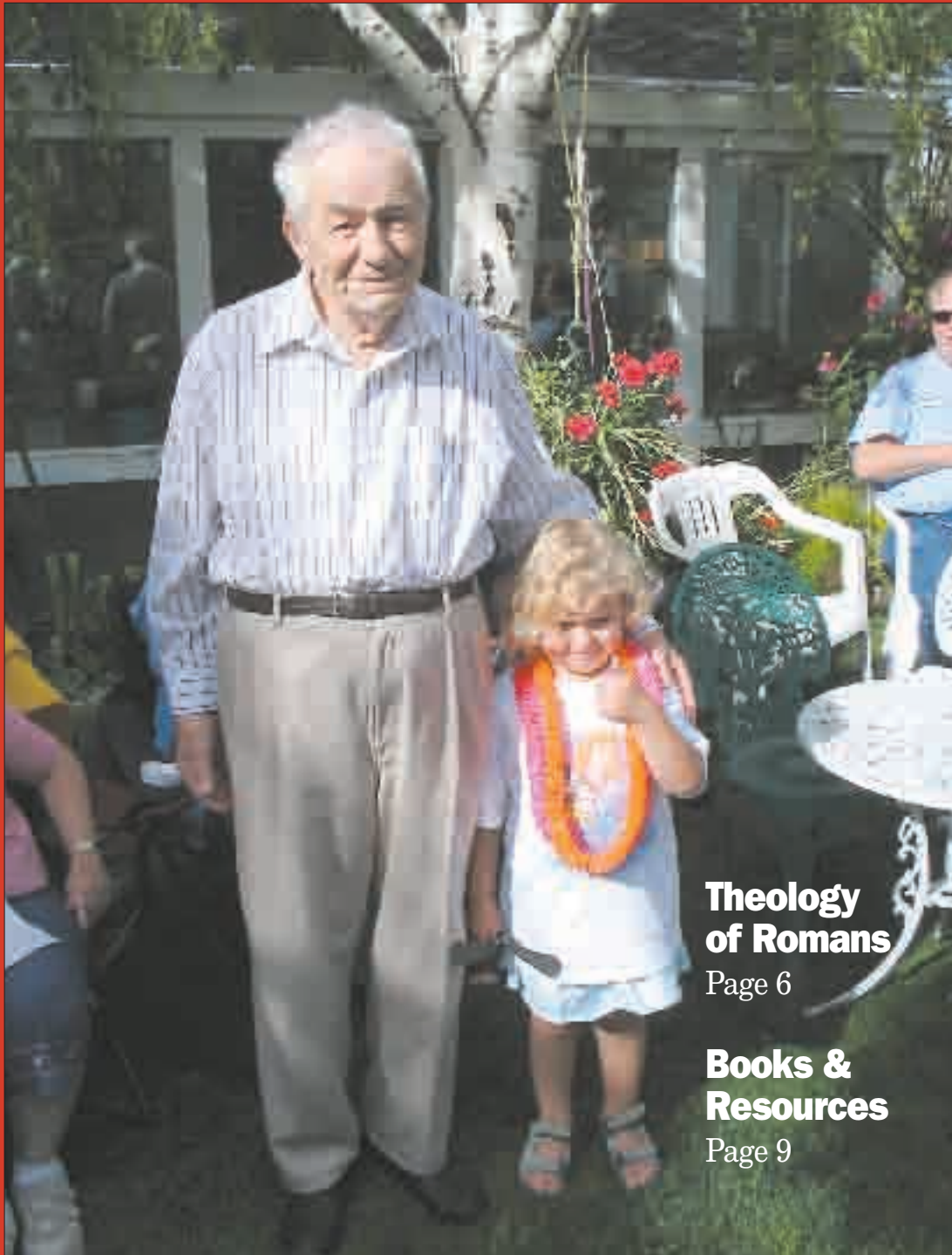


C A N A D I A N  
**Mennonite**

**November 1, 2004**  
Volume 8, Number 21



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## What's your vision for this magazine?

I've just returned from a 12-day trip to British Columbia and Alberta to learn and hear from the church there.

I was able to connect with 11 churches in B.C. through visits with pastors, Sunday School classes and small groups, as well as to meet with Mennonite Church B.C., Columbia Bible College and Mennonite Central Committee B.C. staff. In Alberta, I attended the fall gathering of pastors at Camp Valaqua and so was able to meet 15 pastors representing most congregations in Mennonite Church Alberta.

Thank you to the many people who spent time with me, who hosted me or arranged visits for me, and to the churches, organizations and people that opened their doors to me. Thank you to the many who shared their personal stories, from immigrant journeys in the 1930s to draft resisters during the Vietnam War to students just starting their careers. Thank you all for your grace and welcome.

There were four questions I asked most people I met: What is your home congregation like? What are your church's passions for ministry? What is your feedback on past experience with *Canadian Mennonite*? What is your vision for the magazine for the future?

Here are themes that emerged regarding the paper:

- There is a desire for a more visible piety in our pages and for more emphasis on faith, especially devotional material and personal stories of faith. We need to reflect the whole gospel, both faith and works.
- From those who come to the church through shared belief rather than shared history, I heard that *Canadian Mennonite* has too much material of interest just to ethnically Russian or Swiss Mennonites. Those outside of these groups felt that the paper wasn't intended for them.
- One repeated request was that *Canadian Mennonite* speak from where the centre of the church is, not the

margins. This most often came up in discussions of letters to the editor and on homosexuality. We are the church paper and we stand behind the faith and teachings of the church. Our challenge is to provide a place for individuals in the church to have a voice (while speaking only for themselves) in a way that is healthy for the whole church.

- Weariness over homosexuality in general; disillusionment on this topic causes a number of readers not to read anything in the paper, which is a sadness to me. There is much in each issue from which all readers could gain and grow. It's important to me that differences over what a faithful response to homosexuality should be not displace (in these pages or elsewhere) other topics which I believe are more important to the church's mission. I continue to seek the church's discernment and wisdom on how to do this.

- A common misconception regarding letters was the belief that we receive a large number of letters and then print just a handful. In fact, so far we have printed almost every one received, in some form. We welcome your comments and stories!

I'll be travelling on similar visits to the other three area churches in upcoming months and will be listening carefully to what I hear in other parts of the country. However, I will always be limited in the number of people I can meet personally. Please let this editorial be an invitation for all readers across the country to share your responses with me.

How would you answer the questions I listed above? What type of material do you think we should have more of, or less of, in *Canadian Mennonite*? Where do you see God working in our churches and how can this paper best align itself with that work? My contact information is in the masthead below. I would love to hear from you. Good decisions depend on good information.—**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](http://www.canadianmennonite.org) on the Thursday before the issue date. So you can check out the November 15 issue by November 11.

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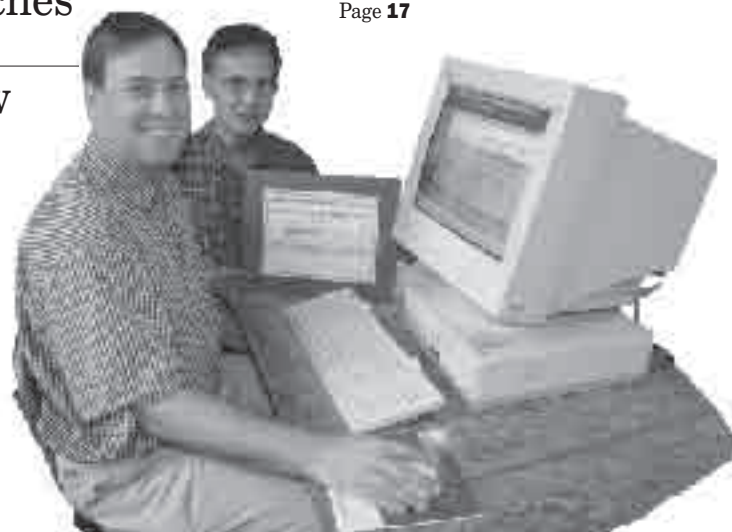
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Osler, Sask.

## Peace conviction leads pastor to Mennonite pastorate

**G**ordon Allaby's decision to leave the Baptist church was a long and thought-filled process, but he's happy to be a part of the Mennonite church now. Allaby is the new pastor of the Osler Mennonite Church.

"Since my teenage years, I had a passion for peace," he said. Now 51 years old, he has a varied history from which to draw for his faith.

The son of a Baptist pastor, Allaby was born in the United States when his father was attending seminary there. He spent his formative years in Toronto. During his teen years, the family moved to Ohio where his father took another pastorate. Allaby has dual citizenship.

Although he lived most of his adult life in the U.S., he feels equally at home north of the border because of family connections here. His mother has some Mennonite heritage in Saskatchewan, he said.

The resolve to move away from the Baptist culture was triggered in part by the pressures of the Vietnam War. Allaby had registered his desire to be a conscientious objector but without a peace church to sponsor him, he had a difficult time convincing authorities that his request was legitimate. At the same time, the Baptist church in the U.S. was becoming more militant in its support of the war.

"It became more and more uncomfortable to be Baptist," said Allaby. Through the influence of his former youth pastors, and some Mennonite friends, he made the move to a more peace-embracing faith.

The move to ministry came later. He was managing a nursery when he felt a tug on his heart to minister. At the age of 34, Allaby found himself finishing his undergraduate degree. Further schooling followed at a Southern Baptist seminary in Kentucky. In 1991 he completed his Master of Divinity degree.

His first experience as a Mennonite pastor came through a church plant-



Photo by Linda Doell

**Ken Bechtel (right), Conference Minister for Mennonite Church Saskatchewan, leads the installation service for Gordon Allaby at Osler Mennonite Church on September 19.**

ing situation in Ohio. That was followed by a stint at First Mennonite Church in Moundridge, Kansas.

As a pastor, Allaby has tried to promote peace. He helped organize a peace rally on Christmas Day in Kansas in response to the American invasion of Iraq, and has written articles challenging Christians to do more.

A willingness to consider a position in Canada was spurred by the political climate back home. "The trend in the States is too uncomfortable," he explained.

Allaby said "yes" to a pastorate in rural Saskatchewan and moved here with his wife, Leslie, who has a background in palliative care, and their five-year-old daughter, Catherine. He's enjoying the close-knit community he's found.

"I've come to appreciate prairie people; there's a warmth and a resolve there," he noted. Osler Mennonite Church has an interest in peace and justice which fits well with his own

spiritual convictions.

He sees a lot of potential in the church that called him. There is a lot of energy there, he said.—**Karin Fehderau**

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Kitchener, Ont.

## African leader joyfully shares gifts

**A** home which is not visited is not a home at all." Barbara Nkala uses this African saying to describe how hosting the Mennonite World Conference 2003 assembly affected the Brethren in Christ Church of Zimbabwe.

She adds, "God must have a sense of humour," for in spite of great food shortages and a power outage, the visitors were able to enjoy a "royal feast."

Nkala, a Brethren in Christ leader in Zimbabwe, recently visited Canada and spoke at several events (see Oct. 18 issue). In an interview, she talked about the assembly and the church in her country.

Before the assembly, the Brethren in Christ (BIC) in that region hardly knew other Anabaptists. Mennonites appeared as "big brother/sister."

The assembly had an impact on this year's annual BIC meetings held in August—there was standing room only! The messages had a new fire. Many people were carrying the tote bags provided at assembly and they introduced the assembly model of having workshops.

Nkala's personal story is inextricably woven into the story of Zimbabwe and its people.

"Even Africa has something to offer," she says. "We can offer love, and we can offer from the little we have, even as the story of the widow's mite tells us, how she gave out of the abundance of her heart. To give in prayer too is a precious offering."

BIC churches now choose areas of the worldwide church to pray for. They see that persons in other places, such as Latin America, are also suffering. "We are not alone in suffering" and "God is able" are two phrases she repeats often.

Zimbabwe, like other parts of Africa, has suffered famine as well as the plague of AIDS. The burden is on women who are the caregivers. All too often grandparents, who themselves need care, are taking care of their orphaned grandchildren.

But even as she talks about these difficult times, Nkala remembers how

her grandfather would sing, "Count your blessings, name them one by one...." Nkala projects the same spirit as she speaks about how God is the "great provider."



**Nkala**

A teacher and writer, Nkala has worked for a publishing company for 10 years. When she could not get a licence from South African press to print hymnals in Zimbabwe, she felt God saying to her, "Why not start your own publishing company?" She hopes to publish hymnals and Bible study materials in a local dialect.

Nkala especially appreciated the MWC assembly workshop on grief and healing. One of her publishing goals is to collect women's stories of loss; she thinks telling the stories will bring hope to readers.

She has great energy and enthusiasm, and an entrepreneurial spirit, but she is greatly hampered by lack of capital for this publishing endeavour. In this, too, she believes God will provide.

Nkala is hesitant to comment on the Mennonite church in Canada. She did observe that more affluent people have fewer worries, but don't trust God as much.

"When you are comfortable, you take things for granted," she says. "You forget that it is the supreme God who is in control and who provides everything."

It seemed strange to sit in a church service where people did not follow the scripture reading in their Bibles. "Back home, people are hungry for the word of God. Each person wants to own a Bible...sometimes only the pastor has a Bible." She adds that young people will challenge what they hear to learn better.

Women have traditionally not been pastors in Zimbabwe. Nkala notes wryly that two pioneer women used to go to remote, lion-inhabited areas to establish churches. Today, it is the

women who lead Bible study and prayer in many villages, but when the group grows to a certain size, the denomination sends a male pastor to lead them.

Nkala, who is an elder in the BIC, at first hesitated to lead worship at the MWC assembly, but she proved to be a dynamic leader. She is a little sad that she was complimented only by people outside of her culture. She believes that many of her sisters are gifted leaders. "I believe with years things will change," she concludes.

Nkala is pursuing a masters degree in Leadership and Management at an academy in Harare, the capital of Zimbabwe. She is also director of the International Bible Society of Zimbabwe and Malawi, and contributor to the Africa volume of MWC's Global Mennonite History project.

Above all, she is a sister in Christ and a good emissary between the church in Africa and people in the north. As she joyfully shares her gifts with the church, she is "laughing with God" at what is possible.—**Maurice Martin**



**Doreen and Gerald Klassen received a Governor General's Caring Canadian Award on September 18 in Vancouver for their many years of volunteer work. For 12 years, the couple has served for several months with Mennonite Disaster Service. Gerald also volunteers more than 200 hours a year with the RCMP Auxiliary, doing tasks such as responding to reports of violence or substance abuse. They are members of First Mennonite Church in Burns Lake, B.C.**  
—From MCC B.C. release

MCC B.C. photo

# The theology of Romans

*The biblical book of Romans proclaims God's salvation of all people as the foundation for inclusive community, says John E. Toews in his new commentary on Romans. The following is from the final section of that commentary.*

**R**omans is a pastoral letter intended to reconcile differing groups of believers in the house churches of mid-first century Rome. Paul writes Romans to make the case for his gospel against two group theologies and their accompanying social practices, Jewish-Christian ethnocentrism which excluded Gentiles from the people of God, and Gentile Christian ethnocentrism which claimed that God had judged and rejected the Jewish people.

The audience is primarily Gentile Christians with a Jewish history (God-fearers or proselytes), but also Jewish Christians, both of whom have questions about each other and about God.

The letter answers a series of questions. What is required to be members of God's people? What about God's dealings with Israel? Underlining these questions is the most fundamental one of all, what kind of God is God?

## The center

The theological center of Romans is the gospel of God's salvation for all people. The gospel is first and foremost about God. It reveals the righteousness of God, the faithful and true One who keeps faith with God's promises and word. The gospel as the revelation of the righteousness of God reveals eschatological judgment against all **Sin** and salvation from the power of **Sin**.

The gospel of God's apocalyptic salvation is revealed and effected in the world through the faithfulness of Messiah Jesus (3:21-26; 5:12-21). Salvation is a gift of God's grace through Messiah Jesus for all people. No human worth or work can effect it. Salvation is based on faith, first the faithful obedience of Jesus and then the faithful response of human beings, both Jews and Gentiles.

The gospel of God's salvation is universal; it is equally available and effective for all people irrespective of ethnic origin or race. It can change both the relationship between people and the foundational value system that shapes how they relate, e.g., the honor-shame code. God judges the sin of all people impartially, and saves impartially whether Jew or Gentile. This salvation of both Jewish and Gentile peoples does not invalidate the prior election of Israel. God will yet save Israel as a people just as God is now saving both Jews and Gentiles to constitute a new people of God.

The good news of God's apocalyptic salvation does more than save diverse peoples; it also effects cosmic salvation. All creation will be renewed through God's salvation of humanity in Messiah Jesus. Two great doxological statements at the conclusion of two important arguments in the letter, 8:31-39 and 11:33-36, assert that the salvation of God in Messiah Jesus is comprehensive. Nothing in the cosmos—death, life, angels, principalities, powers—can inhibit or limit the saving love of God in Messiah Jesus.

The gospel of God's salvation addresses the real problem in the world, the cosmic problem of **Sin**, and

Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον,  
δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ  
τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

*For I am not ashamed of the gospel: it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. (Romans 1:16, NRSV)*



# δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

*For in it the righteousness of God is revealed through faith for faith; as it is written 'The one who is righteous will live by faith.' (Romans 1: 17)*

alone offers the power to overcome this demonic and enslaving force. This cosmic power pervades everything and enslaves all reality, human, spiritual, material. The law, the revelation and gift of God to Israel, was not powerful enough to overcome the cosmic power of **Sin**. Rather, it served to concentrate **Sin** in one people and in one place so that God could deal with and overcome it. The gospel alone is more powerful than **Sin**. The victory of Messiah Jesus over the power of Adamic sin and the power of the Spirit over the power of the flesh alone is able to free human beings and creation from the power of **Sin** and **Death**.

The comprehensiveness and grandeur of God's salvation in Messiah Jesus means God is making all people—Gentile and Jew—righteous and giving them all the historic blessings of Israel, e.g., life, election, new covenant, hope. But precisely the universality of this salvation in Messiah Jesus raises questions about God's strange ways with Israel. Why are so few Jews responding affirmatively? Has God in fact abandoned the promises to Israel? Has God rejected Israel?

Paul's answer is an emphatic and absolute "no." God is fulfilling the promises to Israel in the gospel of salvation for all people. God will also save Israel in fulfillment of these promises.

## The consequence

According to Romans, life is not lived in a neutral zone. Human life exists in power zones, either the power sphere of **Sin** or the power sphere of **God**. God's salvation in Messiah Jesus effects a transfer from the power sphere of **Sin** to the power sphere of the **Spirit**.

The powerful gospel of God's salvation calls for new life in the Spirit and

obedience. To be made righteous by the gospel of God's salvation means a "slavery to righteousness" (6:15f). It means to live in the Spirit. The Christian life in Romans is defined more as life in the Spirit than as a life of faith. The life of obedience to which the gospel calls is made possible because of the "indwelling" and empowerment of the Spirit.

The evidence of the new obedience, of the new righteousness, is found in how the Christians in Rome deal with one another, how they resolve their tensions in the churches, how they "welcome one another" in love. Chapters 12-15 are the practical test case of the gospel of God's salvation. The center is a remade and transformed mind that thinks and lives like Christ, who welcomes everyone by not pleasing himself but rather taking on the dishonor of others for the fulfillment of the promises of God (15:3).

## The sum

Everything God does, everything that matters for Paul, everything that believers are and hope for, pivots on Jesus "in whom" and "through whom" God effects salvation. Two prepositional phrases are critical in Romans, "through Christ" and "in Christ Jesus." Jesus is the agent through whom God has acted, is acting, and will act. Everything believers have is "in Christ": baptized into Christ" (6:3), dead to sin and alive to God (6:11), "no condemnation" (8:1), the life of the Spirit (8:9-11), the love of God (5:5,8), union with God (8:39).

God effects salvation in Messiah Jesus by creating a new people, baptized into Christ, who live by the eschatological Spirit. God's salvation knows no favorite people, but it also keeps faith with the prior promises of God to Israel. God effects salvation so that people shall live differently now in the context of the church.

The theology of Romans makes the claim that God is righteous and acts righteously. God is righteous because God keeps faith. God acts righteously by making people and the cosmos righteous in and through Messiah Jesus. Precisely because God is and acts righteously, Paul is not ashamed of this gospel; it overcomes the problem of shame in an honor-shame culture and the problem of ethnocentrism in which one group puts down another group. This gospel means that different ethnic groups do not need to and should not judge one another—a "do not judge" inclusio frames the letter (1:18-2:11 and 14:1-15:13).

Paul argues that this gospel includes Jews and Gentiles made righteous by the faithfulness of Jesus and living

**Human life exists in power zones, either the power sphere of Sin or the power sphere of God. God's salvation in Messiah Jesus effects a transfer from the power sphere of Sin to the power sphere of the Spirit.**

Continued on page 8

**Romans** *From page 7*

harmoniously by the power of the Spirit. Paul thus does not reject the Jewish faith and people, but redefines it in light of the fulfillment of God's promises to the nations in Messiah Jesus. Therefore, all forms of ethnocentrism—Jewish and Gentile—are out. Diverse ethnic groups are to welcome each other as Christ welcomed them for the glory of God (15:7).

What does such a reading of Romans mean for the historic doctrine of justification by faith, which defined the theology of the letter for so many centuries? It means that the profound theology, christology, and soteriology, which is at the center of so much of the theology of Romans, is not designed to tell individual people how to find a gracious God, but to instruct people, who already have experienced the grace of God, how to be gracious neighbors to fellow believers who are different.

The doctrine of justification by faith is grounded first and foremost in the faith of Jesus Christ who thus makes salvation possible. Derivatively then, the doctrine includes also the faith of those who believe. In Romans, Paul appropriates this doctrine to *address* primarily the matter of accepting fellow believers of different ethnic backgrounds and status as equals in the church. While Paul assumes throughout the letter that believers experience God's

salvation by faith—i.e., by trusting God (e.g. Romans 10:9-10)—the concrete dimension of bringing diverse people into one community of faith is the principle concern (10:12-13; v. 11 bridges the two points).

Paul's claim that God is effecting universal salvation, righteousness, peace through Messiah Jesus represents a subversive political statement. Paul frames Romans as a political manifesto—Jesus is the son of God and the only Lord worthy of confession. Caesar is not Lord, and Caesar does not bring real salvation, justice, and peace. But Jesus Christ does!

—**John E. Toews**

*The writer, from Fresno, California, is a New Testament scholar and former president of Conrad Grebel University College in Ontario. Romans is the nineteenth volume in the Believers Church Bible Commentary published by Herald Press.*

## Two responses to suffering in Russia

In the days after the hostage tragedy of school children in Beslan, Russia, I raged at the violence against innocents, wept as I watched mothers bury their children, and scoffed as I watched politicians jockey for pride of place amidst the weeping.

After this massacre, I am grateful again for my grandfather's legacy of Christian faith.

In the Ukrainian village where Jacob Redekop grew up, 71 men, representing nearly every household, were taken by the KGB during the Great Terror of the 1930s. Two survived. Jacob was an orphan of the typhus epidemics of the Russian Civil War (1918-1921), and a survivor of the famines of the 1930s. Jacob and Maria came to Canada in 1947, having walked across war-torn Europe seeking refuge from violence and hunger.

I am grateful to Jacob and Maria Redekop in these days after Beslan, because they tried to create in us a memory of their suffering that was redemptive, not vengeful. It wasn't easy.

I have vivid memories of my grandmother taking a worn bread knife and compulsively sawing on her bread board when conversation turned

to the days of terror. She would mumble about "those Russians" through clenched teeth. But there was no call to arms, no dreams of vengeance.

Instead, my grandparents responded by helping to found a church in their new homeland. After that, a care home for elderly widows was built. Then they helped organize an MCC relief sale, selling borscht and cabbage rolls and giving the proceeds to those suffering from terror and hunger.

In a world drunk with greed and rage, the Eben Ezer Mennonite Church in British Columbia is a remarkable legacy of redemptive faith. The Mennonite Benevolent Society and Mennonite Disaster Service are redemptive responses to the violence, hunger and terror my grandparents and parents faced.

In Beslan we have the murderous end to a legacy of violence, recrimination and vengeance. In Chechnya, Russian soldiers rape, pillage and torture. The bitter fruit of Russian President Putin's policy of *zachisti* (cleansing) is a state-sanctioned terror, with a return of violence by Chechen soldiers. The violence in Beslan is the consequence of an insane war waged without chivalry, without rules of engagement, and without pity—on both sides.

I was in Chechnya in 1996 working with Humanitarian Relief. We got through

military checkpoints with as little as a book of matches or a can of Fanta. Boy soldiers stood watch with empty bellies, carrying guns as big as they were. The money for their food had been embezzled by drunken officers and these boys sold AK-47 munitions for milk and bread.

Today, some Chechens curry favour with Moscow so that their clan can plunder and have immunity. There is no rule of law. No rights. In the grinding suffering, Chechen children do not go to school. Instead, they learn of the romantic exploits of rebel leaders Barayev and Basayev from stoic women who have no husbands, and face rape every time they go to buy bread. In the midst of hopelessness, romantic vengeance is always appealing.

Until Russia seeks the integrity of its borders through rule of law, civil programs of health care and housing, and treats all citizens as citizens, these bestial crimes will continue.

I am grateful that my grandparents taught me a great New Testament truth—that every human being, no matter what ethnicity, no matter how marred by crime, disability or neglect, is as an only child before God.—**Walter Bergen**



## God's secretaries

A book that has captured considerable attention is *God's Secretaries: The Making of the King James Bible* by Adam Nicolson (HarperCollins, 2003).

In a dramatic narrative, the author tells the story of how this translation of the Bible took shape amid the political and social turmoil of the early 1600s. It was also a time of literary greatness (epitomized in Shakespeare) and great advancements in learning.

King James of Scotland, newly ascended to the British throne, needed something to unify the country, and he decided that a new translation would be just the thing.

About 50 scholars—worldly, corrupt and pious at the same time—laboured for seven years to complete the new version, dedicated to King James. The chief translator, Launcelot Andrewes, prayed for hours each day, often in tears over his sinful soul, but he also knew how to milk money out of churches and make himself rich.

While purporting to write for the common person, the scholars chose a language that was already antiquated. They distanced themselves from the popular translations of the day—the Geneva Bible and the Tyndale Bible—while borrowing heavily from them.

(William Tyndale, who produced the first English translation of the Bible, was burned at the stake in 1536 for willfully perverting the meaning of scripture with “untrue translations.”)

The new translation, published in 1611, opened with an elaborate dedication to King James, thanking

him for encouraging “the blessed continuance of the preaching of God’s sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth....”

The translators also begged for James’ protection from “ill meaning and discontented persons...who will malign us, because we are poor instruments to make God’s holy Truth to be yet more and more known unto the people....”

The King James Version, which became the “Authorized Version” for the English church, was not immediately popular. When the Pilgrims emigrated to the New World, they brought along the Geneva Bible, not the KJV.

Yet the King James Version became the best-loved Bible of all times, and is rightfully called “the noblest monument of

English prose.” It influenced, as no other book has, the language and ethos of English life and institutions.

As one writer noted, “Beautifully written by a committee of cynics, it endures in our imagination today as the Voice of God” (Andrew Faiz, *Presbyterian Record*).

Yet the King James Version has grave defects. By the middle of the nineteenth century, biblical scholars had access to many more ancient manuscripts and had noted many errors in translation. A revision was undertaken in 1870, and published as The



The title page of the King James Version of the Bible, printed in 1611.



The opening of John's Gospel in the Tyndale Bible, printed in 1525.

English Revised Version of the Bible. A variant for North Americans, The American Standard Version, was published in 1901.

Tampering with texts and other problems with the American Standard Version led to its copyright being taken over by the International Council of Religious Education in North America. The council launched another revision in 1937 that would stay as close to the Tyndale-King James tradition as possible in the light of modern scholarship and current English.

The result was the Revised Standard Version of the Bible, published in 1952. Later editions have made more changes based on recent scholarship and gender concerns.—Margaret Loewen Reimer

## Theology, Spirituality

Enns, Fernando, Scott Holland and Ann Riggs, eds. *Seeking Cultures of Peace: A Peace Church Conversation*. Cascadia Publishing House/Herald Press/WCC, 2004, 260pp., \$34.95.

This is a collection of essays from a meeting of historic peace churches in Bienenberg, Switzerland, in June 2001. The authors, from around the world, make a compelling case for effective nonviolent action in the contemporary global context. The discussion is set within the World Council of Churches Decade to Overcome Violence.

Kauffman, Ivan J., ed. *Just Policing: Mennonite-Catholic Theological Colloquium, 2002*. Pandora Press, 2004, 126pp., \$14.50.

This is a collection of five presentations on the ethics of warfare and policing, given at a 2002 Bridgefolk event. Bridgefolk is a movement of Mennonites and Catholics who gather annually to celebrate and explore each other's traditions. Gerald Schlabach proposes "just policing" as an

# FALL LISTING OF books & resources

option acceptable to both traditions in this volume in The Bridgefolk Series.

Kreider, Roy H. *Land of Revelation: A Reconciling Presence in Israel*. Herald Press, 2004, 376pp., \$27.99.

The author, who served as a Mennonite mission worker in Israel from 1953-1985, traces the challenges and hopes through decades of change and upheaval, focusing on the possibilities of peacemaking and reconciliation. He reflects on a Christian witness among Jewish and Islamic people.

Ott, Bernhard. *God's Shalom Project*, trans. by Timothy J. Geddert. Good Books, 2004, 140pp., \$7.95 US.

The author, program director at the Theological

Seminary Bienenberg in Switzerland, follows the narrative of God's activity through the biblical story. The book includes questions for discussion. It is the 2004 selection for Mennonite World Conference's "Global Shelf of Literature."

Schipani, Daniel and Hans de Wit, et. al. *Through the Eyes of Another: Intercultural Reading of the Bible*. Institute of Mennonite Studies (AMBS), 2004, \$25.00 US.

This book documents a three-year study of people on five continents reading the story of Jesus and the Samaritan woman. The groups share their observations and interpretations of the story.

Schlabach, Gerald W., ed. *On*

*Baptism: Mennonite-Catholic Theological Colloquium, 2001-2002*. Pandora Press, 2004, 147pp., \$14.50.

The book records exchanges on the topic of baptism among 15 theologians and historians. For Mennonites, baptism is linked to ecclesiology—the nature of the church. For Roman Catholics, it is sacramentality—the means of grace. This is another book in The Bridgefolk Series that shares resources from the Mennonite-Catholic dialogue.

Toews, John E. *Romans*. Believers Church Bible Commentary Series. Herald Press, 2004, 464pp., \$34.99.

This is a readable and insightful study of Romans from a New Testament scholar and Mennonite college administrator. Aimed at lay leaders, pastors and scholars, *Romans* is the eighteenth volume in the Bible commentary series.

Yoder, John Howard. *Anabaptism and Reformation in Switzerland*. Pandora Press, 2004, 509pp., \$46.00.

This is a translation from the German of John Howard Yoder's 1957 doctoral dissertation which he wrote in Basel, Switzerland. The subtitle is "An historical and theological analysis of the dialogues between Anabaptists and Reformers." The work was translated by David Carl Stassen and C. Arnold Snyder.

## History and Biography

Dyck, Harvey, John R. Staples and John B. Toews, eds. *Nestor Makhno and the Eichenfeld Massacre: A Civil War Tragedy in a Ukrainian Mennonite Village*. Pandora Press, 2004, 114pp., \$14.00.

This book tells the story of the nighttime massacre of 136 Mennonites at Eichenfeld/Dobovka (now Novopetrovka) on October 26-27, 1919—one of numerous atrocities of the Russian revolution. The book includes eyewitness accounts as well as analyses of the roots of the event and its legacy.

## Book list has long history

This issue includes the Fall listing of new books and resources. The twice-yearly listing of new publications is a tradition that goes back 22 years!

The November 15, 1982 issue of *Mennonite Reporter*, the predecessor to *Canadian Mennonite*, announced the first special section on books. An editorial in that issue wondered why the Bible and Theology category in the book list had far fewer entries than the History section.

"There seems to be greater attention to ethical issues than to the ground or basis of those concerns," said the editorial. "If we hope to maintain or restore the ethical integrity for which Mennonites are known, we will need to risk more theological depth."

In the current list, you'll notice a lot of entries under Theology and Spirituality. Does that signal a change in Mennonite emphases from two decades ago?

The editorial in the 1982 issue quoted a statement by John Howard Yoder: "If there is to be an answer to the identity question for Mennonites from now on, I suggest it will come not from finding a new balance point for the

teeter totter between fundamentalism, which puts the Bible on a pedestal but does not read it carefully, and the mainstream protestantism, with its relativizing of the particular canon...but must rather come through the discovery of a renewed quality of dialogue with the canonical text as if it mattered powerfully."

Other editorials in that 1982 issue talked about the "Mennonite condensed Bible"—how we "delete" certain sections of the scriptures that are troublesome for us; and about a broader "biblical criticism" that has room for perceptions beyond the scientific and historical.

Articles in that first books section ranged from a look at Mennonite publishers to reviews of Northrop Frye's new book, *The Great Code: The Bible and Literature* (by Dan Nighswander) and a collection of prints by Ontario artist Woldemar Neufeld.

In this November 2004 issue, we also have several articles on the Bible, including a feature on Romans (page 6) and a look at the King James Version (page 10). We hope the book list is a helpful resource and that it will inspire you to sample some of its riches.

—Margaret Loewen Reimer





Ens, Adolf. *Becoming a National Church: A History of the Conference of Mennonites in Canada*. CMU Press, 2004, 250pp., \$25.00.

This book presents an overview of the development of a church family that began with two partner churches in Manitoba and Saskatchewan in 1902 and grew to 238 congregations across Canada. The book ends in 1999 when the conference was transformed into Mennonite Church Canada.



Friesen, Elma. *Bent By Grace: The Real Life Journey of Martin T. Friesen*. Squeaky Cheese Publications, 2004, 562pp., \$55.00.

The author chronicles the story of her husband, from his stormy growing-up years in Manitoba to a fulfilling life shaped by God's grace. The book can be ordered on the web at [www.mennonitebooks.com](http://www.mennonitebooks.com) or from the author by e-mail: [efriesen@3web.net](mailto:efriesen@3web.net).

Friesen, Victor Carl. *Forever Home: Good Old Days on the*

*Farm*. Fifth House Publishers, 2004, 228pp., \$19.95.

The author recalls his boyhood on the family farm near Rosthern, Saskatchewan, offering an entertaining look at prairie life in the 1940s. The author earlier wrote *Windmill Turning*, a collection of nursery rhymes and expressions common to Mennonites of western Canada. His new book can be ordered from McNally Robinson, phone 1-800-561-1833.

Quiring, David M. *The Mennonite Old Colony Vision: Under Siege in Mexico and the Canadian Connection*, Crossway Publications, 2003, 190pp., \$22.50.

The author argues that the Old Colony Mennonite way of life in Mexico has been undermined by well-meaning



interference from Canadian Mennonites. Researched under the supervision of Ted Regehr at the University of Saskatchewan, the book provides up-to-date information about the life of Old Colonists in Mexico.

Taylor, Jeffrey Wayne. *The Formation of the Primitive Baptist Movement*. Pandora Press, 2004, 225pp., \$25.00.

This book tells the story of a "conservative" believers church movement in early 19th century America. It resisted attempts to modernize religion and to "Christianize" the United States. The author is a librarian and teacher in Texas. The book is part of the Pandora series, *Studies in the*

*Believers Church Tradition*.

Von Gunten, Neill and Edith von Gunten, eds. *From Paddles to Propellers: The History of Matheson Island: A Fishing Community*. Matheson Island Community Council, 2003, 619pp., \$50.00.

A collection of stories and memories from a native community on Lake Winnipeg. Included are profiles of the community's highly successful fishing cooperative, schools, and local government, as well as two chapters on the history of Mennonite mission work there. The editors are long-time mission workers in northern Manitoba.

## Literature and Art

Coggins, James R. *Desolation Highway*. Moody Publishers, 2004, 220pp., \$11.99.

This is the second John Smyth mystery novel from James Coggins, a former editor of the *Mennonite Brethren Herald*. The first in the series was *Who's Grace?*

Klassen, Kirsten L. *Katelyn's Affection*. Herald Press, 2004, 278pp., \$16.79.

This novel is a coming-of-age story about a young woman whose life is undergoing changes, from parents separating to a boyfriend leaving. A first novel from an Indiana writer who is currently communication manager at Mennonite Mutual Aid.

Tekavec, Heather. *The Cost of Passage*. Herald Press, 2004, 120pp., \$18.29.

This novel focuses on 14-year-old Anna who knows her Mennonite family must flee the civil war in Russia. She does everything she can to get passage to Canada. The author lives in Langley, B.C. where she writes children's books and fiction for teens.

Waltner-Toews, David. *The Complete Tante Tina Mennonite Blues and Recipes*. Pandora Press, 2004, 125pp., \$17.00.

This book includes the complete Tante Tina laments,

along with new poems, by an Ontario Mennonite poet. Also included are recipes for comforting, delicious Russian Mennonite foods.

## Children's books

Good Books has a variety of new storybooks for young children:

*Happy Dog, Sad Dog and Whose Tail?* by Sam Lloyd are board books for babies (\$5.95 US).

*One Snowy Night* by M. Christina Butler and Tina Macnaughton (illus.) is a Christmas story about lonely Little Hedgehog (\$16.00 US).

*The Nutty Nut Chase* by Kathryn White and Vanessa Cabban (illus.) has animals competing for a tasty nut (\$16.00 US).

*Come On, Baby Duck* by Nick Ward is about a duck's first swim (\$16.00 US).

*Now We Have a Baby* by Lois Rock and Jane Massey (illus.) is a reassuring book for pre-schoolers when a new baby arrives (\$7.95 US).

*When Goodbye is Forever* by Lois Rock and Sheila Moxley (illus.) helps young children understand death (\$7.95 US).

*My Very First Bedtime Storybook* by Lois Rock and Alex Ayliffe (illus.) is a collection of 10 stories for pre-schoolers that draws on Jesus' parables (\$14.99 US). The book follows *My Very First Bible* and *My Very First Prayers*.

## Other books

Beck, Ervin. *MennoFolk: Mennonite & Amish Folk Traditions*. Herald Press, 2004,





200pp., \$22.49.

A collector of Mennonite folklore and stories, the author here presents his findings and writings over 20 years. The author, who was a literature professor at Goshen College until 2003, shares his observations on Mennonite legends, customs and beliefs.

Brock, Peter, ed. *These Strange Criminals: An Anthology of Prison Memoirs by Conscientious Objectors from the Great War to the Cold War*. University of Toronto Press, 2004, 530pp., \$45.00.

Peter Brock, history professor emeritus at the University of Toronto, presents the stories of 30 COs from around the world who suffered severe punishment for their convictions at the hands of their own government. This collection is "an essential contribution to our understanding of criminology and the history of pacifism," says the publisher.

Gingerich, Owen. *The Book Nobody Read: Chasing the Revolutions of Nicolaus Copernicus*. Walker & Co., 2004, 305pp., \$25.00 US.

The author, former senior astronomer at the Smithsonian Observatory and professor at Harvard University, spent three decades examining copies of Copernicus' 1543 book that first suggested that the sun, not the earth, was the centre of the universe. Gingerich's book, part biography, part scientific exploration, tells the story of those times, highlighting the tensions between science and the church. The author is a member of the Mennonite Congregation of Boston.

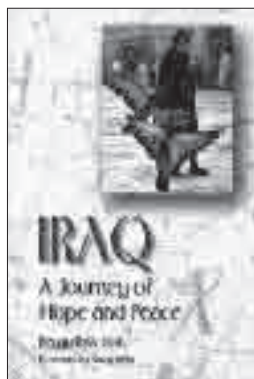
Jackelen, Antje. *The Dialogue Between Religion and Science*. Pandora Press, 2004, 143pp., \$18.50.

This book is another in the series from the conference on religion and science held at Goshen College in 2003. The author, who teaches at the Lutheran School of Theology in Chicago, identifies three

challenges to the dialogue between science and religion: hermeneutics, feminisms and postmodernisms.

Gish, Peggy Faw. *Iraq: A Journey of Hope and Peace*. Herald Press, 2004, 296pp., \$25.29.

A personal story by a peace and justice activist who served in Iraq from 2002-2004. The



author, from Ohio, has been involved with Christian Peacemaker Teams in the West Bank and Iraq since 1995.

Ross, Veronica. *Edna Staebler: A Life*. Dundurn Press, 2003, 326pp., \$35.00.

This biography chronicles the life of a Waterloo County (Ontario) journalist who became famous for her "Mennonite" cookbooks. Staebler's *Schmecks* cookbooks include many stories about her Old Order Mennonite friends and their way of life. This biography is also an interesting window into the development of Kitchener-Waterloo since 1906.

Stassen, Glen H., ed. *Just Peacemaking: The Practices for abolishing war*. The Pilgrim Press, 2004, 228pp., \$24.00.

A new edition of a collection on peacemaking by 23 scholars. The book argues that both pacifism and just war theory have taken a horrible toll on the world, and that "just peacemaking" is a better course. The book challenges pacifists to action. The author is an ethics professor at Fuller Theological Seminary in California. Order through

Wood Lake Books, phone 1-800-663-2775.

Yoder, Richard A., Calvin W. Redekop, Vernon E. Jantzi. *Development to a different drummer: Anabaptist / Mennonite Experiences and Perspectives*. Good Books, 2004, 220pp., \$8.95 US.

These authors, all with experience in development work and academia, make the case that people in the Mennonite tradition have a "peculiar perspective and ethic" regarding the promotion of the common good, and hence development work. The central section is a collection of stories from Mennonite development workers.

### Publishing notes

Good Books has published two more booklets in its "The Little Books of Justice and Peacebuilding" series. *The Little Book of Circle Processes* by Kay Pranis outlines how Peacemaking Circles are used in various settings to resolve problems and bring people together. *The Little Book of Contemplative Photography* by Howard Zehr sets out exercises for heightened awareness and reflection. The 80-page books sell for \$4.95 US.

Sandra Birdsell's novel, *The Russländer*, is being published this fall in a new edition under the title, *Katya*, by Milkweed Editions in Minneapolis. The hard-cover book will sell for \$24.00 US. The novel, first published in 2001 by McClelland & Stewart, tells the story of the Mennonite experience during the Russian revolution through the eyes of a young girl. Meanwhile, Random House in Toronto will be publishing a new work by Birdsell in the fall of 2005 called *Sara and Olive*. It focuses on a day in the life of a Mennonite-Metis couple with 10 children, like Birdsell's own family.

Good Books has released another in its popular *Fix-It and Forget-It* cookbook series called *Fix-It and Forget-It*

*Diabetic Cookbook*. It is 284 pages and is available in hardcover (\$24.95 US), paperback (\$15.95 US) and plastic comb edition (\$18.95 US). A new quilting book from Good Books is *Super Quick Colorful Quilts*, edited by Rosemary Wilkinson (\$24.95 US). The 20 quilt designs are for beginners and those with little time.

The 10 books in Eve MacMaster's *God's People, The Complete Story Bible Series* will soon be available in a single volume. Herald Press, which printed the books from 1981-87, has sold the rights to Dalmatian Press of Tennessee which will release the volume next year. The series is aimed at grades four to six. The author is an editor and Mennonite pastor in Florida.

### Resources

*Take Our Moments and Our Days: An Anabaptist Prayer Book*, published by Associated Mennonite Biblical Seminary, contains a two-week cycle of morning and evening prayers, one week shaped by the Lord's Prayer, the other by the Beatitudes. It was developed by Arthur Paul Boers, John Rempel, Eleanor Kreider and Gloria Jost for use with a small group. It is available for download from [www.ambs.edu/](http://www.ambs.edu/) prayerbook, or in book form from Pandora Press.

*In Tune with God: The Art of Congregational Discernment* by Sally Weaver Glick is designed for use in congregational settings. It includes stories and tips for conducting healthy discernment and comes with a leader's guide. It is available from Faith & Life Resources for \$18.29.

On *Jordan's Stormy Banks* by James E. Brenneman is a study guide on Deuteronomy by an Old Testament scholar and pastor from California. The author draws on his travels in the Sinai desert and other personal experiences to draw out contemporary lessons

from this book. Published by Herald Press, the 120-page resource sells for \$13.99.

*Tent of Meeting: A 25-Day Adventure with God* by Julie Ellison White is published by Faith & Life Resources (\$11.29). This journal encourages teenagers in spiritual practices such as fasting, *lectio divina*, daily office and intercessory prayer. Included is a leader's guide. The writer is a pastor at Wellesley Mennonite Church in Ontario.

*Training Ministry Teams: A Manual for Elders and Deacons* by Anne Stuckey is published by Faith & Life Resources (\$12.79). The manual builds on recent Mennonite writings on ministerial leadership polity. Easy-to-use chapters address the skills required to minister as deacons and elders. An "As you go" section contains group assignments for participants.

*Secure in God's House* by Ann Weber Becker is the 2004 Bible study guide for Canadian Women in Mission and Mennonite Women USA. It explores biblical images of shelter, and includes stories of lesser-known biblical women, as well as resources for house and church blessings. It is suitable for group or private use. Also available is the first guide in the series: *Bread to Strengthen the Heart: Banquets in the Bible*. The booklets are available for \$6.00 from the Mennonite Church Canada Resource Centre, phone 1-800-665-1954, e-mail: [resources@mennonitechurch.ca](mailto:resources@mennonitechurch.ca).

*Vision: A Journal for Church and Theology* focuses on "End of life" in the Spring 2004 issue, and on "Power and leadership" in the Fall issue. The topic for the Spring 2005 issue is "Scripture." The journal is published by the Institute for Mennonite Studies (Associated Mennonite Biblical Seminary) and the Institute for Theology and the Church (Canadian Mennonite University). To subscribe, e-

mail: [vision@cmu.ca](mailto:vision@cmu.ca).

*The Anabaptist-Mennonite Time Line* is back in print from Faith & Life Resources (\$97.99). This chart traces Mennonite history from 1425 to 1986 in the context of wider developments. Content is provided by Robert Kreider.

Mennonite Central Committee offers several peace resources. *Come and Eat: The Peace Sunday Packet* is available from MCC provincial offices for \$6.00. *Peace is a Choice* is a postcard for youth that includes 10 ways to choose peace, from praying to valuing diversity. Visit [www.mcc.org/canada/peace/peace-post-youth.html](http://www.mcc.org/canada/peace/peace-post-youth.html) for links to additional information or to order online.

*What is Palestine/Israel?* by Sonia K. Weaver answers questions about the people, faiths and modern history of this divided land. Published by Mennonite Central Committee, the 64-page book highlights work for justice and peace in the region. It is available free from MCC offices.

*The Whys and Hows of Money Leadership* by Mark L. Vincent and Michael Meier (Augsburg-Fortress Publishing, 78pp., \$15.00 US) offers assistance to congregational leaders in their financial planning. The book was commissioned by the Evangelical Lutheran Church in America to assist pastors to be "money leaders" in the congregation. More information is available from Vincent, e-mail: [marklv@designforministry.com](mailto:marklv@designforministry.com).

*Being with Jesus* by Carol Baergen is subtitled "Devotions for a growing disciple." The 112-page booklet, from Kindred Productions (Mennonite Brethren), offers reflection and inspiration for busy people.

*Prayers to Share* (Years A, B, C) is a three-part collection of responsive prayers for each Sunday of the church year.

Written by David Sparks, the books are published by Wood Lake Books. Sparks has pastored in the United Reformed Church in England and Wales, and in the United Church of Canada. The set sells for \$71.95 and can be ordered by phoning 1-800-663-2775.

*Reconciled Relationships—why treaties matter* is an educational resource about the interaction between First Nations and European settlers in British Columbia. Originally published by MCC under the title, "Why treaties," this updated version is published by KAIROS and the Aboriginal Rights Coalition. It includes new articles from First Nations and others. Order from MCC B.C. at 1-888-622-6337.

Alpha Books in Indianapolis is producing a set of "Complete Idiot's Guide" to major religions. The latest book in the series is *The Complete Idiot's Guide to the Talmud* by Rabbi Aaron Parry. Other titles are *The Complete Idiot's Guide to... World Religions*, *Prayer, Jewish History and Culture*, *Understanding Buddhism*. They sell for \$18.95 US. Alpha can be reached at (708) 366-8389, e-mail: [gardi@wilkspr.com](mailto:gardi@wilkspr.com)

### Video resources

*Fierce Goodbye: Living in the Shadow of Suicide*, a TV documentary from Mennonite Media that aired on the Hallmark Channel in August, is available on VHS and DVD. Five families share their experience and pain of living with the after effects of suicide. The DVD has additional family stories and comments from theologians,

mental health workers and others. The VHS sells for \$26.96, the DVD for \$33.95. Order from Mennonite Media, phone 1-800-999-3534.

*The Dividing Wall* is a 24-minute video exploring the impact of the Israeli "security fence" that is intersecting Palestinian territories. The barrier will run about 700 kilometres, separating Palestinians from their land, water, jobs and friends. The video portrays Israelis and Palestinians who are working for a future of bridges instead of walls. The DVD includes the video "Walking the path that Jesus walked." A study guide includes advocacy suggestions. It can be borrowed or purchased for \$27.00 from MCC offices.

## Mennonite publishers

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# FOCUS

## Books &..... Resources

### Book defends Old Colony way of life

David M. Quiring, *The Mennonite Old Colony Vision: Under Siege in Mexico and the Canadian Connection*, Crossway Publications, 2003, 190pp., \$22.50.

Mennonites in Canada have tended to assume that the traditional Old Colony vision of a community of faith completely separate from the world is doomed to failure.

This book questions that assumption, arguing that Old Colonists in Mexico have been undermined by well-meaning interference from Canadian Mennonites. Not only have these colonists struggled against poor economic conditions in an inhospitable environment, they have been hindered by other Mennonites in their attempts to establish their preferred way of life.

Canadian Mennonites who have gone to Mexico to bring economic and spiritual aid have threatened the welfare of the colony system, says the author. Establishing alternative Mennonite churches in Mexico has made excommunication an ineffective tool for disciplining members in the conservative colonies.

Efforts to improve the lives of those moving to Canada (often through Mennonite Central Committee) have encouraged Mexico Mennonites to leave their old way of life. The church leaders do not appreciate how moving to Canada has been made more attractive because of MCC's assistance with documentaton and resettlement work.

Why are Old Colony Mennonites not allowed to live by their own values? asks the author.

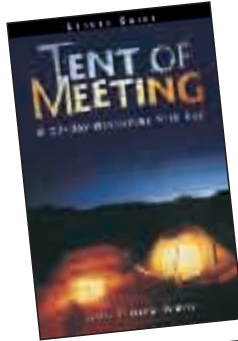
Quiring's argument makes sense, and yet it begs the question of why the Old Order Mennonites and Amish have not experienced the same level of "interference" from

neighbouring Mennonites. If Mennonites choose to move from Mexico to Canada, should Mennonites here be criticized for offering assistance to those in need?

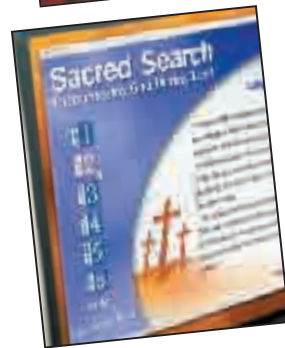
As well as raising some interesting issues, this book provides up-to-date information about the life and history of Old Colony Mennonites in Mexico. Quiring's research is broad and he has been thorough in documenting his sources. He writes with sympathy for the Old Colony vision.

The foreword to the book is by Ted Regehr, who supervised Quiring's research at the University of Saskatchewan.—Barb Draper

## Spirituality resources *for youth*



**Tent of Meeting: A 25-day Adventure with God**, by Julie Ellison White, teaches youth spiritual disciplines, and invites them into the holy habit of "hanging out" with God. Leader: \$13.99; Student journal: \$11.29



**Sacred Search: Encountering God during Lent**, by Angela Reed, invites youth to know God, themselves, and others in deeper ways by doing a kind of "internal housekeeping" during Lent. Six sessions, plus an Easter celebration. \$20.99



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## History of Manitoba community

Marjorie Hildebrand, ed. and compiler, *Reflections of a Prairie Community*. Friends of the former Burwalde School District No. 529, 2004, 170pp., \$27.00.

This history of the village of Burwalde, northwest of Winkler, Manitoba, was launched at a community breakfast on October 2. It is a compilation of history, stories and memories of the Burwalde School District No. 529 from 1888-1977. It includes profiles of 34 farm families. The book, planned by the Burwalde 90th anniversary committee in 1978, was initiated by Ike Froese. When he fell ill, Marjorie Hildebrand took over as editor. Books can be ordered (add \$10 for mailing) from Marjorie Hildebrand, Box 211, Winkler, MB R6W 4A5.—From report by Elmer Heinrichs



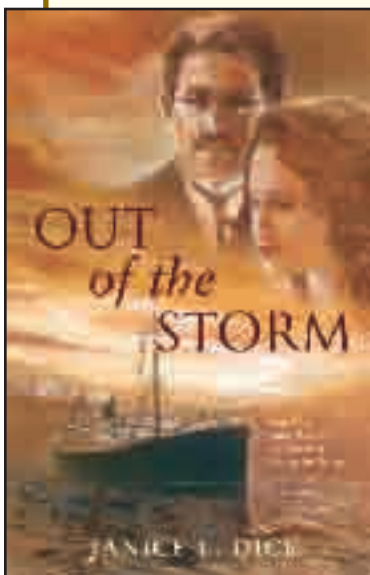
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## Women's efforts play pivotal role in MCC history

Lucille Marr, *The Transforming Power of a Century: Mennonite Central Committee and its Evolution in Ontario*. Pandora Press and Herald Press, 2003.

**T**his book is a wonderful new addition to the growing body of literature on the history of Mennonite Central Committee.

Lucille Marr's focus is the story of Ontario Mennonites and Brethren in Christ, and their evolving ministry in relief, service and peace. The book's title comes from the words of E.J. Swalm, a Brethren in Christ bishop who was a central figure on the Ontario scene for nearly 50 years. Marr uses Swalm's phrase to note Mennonites' transformation from a theology of nonconformity and nonresistance to one of active service and witness for peace.

Readers may be surprised that the book does not begin with the organization of MCC Ontario in 1963; this event is hardly noted. Rather, it starts with World War I and Eddie Bearer's idea for a Non-resistant Relief Organization, and Mary Ann Cressman's leadership of the Ontario women's Sewing Circles.

It follows with the formation of the Conference of Historic Peace Churches during World War II, the opening of an MCC office in Kitchener in 1943, and the growing voluntary service program in the 1950s. This broader framework is essential to understanding the reality of MCC Ontario today.

Marr explores the evolving relief and service effort from the perspective of women's involvements. While women rarely appear in the official records of MCC's precursor organizations, Marr notes the foundational role of their sewing circles and "cutting room" in carrying the momentum for relief work through World Wars I and II and beyond.

She demonstrates that the voluntary service program grew out of the model of voluntary labour offered by women. She describes how women eventually were represented in MCC structures—in 1999 MCC Ontario hired its first female executive direc-

tor, Arli Klassen.

Marr honours key individuals in this history. We learn about Alice Snyder's exceptional leadership of the cutting room and clothing depot, about Cornie and Marguerite Rempel's creation of an "environment of service," and about Harvey Taves' vision for a ministry to troubled boys (Ailsa Craig Boys Farm).

Some readers may take issue with Marr's portrayal of western Canadian Mennonites and their role in pressing for a Canadian MCC out of existing relief, immigration and peace organizations in the early 1960s. Nevertheless, she does a good job of articulating

Ontario's fears about this development.

Marr has documented her research with great care, and her book is enhanced by sidebars which excerpt primary documents and provide portraits of individuals. An appendix lists the names of all MCC Ontario board members since 1964, and service workers since 1969.

This book will interest all those interested in the evolving identity of Canadian Mennonites and Brethren in Christ in the twentieth century.

—**Esther Epp-Tiessen**

*The reviewer is a historian and current coordinator of the Peace Ministries program for MCC Canada.*

Winnipeg, Man.

### Heritage Centre web site receives award

**O**n September 30, the Mennonite Heritage Centre received the first "Outstanding Achievement Award" from the Association of Manitoba Archives for its Alternative Service web site.

"This website enhances the understanding of the role of archives and makes a significant contribution to Canadian history and culture," said the citation.

Alf Redekopp, Heritage Centre

director, said the award "has brought profile to the work that we do here and it's an important tool for us as well as something to share with the wider community."

Project manager Conrad Stoesz was pleased that the web site had been nominated by archivists from the United Church of Canada, and that "they thought that from an archival point of view, it was a good use of resources."

The web site received financial



Conrad Stoesz and Alf Redekopp are pleased that the alternative service web site has received an award.

Photo by Dan Dyck

**AIDS Day resources**

Mennonite Central Committee is offering churches a World AIDS Day packet, including a bulletin insert, worship resources, educational materials and information about MCC projects. World AIDS Day, December 1, will highlight how women and girls are affected by HIV/AIDS. Women are twice as likely as men to contract HIV from a single act of unprotected sex, and many are dependent on male cooperation to protect themselves from infection. Included in the MCC projects are outreaches for girls orphaned by AIDS in Kenya, and support for women with AIDS in Brazil. To receive the packet, contact MCC at 1-888-622-6337.—MCC release

support from the Canadian Council of Archives and Heritage Canada. Peter Dueck played an important role in writing the material.

Stoesz said that there have been many positive responses from people who are thankful that the story of conscientious objectors (COs) is finally being told. There have been articles about the web site in many newspapers, including the *Ottawa Citizen* and *Globe and Mail*.

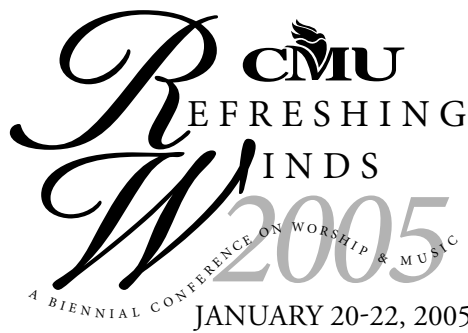
There have also been some angry responses from those who don't see COs in a positive light. "They say if we elect government we should obey the rules," explains Stoesz, but "there has been provision under Canadian law for COs since 1793, so they're not doing anything illegal."

Doing research on the theme has been difficult since there are no CO lists available from government sources.

Stoesz says it would be great if Mennonite magazines did some interviews with Cos, who are aging.

"We've done a poor job of teaching peace theology at times; they have lived it more than most of us and we can learn from them. For example, Lisa Martens, CPT volunteer in Iraq, was inspired by her grandfather.... People from the past can influence us."

The web site is located at [www.alternativeservice.ca](http://www.alternativeservice.ca).—From report by **Leona Dueck Penner**



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## Letters

### Romans commentary in Anabaptist tradition

The review of John Toews' commentary on Romans in the October 4 issue was a joy to read. Toews' work stands in the tradition of the Anabaptists who cited Romans generously, noting its call to "the obedience of faith."

Most of the commentaries on Romans in the sixteenth century were written in Latin and meant to be used by theologians to prove that Luther was right or wrong. Those written by the Anabaptists were written in German in order to provide spiritual food and energy to the believers.

Like Toews, the Anabaptists saw in Romans a call to the whole person to

be consecrated to God and to live wholly in obedience to the divine will.—**William Klassen, Waterloo, Ont.**

### Pontius' Puddle



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.

## The power of naming

Uncle Joe died last week. He was my grandmother's younger brother. I last saw him at Christmas when I joined other family members in carolling at the nursing home where he and my grandmother lived. He sat quietly, his fingers tapping lightly in time with the music. He didn't acknowledge my greeting, but remained still, his eyes focused on some unseen point. His passing leaves my grandmother, aged 92, as the only one who remains of her family.

Uncle Joe was a soft-spoken and friendly man, often seeking conversation and expressing interest in my life and studies. It's always a gift when an older relative demonstrates such caring. In the few occasions I saw him after I became an adult, he asked about my writing and shared regrets that he had not been able to pursue formal education or writing. He did what others of his generation did—put aside personal interests for the tasks of earning a living and making opportunities for the next generation. He took pride in his three children's accomplishments, a teacher, a PhD, grandchildren.

Uncle Joe was called Bub when I was growing up, a term often given to younger males in that community. I learned just a few years ago that he

resented the nickname. My brother, who had interviewed Joe in the course of family research, passed this information on to me.

My brother also mentioned that Joe had other disappointments with how he was treated or described by the larger family.

Joe was the only son born after a string of girls, with one more girl after him. He seemed to have a position of favour, not unlike the biblical Joe. He inherited the farm, and certainly seemed better off than

identity when surrounded by so many women and an abusive father?

My brother's research suggested there was more to the story. Who had given Joe the name of Bub? How had Joe let people know what name he wanted to be known by? Who had persisted in using it, and for what reason?

Naming is an act of power. Parents want to ensure that the name given to their child is chosen with care and reflects family values. More than one person has a name with a story. I know a woman and her sister who were born three months premature, at a time when it was assumed such babies would die. The girls were given family names no one wanted. But they lived! Decades later they carried these names like unsuitable family luggage.

Significant biblical naming includes Jacob's transition to Israel (from deceiver to God-wrestler), Mary's move from lowly handmaiden to blessed by all generations, and tempestuous Simon becoming Peter, the rock. Let us take care to name each other as God names us: good, precious child, beloved, royal son and daughter.

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



**Family Ties**

Melissa Miller

my grandmother. He'd been named after his father, which was one of the reasons he was called Bub, to distinguish him from Joe, Sr. His father was harsh and exacting, physically abusive, at least to his daughters.

"He was awful to us girls," my grandmother would say. "He'd make us stand out in the hot sun and work in the fields, and we couldn't get a drink. He was terrible." It was likely difficult to be the son of such a father. How does one gain a positive male

Winnipeg, Man.

## Report looks at funding in light of projected shortfall

**A**t the same time as a \$120,000 shortfall is being projected for Mennonite Church Canada, a report on how congregations direct their giving has been submitted to the General Board.

*Where the Money Goes: An Analysis of Congregational Giving Distribution in Mennonite Church Canada* is based on data gathered from congregations' tax records available on the Canada Revenue Agency web site. The data is for 2000-2002.

The research stems in part from delegate concerns at the St. Catharines assembly in 2003 about how much MC Canada money is directed to international ministries relative to home-based or national ministries. On average, 5.4 percent of congregational distributions are aimed at international ministry, including the work of agencies such as Mennonite Central Committee. Meanwhile, 40 percent of the MC Canada budget is targeted for International Ministry.

While congregational giving to international ministries decreased by only 0.44 percent between 2000 and 2002, it represents \$200,000, says the report. In real terms, it could mean the recall of up to four mission workers from abroad.

The findings also reveal that while area conference giving increased slightly over the three-year study period, giving to the national conference remained stable. Contrasts were Mennonite Church Eastern Canada, where giving to the national conference declined over the three year period, and Mennonite Church Manitoba, where giving jumped significantly in 2002.

The study is clear about its intentions. "This effort attempts to understand the choices congregations make when deciding how to distribute their generosity. It is not a judgment of congregational decision making."

The report concludes that the



Photo by Dan Dyck

**Al Rempel (left), Resource Development director for MC Canada, reviews funding issues with treasurer Clare Schlegel during Support Services Council meetings in October.**

pattern of increased congregational disbursements to home-based ministry has developed over time. In 1964, congregations on average spent 55 percent of donations on local ministry. That figure increased to 63.6 percent in the early 1990s, and to 75.3 percent in this study.

Al Rempel, director of Resource Development for MC Canada and author of the report, said, "This analysis helps us understand how and where we as a collective community of congregations are directing our generosity, and invites us to think about how we balance our giving to address needs at home and internationally."

The report also points out that the trends identified in a 1993 Conference of Mennonites in Canada study have not yet been adequately addressed. That study, called *Strengthening the Links*, states that a long-term financial strategy cannot be developed until the constituency feels that its goals and priorities are reflected in the denomination's activities.

"We need to continue to develop greater ownership and appreciation for Mennonite Church Canada's

ministry," says Rempel, "but there also needs to be a fuller conversation about how to fund, into the future, the work that we can best do together."

The report provides a backdrop for the projected \$120,000 shortfall this year. Dan Nighswander, general secretary, said, "We heard loud and clear that congregations wanted more time to help turn around our financial situation in 2003. This new report helps us understand how we share out our giving as a nation-wide church, and offers an opportunity for deeper congregational conversation around how we balance our generosity."

MC Canada staff has already begun adjusting next year's budget downwards, but are hopeful that the projections will not come to fruition.

*Where the Money Goes* will be discussed by the General Board at its November meeting in Saskatoon. A summary of the report is available on request.

A series of meetings this fall is engaging the wider church in looking at the projected shortfall. See page 38 for details.—MC Canada report by

**Dan Dyck**

## What could we do with one percent more?

**W**hat could we do if congregations gave just one percent more? asked someone at Winkler 2004.

We've recently learned that Mennonite Church Canada congregations disburse about 5 percent of their receipted donations to some kind of international ministry. In all, our churches receipt about \$45 million each year. One percent more directed to Mennonite Church Canada ministries would make a difference of about \$450,000.

My mind raced with delight as I began to imagine the possibilities. We could finally send another couple to Thailand to help with the vision of planting 10 churches in the next 20 years, thus establishing new communities of faith, hope and peace. We could nurture more leaders around the world by providing more teachers, and by guaranteeing support for local leadership training efforts like the seminary in Colombia.

One conversation at the assembly identified a person trained and prepared to serve in Latin America. We could respond to the Brazilian church and other sister churches through the Global Mission Fellowship as they mobilize their members to be faithful in cross-cultural mission.

From Mennonite World Conference (MWC) we have learned that 25 percent of MWC members are in North America, yet we control 88 percent of the MWC family wealth. So while the churches in Asia, Africa and Latin America have people prepared to be mission workers, they lack the financial resources to support them.

We could multiply our loaves and fishes by sharing our resources with them. We could begin to dream about new ministries that the Spirit is nudging us towards, perhaps in North Korea or Cambodia.

And there is another critical component to increased support—it would have a significant impact right here in

our own congregations. An increase in giving would result from increased awareness, involvement and commitment to mission in our congregations.

When we allow ourselves to be engaged in the activities we support, we are transformed. We begin to listen anew to world news and ask about our roles in world events. We see ourselves connected to our global brothers and sisters in ways we had not imagined. We begin to worship God in ways that are more inclusive of those on the margins of the church.

We become aware of the gifts that the global church is offering to us. We connect in relationships with workers and churches around the world and learn to know the joys and challenges of others.

I pray that each church would take this one percent challenge seriously, believing that together we can make a difference in our own congregations and around the world.—From MC Canada release by **Janet Plenert**

Winnipeg, Man.

## Veiths nurture healing from social ills in Macau

**T**he social ills of gambling, prostitution, offshore employment, and adultery cut across all social strata in the city-state of Macau. In this environment, George and Tobia Veith, Mennonite Church Canada Witness workers from Saskatoon, are inviting people to explore Christianity. The Veiths talked about the challenges and celebrations of their ministry during the Mission Seminar in Indiana in July.

Equipped with deep faith and sense of call, the Veiths operate a storefront street ministry. A typical day includes tutoring students, teaching English, praying with a new Christian, or helping a street person get a shower and a haircut.

Responding to family difficulties forms the core of their work. In a culture steeped in gambling and high unemployment, men leave their families for offshore jobs that keep them away for months at a time. It is common for married men to have mistresses.

James (pseudonym) is an insurance agent and married man with children in Macau. James developed a relationship with another woman in China during frequent business trips. That relationship bore a child.

Through friends at the Mennonite church in Macau, James connected with George Veith and eventually came to faith. When the matter of his mistress came out, George used the story of Abraham and Hagar to illustrate the dilemma. James began to explore what it meant to trust that God would take care of his mistress. Blessed with a compassionate wife, he began to help support his mistress and child in China.

While healing has begun, relationships remain fragile in James' situation, say the Veiths. On learning of James' plans to end the relationship, his mistress threatened to sell the child.

This story is not an unusual one for Macau, where the forces of evil can be tangibly felt, George says. "Christians

have for the longest time been discouraged and very weak." Discipleship and the follow-up component of church work has been lacking, says Tobia. "We've really focused on how we can stick with these people and share our lives with them."

Meanwhile, a large casino has opened, with more projected. A group of pastors and Christians meet to pray on Monday mornings.

"I haven't seen Westerners weep for their city the way these people pray," said George.

The "Vision: Healing and Hope" statement of Mennonite Church Canada describes exactly their mission in Macau, exclaims Tobia. "Every time I look at that I go, 'Yes, yes, this is exactly what we are trying to do in Macau!'"

Currently back in Canada, the Veiths are combining a stint of North American ministry with time to be with aging parents.—From MC Canada release by **Dan Dyck**



Puerto Asis, Colombia

## Colombian churches respond to killings

On September 4, armed men entered the Christian Missionary Alliance Church here and shot three worshippers: Heraldo Bernal, María Lidia Martínez and Adalberto Benavidez. Thirteen others were wounded.

On September 6, Colombian churches and peace organizations issued a statement calling for justice, transformation and peace in Colombia.

The killing affects all churches in Colombia, and the church around the world, says the statement. "It represents an absolute disrespect for human life, for the civilian population, and for the church building as a place of worship. It also represents a flagrant violation of international humanitarian law."

As an expression of their trust in God over the climate of fear, the local churches held a united service on September 5 in the same church where the killings occurred. They committed themselves to specific actions to accompany the victims, and to build peace in the region.

"We are grateful for the actions taken by the authorities to meet the needs of the victims," says the statement. "It is also imperative that the material and intellectual authors of the attack be identified; that they assume their responsibility under the law; and that restitution be made to the victims within a vision of restorative justice that will contribute to the transformation of the authors of this act of violence and of all those that choose weapons as a way of addressing the conflicts that exist in this region and our country.

"We call for the absolute respect for the human life and dignity of the civilian population and of the places of worship. We make a call to reject the use of weapons and violence. We reaffirm the mission of the church to call to conversion and transformation of life, and that this be evident in daily living. We believe that the grace and transforming power of our Lord Jesus Christ are his gift to all of humanity, including those that committed these acts of violence....

"It is our prayer that this tragedy will contribute to an awakening and commitment by the entire community to respect human life, to participate in the nonviolent resolution of conflict, and to be a people of clean heart and just living. We share in the heartfelt words of the wife of one of the victims, who said, 'If the death of my husband contributes to a harvest, I submit to this pain.'"

The statement was signed by the churches of Puerto Asis, as well as several peace organizations, including

Justapaz, the Mennonite centre for justice, peace and nonviolent action. It was translated by Jack Suderman of Mennonite Church Canada Witness.

According to Peter Stucky, Mennonite leader in Colombia, the killers were seeking an armed man who was in the church building and a shoot-out occurred. Regardless, "it is an event that causes a great deal of worry to the churches," said Stucky, because it demonstrates a lack of respect for a place protected by International Human Rights.

### Letters from Colombia

*In August, Janet Plenert and her family—husband Steve and daughters Gabrielle (17), Natasha (14) and Katrina (11)—moved to Cachipay, Colombia, for several months as an expression of solidarity with the Colombia Mennonite Church and to assess the ministry needs there. Plenert is director of International Ministries, Mennonite Church Canada Witness. The following is taken from recent letters.*

**September 1:** Greetings from Colombia. At the retreat centre where I am [staying] there is a peace conference going on with Colombian church leaders, so they all sang for me. But it wasn't Happy Birthday, it was some very long, blessing-on-my-whole-life song. It was cool.

I continue to be amazed by this country. There is so much diversity (economically) and the church here is really amazing. To be a pastor here pretty much means to get on someone's death list, so the pastors here are mega-brave. The churches are trying really hard to care for all the needy people in the country, but it's hard where there are no economic resources. Three children die of hunger in Colombia every hour. There is a huge need for workers to deal with medical needs, dentistry, a psychologist to deal with all the trauma that people have experienced (many of the displaced people have watched family members be killed).

There is also a need for skills to be taught, so that youth don't feel forced to join the army. I hope that you will pray for this country.—**Gabrielle**

**September 2:** Our house was furnished with the basics. The girls so far are enjoying this simple life. We did laundry together yesterday (it was an event). Getting clean—i.e. having showers—is still a big deal. The water is far too cold. Gabrielle said it felt like she was dumping a slurpee on her head!

During one lunch someone asked to talk to me. "What do I need to do to get to Canada?" Turns out the FARC (a guerilla group) has a high price-tag on his head, and that of his wife and kids. He was a part of the FARC for 27 years, 11 as a commander. He became a Christian through one of the Mennonite churches and is passionate about his faith.

I have already learned a fair bit more Spanish. I've learned words like *sicario* (assassination) and *boleto* (warning or death threat).

A prayer at the close of a group devotional time gave thanks for the riches and blessings we have, for the privileges we take for granted. There was confession for wanting to build bigger and nicer church buildings instead of focusing on the suffering around us.

It felt like an appropriate prayer from North America. But I opened my eyes to remind myself where I was—in the midst of people who have dedicated their lives to working for peace and justice in Colombia, people who can all tell personal stories of violence, death, loved ones who are "disappeared."

I was near pastors of tiny churches with inadequate space, chairs and supplies. Yet they prayed in thanksgiving for the abundance and blessings they have. I was touched, and humbled.—**Janet**

Winnipeg, Man.

## What's happened to the peace movement since 9/11?

About 350 people packed the chapel at Canadian Mennonite University (CMU) on September 11 for a forum titled, "Locating the growing edges of the peace movement since 9/11."

The conversation included voices from various facets of the peace community, including Lloyd Axworthy, former Minister of Foreign Affairs and now president of the University of Winnipeg; Chris Huebner, theology and Ethics professor at CMU; Dave Pankratz, member of the MCC Manitoba Peace and Social Concerns Committee; Ernie Regehr, director of Project Ploughshares; Ruth Taronno, practicum director at Menno Simons College; and Judy Wasylycia-Leis, member of parliament for Winnipeg North Centre. The forum was moderated by Dean Peachey, academic dean at Menno Simons College.

"On the third anniversary of 9/11, I think about how much of a setback we've had in peace and in the peace movement," said Wasylycia-Leis. "We've failed in the way in which we've responded. What we did was use the fear generated by 9/11 to advance an agenda that is contrary to [Canadians'] fundamental belief in peace."

Axworthy argued that the Canadian government created additional security policies without any effort to talk to Canadians. "In the name of security, there has been a stifling of debate," he said.

Pankratz said that although he is happy that peace marches and sit-ins may have influenced Canada's decision not to join the armed coalition in Iraq, he is left with the "niggling question that this isn't the most effective way of getting peace."

"We need to learn to talk to them, not just yell at them. A march is simply a collective yell," he said.

Huebner said that activist strategies are often ineffective because they are usually reactive. "The problem with the peace movement is that we're always one war behind. I think the question needs to be asked, 'What is the violence to which we are responding?'"

Taronno observed that peace groups



Chris Huebner makes a point at the peace forum while Lloyd Axworthy looks on.

need to learn how to engage the military in dialogue, not just protest against them. While it's easy to become strident about protesting military actions, she said, "we don't always come up with good alternatives."

When it comes to finding concrete solutions for war-torn countries, Regehr acknowledged that simply eliminating weapons does not create peace, but that "it's a tourniquet, and it helps stop the bleeding."

Peachey added that part of the problem is that we have "bought into

the language and metaphor of war, rather than that of crime." The result is that solutions are slanted toward aggression rather than police work, investigation and a judicial process.

The forum was organized by Canadian Mennonite University and MCC Manitoba, and sponsored by the Arthur Mauro Centre for Peace and Justice, Mennonite Church Canada, the Conference of Mennonite Brethren Churches, Project Peacemakers and the United Church.—CMU release

Winnipeg, Man.

## Seminary program appoints staff

The Evangelical Anabaptist Seminary program has a new staff person.

Victor Kliewer has been appointed part-time "program mentor" for the inter-Mennonite training program based in Winnipeg.

The Evangelical Anabaptist Seminary initiative is accredited by Associated Mennonite Biblical Seminary (AMBS) and Mennonite Brethren Biblical Seminary. It offers a Certificate in Christian Ministry. Program coordinator is Pierre Gilbert, based at Canadian Mennonite University.

Kliewer will be a resource for the students, facilitating community, promoting relationships between the students and

their denominations, and facilitating discussions of ministry issues.

Kliewer, a long-time pastor in Manitoba and Ontario, and former co-chair of the AMBS board, has a Master of Divinity from AMBS, and a Doctor of Ministry degree from Bethany Theological Seminary, a Church of the Brethren school in Richmond, Indiana.

Most recently, Kliewer served as interim pastor at First Mennonite and Sargent Avenue Mennonite churches in Winnipeg. He is currently associate pastor at Elmwood Mennonite Brethren Church in Winnipeg.—From seminary program release



# AMBS window

## Mission *and* peace

**M**ission. Peace. Usually these emphases of the Christian faith are thought of as separate and distinctly different. There's a tendency to focus on one or the other: mission or peace, seldom mission and peace.

"We have to be people who bless the **and**," Alan Kreider, associate professor of church history and mission, says. "When the New Testament talks about the good news, it is often talking about the gospel of peace. The gospel of Christ and the gospel of peace are the same."

At AMBS, the course, "Mission and Peace: The Church's Ministry in the World," has been challenging students to integrate these two emphases for nearly 20 years. The course, one of only two required for all students who graduate from AMBS, has been taught by Art McPhee, associate professor of mission

and intercultural studies, both as an on-campus and an online course. Alan, who has recently joined the AMBS faculty after many years with Mennonite Mission Network, will begin teaching it in the spring semester.

"One thing we know is that God is on a mission and part of that mission is to bring peace," Art says, explaining why the course is so central to the seminary's curriculum.

The course is designed with three emphases: what the Bible says about mission and peace, how the church has looked at mission and peace, and how this is applied in the church today. "I have students look at examples of churches that try to bring together Word and deed in a holistic way," Art says.

Art has challenged students to see that as Christians it is not enough to live God-centered lives. "It is always necessary to use words to communicate the gospel," Art says. "The mission is not ours, it is God's. Only God can bring peace and shalom. We can do it in small ways, but what we do points to Christ. If we don't use words, then what we do points to ourselves."

"We have to be midwives for shalom," Alan adds, and then acknowledges that this will create conflict. "We have to know how to be Christ-like in conflict. We especially have to know how to be peacemakers in a time of constant war."

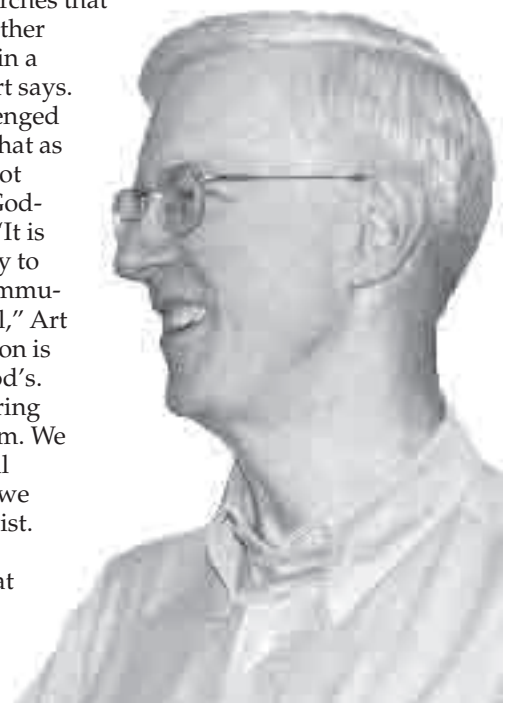
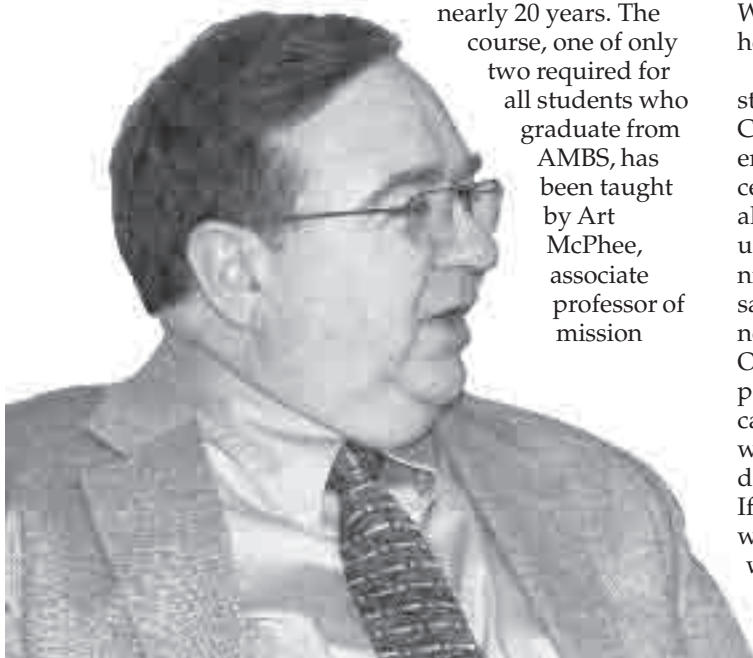
"I don't want students to graduate from AMBS and think, 'Now what is my ministry?'" Art says. "I want them to see that God is at work so they begin to ask, 'How am I going to join up with God's mission?' Pastors have to be more than chaplains. They have to help their congregations think about how to become part of God's mission of bringing Christ's peace in the world." ●

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4 **President's Window  
Panorama**



Mary E. Klassen



# Thinking mission today

Walter Sawatsky, Ph.D., professor of church history and mission and director of the Mission Studies Center at AMBS

The current motto of the Mennonite Church in USA and Canada is “missional church,” common also in other North American denominations. Some years earlier the in phrase was “church in mission” or “mission in six continents.”

There are two key phrases, both in Latin, that have come to represent the essential concern in mission, that help us see what “missional church” must mean. They are *missio Dei* (God’s Mission) and *missio ecclesiae* (the mission of the church). Our persistent challenge is to subordinate the church’s mission to God’s mission—to keep the relationship with God as primary.

Even more problematic in North America is the tendency to separate church and mission. One way that happened was when mission societies or boards were formed and appealed to

individuals for support. When mission work resulted in new congregations, the next temptation was to maintain a distinction between the growth and nurture of self-sufficient churches in a mission region and the work of mission.

By the 1930s, Mennonite missions were becoming integrated into denominational structures, and decisions about money and about relationships between churches were becoming more integrated.

But by 2001, the trend began to reverse; now individuals and groups who are attracted to some new initiative and have the ability to raise the funds, do it. “Our mission” becomes localized, the church’s mission seems more distant, and one begins to wonder how this can be seen as *missio Dei*—God’s mission.

As Zambian theologian Amon Eddie Kasambala put

it recently, the imbalances and disparities between churches in developed and developing nations will persist, as long as there remains the “misconception in understanding what mission is all about.”

Kasambala claimed that at least four concepts were merely “the tip of the iceberg” for understanding mission. He labeled them 1) witness to pagans, 2) humanitarian activity on God’s behalf, 3) church planting, 4) proclaiming liberation of the oppressed. He went on to argue for a definition of mission—“the mission of God in partnership”—where we pursue a common purpose. That purpose gets graded by how well the words “interdependence, mutuality, and cooperation” apply.

*Mission Focus: Annual Review*, which AMBS produces on behalf of a broad consortium of Mennonites, is one place where we check each other. At Mennonite World

Conference (MWC) in Zimbabwe in 2003, numerous speakers examined what it meant to “share gifts in suffering and in joy.”

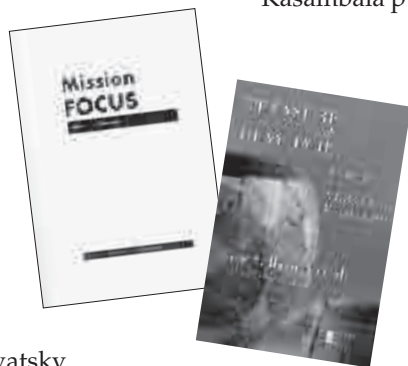
Even Cynthia Peacock’s prayer to open worship on World Sunday at MWC (included in the 2003 *Mission Focus* issue) placed us before God, asking how well we were attending to all the dimensions of the **mission of God in partnership**, asking “that we may be able to see the world as you [God] intend it to be.”

This is much more than a global Mennonite matter. The mission of God, so we learn from Jesus’ prayer in John 17, is that “they might be one,” sent into the world by the Father and Son through the continuing guidance of the Holy Spirit “so that the world may believe.” A broken *missio ecclesiae*—mission of the church—can undermine the authenticity of the *missio Dei*—God’s mission. We better think about mission. ●

## Resources

**Mission Focus: Annual Review**, published by the Mission Studies Center at AMBS. Edited by Walter Sawatsky, AMBS professor of church history and mission. See [www.ambs.edu/php/welcome/wel\\_mission\\_focus.php](http://www.ambs.edu/php/welcome/wel_mission_focus.php)

**Beautiful Upon the Mountains: Biblical Essays on Mission, Peace, and the Reign of God**, published by the Institute of Mennonite Studies, 2003. Edited by Mary H. Schertz,



AMBS Professor of New Testament, and Ivan Friesen.

**Treasure in Clay Jars: Patterns in Missional Faithfulness**, published by Eerdmans, 2004. Edited by Lois Y. Barrett, AMBS assistant professor of theology and Anabaptist studies; director, AMBS–Great Plains.

**Journal of the Academy for Evangelism in Theological Education**, edited by Art McPhee, associate professor of mission and intercultural studies.

**Mission and Evangelism Institute**: summer courses on a wide variety of mission and evangelism content.

**Mission Studies Center**: a cooperative venture among AMBS and several Mennonite mission organizations to plan for and supervise the training of workers for

service under sending agencies of the church.

**Programs of study in mission**: Master of Divinity degree with an emphasis in mission and evangelism, and Master of Arts in Mission and Evangelism. See [www.ambs.edu](http://www.ambs.edu); select *Academic Information*, then *Programs of Study*, then *Areas of Study*.

**Missiology Lectureship**: scheduled for November 2005. ●

# “Turnaround Churches” tour gives hope

Several churches in Kentucky and the bus that took students there and back became an AMBS classroom during a July weekend. Art McPhee, associate professor of mission and intercultural studies, led the tour in connection with the week-long summer course, “Turnaround Strategies for Local Churches.”

Thirty people spent three days visiting central Appalachia, learning about churches and ministries that have shown remarkable growth. “We went to Appalachia because you wouldn’t expect churches there to do well,” Art explained. “But all of the places we visited showed dramatic turnaround in the last five years and have had

a transforming impact on their communities.”

The trip gave participants an opportunity to observe and learn about different kinds of ministry and the growth that resulted:

- An all-white church in Louisville had only 12 members before it merged with a predominantly African-American church. “Members of both groups expect God is doing a new thing among them,” Art McPhee told participants.
- Ministry centers in eastern Kentucky have increased from four to 43 in just five years. Dr. Larry Martin, missions growth team leader for the Kentucky Baptist Convention in Louisville, said, “God is doing the

humanly impossible and it is happening through prayer.”

- A ministry begun in 1998 in three depressed coal mining communities has led to five new churches, 1,500 conversions to Christ and dozens of service ministries. Even the local government and schools have benefitted.
- Northside Baptist Church in Louisville had 30 active members four years ago and now has 400 members. Shirley Cox, Mission Service Corps missionary, told the group that this year alone the church has baptized more than 100 new converts.



“My hope was that people taking the bus tour would be inspired and gain a sense of hope for their own congregations,” Art said.

Since the trip, he has heard from one congregation that has started a prayer group to help them search for what they can do in their own community. One participant told Art, “This is the first time in a long time that I have hope for my congregation.” ●



“Turnaround Churches” bus tour photos by participants Weldon Schloneger and Paul F. Thimm.

## Campaign Report



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

	Goal	Received
		9.30.04
<b>AMBS Fund</b>	\$ 5,800,000	\$ 6,254,547
<b>Library and campus center</b>	6,300,000	3,482,137
<b>Chapel renovation</b>	1,100,000	21,700
<b>Preaching laboratory</b>	170,000	177,200
<b>Church Leadership Center</b>	2,800,000	2,310,109
<b>Scholarships</b>	2,330,000	1,360,948
<b>Endowed faculty chairs</b>	1,500,000	1,156,883
<b>Other</b>		519,019
<b>Total</b>	<b>\$20,000,000</b>	<b>\$15,282,543</b> 76.4%

## President's Window

The staying power of Christian witness depends upon how well we understand salvation and peacemaking as coming from the Kingdom of God rather than from our own strategies for social change. Unless we see mission and peacemaking as inseparable and as grounded in the cross and resurrection of Jesus, our witness will be stopped cold by forces of society, including:

- **Pressure to make the church subservient to governments or partisan politics.** Recent political speeches in the United States reveal again that Christianity does not make a good *state* religion. It is painful to watch candidates profess allegiance to the Prince of Peace while vowing to batter the enemy into submission. The Christ who said, "My kingdom is not of this world" cannot be domesticated into nationalist or political partisan agenda.



- **Pressure to water down the gospel to avoid offense to other religions.** Identifying oneself as a Christian does not always help win acceptance in universities, professional guilds and other settings of intellectual ferment. With other world religions so present, it may be seen as a violation of etiquette to make exclusive claims about Jesus.
- **Pressure to reduce Jesus to myth or mere teacher.** Recent popular books have saturated the market with ideas that undercut truth claims about Christ. Based on dubious scholarly research, best-sellers claim that Jesus never existed (the gospel is an adapted pagan redemption myth) or that the Gnostic *Gospel of Thomas*

(which portrays Jesus as a non-divine mystic) is more accurate than the Gospel of John.

Rather than being disheartened by such developments, we should see these as opportunities for conversation and witness. What spiritual hunger and what questions lie behind such trends? We need to demonstrate how God-with-us in Jesus Christ transforms our lives and someday will transform all creation. We can share possessions, love the enemy and care for people at the margins. Such peacemaking *is* mission when it is grounded in living relationship with the Prince of Peace. We will need to rely on disciplines of prayer and worship to sustain our witness. Then we must speak our faith in winsome ways that point others to Jesus rather than to our own character or achievements.

— J. Nelson Kraybill

## Panorama

### AMBS dedicates C.J. and Wilma Dyck Guesthouse

The home that C.J. and Wilma Dyck built next to

the seminary campus has become a seminary guesthouse. C.J., professor emeritus of Anabaptist and

sixteenth century studies, and Wilma are now living in Normal, Ill., and Mark and Sue Weidner, who owned the home from 1998 to 2004, have moved to Pennsylvania.

At the dedication service Nelson Kraybill said, "Faculty and students from years past tell of lively conversation, food and fellowship in the Dyck home. This was a guest house long before we decided to call it that. It is the privilege of AMBS to name this space for two people who gave their lives so generously to the work of the church in Elkhart and around the world."



Mary E. Klassen

At a dedication service on September 15, C.J. and Wilma Dyck cut a ribbon across the path from the campus to the house they built which is now a seminary guesthouse named in their honor.

## Alumni News

**Sally Weaver Glick's** (Master of Divinity 2000) book, *In Tune With God: The Art of Congregational Discernment*, was published in October by Faith and Life Resources.

**Dawn Ruth Nelson** (Master of Divinity 1979) received the Doctor of Ministry degree from Lancaster Theological Seminary. Her dissertation examines the characteristics of spirituality in her grandmother's life and the beginning of the Christian Spirituality program at AMBS.

**James Reusser** (Bachelor of Divinity 1954) was honored on September 19 at Waterloo (Ont.) North Mennonite Church for 50 years of ministry. **Helen Reusser** (student 1951–1952) also was honored for her service in congregational and conference ministry.

### Fall 2004

Volume 15 Issue 1

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

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

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Lethbridge, Alta.

## Party brings together children and seniors

About 40 people from Lethbridge Mennonite Church gathered in Alma Dyck's beautiful flower garden on August 29 for an inter-generational garden party.

The inspiration for the gathering came from a desire to honour the seniors of the church, and the idea was eventually combined with the monthly children's gathering known as *www.COME*. The "w's" stand for "wisdom, wonder, and works."

At this August gathering, the children (and indeed the whole congregation) were invited to learn about the wisdom, wonder, and works of the seniors and to have the "youngsters" and "oldsters" get to know each other better.

The event began with people trying to guess the identity of the baby or child in pictures brought by the seniors and children. Prizes were awarded for the most correct guesses.

The seniors were challenged to line themselves up from youngest to oldest—without talking. After they'd completed this task (with only a modest amount of "cheating") they told the rest of us their birth dates. Ben Boehr received the prize for the eldest senior. McKinley Masson, age 4, won the prize as the youngest child.

While 80 years separated the youngest from the oldest, all were brought close together as the seniors and children explained the personal significance of the artifacts or symbols they had brought. Jason Roth explained the hockey medal that he wore around his neck. Fred Unruh showed his sore thumb, a hazard of woodworking.

Storytelling proved to be the highlight of the afternoon. Seniors were invited to tell a story that began, "When I was younger..."



**Ben Boehr and McKinley Masson were the oldest and youngest participants in Lethbridge Mennonite Church's "Young meets old" garden party.**

Joy Earl, a war bride from England, described coming to Canada to live with her husband's family in northern Alberta. She was so proud when she made her first lemon pie, but when she went to retrieve it from the porch where it had been cooling, she discovered that the pie was covered in chicken tracks!

At age three or four, Peter Janzen showed up at his siblings' school near Pincher Creek on Valentine's Day. The pupils were playing in the school yard. Peter's sister yelled, "Go home!" but the other students yelled, "Come on!" Peter was allowed to stay for the Valentine party after school.

Other stories concerned farming, conscientious objectors, and tornado watches. It was difficult for the seniors to limit themselves to just one story and some not-yet-seniors couldn't refrain from adding stories of their own! Several said, "We've got to do something like this again."

The fellowship was topped off with a delicious potluck *faspa* (lunch) although seniors weren't allowed to bring food since the party was in their honour. Some took a tour of Alma Dyck's expansive doll collection.

—**Ruth Preston Schilk**

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Akron, Pa.

## Cisterns help combat arsenic in Bangladesh

An estimated 28 to 35 million people in Bangladesh are drinking arsenic-contaminated groundwater. A World Health Organization report predicts that in the next decade almost 1 in every 10 adult deaths will be a result of cancer triggered by arsenic poisoning.

“Rainwater is an obvious solution. If harvested properly, rainwater can be a source of clean, arsenic-free water,” said Roger Sydney, an environmental engineer coordinating the arsenic program for MCC Bangladesh.

For the past 25 years, Mennonite Central Committee has helped build rainwater cisterns in northeastern Brazil. These cisterns are larger and less expensive than tanks currently being built in Bangladesh, said Sydney.

**‘If harvested properly, rainwater can be a source of clean, arsenic-free water...’**

Bangladesh has abundant rainfall and these cisterns can help store water.

So far, three tanks have been built based on the Brazilian design, which involves stacking concrete rings that each hold 2,500 litres of water. Sydney estimates that a 5,000-litre tank costing about \$190 could provide safe drinking water year-round for a family.

There are some barriers to be crossed before people in Bangladesh will be willing to use rainwater. Because arsenic in groundwater has no smell or taste, it is difficult to convince residents that the water is contaminated. Also, “rainwater has been associated with sickness and Bangladeshis are afraid to get wet in the rain or ingest ‘raw’ rainwater, as they believe that they will catch a severe cold,” Sydney said.

MCC Bangladesh is also promoting a filter to help remove arsenic, and education campaigns on its dangers. —MCC release by **Marla Pierson Lester**



Photo by Rick Riediger

**The Harrow Mennonite Church in Ontario hosted a Ten Thousand Villages booth at the Harrow Fair on the Labour Day weekend. From left are Laurie and Greg Yantzi (pastor) and their son, Devin, with Susan Boon in the background. The 150th anniversary of the Harrow Fair had record-breaking attendance. The event coincided with the opening of a Ten Thousand Villages store in Windsor, Ontario.—From Harrow church release**



**Bethany Mennonite Church in Virgil, Ontario, held an ordination service for Troy Watson on September 19. Participating in the service were, from left: Glenn Zehr, Tammy Watson, Troy Watson, Muriel Bechtel (Minister of Pastoral Services, Mennonite Church Eastern Canada), Randy Klassen (pastor) and Renate Klassen (pastor). Zehr, who gave the morning’s message, was pastoral mentor for Troy at Riverdale Mennonite. This was the fourth ordination Bethany has celebrated in six years. Andy Brubacher-Kaethler was ordained in 1998, Renate Klassen in 2000, Rudy Dirks in 2001.—Randy Klassen**



Hope, B.C.

## B.C. women ‘keep company with God’

**N**early 100 women attended the annual British Columbia Mennonite Women in Mission retreat at Camp Squeah in October. Karen Heidebrecht Thiessen, pastor at West Abbotsford Mennonite Church, spoke on the theme of prayer or “Keeping company with God.”

“We live in a very busy world that seems to have gone into overdrive on a permanent basis,” she said. “As the Red Queen in *Alice in Wonderland* says, “It takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run twice as fast.”

In the midst of business, it is important to think about safe-guarding the inner spirit and our relationship with God, said Thiessen. It is too easy to live superficially and never nurture a deeper communion with God—something that God longs for.

Thiessen encouraged women to be honest and “authentic” with God. “God can handle our anger, he’s not afraid of it!” she said, using Psalm 13 as an example of despair and anger.

“In Psalm 13, David is desperate and holds God responsible,” she said.

“But he turns his problems into problems for God, who is the only one who can handle them; Psalm 13 displays this mysterious, hanging-on faith that counts on God to be there even when we don’t experience him.”

The women had lots of opportunity to practise what they were learning.

Thiessen encouraged the women to try different kinds of prayer, from traditions like the Benedictines or the Franciscans. Women also shared their experiences with each other in small groups.

Sunday morning’s worship service included communion led by Anneliese Neudorf from the United Mennonite Church in Black Creek. The service incorporated washing one another’s hands before partaking of the communion elements. Communion was followed by an emotional time of sharing about what had been learned over the weekend, and a time to pray

for each other.

Other highlights included the silent auction, which raised \$700 for the bursary fund for retreat participants.

**As the Red Queen in *Alice in Wonderland* says, ‘It takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run twice as fast.’**

Val Redekop, a planning committee member, said that 12 women used the fund this year. The fund also covered the ferry costs from Vancouver Island.

Redekop was encouraged by the new faces at the retreat this year. There were women from Princeton, Kamloops, and Vernon, as well as several new women from EbenEzer Mennonite in Abbotsford.

“We had about 30 or 40 women who had never been before,” said Redekop.

The retreat next year, on October 21-23, will focus on the theme, “Choosing Joy.”—**Angelika Dawson**



MCC photo by Matthew Lester

**Mennonite Central Committee meat canners began the new canning season on October 5 in Ohio. From left: Korny Unrau of Filadelfia, Paraguay; Jerry Hiebert of Loma Plata, Paraguay; John Hillegass of Jerome, Pennsylvania; and Tim Friesen of Henderson, Nebraska. Hillegass’ father was part of the meat-canning crew in the late 1960s, and his great-grandfather donated some of the first meat. From now until April, the group will can meat in 13 states and 2 provinces. During a September trip to Haiti, Friesen, Hiebert and Hillegass saw distributions of canned meat, including one to children at a school in Port-au-Prince. “When I get tired of canning this winter—and I probably will—I’ll always think back to the kids and realize that’s why we do this,” said Hillegass. To learn more about meat canning, visit [www.mcc.org/getinv/canning/index.html](http://www.mcc.org/getinv/canning/index.html).—MCC release**

Calgary, Alta.

## Alberta archives move to new location

The highlight of the Fall Workshop of the Mennonite Historical Society of Alberta on September 25 was the official opening of its new library and archives.

About 45 people gathered for the workshop at First Mennonite Church here to learn about writing family history. Sheila Johnston, the guest speaker, emphasized the importance of keeping accurate source records and the need to listen to as many family members as possible.

Colin Neufeldt talked about doing interviews. "Be prepared with questions and be sensitive to personal feelings." When recording interviews, label tapes immediately, he emphasized. He has found it helpful to follow up with second and third interviews.

Getting permission to use information is also important. Jake Harder and Hank Dick explained the process of getting their family stories printed. Dave Jeffares stressed that you have to decide who the readers will be.

Dave Wiebe Neufeldt gave some hints on preserving and enhancing old photographs. Henry Goerzen would like to see a place where memorabilia can be restored and displayed.

After the session at the church, people moved across town to the new library and archives for a ribbon-cutting ceremony. Colin Neufeldt, chair of the historical society, thanked the many volunteers who made this move possible and Mennonite Central Committee Alberta for sharing their building.

Henry Goerzen explained the history of the society in Alberta. Two years ago the society thought it had a permanent home on the mezzanine level of the MCC thrift store. However, a building addition made it necessary to move to a different area. As construction started the books and boxes were moved into the archival vault where it was difficult to find anything. Later everything had to be boxed and moved again.

Dave Hildebrand laid out plans for new premises. Under Judii Rempel's guidance, and the help of volunteers, the books and boxes were moved one



Photo by John Klassen

**Irene Klassen (left) serves cake to Judii Rempel, resource coordinator, and Ted Regehr, archivist, at the opening of the new library and archives of the Mennonite Historical Society of Alberta.**

last time. During this process the library/archives were never closed and people continued to bring in books or

do research. The new place is now ready and open for business.—**Irene Klassen**

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Winnipeg, Man.

## Dueck works at ecumenical cooperation in Ukraine

**A** Canadian mission worker is finding ways to work with different church groups in Ukraine, despite the tensions.

Cliff Dueck, from Steinbach Mennonite Church in Manitoba, has been a Mennonite Church Canada Witness worker in Kherson, Ukraine, since 1998. He works with pastors from various churches to produce a television program called "From the pages of the most important book," (only three words in Russian, he says).

"This half-hour program gives news about the activities of the churches of our city and features a sermon from one of the pastors. Last Thursday they showed a skit performed by our youth and I preached on the topic of the first man Adam and the last man Christ," wrote Dueck.

Another symbol of collaboration was an inter-church Palm Sunday parade last spring. About 5,000 Christians from different denominations marched

two city blocks down a roadway under police escort. The crowd then gathered around a platform from which the pastors and priests of local churches gave encouragement and offered prayers.

"For those that attended it served to strengthen their faith and help bring unity," said Dueck. "We plan to...make it an annual event in our city." Members of the Baptist, Mennonite, Orthodox, Pentecostal, Presbyterian, and Greek Catholic churches took part.

In his own community, Dueck notes that wonderful things have been happening. Each month he hosts a youth gathering of nearly 60 that includes worship, games and teaching. A wiener roast caps off the evening.


"This is an exciting ministry and many youth are starting to take a more active interest in this program. Our hope and prayer is that they will also come closer to making a decision

for Christ," said Dueck in his report.


A sports ministry is another way to get young people involved while opening doors for conversation about faith. Kolya, a member of the Chernobaevka church where Dueck served during his first two years in Ukraine, has begun such a sports ministry. He has a master's degree in sports. He also ministers half time in his village and half time in the Dueck's church.

"He is very dedicated and often the time needed to travel from his house to our place is up to two hours in one direction. Please pray for him and his family. The results of his part-time ministry in our community have been very positive," noted Dueck.

Dueck is happy about a new assistant, Timothy, is working on his Master of Theology degree and has a degree in computer programming, a helpful skill for keeping the information flowing to church members and others.



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**Pastors and priests from local churches offer a blessing after the inter-church Palm Sunday parade in Kherson, Ukraine.**

Dueck, who lives in Kherson with his wife Natasha and two-year-old daughter, Margarita, is grateful for financial and prayer support for his ministry. The family will be in Mani-

toba this Christmas with family and do some itineration. They anticipate the arrival of their second child while they are here.—MC Canada release by **Dan Dyck**



**Four generations of one family, and their pastors, cut the cake to celebrate the 80th anniversary of Elmira Mennonite Church in Ontario on September 19. Eli Martin (centre), the oldest member at 99 years, led the ceremony. Also participating are, from left: Ruth Ann Lavery (pastor), Ruth Ann Bauman (daughter of Eli), Tiffany Bauman (great-granddaughter), Brent Bauman (grandson), and Steven Janzen (pastor). After Lavery's message Eli Martin and Alice Buehler reflected on past shepherd leaders and how they tended the congregation during their ministry.—Betty Dyck**

Winnipeg, Man.

## Ukrainian camp connects youth with church

**T**he Sea of Asov Summer Camp is one way a new Mennonite church in a small Ukrainian town is making God's love and truth come alive for young folks. In Mis, on the outskirts of Kherson, youth form about 25 percent of the town's population, but jobs are few and there are few places to play or visit with friends.

Cliff Dueck, a former staff member at Camps with Meaning in Manitoba, leads the new church and camp program there.

Cliff, Natasha and their infant daughter live on the top floor of their building beside the main highway. The congregation worships on the main floor. Children and youth come throughout the week for clubs, Bible studies, choir practice or just to "hang out."

The year's highlight is the 10 days at the camp where the days are filled with swimming, sports, crafts, singing, Bible lessons and daily chapel.

In 2003, another church in Melitopol helped to organize the camp program along with the Duecks. They also conducted a day camp for younger children. A total of 55 children ages 5-17 participated in the two camps.

Anna exemplifies the camp's influence. Through the caring relationships at camp, Anna learned more about what life could be like when God's love is expressed. She heard Bible stories and teachings for the first time and later made a decision "for Christ."

The directors kept in touch with Anna. She and her camp friends visited the church in Mis, attending Bible study groups and Sunday School. A year later, Anna was baptized.

Many youth come to church Bible study groups after a season at the camp. Without the annual camp, it is unlikely that Sunday School alone would keep them interested.

Mennonite Church Canada supports the Sea of Asov Summer Camp through its Ukraine KidsPak project titled "Faith, friends and fun at the waterfront."—**Elsie Rempel**, from Mennonite Camping Association newsletter

## People & Events

**Steinbach, Man.**—El'dad Ranch recently celebrated its 20th year of caring for people with mental disabilities. El'dad is a Hebrew word meaning "God has loved." The ranch has three residential programs that can house up to 10 men. Two of these provide alternatives to incarceration for men with mental disabilities. Day programs help them begin to interact with their communities. After the purchase of a sawmill in 2000, participants began processing and selling firewood and lumber. For more information about the ranch, see [www.mcc.org/manitoba/programs/eldad.html](http://www.mcc.org/manitoba/programs/eldad.html).—From MCC release

**Akron, Pa.**—Flooding and drought are twin hardships in western Kenya. Mennonite Central Committee is providing \$26,400 in food-for-work aid to people who will dig flood channels. The Kenya Mennonite Church will help administer the program. MCC is also providing aid to people affected by flooding in China's Yunnan and Hunan provinces through the Amity Foundation. Amity will provide rice and medicine, and help in rebuilding churches, houses, schools and an irrigation canal. MCC's contribution of \$13,200 will provide rice for 12,000 people.—From MCC release

**Winnipeg, Man.**—Canadian Mennonite University is offering an "Art and Soul" tour to Guatemala February 16 to March 2. The trip will be hosted by Shirley and Wally Schmidt, with guest Steve Bell, a Winnipeg singer. The tour will include instructions in watercolour and photography, along with an introduction to Guatemalan culture and people. For details, contact Shirley Schmidt, telephone (204) 229-3734, or e-mail: [sschmidt@cmu.ca](mailto:sschmidt@cmu.ca).—From CMU release

**Leamington, Ont.**—Cathrin Marie van Sintern, associate pastor at North Leamington United Mennonite Church, was licensed toward ordination on November 9, 2003. A native of Hamburg, Germany, she has been part of the pastoral staff for the past year, working with the youth as well as providing prayer and worship services. She studied at the Bienenberg Anabaptist seminary in Switzerland and worked in a Mennonite church in Owingen, Germany before coming to Canada.—From report by **Aaron Friesen**



Sintern

**Saskatoon, Sask.**—Leonard Doell received an award on September 25 from the Saskatchewan History and Folklore Society for his work in preserving the history of the province. Doell has written six books, including one on baseball. He was instrumental in publishing a history of Hague-Osler, spending many hours recording the homestead records of the Hague-Osler Reserve. He also helped catalogue the records of Aberdeen where he lives. Doell works with native people through Mennonite Central Committee.—Society release

**Akron, Pa.**—Eight former voluntary service workers in Newfoundland many years ago gathered at Mennonite Central Committee headquarters here on September 2-5 for a reunion. For most, 48 years had passed since they were last here for orientation. This VS unit has continued with a circle letter and reunions throughout the years. As well as reminiscing, the group this year learned about what MCC is doing today and toured the facilities. The group plans to meet in Iowa in 2006 for its 50th anniversary.—From report by **Lois Gugel**

## Transitions

### Births/adoptions

**Cressman**—to Rachel Schmidt and James, Toronto United Mennonite, Ont., a daughter, Elliot (Ellie) Sophia, Sept. 3.

**Dick**—to Jennifer and Jamie, Leamington United Mennonite, Ont., a son, Cameron Joseph, July 19.

**Dick**—to Kim and Michael, Leamington United Mennonite, Ont., a daughter, Kailey Evelyn, May 25.

**Dick**—to Melanie and Ken, Leamington United Mennonite, Ont., a son, Joshua William, Aug. 28.

**Hildebrandt**—to Lana and Dave, Leamington United Mennonite, Ont., a daughter, Ava Joelle, Sept. 5.

**Koke**—to Sandra and Mike, St. Jacobs Mennonite, Ont., a son, Peter Jonathan, Sept. 27.

**Neufeld**—to Nancy and Kevin, Altona Mennonite, Man., a daughter, Jenny Erin, Sept. 29.

**Schmidt**—to Jackie and John, Grace Mennonite, Winkler, Man., a son, Reed Hogan, Aug. 31.

**Sutcliffe**—to Heather and Terry, St. Jacobs Mennonite, Ont., a son, Lucas Jackson, Oct. 14.

**Tiessen**—to Gracie and Mark, Leamington United Mennonite, Ont., a son, Diego Mark, Sept. 5.

**Tiessen**—to Kathy and Brady, Leamington United Mennonite, Ont., a daughter, Tara Rose, Oct. 14.

### Marriages

**Bergen-Steinmann**—Jeremy (Toronto United Mennonite, Ont.) and Rebecca (Hillcrest Mennonite, New Hamburg, Ont.), at Hillcrest Mennonite, Oct. 9.

**Braun-VanBoom**—David and Gena, Leamington United Mennonite, Ont., July 10.

**Cressman-Erb**—Daryl (St. Jacobs Mennonite, Ont.) and Rosalyn (Evangelical Missionary) at Wilmot Centre Missionary, Ont., Sept. 25.

**Froese-Neufeld**—Frank and Nettie, Leamington United Mennonite, Ont., Oct. 2.

**Gerbrandt-Hildebrand**—Nathan (Charleswood Mennonite, Man.) and Johanna (Steinbach Mennonite, Man.), at Mennonite Heritage Village, Steinbach, Aug. 7.

**Giesbrecht-Banman**—Abe and Sara, Leamington United Mennonite, Ont., July 24.

**Hansen-Kool**—Peter and Elinor, Toronto United Mennonite, Ont., in Uxbridge, Ont., July 17.

**Klassen-Peters**—Frank and Barb, Leamington United Mennonite, Ont., July 3.

**McConnell-Neufeld**—William and Eleanor, Toronto United Mennonite, Ont., in Toronto, Oct. 9.

**Recker-Dueck**—Chad and Elisa, Leamington United Mennonite, Ont., July 31.

**Wohlgemuth-Booy**—Todd and Charlene, Grace Mennonite, Winkler, Man., Sept. 18.

### Deaths

**Bergen**—Gerald, 43, Grace Mennonite, Winkler, Man., Sept. 12.

**Dorman**—Grace, 82, Nairn Mennonite, Ont., Aug. 31.

**Enns**—Erna (Driedger), 86, Faith Mennonite, Leamington, Ont., Sept. 28.

**Horst**—Cleason, 88, St. Jacobs Mennonite, Ont., Aug. 22.

**McLaren**—Trevor John, 14, Sherbrooke Mennonite, Vancouver, Oct. 17.

**Rempel**—Nick, 79, Leamington United Mennonite, Ont., Aug. 22.

**Smith**—Margaret, 58, St. Jacobs Mennonite, Ont., Oct. 7.

**Tiessen**—Anna N., 94, Leamington United Mennonite, Ont., Aug. 4.

**Tiessen**—Margaret, 92, Leamington United Mennonite, Ont., July 14.

**Toews**—John, 93, Faith Mennonite, Leamington, Ont., Sept. 5.

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

## Mennonite Church Canada

### Get set to register for Charlotte 2005

Planning committees and staff for Charlotte 2005 met in Charlotte, North Carolina, in late summer to further develop the theme, "Can't Keep Quiet." Charlotte 2005 will include adult delegate assemblies of Mennonite Church Canada and USA, conventions for youth, junior high and children, as well as activities for young adults.

The planning committees are shaping an assembly that provides joint worship and recreational opportunities for adults and youth,

seminars, servant projects, late-night activities including drama, music and comedy, and theme-related events.

All Canadians, except for youth, youth sponsors, and families of youth sponsors, can download registration forms from [www.mennonitechurch.ca/events/Charlotte](http://www.mennonitechurch.ca/events/Charlotte) beginning December 8. Paper registration forms will arrive in congregations in December or January.



**Members of the youth planning committee for Charlotte 2005 view a promotional video for the event. From left, Anna Rehan of Saskatoon, Sask.; Andrea Ressler of Apple Creek, Ohio; Todd Lehman of Hillsboro, Kan; Miles Musselman of Harleysville, Pa.; and Moises Angustia of Brooklyn, N.Y.**

Canadian youth, their sponsors, and families of sponsors will register directly with Mennonite Church USA, whose online registrations will be available December 6, followed by paper registrations beginning January 1.

The deadline for registration without a late fee will be April 29, 2005. For more information contact: Karen Peters at Mennonite Church Canada, phone toll free: 1-866-888-6785.—From MC Canada

### News from Witness workers

Tim Buhler writes from Macau, "We are very thankful that we signed the rental contract for our new place of worship for the Macau Mennonite Church and Family Center. Praise God for his provision! We thank you for your prayers during this time of intense negotiations with our new landlord while keeping a good relationship with her...."

"We ask for your prayers as we now begin the needed renovations. We plan to move in by November 15.... Anyone

want to come and help?" Tim and Cindy Buhler are MC Canada Witness workers from British Columbia. Macau is a small island off the coast of China and under Chinese rule.

The Buhlers recently attended meetings with mission administrators from Canada, U.S., Hong Kong, Philippines and Indonesia. Gordon Janzen of MC Canada attended as well.—From MC Canada releases

## Mennonite Church Eastern Canada

### Second peace festival in Montreal

"While most two-year-olds can barely walk and talk, the second annual Peace Festival in Montreal is already singing, dancing and partying galore."

That is how Dora-Marie Goulet describes the festival, organized by la Maison de l'Amitie, (House of Friendship), le Conseil Mennonite Quebecois (Quebec cluster of Mennonite churches), and Mennonite Central Committee Quebec, held on August 6 at

## Tools to analyze power and leadership

A few weeks ago, I was delighted to find in my office the Fall 2004 issue of *Vision: A Journal for Church and Theology*, which focuses on power and leadership. I was delighted because the editors and publishers of *Vision* (Associated Mennonite Biblical Seminary and Canadian Mennonite University) and the writers who contributed to this issue were willing to tackle a subject that has been much marginalized, maligned and misunderstood in Mennonite circles.

I am currently taking a course entitled "Organizational power and politics" through the Faculty of Management at the University of Manitoba. I have found the conversations about power with my instructor and fellow students, who are managers in a wide variety of businesses and non-profit organizations, the most refreshing and

freeing that I have ever had.

Our instructor has given us tools to name and analyze our personal sources of power and the areas in which we need to develop it. She has also given us tools to analyze the ethics and effectiveness of our use of power.

While some might suspect that so much talk about power and how to use it would be a sure path to corruption, I have found exactly the opposite to be true. Receiving practical tools for naming and understanding power has greatly helped me to de-mystify and disempower power itself. And naming and understanding power within the context of a discerning community—my fellow students—pushes me to think about sharing power and being held accountable for its use—or abuse—or, perhaps more common in Mennonite circles, the

failure to use it.

The humour, insight and high standards that my fellow students have applied to demanding ethical questions about power are an example to me of what can and should happen when we learn how to talk about power and when we know it's "okay" to do it.

I hope that the Fall 2004 issue of *Vision* will inspire a new and positive interest in questions of power and leadership in Mennonite circles, and new efforts to help church leaders and members understand power well and use it responsibly.

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



## From our leaders



Maison de l'Amitie.

A dove coloured on the cobblestone marked the entrance. Inside 100 people gather to discuss and celebrate peace. Gospel tunes serenaded the community dinner.

Jean Calvin Kitata, native of the Congo and now pastor in Montreal, introduced a sober note as he spoke about child soldiers in the Congo. The eight-year civil war over the diamond trade has recruited 25 percent of the population between ages 7 and 17.

"What can we do for these children?" asked Kitata, who is part of an international group for Disarmament and Disablement of Weapons.

Saturday morning the mood shifted towards celebrating the peace we are blessed with in Canada. The ecumenical service planned by Daniel Genest of the Conseil included representatives from Baptist, Catholic and Pentecostal churches.

"Even gathering these determinedly disparate groups in this way is a step towards peace," said Jean-Calvin, the worship leader.

The parking lot had been transformed into a stage to host artists that included a Congo Dance Group—Convergence et Mikiti. Bands ranged from rock to traditional Indian sitar to a Rwandan dance troupe. Mario Marchand led a puppet show on conflict resolution.

Brian Burch from the MCEC Peace Troup conducted seminars on the history of nonviolent protest. Burch is a former prison chaplain who holds 34 convictions for nonviolent offences.

"The greatest difficulty of peace," said Burch, "is bridging the gap between theory and action." He emphasized the necessity of "Evangelism by example; propaganda by deed."

Names were written in chalk inside the giant dove on the road. A picture of this group graffiti was later sent to the Canadian government as a testament to the desire of Canadians for peace.—From reports by **Dora-Marie Goulet** and **Anne Read**

### Mennonite Church Manitoba

#### Reports from Manitoba camps

A new initiative called "Gather 'Round—Fall 2004" is underway. Volunteers from Camps with Meaning, MC Manitoba's camping program, are offering four events for campers and staff.

The first event, on September 18 at Canandian Mennonite University, saw over 80 campers and 20 staff come out for games and worship.

"We are excited about the potential of reaching campers who have no church connection during the year and helping them connect to each other and to God," said Sandy W. Plett, director of Summer Camps/Youth Ministries for MC Manitoba. Dates for other events are October 16, November 13 and December 11.

A total of 1,276 campers participated in the summer program at the three Manitoba camps. The 2004 theme was "Building God's people." At the first "Boys only" week at Camp Koinonia, 21 boys learned to portage on a canoe trip.

Camp Moose Lake is undergoing a face lift this fall. Among the projects is re-shingling the lodge, manager's residence and several cabins. The mini lodge will receive a new floor and a washroom with a shower.

Plett reports that the "holes" created by the withdrawal of the Winnipeg School Division from its use of Camp Assiniboia, are gradually being filled. "The months of September and October seem to be as full of groups as in the past, although we have yet to see what numbers each group brings."

#### Volleyball tournament coming up

November 20 is the date for the 23rd annual MMYO Volleyball Tournament which will take place in the Steinbach area. Registration is required by November 12.

"We expect 45 to 55 teams,

with over 400 youth from both junior and senior high groups," said Sandy W. Plett, director of Youth Ministries.

All teams will meet at 8:45 a.m. for worship at the Grace Mennonite Church in Steinbach before beginning the day of volleyball.

### Mennonite Church Saskatchewan

#### RJC begins renovations

Rosthern Junior College (RJC) had a sod-turning ceremony on October 25 to begin phase one of the long-awaited campus renovations. Included in the first of the three-phase project is an addition to the gymnasium for change rooms and storage; renovations to the library and archive storage to include a new conference room; and the elimination of two dorm rooms to make space for public washrooms.

An RJC Corporation meeting on March 1 scheduled the renovations to begin in spring, but that was qualified by the acknowledgement that 75 percent of the funding had to be secured before starting the renovations. Phase one is now beginning.

### Mennonite Church British Columbia

#### Report from assembly and B.C. response

At the Mennonite Church Canada assembly in July, the Mennonite Church B.C. Ad Hoc Committee met with MC Canada, MC Eastern Canada and the *Canadian Mennonite* board. In the October issue of "News & Notes" (the MC B.C. newsletter), the committee reported the following:

a) The delegates and General Board of MC Canada recognize that there is no formal mechanism to develop and determine theology, ethics and practice, and thus are working on a structure....

b) MC Canada's primary role is defined as working with

area conferences rather than individual congregations.

c) Area conferences have the responsibility to implement theology and establish practice and to deal with congregations and concerns at the local level.

d) MC Eastern Canada (MCEC) understands itself to be supportive of MC Canada's theological statements on sexuality, is in a process of dealing with churches on this issue but has an open-ended time for this. While levels of disagreement on homosexuality are being discerned within MCEC, the Executive Board has stated that it will not exclude a congregation.

MCBC and the Executive Board of MCEC agreed to share documents and process updates with each other.

e) A new partnership agreement will be worked out with the *Canadian Mennonite* and the provincial/area conferences, both on funding and on editorial policy. MCBC is in the process of appointing a representative to the funding board. The new editor, Tim Dyck, plans to form an editorial advisory group with representation from across Canada.

f) The General Board of MC Canada set parameters for the Brethren/Mennonite Council for Lesbian, Gay, Bisexual, and Transgender Interests for the assembly in Winkler and there was no official presence at the assembly.

The Ad Hoc committee has arranged for two study sessions in B.C., one on sexuality which was held in October, and another on church polity, which will be held in spring of 2005.

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

## Employment opportunities

Hamilton Mennonite Church invites applications for a  
**FULL TIME PASTOR**

This dynamic urban congregation of about 100 members is located in the McMaster University area of Hamilton. We just celebrated our 50th anniversary. We seek a warm, welcoming person with good interpersonal skills. Primary responsibilities are preaching, teaching and overall pastoral care. We would assume that candidates are committed to the values and visions of the Anabaptist Mennonite church.

For more information contact:

**Muriel Bechtel, MCEC Pastoral Services**  
4489 King Street E., Kitchener, ON N2P 2G2  
Phone (519) 650-3806; Fax (519) 650-3947  
E-mail: [muriel@mcec.on.ca](mailto:muriel@mcec.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](mailto:walterunger@ica.net)

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

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### ASSISTANT DIRECTOR and HEAD COOK Silver Lake Mennonite Camp

Silver Lake Mennonite Camp invites applications for the positions of Assistant Director and Head Cook. As part of a leadership team of three directors, the Assistant Director will participate in hiring, leading and supporting a staff of approximately 40, giving overall direction to the children's summer camp program, and fulfilling administration duties. The position is part-time from December 1, 2004 to April 30, 2005 and becomes full-time from May 1 to Aug. 31, 2005.

The Head Cook is to oversee the preparation of all food and management of the kitchen at Silver Lake Mennonite Camp from the middle of June until the end of August. For more information on either job visit [www.slmc.on.ca/jobs.php](http://www.slmc.on.ca/jobs.php)

Please send a letter of application, a resume and the names of two references to:

**Ben Janzen, Director**  
c/o Silver Lake Mennonite Camp  
50 Kent Ave., Kitchener, ON N2G 3R1  
E-mail: [silverlake@sympatico.ca](mailto:silverlake@sympatico.ca)  
Deadline: November 22, 2004

## Housing

Looking to house sit in Saskatoon or area for the winter months. Young, mature couple. Phone (306) 223-4237.

## Inter-faith team delivers aid in danger zone

**A**s world leaders use the words "ethnic cleansing" and "genocide" to denounce the violence in the Darfur region of Sudan, Sudanese Christians and Muslims are working together to help the victims.

Ebtihal Khidir Salman, 27, is a Muslim from the city of Nyala which is now flanked by camps holding tens of thousands of displaced people. At the invitation of the Sudan Council of Churches (SCC), a longtime partner of Mennonite Central Committee, Salman joined a team of 10 Muslims and 20 Christians who are assessing needs and delivering aid to the camps.

A regional rebellion in the spring of 2003 sparked a fierce government crackdown in Darfur. According to reports, the government armed Arab militias, known as the *Janjaweed*, who are attacking the African population. The death toll is estimated at 50,000, while the displaced number more than 1.5 million.

MCC is sending \$1.1 million of relief supplies for the Sudan churches to distribute, as well as \$4.5 million of food from the Canadian Foodgrains Bank, to be distributed by the United Nations World Food Program.

Joseph Akwoc, who heads the SCC's relief effort in the region, travels across enemy lines in a land cruiser flying an SCC flag, and he talks to both sides about getting aid to the camps.

Since May his organization has distributed aid to several thousand households. People in camps received food, farming tools, donkeys, cooking utensils, clothing, plastic sheeting and blankets. The SCC also built simple shelters and several schools that are now crowded to several times their capacity.

Attacks on aid vehicles are increasing. On August 30, Hakim John Deng, an SCC worker with Salman, was shot at and wounded in both legs.—From MCC release by **Tim Shenk**

## Conversations on MC Canada finances

**Winnipeg, Man.**—Mennonite Church Canada is holding information and conversation meetings regarding a projected \$120,000 shortfall in this year's funding plan. People are invited to attend one of the following meetings. All begin at 7:30 p.m.

- Nov. 3: Foothills Mennonite, Calgary
  - Nov. 10: Rosthern Mennonite, Sask.
  - Nov. 16: Bethany Mennonite, Virgil, Ont.
  - Nov. 21: St. Jacobs Mennonite, Ont.
  - Nov. 23: Grace Mennonite, Steinbach, Man.
  - Nov. 25: Home St. Mennonite, Winnipeg
  - Nov. 29: Eben-Ezer Mennonite, Abbotsford, B.C.
- From MC Canada release

## Invitation to Vesper services

**Winnipeg, Man.**—Canadian Mennonite University alumni invite the public to their monthly Vesper services of choral music, prayers and readings. The services take place in the auditorium at 500 Shaftesbury Blvd.

Upcoming services are on November 21, December 19, January 16, February 20 and March 20.

The Vesper services begin at 7:30 p.m.—From CMU release

## New address for Alberta offices

**Calgary, Alta.**—Mennonite Central Committee Alberta and Mennonite Mutual Insurance are moving to a new location on November 1. The new address will be: Suite #210, 2946-32 Street NE, Calgary, AB T1Y 6J7. The phone and fax numbers will stay the same.—MCC Alberta release

## FIDA events focus on Haiti

**Waterloo, Ont.**—FIDA, the Foundation for International Development Assistance, is commemorating 20 years of work in Haiti with a week of events here, including a fundraising dinner at Bingemans on November 19.

The dinner will be preceded by an open forum at 3:00 p.m. and a silent auction and reception. The dinner will feature speakers from Haiti and music by The Jubilation Male Chorus.

Presentations from November 17-22 are planned for Conrad Grebel University College, The Princess Cinema (movie "The Agronomist" on November 20) and several area churches.

For more information visit [www.fida-pch.org](http://www.fida-pch.org) or phone (519) 886-9520.—FIDA

## Christmas show takes on materialism

**Winnipeg, Man.**—A Manitoba group promoting "Buy Nothing Christmas" is performing a musical comedy called "A Christmas Karl."

The musical concerns a teenager who is frustrated because no one wants the anti-big-box-store pamphlets she is handing out at the "Ubermart." Karl, a homeless person, is played by Aiden Enns, who is also producer of the show.

Enns commissioned playwright Scott Douglas "to inject humour, romance and drama into an anti-corporate message," instead of the usual "heavy-handed, brow-beating approach" of activists.

The musical is showing in Winnipeg five times in November (at Bethel Mennonite Church on November 27), and at Steinbach Regional Secondary School Theatre on December 15. For details, contact Aiden Enns at 772-9610.—From release

## Calendar

### British Columbia

**November 19-21:** MC British Columbia Youth Impact Retreat at Camp Squeah.

**November 29:** MC Canada financial information meeting, Eben Ezer Mennonite, Abbotsford, 7:30 p.m.

**December 1:** "Oratorio for AIDS" fundraising concert for MCC AIDS work, at First United Mennonite Church, Vancouver, 7:30 p.m. Phone (604) 910-2907 for details.

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

**February 25:** MC British Columbia LEAD Conference at Sherbrooke Mennonite Church, Vancouver.

**February 26:** Mennonite Church British Columbia annual sessions at First Mennonite Church, Vancouver.

**March 19, 20:** Abendmusik Lenten Vespers at Emmanuel Free Reformed Church, Abbotsford (19), Knox United Church, Vancouver (20), 8:00 p.m.

### Alberta

**December 9:** Christmas program at Menno Simons Christian School, Calgary.

**January 12:** Sweet Interlude at Menno Simons Christian School, Calgary.

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

**January 30:** Skate-a-thon for Menno Simons Christian School at Olympic Oval, Calgary.

**February 18-20:** Senior high Snow Camp at Camp Valaqua.

**February 25-26:** Annual Mennonite Church Alberta delegate session at First Mennonite, Edmonton.

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

### Saskatchewan

**November 10:** MC Canada financial information meeting, Rosthern Mennonite, 7:30 p.m.

**November 12:** Opening of Ten Thousand Villages store, Ave. C, Saskatoon.

**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 12, 17:** Buncha' Guys concert, at Nutana Park Mennonite Church, Saskatoon, 2:00 p.m. (12); Timberlodge at Shekinah, 7:30 p.m. (17).

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

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

**June 25-26:** Camp Elim 60th anniversary celebrations.

**July 23-24:** 50th anniversary celebrations at Grace Mennonite Church, Regina.

### Manitoba

**November 9:** Eden Foundation banquet, with music by East Kildonan Mennonite Church Quartet, at Winkler Bergthaler, 6:30 p.m. Call (204) 325-5355.

### Art exhibit

An exhibit entitled "Faces of Courage II" at the Mennonite Heritage Centre Gallery in Winnipeg features 40 paintings of women with breast cancer. The artist is 76-year-old Betty Smith. The exhibit runs until November 20.  
—From Gallery release



**November 11:** Fundraising dinner for MC Canada ministries in South Korea, at Charleswood Mennonite Church, 6:30 p.m. Speaker Tim Froese. Phone 1-866-888-6785 for reservations.

**November 12-14:** Quilting retreat at Camp Moose Lake with speaker Debbie Hopkins. Call (204) 896-1616.

**November 20:** 23rd annual Volleyball Tournament in Steinbach, beginning with worship at Grace Mennonite, 8:45 a.m. To register, phone (204) 896-1616, e-mail: office@mennochurch.mb.ca.

**November 23, 25:** MC Canada financial information meeting at Grace Mennonite, Steinbach (23); Home St., Winnipeg (25), 7:30 p.m.

**November 24:** Evening with the Arts at Westgate Mennonite Collegiate, Winnipeg, 7:30 p.m.

**November 28:** Opening concert at Performing Arts Centre, Mennonite Collegiate Institute, Gretna.

**November 28:** Advent concert at First Mennonite, Winnipeg, 7:00 p.m.

**December 4:** Christmas concert at Canadian Mennonite University, 7:00 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.

**December 16, 17:** Christmas program at Mennonite Collegiate Institute, 7:30 p.m. (16), 1:30 p.m. (17).

**January 20-22:** Refreshing Winds, conference on worship and music at Canadian Mennonite University. Visit www.cmu.ca for details.

**January 23:** Alumni concert at Performing Arts Centre, Mennonite Collegiate Institute, Gretna.

**February 4:** CMU choirs and Winnipeg Symphony premiere Patrick Carrabré's "In the Beginning" at New Music Festival, Centennial Concert Hall.

**March 6:** Choral Connections concert at CMU, 7:30 p.m.

**March 11-13:** Peace-It-Together youth conference at Canadian Mennonite University.

**April 23-24:** Graduation weekend at Canadian Mennonite University: Spring concert (23), convocation (24).

### Ontario

**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:** Remembrance Day prayer vigil beginning at Benton Street Baptist Church, Kitchener, 7:00 p.m. For details, contact Matthew Bailey-Dick, e-mail: matthew@mcec.on.ca.

**November 11-13:** "Cotton Patch Gospel" musical at Rockway Mennonite Collegiate.

**November 13:** Craft sale and tea room at Fairview Mennonite Home, Cambridge, 9:00 a.m. to 2:00 p.m.

**November 13:** Craft and bake sale at Nithview Home, New Hamburg, 2:00-4:00 p.m.

**November 14:** 180th anniversary service and fellowship meal at St. Agatha Mennonite Church, 10:00 a.m. Speaker: John Ruth.

**November 15:** TourMagination Open House at 225 Forsyth Dr., Waterloo, with John and Roma Ruth, tour leaders, 7:00 p.m.

**November 16, 21:** MC Canada financial information meeting at Bethany Mennonite, Virgil (16); St. Jacobs Mennonite (21), 7:30 p.m.

**November 18:** MEDA Waterloo breakfast meeting at Stone Crock, St. Jacobs, 7:30 a.m. Speaker: Faith Morphy

(Young Drivers of Canada).

**November 20:** Fundraiser evening of music and storytelling for the Visitor Centre, at St. Jacobs Mennonite, 7:30 p.m.

**November 20:** Concert by DaCapo Chamber Choir, directed by Leonard Enns, at St. John the Evangelist Anglican, Kitchener, 8:00 p.m.

**November 21:** Junior Youth Breakaway at Rockway Mennonite Collegiate, Kitchener, 10:00 a.m.

**November 23:** Annual meeting, Hidden Acres Camp. Dinner 6:15 p.m. Phone (519) 625-8602.

**November 23-27:** Ten Thousand Villages Sale, Old Town Hall, Aylmer.

**November 26-28:** Ten Thousand Villages Mennonite

Christmas Festival at Harbourfront Centre, Toronto.

**December 3, 4:** Menno Singers/Mass Choir performs "Messiah" at Centre in the Square, Kitchener, 7:30 p.m.

**December 4, 5:** Christmas concert by Pax Christi Chorale at Grace Church-on-the-Hill, Toronto, 8:00 p.m. (Sat.), 3:00 p.m. (Sun.). Call (416) 494-7889.

**December 12:** Concert by Lifted Voices at First Mennonite, Kitchener, 7:30 p.m.

**December 16:** Christmas concert at Rockway Mennonite Collegiate, Kitchener, 7:30 p.m.

**January 14:** Ministers, deacons and elders conference at Listowel Mennonite Church, 8:30 a.m.

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## What do you do with a hole-y Bible?

**H**ow do you dispose of a worn-out Bible? It doesn't seem right to throw it into the garbage—it feels disrespectful and irreverent. Is it better to burn it, or bury it, or put it in the recycling bin?

"I don't think there is any formal practice for the disposal of old Bibles," says George Shillington, who teaches New Testament at Canadian Mennonite University.

Checks of church offices suggest that he is right. The only group that has guidelines is the Roman Catholic. According to Joanne Struch of the Archdiocese of Winnipeg, "a Bible, especially one that has been blessed, should be burned. This is if the Bible is absolutely unreadable any more. If it is simply a matter of not using the Bible anymore, it can be given away to missions, or taken to a used book store."

Jews, Muslims and Sikhs have precise rituals for disposing of sacred texts. Jews bury worn-out Torah scrolls, wooden rollers for the Torah parchment or any other holy book or piece of paper that has the Hebrew word for God written on it.

Muslims burn old copies of the Qu'ran, although disposing of them in the ocean is also acceptable. Some also bury worn-out copies of their holy book, but they have to make sure they do it in "pure soil"—on high ground, where there is little chance that animals or humans might despoil it.

Sikhs also burn old copies of their scripture. They are sent to special places where they are burned with a ceremony and prayers.

These rules show reverence for sacred texts. So why haven't Christians, who revere the Bible, created any special rituals for its disposal?

According to Shillington, it may be because Christians tend to view the Bible more as a book of instruction. "We don't have the same view of the sacredness of the text as some other religions," he says, adding that "maybe a little more respect for the Bible would be helpful."

So what should you do with your worn-out Bible? Burning might feel a bit strange. Burning books is viewed by most people as censorship, which isn't exactly the message you want to communicate. Then there's the problem of where to burn it. If you burn it on an outdoor fire and the wind picks up, you might have trouble explaining to the neighbours why partially burnt pages of scripture are blowing around.

Recycling is a possibility, especially since it embodies the Christian ideal of being transformed into something new.

Maybe burying an old Bible is the best idea. After all, Jesus talked about the need for something to die in order to produce new life. Burying your old Bible in the garden might be a respectful and even biblical way to dispose of it.

But the last word goes to Wayne Weissenbuehler, a leader of the Evangelical Lutheran Church in America. Writing in *The Lutheran*, in response to a question about how to dispose of a worn-out Bible, he said: "Oh, how I wish this were a problem for us. We have too many Bibles in wonderful mint condition."—**John Longhurst**

*The above is from a Faith Page column in the Winnipeg Free Press. The columnist is the Coordinator, Marketing and Media Relations for MEDA, and a member of the Mennonite Brethren Church in Winnipeg.*

