina, Listowel Mennonite, Ont., Aug. 27.

Lemke-Weber—Eric and Sherri, Avon Mennonite,

Stratford, Ont., in Milverton, Ont., Sept. 4.

Penner-Melenchuk—Steven (Emmanuel Mennonite, Winkler, Man.) and Stephanie (Mennonite Brethren), in Flin Flon, Man., Aug. 21.

Rea-Shultz—Larry and Jennifer, Elim Mennonite, Man., Sept. 5.

Reimer-Schulz—Andrew (Prairie Wind Mennonite, Blumenort, Man.) and Jennifer, Emmanuel Mennonite, Winkler, Man., July 31.

Zehr-Friesen—Harold and Anna, Listowel Mennonite, Ont., Aug. 28.

Deaths

Bergen—Paul Edgar, 78, Zoar Mennonite, Waldheim, Sask., Sept. 11.

Block—Nettie, 72, Elim Mennonite, Man., Sept. 15.

Brucks—Jacob, 88, Clearbrook Mennonite, Abbotsford, B.C., Sept. 9.

Goertzen—Anne Elaine, 82, Fort Garry Mennonite, Winnipeg, Aug. 12.

Janzen—Frieda, 63, Bethel Mennonite, Winnipeg, Aug. 24.

Neufeld—Katie, 75, First Mennonite, Calgary, Sept. 13.

Rempel—Gerhard (George), 90, Laird Mennonite, Sask., Sept. 18.

Stobbe—Helmut, 66, Peace Mennonite, Richmond, B.C., Jan. 7.

Villagran—Francisco Ramirez, 84, Ottawa Mennonite, Aug. 10.

Baptisms

Avon Mennonite, Stratford, Ont.—Sarah Kechmie, Donna Ropp, Aug. 29.

Listowel Mennonite, Ont.—Peter Edgar, Rebecca Reesor, Joel Reesor, July 25.

Mount Royal Mennonite, Saskatoon Sask.—Rochelle Klassen, May 30.

Wellesley Mennonite, Ont.—Jodi Poole, Natalie Roes, Aug. 22.

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

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Mennonite Church Canada

Resources for Advent and Peace Sunday

The October edition of *Equipping Canada* is now available in congregations and online at www.mennonitechurch.ca/resources/equipping/current/. Produced 10 times a year, the packets provide congregational news, information and resources.

This issue includes a Resources Update with innovative ideas for Peace Sunday and Advent, such as an Advent Travel Tax to raise funds for Witness worker travel in Thailand.

It also includes prayer requests, notes for bulletins and bulletin boards, and reflections from MC Canada staff Dan Nighswander, Jack Suderman and Sven Eriksson.

There are Mission Action Profiles from Japan and Hong Kong, and the Multi-cultural Ministry Newsletter coordinated by Samson Lo which includes responses to the MC Canada assembly.

An information sheet highlights an exciting opportunity for 12 people to participate in the Cuba Learning Tour, led by Jack and Irene Suderman, January 28 to February 4.—MC Canada

Prayer requests for Witness work

- Pray for Tim and Cindy Buhler in Macau as they deal with bureaucratic hurdles in their application for resident visas. They have made many visits to government offices for work permits and contracts before the visa can be issued. Recently a friend of theirs, Kong Ming, who worked in a prison ministry, was told he must leave Macau until he has his immigration papers in order.

- Remember the Mennonite Church in Vietnam which is experiencing restrictions and saw the imprisonment of several leaders earlier this year. Church leaders have expressed much concern about a new law regarding religious communities coming into effect on November 15. More information and suggestions for responding are found at

www.mennonitechurch.ca/programs/peace/vietnam/.

- Pray for Witness workers on the move. After delays, interns Gina Loewen and Allison Pauls left on September 21 for South Korea, where they will work at the Korea Anabaptist Centre. Peter Rempel, Witness facilitator for mission in Africa and Europe, is visiting Burkina Faso, South Africa and Botswana. Pray for Janet Plenert, director of International Ministries for MC Canada Witness, as she travels in Colombia from her home base in Cachipay.—MC Canada

Mennonite Church Eastern Canada

Neighbourhood party launches church plant

When Jim and Ingrid Loepp Thiessen and friends, who are working on a church plant in the Laurentian Hills area of Kitchener, conducted a door-to-door survey, they asked five questions including, "How could a church be helpful in this community?" Four or five people responded, "Help us to

relate to our neighbours."

The church planters responded by throwing a neighbourhood party the afternoon of September 11 at the local school.

Thiessen says: "We de-emphasized the church thing. The name of our church appeared at the bottom of the poster. We had music, food which we gave away or sold at low cost, games, juggling and door prizes."

He adds: "We did hand out information regarding the church plant.... And we invited registration for an Alpha course we are running this fall. About 34 families wanted more information about the church. Approximately 400-500 people came to the party."

In an article in the mission newsletter, *Share the Light*, Thiessen said: "Church should be a safe place to explore faith issues, where people feel confident about bringing their friends, neighbours and colleagues who are not familiar with church.... The core group working on this church plant wants to make Jesus real to people.

"To help communicate this reality, we will use forms with

Thanksgiving—the ground we walk together

The Bible resounds with the language of thanksgiving. The Psalms sing out joyful gratitude to God. Jesus gives thanks for his flock of followers. The Apostle Paul begins his epistle to the Corinthian church with great thanksgiving for them, such as they were: "I always thank God for you because of his grace given you in Christ Jesus" (1 Corinthians 1:4).

How powerful would those words of thanksgiving have been to the souls of those struggling believers!

The presence of the living Gospel among us generates thanksgiving, for God and for one-another, not as dry rote and cold responsibility but as a spiritual power, a beautiful fragrance, lifting the spirits of all.

Thanksgiving is good medicine

against grumpiness and negativism. If our souls have been shaped by the regular expression of thanksgiving through songs, worship litanies and our own devotions, we are less likely to spiral into a negative funk or to become bitter and complaining.

Thanksgiving serves as a tonic to up-tight relationships. A danger in the lives of hard-working servants of Jesus is to begin to weigh and tally how hard our fellow servants and colleagues are working. Are they doing their share? we wonder, sometimes out loud; and a spirit of judgement begins to be felt.

We complain like Martha who said to Jesus that her sister, Mary, was not doing her share in food preparation so that she could listen to Jesus teach. So we begin to throw "shoulds" at one

From our leaders

another in a way that does not "spur one another on to love and good deeds," but stimulates guilt and compulsiveness.

Thanksgiving can lift such tensions, liberating us to freely receive and to freely and joyfully give.

Gratitude experienced and expressed in the community of faith is deeply orienting; it puts us in touch with the giftedness of life and the gift of our salvation. Thankfulness focuses on what God has done, is doing and is yet to do; it is elemental—the ground we walk on together.

Sven Eriksson, MC Canada denominational minister



which society is already familiar; for example, visuals like movie clips [and] singing with a band.... It will be a gathering of people that is about laughter, support and authenticity.”

The yet-to-be-born congregation is called “The Gathering—A Christian Faith Community.” Thiessen is encouraged by the response. A few weeks ago he received a call from someone whose neighbour had commented: “I’m waiting for that new church to start.”

The group hopes to begin meeting for worship this winter, probably on Saturday evenings. About 10 family units are currently connected with the project.

The group has received pledges for about \$25,000 of the 30,000 needed for this year’s budget.

Thiessen writes: “We would love your help! We need musicians, people with a heart for outreach and evangelism, those wanting to work with children and all the other pieces needed for a church.” For more information, speak to Jim or to Brian Bauman, Missions Minister of MCEC.

Hangin’ out with God

Have you ever asked, “How might I help youth have a friendship with God?”

Sunday School teachers, youth leaders, mentors, sponsors, pastors, anyone interested in working with youth, are invited to spend a day with Julie Ellison White on October 16, 9:30 a.m. to 3:30 p.m. at Breslau Mennonite Church. She is the author of *Tent of Meeting: A 25-day Adventure with God*.

At this “tent of meeting” event, the group will explore what “hangin’ out with God” means; gain insights about spiritual disciplines; and encourage youth to take their friendship with God to new and exciting heights.

To register, contact Lisa at MCEC, phone (519) 650-3806, ext 102, or e-mail: lisa@mcec.on.ca.

Mennonite Church Manitoba

Celebration banquets for camps

“Gather Round...Building God’s people” is the theme for this year’s Camps with Meaning Celebration Banquets. New in this year’s presentation will be the emphasis on the whole range of year-round ministries the camps present.

Bob Wiebe, director of Education Ministries, and Sandy W. Plett, director of Summer Camps and Youth Ministries, report that Camps Assiniboia, Koinonia and Moose Lake completed a rewarding summer of ministry to children, youth and adults with mental challenges.

“Over 1,200 campers were thrilled by the exciting activities, the ‘cool’ counsellors and the memorable worship times.”

“This month our camps shift to another kind of ministry, that of retreats and guest groups,” said Wiebe. “Our three facilities in fact operate a multi-faceted ministry all 12 months of the year.”

The banquets will be held on October 30 at the Whitewater Mennonite Church in Boissevain at 6:00 p.m., November 6 in the Winkler Bergthaler Mennonite Church at 6:00 p.m., and November 7 in Douglas Mennonite Church in Winnipeg at 5:00 p.m.

Mennonite Church Saskatchewan

Shekinah to get water treatment facility

Camp Shekinah, located close to Waldheim, will be getting a water treatment facility.

The camp has routinely tested the water used by campers and Timberlodge guests as part of camp protocol. Administrator Carl Wiens realized in spring that water safety may be in question.

A meeting with the Saskatchewan Health district was set up immediately and plans were put in place to address the situation. The camp moved quickly to issue a “boil water” order and place “No drinking” signs by each water supply.

The reason for the change in water quality is unknown, said Wiens.

“It’s a closed well, we’re not sure what happened,” he said, but added that there have been what he terms “seasonal variations” in the past.

Bottled water was used for campers and staff throughout the summer even though the “boil water” order was lifted part way through the summer. The water is tested monthly and the last test showed that the water is back to normal.

Despite that, the camp has decided to build a water treatment plant.

“We felt that because of our inconsistent water results and because this is a public facility, we needed to go ahead with this,” agreed Bernie Thiessen, board chair.

The treatment facility will be housed in a 16-foot by 16-foot addition to the chalet. Plans are to have it finished by mid-October.

In all the 25 years that the camp has been operating, this is the first time there has been a “boil water” advisory.

Mennonite Church British Columbia

Vietnamese church thriving in Vancouver

The Vancouver Vietnamese Mennonite Church has grown in its first three years of existence due to the faithful prayers and hard work of those who have a vision for Vietnamese people in the city.

It began with 19 people and now has 50 adults, youth and children. Pastor Nhien Pham has found many creative ways to make the church an inviting place for all.

“Our key approach is friendship,” he says. “We have advertised the service,

including free translation from English to Vietnamese (and vice versa); we have sports events at a local park; we offer guitar lessons and we have special music nights of traditional Vietnamese songs. But the key approach is still friends inviting friends to church.”

Pham is the president of the North America Vietnamese Mennonite Fellowship whose vision it is to bring the good news to Vietnamese people in each major city in North America. There are Vietnamese Mennonite churches in Winnipeg, Calgary and Edmonton, and dreams to plant churches in Toronto and Montreal.

A study of the Vancouver phone book revealed that there are 4,000 Vietnamese families in the city but only four or five Vietnamese churches. The dream to plant a Mennonite church in Vancouver was realized when Pham, who had been pastoring the church in Calgary for 13 years, felt God calling him to make a move.

After speaking with Chris Arney, then the director of Evangelism and Church Development for Mennonite Church B.C., and looking for a place to begin, Pham found that Sherbrooke Mennonite Church would support this ministry by sharing its building.

Pham’s prayer for his congregation is for unity and a heart to reach out to people in the community.

“Lord, open the door to know people in the community,” he says, “to lead people to the Lord.”

The Vancouver Vietnamese Mennonite Church meets each Sunday at 11:00 a.m. at Sherbrooke church (55th and Sherbrooke). All are welcome.

Unless otherwise credited, 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.

Employment opportunities

Rockway Mennonite Collegiate seeks to fill the position of

ADMINISTRATIVE SECRETARY

The successful candidate will be responsible for administrative and secretarial support to the Principal and Assistant Principal, assume responsibility for curricular and Ministry of Education documentation, as well as leadership within the school's office support staff. The position demands excellent organizational and secretarial skills; an ability to multi-task; and exceptional computer and inter-personal skills. The successful candidate should be an active member of a Mennonite congregation and have a commitment to Christian education from a Mennonite Anabaptist perspective.

A position description is available at

www.rockway.on.ca/hiring.html

Please forward resume by October 25, 2004

**c/o Principal, Rockway Mennonite Collegiate
110 Doon Road, Kitchener, ON N2G 3C8
Fax: (519)743-5935
E-mail: principal@rockway.on.ca**

**VOLUNTEER DIRECTORS
Mennonite Centre in Ukraine**

The Mennonite Centre, located in a restored former girls school in Halbstadt, Molochna, specializes in medical and educational programs and acts as a learning centre. We are forming an ongoing team of several retired or semi-retired volunteer couples, each spending 3 to 4 months a year in Ukraine. We are looking for men and women who can model professional leadership and management roles. Knowledge of German is very helpful, as is some familiarity with Russian. For more information contact:

**Walter Unger
Phone: (416) 925-9461; E-mail: walterunger@ica.net**



MANAGING EDITOR

Canadian Mennonite is seeking a Managing Editor. This full-time position begins Jan. 1, 2005 and is based in Waterloo, Ontario. A resumé and two news-writing samples should be submitted by Oct. 22, 2004.

The person filling this position will have the responsibility of editing and producing each issue. Duties include working with the Editor on story ideas and soliciting contributions, overseeing layouts, and proof reading. The Managing Editor also will do some reporting and writing.

Applicants should have: a passion for the church and for Canadian Mennonite's mission; excellent communication and listening skills; the ability to manage multiple tasks and details, and flexibility and creativity under pressure.

**Direct inquiries and applications to:
Timothy Dyck, Editor and Publisher, Canadian Mennonite
490 Dutton Dr., Unit C5, Waterloo, ON N2L 6H7
Phone: 1-800-378-2524,
E-mail: editor@canadianmennonite.org**

www.canadianmennonite.org

Western Mennonite School Board of Directors and the Executive Director have announced an applicant search for the position of

ACADEMIC PRINCIPAL

Western, established in 1945, offers grades 6-12 and serves students both local and at a distance. Located on 45 acres in the Willamette Valley, Western offers a strong academic and faith-building experience with a comprehensive vision for expanding enrollment, program and facilities.

The application deadline is December 15. For information:

**Phone: 1-866-343-9378
E-mail: wmsoffice@teleport.com**



Mennonite Central Committee (MCC) is accepting applications for the position of

MCC CENTRAL STATES EXECUTIVE DIRECTOR

The director provides vision and oversight for all MCC programs in Central States.

Familiarity with MCC constituency, strong relational administrative skills, and cultural competency required. Experience with budgeting, administration, Spanish language skills preferred. Women and people of color are encouraged to apply. Significant travel time within the United States.

Contact:

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

Application review begins immediately. Position available January 1, 2005 or sooner, if possible.

BROKERS AGENTS REQUIRED

MAX Canada Insurance Company, formerly Mennonite Aid Union, is an expanding mutual aid property insurer exclusively serving the Anabaptist population of Canada. MAX Canada, part of the North America wide MutualAid eXchange (MAX), needs licensed agents or brokers in Alberta and British Columbia immediately to launch the program provincially. Expressions of interest from other provinces will also be accepted.

For more information about MAX Canada see www.mutualaidexchange.com/canada. Please submit a resume or letter of interest, giving full details of insurance experience and knowledge of the Anabaptist constituency to:

**nscheifele@maxcanada.org
Fax: to N. Scheifele at (519) 634-5159**

Housing

2 Rooms Available \$300 per month per room water /hydro/gas included in price. Washer/dryer, freezer, fully furnished kitchen, LR & rec room, A/C, internet ready, office, 2 bathroom bungalow house. Located in quiet neighbourhood in south Winnipeg. Parking available. Students welcome. Contact Margaret @ (204) 997-4376.

Home away from home. Four months to one year. Close to University of Waterloo. Five minutes to Conrad Grebel. Phone (519) 883-0252

Frank Epp collection documents widespread interests

After combing through nine of Frank H. Epp's filing cabinets, Linda Huebert Hecht has learned a lot about this important church leader.

Hecht was hired by Conrad Grebel University College in 1999 to archive Epp's extensive collection of correspondence, research notes, articles and newspaper clippings. The five-year project is funded by the Frank H. Epp Memorial Fund and the college.

The work is important because "Epp was a very significant Canadian Mennonite leader that helped influence 20th century Mennonites to be more actively engaged in the political discussions of the day," said Grebel archivist Sam Steiner.

The Epp collection is large—22 four-drawer filing cabinets. It includes documents reflecting his myriad roles as journalist, radio speaker, ordained minister, historian, professor, college president, politician, as well as his leadership positions with Mennonite Central Committee and other organizations.

Epp began collecting materials in the 1950s as founding editor of *The Canadian Mennonite*, and continued to do so until shortly before his death in 1986.

Completed files include material on conscientious objection and alternative service, Mennonites and peace, and Mennonite educational institutions.

"The Middle East section reveals the breadth of Epp's contacts as he did the research for his books on this topic," said Hecht. "This collection includes newspaper clippings and magazine articles on many different social, political and cultural topics.... One of the oldest items processed to date is a newspaper article on Mennonites in the *Family Herald and Weekly Star* of 1938."

Announcement

FRANK H. EPP MEMORIAL FUND

The administrative committee of the Frank H. Epp Memorial Fund invites applications for study/work projects which further Epp's vision for scholarship and peacemaking in Canada and throughout the world.

The committee annually distributes approximately \$2,200 to support projects dealing with history of minorities, (especially Mennonite), peacemaking (particularly in the Middle East), Mennonite ecumenicity and communication of the Christian faith. Preference is given to Mennonite and Brethren in Christ persons who are studying or working in Canada.

Information and application forms are available from our website: <http://grebel.uwaterloo.ca/ipacs/frankepp.htm#fund> OR

Frank H. Epp Memorial Fund
Conrad Grebel University College
Waterloo, ON N2L 3G6
Attn. Chris Matsuda

All applications must be received by January 15, 2004. The award will be announced in February.

Hecht mentions the integral role Helen Epp, Frank's wife, played in creating and managing the collection and in handling correspondence.

Epp's personal correspondence, distributed throughout the cabinets, is one of the most remarkable parts of the collection. According to Hecht, he kept copies of all letters he sent.

"Epp often took time to write a letter, extending congratulations, sending a personal thank you, giving encourage-



Grebel photo

Linda Huebert Hecht sorts through files from the Frank H. Epp Collection at Conrad Grebel University College.

ment and in general keeping in contact with many different people," she said. "In his correspondence one can follow both sides of a conversation and learn much about Epp's thinking and ideas over the span of his lifetime."

The guide for the collection so far can be found online at: grebel.uwaterloo.ca/mao/Manuscript%20Collections/HM1.26.htm. The completed collection will be available to the public.

Steiner said that many people may find the collection useful. "Persons interested in Mennonite participation in political life would find it useful, and persons interested in Mennonite responses to Vietnam and to the Middle East will find it useful since Epp was an outspoken Mennonite leader on these areas. Anyone interested in how Canadian Mennonites engaged society in the 1950s to 1970s would find it useful."

The Frank H. Epp Memorial Fund gives grants for study/work projects that further Epp's vision for mission in Canada and throughout the world. Specific areas of interest include the history of minorities (especially Mennonites), peacemaking (especially in the Middle East), Mennonite ecumenicity and communication of Christian faith.

The fund is sponsored by the college, Mennonite Central Committee Peace Office, Mennonite Central Committee Canada, Mennonite Historical Society of Canada and Mennonite Publishing Service (*Canadian Mennonite*). For more information, go to www.grebel.uwaterloo.ca/pacs/frankepp.htm.—From Grebel release by **Jennifer Konkle**

Eden banquets in Manitoba

Winkler, Man.—The annual Fall banquets sponsored by the Eden Foundation will feature music by the East Kildonan Mennonite Church Quartet. The banquets provide opportunity to donate to the healing programs of Eden Health Care Services.

The banquets will be held at three locations: at Steinbach Mennonite Church on October 29; at Douglas Mennonite Church in Winnipeg on November 4; and at the Winkler Bergthaler Mennonite Church on November 9. All begin at 6:30 p.m.

For complimentary tickets, call (204) 325-5355 or toll-free 1-866-493-6202.—From Eden Foundation release

MEDA bus

Waterloo, Ont.—The Waterloo chapter of MEDA (Mennonite Economic Development Associates) is organizing a bus for the November 4-7 MEDA convention in Pittsburgh. Reserve your seat by contacting Ella Brubacher, phone (519) 664-3419, e-mail: lbrubacher1942@rogers.com.



Members of the Goertz family in Ontario gather for a five-generation portrait. From left: Alvine Goertz (age 100) of Virgil, Jacob Goertz of Waterloo, Harry Goertz of Waterloo, Jessy Baker (age 10) of St. Marys, and Jacqueline (Goertz) Baker of St. Marys. The photo was submitted by Jacob Goertz, a member of Waterloo-Kitchener United Mennonite Church.

Meetings for women on self-esteem

Waterloo, Ont.—Shalom Counselling Services Waterloo is again offering an eight-week group experience for women entitled, “Women and self-esteem: Discovering your best self.”

The meetings will be held Monday evenings, beginning October 18 at 7:00 p.m.

The course costs \$120, with a subsidy available. For details, call Shalom at (519) 886-9690.—Shalom release

New residence taking shape

Winnipeg, Man.—Construction is underway on the new residence at Canadian Mennonite University.

Over \$1.4 million has been raised for the \$5 million project. With a record enrolment of 943 FTE (full-time equivalent) students across CMU’s programs this fall, the current residence facilities are full.

As of early September, about 430 students are registered on the main campus, of which 350 are full time.—From CMU releases

Calendar

British Columbia

October 21: MCC Thrift Shops evening with “quilt lady” Elda Martens, at Emmanuel Mennonite Church, Abbotsford, 7:00 p.m. Call Norma Neufeld at (604) 850-6639.

October 22-23: MC British Columbia workshop on homosexuality with Willard Swartley, Toni Dolfo Smith and Neil Rempel. For details, call (604) 850-6658 or e-mail: admin@mcbc.ca.

October 22, 23, 29, 30: Mennonite Disaster Service information 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. Speakers include Gerry Klassen and Karen Midland.

October 24: Fundraising concert for Place of Refuge, at First United Mennonite Church, Vancouver, 7:30 p.m. For details call (604) 321-2131.

November 6: MCC B.C. annual meeting at Yarrow Mennonite Brethren Church.

December 4, 5: Abendmusik Advent Vespers at Emmanuel Free Reformed Church, Abbotsford (4), Knox United, Vancouver (5), 8:00 p.m.

Alberta

October 15, 16, 17, 18: Community Justice Ministries celebrations with speaker Wayne Northey (from M2W2 in B.C.), at First Mennonite, Edmonton (15), 7:00 p.m.; Tofield Mennonite (16), 8:30 a.m. breakfast; Dalhousie Community Church, Calgary (16), 7:00 p.m.; Rosemary Mennonite (17), 7:00 p.m.; Zion Evangelical Missionary Church, Didsbury (18), 6:00 p.m. supper, 7:00 p.m. program.

October 16: Fall workday at Camp Valaqua. Contact Jeff

Schellenberg at (403) 637-2510.

January 21-23: Junior high Snow Camp at Camp Valaqua.

February 25-27: Senior high Snow Camp at Camp Valaqua.

Saskatchewan

October 15-16: Saskatchewan Women in Mission retreat at Shekinah.

October 19: Rosthern Junior College Corporation meeting, 7:00 p.m.

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

October 22-23: Rosthern Junior College Alumni Tournament (volleyball/ soccer).

October 29-30: Missional church workshop for lay leaders, “Being a church that makes a difference,” at Youth Farm Bible Camp, Rosthern.

October 31, Nov. 7, 14, 21: Workshop on Dead Sea Scrolls with Vern Ratzlaff at Nutana Park Mennonite Church, Saskatoon.

November 5-6: MCC Saskatchewan annual meeting. Saturday sessions at Mount Royal Mennonite Church, Saskatoon.

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.

November 20: Genealogy Day, sponsored by Mennonite Historical Society of Saskatchewan, at Bethany Manor, Saskatoon. Phone (306) 945-2217.

December 22: Rosthern Junior College Christmas concert, 7:00 p.m.

February 25-26: Mennonite Church Saskatchewan annual sessions at Rosthern Junior College.

Manitoba

October 15-16: Women's retreat at Camp Assiniboia, with speaker Kathy Koop on "Faithful women: then and now."
October 15-16: Conference on "Stewardship: A radical spirituality for today's Christian" at Canadian Mennonite University, sponsored by Winnipeg Interchurch Stewardship Link.
October 19-20: J.J. Thiessen Lectures at Canadian Mennonite University with Peter Erb.
October 23: Manitoba Women for MCC conference at First Mennonite Church, Winnipeg, 10:00 a.m. Bring bag lunch and bar of soap.
October 23: Canadian Mennonite University's fall fundraising banquet at 500 Shaftesbury Blvd., Winnipeg, 6:30 p.m.
October 23: Mennonite Church Manitoba delegate session at Steinbach Mennonite Church, 1:00-4:30 p.m.
October 29, November 4, 9: Eden Foundation banquets, with music by East Kildonan Mennonite Church Quartet, at Steinbach Mennonite Church (29), Douglas Mennonite (4), Winkler Bergthaler (9), 6:30 p.m. Call (204) 325-5355.
October 30: Canadian Mennonite University fundraising dessert evening at Winkler Bergthaler Mennonite Church, 7:30 p.m.
October 30: Camps with Meaning Celebration Banquet at Whitewater Mennonite Church, Boissevain, 6:00 p.m.
October 30, November 6: Seminar on worship planning and leading with Irma Fast Dueck, Graysville Mennonite Church (Oct. 30), Douglas Mennonite, Winnipeg (Nov. 6).
November 1: Annual meeting of Westgate Mennonite Collegiate, Winnipeg, 7:30 p.m.
November 5-7: Quilting retreats at Camp Koinonia (with speaker Tina Hildebrand) and Camp Moose Lake (leader Val Pankratz).
November 6: Camps with Meaning Celebration Banquet at Winkler Bergthaler Mennonite Church, 6:00 p.m.
November 7: Camps with

Meaning Celebration Banquet at Douglas Mennonite Church, Winnipeg, 5:00 p.m.
November 8: Mennonite Collegiate Institute annual meeting, 7:00 p.m.
November 12-14: Quilting retreat at Camp Moose Lake with speaker Debbie Hopkins. Call (204) 896-1616.
November 15: Soup and Pie Supper at Mennonite Collegiate Institute, Gretna, 5:00-7:00 p.m. Concert at 7:00 p.m.
November 24: Evening with the Arts at Westgate Mennonite Collegiate, Winnipeg, 7:30 p.m.
December 9, 16: Winnipeg Mennonite Elementary School Christmas programs, 7:00 p.m. Aggasiz at Bethel Mennonite Church (9); Bedson at Immanuel Pentecostal (16).
December 11: Advent concert by NKMC Quartet at North Kildonan Mennonite Church, 7:00 p.m.
December 13: Westgate Mennonite Collegiate Christmas concert at Westminster United Church, Winnipeg, 7:00 p.m.

Ontario

October 12, 19: MCEC regional meetings at Elmira Mennonite (12), Vineland First Mennonite (19), 7:00 p.m.
October 16: Classical music night at Toronto United Mennonite Church, with chamber choir, "Voices," 7:30 p.m. Fundraiser for St. Clair O'Connor Community.
October 17: Dedication of Russian Mennonite Memorial Garden at Conrad Grebel University College, 3:00 p.m.
October 21: MEDA Waterloo breakfast meeting at Stone Crock, St. Jacobs, 7:30 a.m. Report from Egypt.
October 23: Women in MCEC fall workshop at Elmira Mennonite Church, 10:15 a.m. Speaker: Sharon (Andres) Dirks.
October 23: Marriage Encounter Auction and Banquet at Kitchener Mennonite Brethren Church. Call (519) 743-5255.
October 25: Mennonite Savings and Credit Union

meeting on proposed investment, at St. Jacobs Mennonite Church, 7:30 p.m.
October 30: Christian Officers Peace Seminar II at Conrad Grebel University College.
November 5-7: MCEC Youth Exchange Weekend.
November 6: Lay leadership training by SAFARI at Steinmann Mennonite Church, Baden, 9:00 a.m. to 3:00 p.m.
November 6: Alumni reunion (1964-70) at Conrad Grebel University College, 6:00 p.m.
November 11-13: "Cotton Patch Gospel" musical at Rockway Mennonite Collegiate.
November 18: MEDA Waterloo breakfast meeting at Stone Crock, St. Jacobs, 7:30 a.m. Speaker: Faith Morphy

(Young Drivers of Canada).
November 21: Junior Youth Breakaway at Rockway Mennonite Collegiate, Kitchener, 10:00 a.m.
November 23-27: Ten Thousand Villages Sale, Old Town Hall, Aylmer. Call (519) 765-3020.
November 27: Faith and Law seminar at Conrad Grebel University College.
December 16: Christmas concert at Rockway Mennonite Collegiate, Kitchener.

United States

November 4-7: MEDA convention at Westin Hotel in Pittsburgh, Pa. Theme: Risky business. Call (717) 560-6546, e-mail: wcoleman@meda.org.

Subscriber services

How to subscribe:

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

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 Fax: (519) 884-3331 E-mail: office@canadianmennonite.org



Indian summer

Light on the water in hot October
sun in the wind after frost
boats off the bank riding gray waves
and clouds writing the autumn sky.
Traces of dead summer in Port Dalhousie —
tumbled stalks bleached with the sun
or dark with decay blaze with chrysanthemums
and scarlet yew berries, bright leaves tossing
grapes red and white on the vine.

Digging the cold wet earth,
pressing in bulbs, my fingers
find traces of other travellers.
White grub squirming, squirrel's nut,
snail coiled in its mottled shell,
fragment of blue and white china,
red brick, medicine bottle, 6-inch spike,
stones and roots and centipedes,
worms tunnelling, turning over the layers.

Uncovering the years, dis
covering what I can,
I wonder what I'd find
if I could dig deep enough,
reach far enough with my planting.
Waiting the long winter
for flowers to shake off the snow,
for red and yellow flames under the sun
and purple-black petals in the wind.

Lorraine Janzen

From Learning to see in the dark (Wolsak and Wynn, 2003). The writer teaches English Studies at Nipissing University, North Bay, Ontario. Photo by Paul Janzen.