

C A N A D I A N

Mennonite

January 24, 2005
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to tsunami**

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Journeys to peacemaking

Two different experiences deeply shaped my understanding of what it means to be a Mennonite peacemaker.

I spent my first year away from home doing voluntary service at a Christian retreat centre in Austria. That November, I spent several days in Belgium and northern France visiting World War I memorial sites.

This was the part of Europe where the heaviest trench fighting happened. Trench warfare is a massacre moving in slow motion. Just counting Canadians, more than 66,000 died at Vimy Ridge in France. The land around Hill 145 at Vimy has been preserved as it was, utterly shredded from shelling and mines. I remember a touch of fear as I read the large warning signs and saw the barriers that keep visitors from walking off the paths. Unexploded artillery remains buried all around the site. Almost a century later, the ground is still poisoned by human action.

Vimy is just the most famous of the 13 Canadian memorials in the area. In Belgium, I walked through the rows and rows of graves at Passchendaele and Hill 62. I read name after name of the young men, the same age I was at the time. They captured a hill that has only a number as its name.

It was a deeply disturbing trip. I was shocked and saddened in a way I hadn't been before that human beings could do this to each other. I was in awe of how much suffering results from human violence. I believed in a way I hadn't before how far this was from the way of love and nonviolence that Jesus lived and preached.

A few months later, I again came face-to-face with the Mennonite call to peace. To my horror, a group of U.S. soldiers based in Germany and their families came for a week's stay at the retreat centre. Here was the enemy—and I was cleaning their toilets, making their beds and emptying their garbage!

I had never interacted with soldiers before. It was quite unsettling. I felt like their presence was a terrible lie, an insult to God, given what they would return to in Germany. How could these people turn from the most inhuman activity, the taking of another's life, to one of the most human, worshipping God together?

The group graciously invited anyone working in the community to their worship services. Deeply distrustful yet fascinated, I went. Over the course of those evenings, I was yet more unsettled. The worship was heartfelt. The preaching was of the word of God. Their desire for faithful living was genuine. By the end of that week, I could not deny, as much as I wanted to, that God was present in their lives. Somehow, in a way I didn't understand, these were my Christian brothers and sisters. I had called on God to convict others of their many doctrinal errors. It was I who was changed.

This issue and the next, we share testimonies of peacemaking. My firm belief was (and is) that all Christians are called to peacemaking and to reject war. This is what the Mennonite church teaches. At the same time, God meets each of us wherever we are, and speaks to each of us as we are able to hear at that time. Meanwhile, we in the peace church tradition are called to be servants to all, even while we hold to that which we believe.

Welcome to Phil Wagler, who starts a monthly column this issue (see page 16). I also welcome our new Managing Editor, Ross W. Muir, who starts work next issue. His greeting is on page 6. May God bless both of you richly as you contribute to the work of the church!—**Timothy Dyck**

Here was the enemy—and I was cleaning their toilets, making their beds and emptying their garbage!

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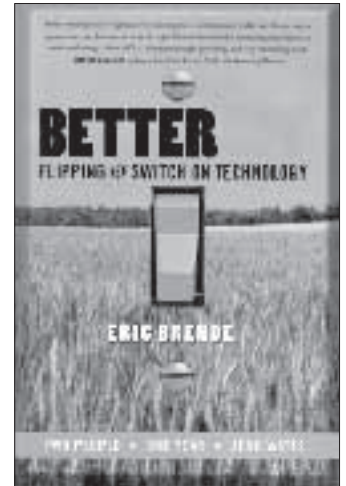
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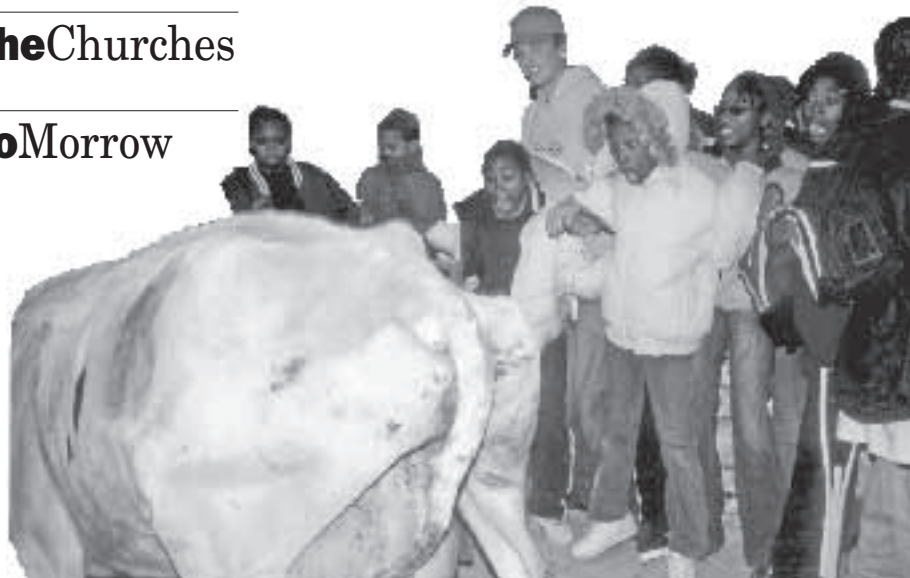


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Web site preview

Get a preview of the next *Canadian Mennonite* before it comes in the mail. Selections are posted on our web site at www.canadianmennonite.org on the Thursday before the issue date. So you can check out the February 7 issue by February 3.

Cover: A Thai couple looks at the devastation on the Phuket beach where they had a business. See page 4. Photo courtesy of MaryLou Driedger.



What if...we had been on the beach on Phuket?

MaryLou Driedger of Steinbach, Manitoba, currently teaching in Hong Kong, was vacationing with her family in Thailand when the tsunami struck on December 26. The following is from her report.

What if? Those two words have gone through our minds hundreds of times as we think about our experience on the Thai island of Phuket where our family spent our Christmas vacation. We were untouched by the tsunami that devastated the coastline of the island.

The Mangosteen resort where we stayed was high on a hill and a number of kilometres from the ocean. We were protected by three islands directly in front of our site which took the brunt of the waves. We were urged to remain in our hotel where staff continued to serve us politely and calmly. We had all the amenities, plenty of food, drinking water and perfect weather.

It was a surreal experience to watch the BBC coverage and realize that all around us such horror and devastation were occurring. As we read the newspaper stories, and as some of the tsunami survivors began to trickle into our resort looking for places to stay, we started to comprehend the scope of the tragedy. It was then the “what ifs” began in our minds.

What if we had gone to the Sofitel Hotel in Khao Lak? We almost did. A new travel agent suggested the resort to us—it was right on the beach and had lots of sports activities the kids would enjoy. Dave planned to go book the resort at lunch one day, but some unexpected tasks at the school interfered. Later that day, our regular travel agent e-mailed details of a package at the Mangosteen Hotel. Although it was a little pricier and not right on the ocean, Dave chose it out of allegiance to our old travel agent.

The Sofitel Hotel was completely destroyed by the tsunami. More than 500 bodies have been found inside so far. What if we had gone there instead?



Driedger family members look at the wreckage on Phuket. The man in the striped shirt is Chris Duester who teaches at a Christian school in Korea.

What if our children hadn't slept in? We talked of heading down to the beach at 10 a.m. the morning of the tsunami, but opted for the 11 o'clock shuttle to the ocean when our kids slept in. The tsunami hit Phuket at 10:30.

We had visited the beach the day before the tidal wave and were able to see the devastation just before we left on the 29th. A woman staying at our hotel had been on that beach with her children when the tsunami hit. They survived the first wave by wrapping their arms around trees, the second because friendly Thai people whisked them away on their motorcycles, and the third because intuition told the woman to get off the motorcycles and push her children up a hill just before the final wave hit, washing the motorcycles out to sea.

What if we had gone to Thailand a day earlier? We had planned a snorkeling trip to Phi Phi Island our second full day in Phuket. We opted for a December 25 departure, instead of December 24, because our pastor asked if our family would sing at the

Christmas Eve service in our church in Hong Kong. Had we left earlier, we would have been snorkeling the morning of the tsunami. There are only two buildings left standing on Phi Phi Island now and several boats carrying swimmers and divers to the island have not been located. We could easily have been on one of those boats.

Our experience in Thailand has reminded us of how fragile our lives really are. As we sat in the Phuket airport waiting to fly home, I looked at the masses of people around me. Some were crying, some were in wheelchairs, countless numbers were bandaged or covered with bruises and cuts, others had crutches and casts. Many were without luggage, passports or money.

The man who operated our shuttle service from the airport in Hong Kong greeted us warmly. He put his arm around Dave and said, “I see God has protected you.”

I've thought about that statement so much. I know many of our family and friends in Hong Kong and Manitoba were praying for our safety. Of course,

we are so very grateful and have thanked God countless times that we were safe. But what about all those people who died on Phuket?

I have no doubt that many of them also had friends and family praying for them. I'm sure that many of them called to God in their time of peril pleading for rescue, but they perished. I cannot believe that God had anything to do with such horror or that God deliberately chose to protect our family rather than another.

One of our grade seven students from our school in Hong Kong was holidaying in Phuket with her family and is still listed as missing. Yvette was staying at the Sofitel Hotel. Other students and a staff member vacationing on Phuket have been reported as safe. Why were some of us saved and others not? I don't think there is an answer to that.

Our pastor and his wife here in Hong Kong called immediately upon our return. They said that perhaps God had saved us because He had something important left for us to do in this world. I'm not sure I can accept that either. Didn't all those people who died, especially the children, have countless gifts to contribute to the world?

I do think, however, that having so narrowly escaped death we all feel a

renewed responsibility to make our lives count for something, to do important things for God in this extra time we have on earth.

I do not believe that the tsunami was an act of God. I do think, however, that as people care for those who have been so hurt by this act of nature, acts of God will be taking place.

At Tao Fong Shan (Mountain of the Christ Wind), our church here in Hong Kong, we always end our fellowship meals after the service by singing *Ube Caritas*: "Wherever compassion and love are found that is where God is." Our prayer is that the devastated countries of south-east Asia will feel God's presence as they experience the love and compassion of people from around the world who are reaching out to help them.

—MaryLou Driedger

The writer, her husband Dave and sons Joel (25) and David Paul (19), are all members of Grace Mennonite Church in Steinbach, Manitoba. MaryLou and Dave have been teaching at the International Christian



The Driedger family sings at the Christmas Eve service in Hong Kong. From left: David Paul, Dave, Joel, Karen Leis and MaryLou.

School in Hong Kong for two years. Their sons, and Joel's girlfriend, Karen Leis of Saskatoon, joined them for Christmas.

Call to Prayer

God of Compassion:

**We cannot imagine the horror, the powerful destructive force,
the uprising of the sea and the shattering of the sands,
the enormous and awful death that has engulfed our world.**

We have no adequate words;

**We do not even know how to come to you in prayer;
Our hearts are breaking.**

**But in our brokenness, in our poor lament,
we do come before you.**

**For you alone, O God, can fully know
and fully mourn each loss.**

We can but join with you in sorrow.

**Be present with all who suffer,
and give us grace to enact your loving heart,
in acts of concrete and sacrificial generosity.**

**In the name of the one who wept over Jerusalem,
Amen.**

~Mary H. Schertz

Publishing notes

Tsunami curriculum

Sally Ann Gibson, a teacher in Manitoba, has created "Wake of the Wave," a teacher's guide on the recent Asia disaster, for grades 3 to 7. Gibson called Mennonite Central Committee Canada to volunteer after the Asia earthquake. She was inspired to act after witnessing her own children's reactions to the images on the news. MCC encouraged her to prepare a study unit. The unit is available without cost or restriction at www.tsunamicurriculum.org. It can also be accessed at www.mcc.org. Gibson feels it is important to respond to children's fears in times of crisis, and to make them aware of global issues.—From MCC Canada release

Greetings from the new Managing Editor

Editor's note: Margaret Loewen Reimer, Canadian Mennonite's Managing Editor, is leaving her position at the end of January with our deep thanks for her 31 years of service. I am glad to introduce Ross W. Muir who will fill the position. He will be the only other full-time employee at the magazine (in addition to me) and will play a key role in bringing a high quality Canadian Mennonite to you that is both a blessing to the church and that spurs each of us to greater endeavours (as he says below). I've asked him to introduce himself to the church.

Upon learning that the position of Managing Editor of *Canadian Mennonite* had been held by one person—Margaret Loewen Reimer—for more than 30 years, I told Timothy Dyck in my application that I hoped I wasn't being like the fool rushing in where angels fear to tread. But after a lengthy period as a newspaper journalist and editor, which I left in 1999 to pursue a theological degree, I have been feeling the pull to put my experience and education to use for God and his kingdom in some form of journalistic enterprise.

That tug of God has remained since my graduation in 2002, during which time I have worked for short stints again in the newspaper and trade publication industry, and as a communications writer for World Vision Canada.

My life in journalism really began in 1987, when my wife and I moved with our young son to Manitoulin Island in northern Ontario. My plan had been to work on some creative writing projects and live in relative isolation for a couple of years, but God had other plans. I introduced myself to the local newspaper publisher shortly after arriving on what the locals know simply as “the Island,” and found myself conscripted as a proofreader. While I had worked on a couple of Christian newsletters while living in Toronto in the mid-1980s, this was my first foray into paid professional journalism.

I went on to be a freelance reporter and photographer, and after a year I was hired by *The Manitoulin Expositor* as its first full-time reporter. In 1995, the editor left and I assumed the role for four years.

As a newcomer to the Island (unless you were born there, you're always a newcomer to the locals), it became clear very quickly that the chief aim of the paper and its writers was to tell the Island's “story:” to cover the issues, the events and the people who defined

Manitoulin Island and its way of life in an engaging yet truthful fashion.

As with our move to Manitoulin Island, I am now a newcomer to *Canadian Mennonite* and the Mennonite church and culture. Born into a Fellowship Baptist family, I



Ross Muir (wearing the hat) is surrounded by Grade 1 students at the Unyama Internally Displaced Persons Camp in northern Uganda, where a civil war involving the abduction of children to act as soldiers and sex slaves has been going on for nearly two decades. Ross was part of an international World Vision advocacy team in the spring of 2004. The visit culminated in the publication of *Pawns of Politics: Children, Conflict and Peace in Northern Uganda*, which included many of Ross's photographs.

have worshiped and served in Convention Baptist, Nazarene and independent evangelical congregations since my coming to personal faith in Jesus Christ in 1972.

I see my role as the denominational publication's new Managing Editor as being a facilitator of its current cadre of national and regional correspondents, and, in time, a writer of the Mennonite story myself.

What is the story of the people of God? From my recent studies at Tyndale Seminary in Toronto, where I earned a Diploma in Christian Studies and a Master of Theological Studies

degree, I believe there are two main chapters to our story. Like Abraham of old, we are blessed. But we are not blessed merely for our own sake alone. We are blessed to be a blessing to others. To put it in New Testament terms, we are saved to serve.

One of my favourite quotes is by David Stendl-Rast, who says, “All the joy of heaven is yours for the taking—no, for the giving of yourself. That is God's kingdom and conversion. That is what Jesus preached.”

In practical terms, then, I see *Canadian Mennonite* continuing its tradition of proclaiming that we are truly blessed as the people of God and spurring each other on to even greater endeavours by profiling those congregations and individual Christians who are used by God in the giving of themselves to bless others—whether within the church or in the wider world.

I pray that, in my new role, I will prove to be a blessing to *Canadian Mennonite* and its readers, as Margaret has been in the past.—**Ross W. Muir**

Chun Chon, South Korea

Dream and shoulder tap led Wiens into ministry

January 1, 2005 was a significant date for Erwin Wiens. It marked 25 years since he began his career in pastoral ministry. His calling began with a mentor and a dream about football.

In 1979, Ralph Lebold, a friend and mentor, asked Wiens, a teacher, to consider pastoral ministry. Although Wiens laughed at the time, six months later he found himself in front of a congregation.

"I remember sitting in our bedroom, thinking and praying about Ralph's challenge when I had this clear sense that God is doing God's work in the world through the church, and I definitely wanted to be a part of this incredible adventure." Today he is more convinced than ever that, in spite of the many shortcomings of the church, it is still God's primary vehicle for bringing in God's kingdom.

Wiens reluctantly shares a dream that prepared him for his calling. In the dream he declined to play for a football team, even though it was something he had always wanted to do. Because the field was wet and slippery, he was afraid of being injured. At the conclusion of the game the team came off the field, muddy and bloody, and beaten by a score of 49-0. In the dream he resolved never again to let his team down, no matter how dangerous it might be.

He recalls the first day of his first pastorate at Breslau Mennonite Church in Ontario.

"How well I remember sitting in that cold office, thinking, 'Whoa, what did I get myself into? Where is the schedule and who sets the agenda here?'" He now understands that he didn't really get himself into anything, but that he was responding to a "higher calling."

"The only thing I did was say 'yes' to that calling and today, 25 years later, I still marvel at this journey," he says. But he did not expect to stay in ministry for 25 years. Having previously completed three short-term assignments with Mennonite Central Committee, Wiens says, "Never for a moment did I expect this to become a

life's calling."

Today at 62, Wiens is nearing retirement age. This summer he and Marian will be coming to the end of their Mennonite Church Canada

end zone. Swarmed by his opponents, he kept pushing toward the goal, lunging forward as more and more players piled on top of him. Under a heap of bodies, Wiens saw the referee



Ervin Wiens (third from left) and Marian Wiens (second from right) worship with the Jesus Village Church in Chun Chon, South Korea.

Witness assignment working with the Jesus Village Church and its school here in South Korea.

Together with their church, the couple has spent time discerning the next season of their lives. Their community in South Korea has encouraged them to continue their work.

There was no doubt in anyone's mind that I should continue my pastoral work as long as health and energy allow," said Wiens, adding that the same sentiment was expressed for Marian's counselling work. "So here I am at the age of 62-plus waiting for the next assignment."

Wiens is grateful for his pastoral experience and the congregations who have supported his ministry. He lists things he has learned: God loves to meet us in surprises; when God calls, God also gifts; claiming God's gifts is fulfilling. Having a supportive spouse is one of the greatest gifts Wiens claims in ministry. Marian "never gets anxious about my role and is always encouraging and affirming," he said.

Recently, a football dream again gave him pause. This time he eagerly accepted the offer to play, taking the opening kick-off, and heading for the

signal, "Touchdown!"

With a shortage of pastors forecasted in the next 5-10 years, Wiens is a strong advocate for ministry as a career choice. It is often difficult and lonely, even though surrounded by people, but for him it is "the most rewarding work I can imagine."—MC Canada release

Prayer for Indonesia

Paulus Widjaja, Mennonite church leader in Indonesia, requests prayer for the church as it seeks to help survivors of the tsunami disaster. "Please pray that God will give us the wisdom and power to help our brothers and sisters in Aceh and North Sumatra, he wrote. Widjaja is secretary of Mennonite World Conference's Peace Council Indonesia, and a member of the faculty of theology at Duta Wacana Christian University in Yogyakarta. "Pray also that this difficult situation will provide an opening for a better relationships between Christians and Muslims in the future." Aceh is the strongest Muslim area in Indonesia. In the past, Christians could not freely do work in the area but now the door is opened.

Gospel call to the way of peace

The call to be peacemakers is not only central to the gospel of Jesus Christ, it is anchored in the whole salvation story. The church has grappled with this peace teaching throughout its history.



Pace is at the heart of the Christian gospel. The Bible teaches it, the early church practised it, Anabaptists rediscovered it, and the present world needs it.

Peace is often seen as an absence of war, but the Bible's view is much broader. It sees peace as rooted in salvation provided by Christ, and incarnated in the community of believers, the church. The invitation to believe in Christ is expressed as conversion, repentance, and being born anew within the fellowship of believers.

One of the Greek terms often used for repentance is

“if it is possible, live peaceably with all;” “never avenge yourself;” “if your enemies are hungry, feed them;” “overcome evil with good.”

Strong as these biblical peace teachings are, they are strengthened by being anchored in the salvation story. The Bible makes clear that God deals with human sin not by retaliation, nor with “an eye for an eye,” but with forgiveness. We are to forgive one

another as God forgives us (The Lord's Prayer). The cross becomes the symbol of God's nonviolent response to hatred and violence. As the body of Christ,

Christians are to embody this way in their lives.

Opposing texts

Many Christians believe this message of peace. Some, however, try to negate it with other biblical texts, such as Romans 13:1-6, “Let every person be subject to the governing authorities, for there is no authority except from God.” Some interpret this to mean that Christians should practise peace unless a government orders them to war. Then the government's order “trumps” the Bible's teaching, and Christians should rather obey the government.

Some have refined this view to say that Jesus' teachings on peace apply to the personal areas of life, while Romans 13 applies to the public areas.

Romans 13 need not be read to

Blessed are the peacemakers, for they will be called the children of God

metanoia, which means a radical turning around—changing one's mind and life (e.g. Matthew 9:13, Romans 2:4, Acts 20:21). People are called to leave their sinful ways, including violence and war, to take up Jesus' way.

In the Sermon on the Mount, Jesus refers to peace as a way of life. “Blessed are the peace makers, for they will be called the children of God” (Matthew 5:9). In 5:38-42 he calls his followers to move from retaliation to reconciliation, from an eye for an eye to turning the other cheek. Then he challenges his followers to move from love of neighbour to include love of enemy.

In Matthew 18:15-20, Jesus outlines how those who believe in Christ should deal with broken relationships among each other. The method is face-to-face dialogue, beginning with the parties involved, and including ever larger circles until reconciliation is accomplished. Only if dialogue breaks down should one recognize that fellowship has been broken, and acknowledge the separation which has happened. However, the possibility for restoration remains.

Paul uses similar images about the nature of peace in Romans 12: “Bless those who persecute you;” “live in harmony with one another;” “do not repay anyone evil for evil;”

imply absolute obedience to the state. It can also be understood as consistent with the rest of the New Testament's teaching on peace. From this perspective it is a call for Christians to live as good citizens, to obey laws, to acknowledge the good that governments do, and to recognize this good as coming from God.

It does not mean that obedience to government should take precedence over the teachings of scripture. To do so would be to accept that Christians should sometimes act contrary to the character to which they have been converted in Christ.

Another way to negate biblical teachings on peace is to point to the wars in the Old Testament, including the Holy Wars. For some those wars legitimate involvement in war today.

A careful study shows that their significance is quite different. These passages emphasize the sovereignty of God, but do not glorify war. They are seen as part of the sinfulness of human nature. Even success in battle is viewed as due to God's actions, not human ability. The direction of Old Testament thought on war is expressed well by writers like Isaiah, who said:

*He shall judge between the nations,
And shall arbitrate for many
peoples;
they shall beat their swords into
ploughshares,
and their spears into pruning hooks;
nation shall not lift up sword
against nation,
neither shall they learn war any
more (Isaiah 2:4).*

The Old Testament wars need to be seen within the context of God's continuing revelation to humanity. In the Sermon on the Mount, Jesus acknowledges that earlier biblical teachings, such as an eye for an eye and a tooth for a tooth, were appropriate for their settings. But Jesus says he is revealing a new way of dealing with evil and conflict.

Through the ages

The early church believed this gospel, and was a community of peace. It lived a life of reconciliation, did not resort to violence or revolution, and accepted suffering. Two important third-century churchmen, Origen and

Tertullian, confessed that the church is a community that serves Christ as Lord and therefore does not fight for any earthly lord or emperor. To take human life, they said, is to contradict faith in God because God is love.

When Constantine converted to Christianity in 313 CE, this view of peace changed. As Christianity became the official state religion, the emperor needed Christians in his army. They accepted military service even while the church tried to maintain Jesus' teachings about living in peace, forgiving the enemy, and showing love.

To address the church's dilemma, Augustine developed a "just war" theology. He said that Christian love was primarily a matter of inner attitude, not actions. One could love the enemy in one's heart while physically killing him out of duty to a government. He outlined criteria that a war would need to meet in order to be justifiable for Christians, including defence of the common good, proportionality, last resort, declaration by a legitimate ruler, hope of success, no massacre, no attack on civilians, and keeping treaties.

During the Middle Ages, the Waldensians, a small reform movement in southern France, rejected Augustine's just war theology. In the sixteenth century Reformation, Anabaptists followed this direction, arguing that a true church should be free from government control, and acknowledge Christ as lord in all of life, the personal as well as the public. They saw just war theology as an excuse to avoid the Bible's peace teachings.

Anabaptist convictions

Anabaptists believed that peace includes reconciliation between God and humans (salvation), and between humans in their everyday relationships (discipleship, nonresistance, forgiveness). They also said that peace is communal. The church as the body of Christ is a community of peace, and defines the character of all who join it. It is within the church that peace is lived and nurtured for future generations.

The acceptance and forgiveness implicit in a theology of peace also extended to the enemy who they hoped could be won to Christ. To kill the enemy was to cut short the missionary mandate. A peace theology, in which they were not tied to any state nor the enemy of any state, freed Anabaptists to become international missionaries.

Anabaptists did not come to their view of peace easily. At first some, like Hans Hut, eagerly waited for Christ's return when they thought God would rally Christians to a great battle against the ungodly. Those in the Peasants' War and in the city of Muenster used violence to bring about religious, social and economic reform. It took about a decade before Anabaptists in different regions clarified their views about peace.

Mennonites through the centuries have believed in peace. At times they acted as though peace only meant the rejection of military service; in other instances they saw a tension between peace and evangelism. Both of these views misunderstood a biblical view of peace.

Continued on page 8

Peace is not in conflict with evangelism. The two are inextricably intertwined. Evangelism without peace is a message without content.

Gospel From page 7

Peace is active, calling people to be reconcilers and peacemakers. Peace is not in conflict with evangelism. The two are inextricably intertwined. Evangelism without peace is a message without content.

You might ask: "What if someone attacks you, your family, or a stranger?" Is it not justifiable to use violence or resort to war? The foregoing discussion provides the approach to such questions. Though no one can with certainty predict what one will do, my intention as a person of peace is to act within my character as one changed by Christ. Turning to violence is not consistent with being a Christian.

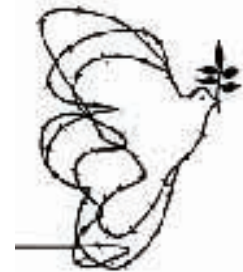
A theology of peace begins with worship and is nurtured by it. In worship people come before God in prayer and confession, study the word of God, recommit themselves to each other, and share each other's joys and sorrows. Worship lays the foundation for a theology of peace. It affirms the transforming power of the gospel of Jesus Christ (rebirth, conversion), and proclaims Christ's message to the church



and to a sinful, broken, warring, and hurting world.

Jesus' message of peace applies to conflicts between Christians in the church as well as to the conflicts in Iraq. In both instances the Christian community is called to model and to proclaim the way of peace taught by Christ.—**John J. Friesen**

The writer teaches peace studies and church history at Canadian Mennonite University in Winnipeg. He is a member of Fort Garry Mennonite Fellowship. The above is adapted from an article printed in The Messenger (Evangelical Mennonite Conference) in November.



A series on peacemaking

This issue and the next one are focusing on a biblically-based call to pacifism and peacemaking. The seed for the series was planted by a co-worker's comment that it was time to highlight the stories of World War II conscientious objectors (COs) so that the present generation could learn from them. Soon after, a friend alerted me to the interconnected stories of Siegfried Bartel and Dann Pantoja, which both demonstrate a dramatic conversion to Jesus' way of peace. Having just celebrated the birth of the Prince of Peace, we face the ongoing challenges of creating peace on earth, especially as we respond to the war in Iraq and the tragedy in southeast Asia.—Leona Dueck Penner

From army captain to peace promoter

For Siegfried Wilhelm Bartel, a World War II German army captain and born-again Christian with deep roots in the Mennonite tradition, the first stirrings of a personal call to peacemaking came on a Russian battlefield on Christmas Eve, 1941. There he heard the "enemy" singing the same Christmas carols his own family sang as they celebrated the birth of the Prince of Peace.

Looking back on that experience during presentations last fall in British Columbia commemorating his 90th birthday, Bartel remembered that hearing those songs through a listening device while patrolling his troops among the frozen trenches made him wonder if the "enemy fighters were also remembering warm family times as they sang. Were they also wondering what 'peace on earth' meant during times of war?"

"That experience kept coming back to me after the war," he said, "and I

realized that my pacifism, which I cherish so much today, may have been born at that moment."



Siegfried and Erna Bartel are members of Eden Mennonite Church in Chilliwack, B.C.

But it was many years before this tentative birthday of peace became a conviction. Bartel, twice-wounded, faced his "darkest hour" when he gave the order to execute a young informer, not realizing that "the guilt and pain of that action would go with me throughout the rest of my life!"

After the defeat of the German army, Bartel reviewed his life. ("In defeat you review...the winner celebrates and condemns the loser.")

"There were hours when I cried out to the Lord, 'Why did you spare me? Why did I survive?' In searching for an answer I came to Hebrews 12:14 and John 13:15 and learned to interpret the 'Jesus way.'" He added, "I knew where to go with my guilt—to the cross of Calvary."

Since then, he said, "I have found peace dealing with my guilt positively; the pain I have to live with."

He recalled that his "forefathers had a clear understanding of Jesus'

Learning from a man of peace

I've been listening to Siegfried Bartel.

It started during his talk at Peace Mennonite Church in Richmond. Bartel was one of the German army officers who gave orders to fire cannons against the Polish army during the first morning of the second world war. Shaking hands with him was like touching World War II history.

His gestures and modulated voice were those of a military officer; his gentle speech was that of a peacemaker. I saw in his eyes the peace of a broken-forgiven-liberated man. He's a peace-prophet to me.

I spent the last four days reading his book, *Living with Conviction*. Here's how he influenced me:

1. He kind of deconstructed, in a positive way, my view of World War II history. He humanized the German soldiers.... I have demonized them, perhaps because of my American colonial education and the countless Hollywood movies that shaped my historical perspectives. In this sense, he shared his liberation with me.

2. He challenged me not to give up the heritage of the segment of Christ's

body who are called to resist war and to live the peace of Christ in the world. I have made a decision to join the Mennonite community because of my sense of calling from God—to be a peacemaker.

3. Bartel was used by God to affirm my calling to be a peacemaker. I need this affirmation as I face concerns from my church-planting colleagues who feel I'm abandoning my gifts, from fellow theology students who believe that war is a God-sanctioned act to defend humanity from evil. I need this affirmation as I face the powers of this world-system that regard war as necessary to bring "peace and order" in this chaotic world.

4. Bartel is a model of peaceful, non-judgmental declaration that war is sin. As a follower of the Prince of Peace, I must be bold with my conviction to resist war as a so-called "legitimate means" to resolve human differences.

Right after Bartel's talk, a gentleman

expressed his strong disagreement with Bartel's statement against the war in Iraq. "What you said," his finger pointed at Bartel, "was wrong! You have

disrespected the men and women in uniform who are sacrificing their lives to fight for freedom. There is a spiritual warfare here that you must understand."

Bartel gently looked at him and answered: "I respect those men and women. But the Iraq war is a sin."

5. Bartel showed me that as a peace advocate, I must be gentle, like Christ, as I express my views against war. He made a very strong statement in a peaceful way: "The devil is

rejoicing that the right-wing Christian churches are being used to hate others in this war [in Iraq]." So gentle. So powerful.

—**Dann Pantoja**

The writer is a member of Peace Mennonite Church in Richmond, B.C.



Dann Pantoja is inspired by Siegfried Bartel's autobiography.

teaching on peace, very different from the one experienced in my generation. My great-grandfather was a member of the Mennonite delegation that approached the Prussian king in 1868 in order to obtain permission to serve in noncombatant units."

But by the time Bartel was born in 1915, Mennonites in Prussia had become very patriotic. He was named after the German emperor (Kaiser Wilhelm), and his mother noted in her diary that she prayed that the emperor might win the war.

At a conference in April 1933, just 12 weeks after Hitler came to power, Mennonites in Prussia dropped the nonresistance position officially, noting that "the closeness with the German fatherland and the National movement is giving no room to continue the position of our fathers."

As a result of this identification with the state, it was no wonder that "all Mennonite young men in Prussia, without exception, served in the army,"

readily accepting "Luther's interpretation of the New Testament teachings on obeying government (Romans 13). But Acts 5:29, Peter's unambiguous teaching on the rejection of violence and love of enemies, were not to be taken seriously...."

Many learned the hard way "that killing in war is sin," and carried burdens of guilt and pain with them the rest of their lives.

In an effort to deal with that pain positively, Bartel, who immigrated to Canada with his family in 1950 (assisted by Mennonite Central Committee), began sharing his story with North American Mennonites. Encouraged by people like Larry Kehler who "listened and didn't condemn," Bartel first spoke at the MCC board level where he served for several decades. Later, with his wife, Erna, he spent a year travelling to churches and schools, passionately preaching peace and emphasizing that Christian conversion requires living

out Jesus' teachings on peace and love for enemies.

Now, as he ages, Bartel is "deeply concerned" that many churches "are getting weaker on the question of war." He sees this as a "dark cloud" which could result in Mennonites serving their country, instead of God, during times of war.

So, he came out of his retirement last fall to share his story again. He concluded his presentation emphatically: "Jesus is our example—nobody else. We should be people of peace. I know that my Jesus would not pull the trigger."—Compiled by **Leona Dueck Penner**

Siegfried Bartel gave presentations at Columbia Bible College in Abbotsford, B.C. in a Remembrance Day chapel, and at Peace Mennonite Church, Richmond, B.C. For more details of his life, see Living with Conviction: German Army Captain Turns to Cultivating Peace" by Siegfried Bartel (CMBC Publications, 1994), and Alternative Service for Peace in Canada during World War II, 1941-1946, ed. by A. J. Klassen (MCC B.C. Seniors for Peace, 1998).

From Maoist revolutionary to advocate for peace

In the Philippines, Decade '70 refers to the violent years when political activists and justice advocates disappeared under the U.S.-backed martial rule of Ferdinand E. Marcos. In my desperate search for an alternative to the injustices and violence of crony capitalism, I embraced the ideology of Mao Zedong as the way to free Asian peasants from oppression.

I was convinced that only through the barrel of the gun could the chain of oppression be broken. I joined the revolutionary Patriotic Youth and soon became a leader among Filipino student activists.

Then Mao died. His successor embraced state capitalism in China and stopped supporting nationalist revolutions in Asia. My dream to advance the peasant revolution in the Philippines died with Mao.

Disillusioned, I approached my father who was dying in a hospital and cried. My father, a Baptist pastor, encouraged me to look for a biblical basis for social change and God began to open my eyes. I reaffirmed my love for God—a decision I had made when I was nine years old.

God brought a beautiful woman into my life, Joji Bautista, who loved God and was passionate to serve among the poor. Joji's life exemplified the peace of God and she challenged me to look for nonviolent means to deal with injustice and poverty.

I began to read the works of Christian thinkers such as Jose Miguez Bonino, Kosuke Koyama, Leonardo Mercado, and Gustavo Gutierrez to learn about God's desire for justice and liberation. While doing graduate studies at the University of the Philippines, I still insisted that following Jesus in a revolutionary



Pantoja

context may include armed struggle. I rejoined student activists in advancing a Filipino revolution.

After graduation, Joji and I worked in community development. We advocated for justice among the poor in the slums of Manila where our home was razed by fire along with hundreds of impoverished homes. We led a team working among prostitutes near the biggest U.S. military base in the Pacific.

As communities developed, they grew into basic biblical communities—sharing life together, confronting unjust power structures, developing economic cooperatives, worshipping together. We became aware that we were, in fact, planting churches.

In 1986, we participated in a peaceful People's Power Revolution that brought down the Marcos regime. God was showing me that nonviolence can

overcome an unjust, violent regime.

A few weeks later, we moved to Winnipeg to lead a church planting team with the Baptist General Conference of Canada. Through friends I was exposed to Mennonites in Steinbach, and their peace theology made an impact on my life and ministry. I began to question seriously my theology of armed struggle.

For 17 years, we have focused our energies in raising our three children, planting churches, and overseeing global ministries. We have the opportunity to share blessings most Canadians take for granted—living in a



Why I refuse to register

I was born and bred a Mennonite in Harrisonburg, Virginia, where I attended Community Mennonite Church. After high school, I worked at the Center on Conscience & War in Washington, D.C. for a year with Brethren Volunteer Service.

Now I'm in my first year at Goshen College and working hard to understand and apply what it means to live as a Christian in today's world. I'm involved in Pax Club, Eco Pax, and a group delving into the possibilities of Christian communal living. I'm studying Bible, Religion and Philosophy to give me guidance and challenges at this point in my life.

When U.S. males turn 18, we are required by law to register with the Selective Service System (SSS). It was established to run the draft during the Vietnam War and re-established by Jimmy Carter. At this point, the SSS is simply compiling names in case of a draft. There is no way to be classified as a CO.

If a draft were instated, there would likely be an option to prove CO status. We encourage young men to write "CO" all over their cards when they send them in, and keep photocopies and other documents to prove their case in

the chance of a draft.

I have chosen to break the law and not register with the SSS at all. There is an array of reasons why I've chosen to oppose the SSS. For one, it was re-established by Carter in order to scare the Russians as we struggled for power in the Middle East in the late 70s and early 80s. I'm sure the SSS list is used as a weapon in itself, representing over 13 million young men who are "ready and

willing" to fight for their nation. I will not be a part of that weapon.

The SSS is representative of a system that demands that young men struggle to justify why they will not fight. I would rather support a system in which young people have to justify fighting. And I feel that cooperation with the SSS and, by extension, the draft, gives validity to the military complex that I vehemently oppose.

These stances stem from my religious beliefs; more specifically, a



Showalter

relatively peaceful and orderly society. On September 11, 2001, I renounced violence as a means to achieve justice. While the majority of my friends and fellow Christian workers adopted the popular theology of war, I began to open my heart to God to be a voice and an agent of peace.

Project Ploughshares lists the Philippines as one of the most violent places in the world, along with Iraq and Sudan. Last spring, Joji encouraged me to visit the southwestern region of the Philippines where Muslims and Christians have been in armed conflict for many decades. While living among displaced Muslim families I e-mailed Joji: "I sense that God is

calling us to be peace workers here in Mindanao, Philippines."

Her response: "I've been reflecting about the next segment of our adventure of service." Our house church blessed us, released us from our current responsibilities and made a commitment to support us.

Joji and I felt we needed to be mentored by a community involved in peace-making, so we started going to the Peace Mennonite Church in

Richmond, B.C. last September. We shared our vision, and the people there embraced us, and encouraged us.

On December 19, the congregation accepted us as members and commissioned us as an extension of their ministry of peacemaking in the Philippines. This community has embraced us with their love and wisdom as we plunge into this new adventure in advancing the kingdom of God.—**Dann Pantoja**

Blessed are the peacemakers, for they will be called the children of God

biblically derived pacifism. I've chosen this active resistance as a form of protest and for the sake of my conscience.

The penalties have potential to be sharp. Refusal to register is punishable by five years in prison or a \$250,000 fine. The SSS is reluctant to process any non-registrants because convicted men in the early 1980s talked on TV and radio and nurtured the protest movement, but there are other penalties as well.

Non-registrants cannot receive federal aid for schooling or job training and may not hold federal jobs. Registration is a requirement for U.S. citizenship. Many states have also instituted laws. In Virginia, I cannot receive state aid for schooling or job training, and now cannot obtain a driver's licence or any form of identification. (This recent punch in the gut has been instituted in over half of the states.)

Personally, the aid for schooling is a huge deal, and my driver's licence recently expired. I can no longer drive legally, and there's always the impending threat (that keeps my mom on her toes) that I might be fined big or thrown into jail.—**Tim Showalter**

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Poetry collections draw on family stories

Jean Janzen, *Piano in the Vineyard*. Good Books, 2004, 74 pages, \$9.95.
Lorraine Janzen, *Learning to see in the dark*. Wolsak and Wynn, 2003, 79 pages.

An editor of mine once called the practice of writing poetry “an act of preservation.” This may well describe the poetic impulse of both Jean Janzen and Lorraine Janzen, whose recent collections feature many family stories—a grandfather leans over a violin in Ukraine; ancestors endure torture in Siberia; in a single stanza, the poet tracks the migration of her “folk” from 1492 Holland to present-day Niagara. It’s as if a poem’s rendering of a father’s last days can in some way keep him alive. No wonder, then, that both collections use images of the garden, the vineyard, the seasonal cycling of death into life.

Of the two, Jean Janzen is more familiar to the Mennonite audience. Her experience and talent in writing hymn texts is evident in the lean, elegant power of lines that at times sing themselves off the page. In this, her sixth collection, such lines abound, as in these from “February,” part of a cycle of garden poems: “This tree

reaches everywhere, / as though light can be caught. / Slow sun drains through, stirs / a wing. Then one morning / I see them, green tips of figs / hard as emeralds escaping / from every knuckled grasp.” Particularly strong is Janzen’s careful attention to line breaks; by placing “caught” before a period at the end of the line, light is mimetically caught. And “stirs” at the end of the line without punctuation carries the momentum of the verb over to the next line.

These short lyrics, little songs, wonderfully evoke a garden’s life cycle. Yet the imagery of this book can become almost too lovely, the lucid rhythm and cadence of the free verse almost too comfortable and predictable. Janzen at her best is found in the haunting disquiet of edgier poems like “Squirrel Hanging,” where the slow decay of a squirrel killed by electric wire is traced to an eerie skeleton, which reminds the speaker of “the martyr cages / of Münster still hanging / on the church tower, where birds / once exposed the delicate metatarsals / of feet wildly dancing for New Jerusalem.”

Silence—what is not said in many of the poems—causes the reader to make leaps in faith, to connect image to idea, enabling the poems to sing with power. This is less successful in some of the longer narrative poems, where I was frustrated by too many gaps in a narrative that was simply too large in scope for the poem’s container. But mastery of the unsaid is prominent in this collection, marking Janzen as a mature poet who has learned the difficult balancing act of “less is more.”

Lorraine Janzen’s debut collection brings together memory, story, speculation, observation, even dreaming. In the opening sequence, “Discovery poems,” the poet not only traces family from “Dutch domesticity” in 1492 to “Prussian valleys, Ukrainian steppes, /

eventually Canadian prairies and Niagara fruitland...” but shows an admirable awareness for all that have come before, those “forgotten figures / in the sand” which include the First Nations children who would have played where the child speaker walks to school. “I sit and dream / of other times in this place/before concrete and print,” says the child speaker, and, later on, the adult speaker continues the search: “Digging the cold wet earth / pressing in bulbs, my fingers / find

Silence—what is not said in many of the poems—causes the reader to make leaps in faith, to connect image to idea, enabling the poems to sing with power.

traces of other travellers...worms tunnelling, turning over the layers.”

This wide-seeing perspective is present throughout the book, in memories of mother, grandfather, great-grandfathers, and even a cross-dressing cousin. I love the sense of perspective given in one of the “Pie poems,” where the speaker looks at her mother and the kitchen down the tunnel of a rolling pin like a telescope. Yet I found the book ultimately lacking a depth—those layers promised in the opening sequence—perhaps because too much is stated too often, especially in endings where the poet wants to soar on abstractions like joy (“Wise woman’s garden,” “Spring Beauty,” “Lady of Lakes”), and love and dreams (“Naming poem for a naming day”). I look forward to future collections when Lorraine Janzen might learn from Jean Janzen the art of the unsaid, trusting the reader to make the leap and see in the dark.

—**Barbara Nickel**

The reviewer, who lives in British Columbia, won the Pat Lowther Memorial Award for her poetry collection, The Gladys Elegies. Her new novel, Hannah’s Violin, will be published by Penguin Books this fall.

A Franciscan blessing

May God bless you with discomfort at easy answers, half truths, and superficial relationships, so that you may live deep within your heart.

May God bless you with anger at injustice, oppression, and exploitation of people, so that you may work for justice, freedom, and peace.

May God bless you with tears to shed for those who suffer from pain, rejection, starvation and war, so that you may reach out your hand to comfort them, and to turn their pain into joy.

And may God bless you with enough foolishness to believe that you can make a difference in this world, so that you can do what others claim cannot be done.
(Author unknown)

Book highlights dangers of technology

Eric Brende, *Better Off: Flipping the Switch on Technology*. HarperCollins, 2004, \$38.95.

I often hear derisive jokes about the legalism and hypocrisy of Old Order Anabaptist rules governing technology. More's the pity. I long for careful and prayerful church discernment on such matters.

Television and automobiles, for example, deeply altered family and church life. The proliferation of "labour-saving" devices increases demands and expectations. People are overwhelmed, busy, and frazzled. Is uncritical acceptance the only alternative to Old Order caution about technology?

Eric Brende in this cleverly-titled book describes how as a student at MIT (Massachusetts Institute of Technology), he and his new bride move to a pseudo-Amish community for an experimental year of living and farming without powered machinery.

Powered machines deprive users "of skills and physical exercise," create "new and artificial demands," and displace other important human pursuits, like involvement in family and community, "or even the process of thinking itself."

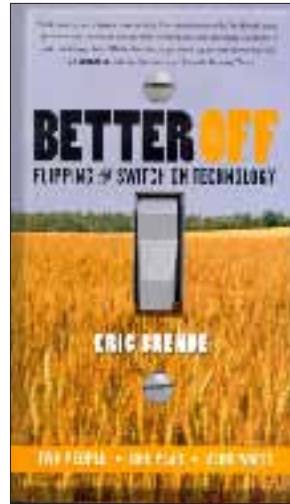
This last criticism may be the most important. We casually name advantages of each new technology, but rarely consider what it replaces. Television, for example, supplants porch-sitting, visiting neighbours, family conversation and exercise. Brende argues for careful selection and resisting a "bias in favor of machines over the interest of human beings."

He notes how simpler machinery is better for the soil. Reliance on expensive apparatus often leaves farmers with crushing debts. Depending less on tools, one's skills expand. Common work builds relationships. One's sense of time expands, and one is more observant of nature and weather.

Brende simply calls the Amish group "Minimites" (his effort to disguise the group are annoying). At a church meeting on acceptable phone use he marvels at this "obscure sect in

a prayerful meeting—rationally evaluating the implications of a technology that the rest of us accept on faith."

Happily surprising is that a volume from a major publisher spends so much time on Anabaptism. It's not every day you read about Menno and the *Martyrs Mirror* in a mainstream book, or an argument that technology undermines *gelassenheit!* The group discusses at length whether one may trim one's beard, condemns joking and believes that its two congregations are the only true church. This makes one wonder whether one has to be kooky to



reject—or be choosy about—technology. I hope not.

Brende and his wife do not remain with the community. As practising Catholics, their faith seems deepened by their stay. They now minimize technological reliance in an urban setting.

Now that someone has written about Anabaptists and technology, I hope more Anabaptists get vigorously engaged in this important subject.

—From review by **Arthur Paul Boers**

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

Arts notes

Art raises funds for Indonesia

Selling Indonesian art at the Mennonite Heritage Centre Art Gallery in Winnipeg has already raised \$7,755 for tsunami relief in Indonesia, reported Alf Redekopp, director of the Heritage Centre, on January 11. Nine works have been sold so far. The idea for selling the works from the 60-piece collection instead of shipping them back to Indonesia was the idea of Ray Dirks, curator at the gallery (see Jan. 10, page 38). "Prospective buyers started showing up even before we had a chance to unpack the crates," said Redekopp. The artists will give half of their proceeds to relief, and the rest to family and friends in Indonesia. The commission received by the gallery will all go to aid tsunami survivors. Artwork that remains for sale can be viewed at www.mennonitechurch.ca/programs/gallery/. For more information, call 1-866-888-6785 (toll free) and ask for the gallery, or e-mail: archives@mennonitechurch.ca/.

—From MC Canada release



Alf Redekopp (left) and Nyoman Klassen, a native of Indonesia who works in Mennonite Church Canada's finance department, view the Indonesian art for sale at the gallery. Klassen found her cousin's name among the artists. Her family lives in Bali, a region unaffected by the earthquake.

MC Canada photo

Letters

MCC and churches need to nurture partnership

George Epp's letter (Dec. 20, page 11) commented that "too many in our midst have been getting a free ride on MCC's positive reputation," and he wonders "about the health of MCC within the psyche of the B.C. Mennonites."

During the worship service on

January 2 in the Mennonite Brethren Church we attend, the Asia tsunami disaster was identified with the help of a map and some facts. I was pleased that there was a time of guided prayer and that those attending were invited to respond monetarily, specifically through MCC. Upon returning home I read George Epp's letter.

There is no doubt that the monetary response to MCC for this disaster will be generous, as responses have been in the past. It is also true that Mennonite churches have been benefiting enor-

mously (a "free ride" so-to-speak) over the years from the positive global image of MCC.

Nevertheless, one troubling reality is the tendency to separate such acts of Christian compassion from what is deemed to be the essence of Christian witness, as part of the mission of the church, or the failure to integrate the two. Epp regarded the MCC B.C. annual meeting as a "truly a great missionary conference." If his suggestion that the churches tend not to embrace MCC has validity (and it

A stranger shattered my proper world

The Holy Spirit is continually moving the church, and the Christ-followers who are her members, toward Jesus. This often requires that we move outside the comfortable boxes we use to neatly package our theology. My prayer in writing this column is that by confronting our "boxes" we might be moved to a renewed, Christ-centred, missional impact in our communities.

In my beginning, God placed me in a very prim and proper Christian home. And behold, it was very good.

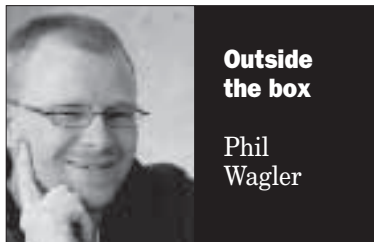
As far as I knew, many people loved God, though none quite as accurately as we did. I knew some Lutherans, Catholics, Pentecostals, a handful of Anglicans, and the odd Presbyterian. Though never explicitly stated, it was obvious to me that unless you were a Mennonite (and a particular brand of Mennonite) you really were playing a little too close to the burner.

Then there were the heathen of my hometown. I remember when the parents of a classmate divorced after his mom ran off with another man. Another school friend used language like I had never heard before. I must have assumed it was speaking in tongues, but when I tried out this unheavenly language at home my Fanny Crosby sang a dirge.

Another schoolmate had a drunk for a father. I never liked the boy much because he always tried to beat me up. We had a neighbour who mowed his lawn on Sunday and there was no doubt in my mind that God would punish him for it (it never occurred to me that my godly relatives broke Sabbath law by

milking their cows). There were also the rich people. One backed through his garage door one Sunday morning, apparently on the way to church. I'm not so sure he wasn't trying to put his camel through the eye of a needle.

Life was good. I was sheltered from a world that would lead me astray and convinced of the rightness of my patch of real estate. And then, to my great surprise,



Outside the box

Phil Wagler

a stranger knocked down the walls of my prim and proper existence. And behold, it was very good.

This stranger was a regular at our house, and even showed up at church from time to time. He awed me with his wit and wisdom, and though he wasn't Mennonite, I got the impression that most people in my fellowship thought he was okay. In my teen years I gathered the courage to really get to know him and discovered that he was a complete stranger to me.

For, though he came to church, I uncovered him one day speaking with my friend's adulterous mother. He even carried on conversations with that foul-mouthed school chum—though I don't think they spoke in tongues. One day I could have sworn (in the judicial sense of the word

which I affirm never to use) that I saw him sitting with my resident bully. I believe that was the day I realized the bully was bullied too.

Not long thereafter, my Sabbath-desecrating neighbour received a compliment from the stranger on his fine emerald turf. When my wealthy neighbour's son, under the advice of the stranger, went off to seminary I thought the world had gone mad. But, the final straw came when my Catholic friend claimed this stranger had been at his church too—and even in his home!

I was shocked. This person whom I had perceived to have it all together had managed to shatter my prim and proper world. What made this guy strange to me was that he was different. He was different than the heathen I knew had it all wrong. But, he was equally different from me, who assumed to have it all right. He was truly a stranger, and I continue to love him for it.

Isn't it true that what makes Jesus so appealing is that he is different? He is not like the indifferent, rebellious heathen, but neither is he like the self-righteous, religious hypocrite. He is non-conforming, hard to label, set apart. He is neither prim nor improper. He is God and Man. And to many of us he is, or has been, a stranger.

He still knocks at our neighbourhoods and our churches. And behold, he is very good.—**Phil Wagler**

The writer, after having his dream of a professional hockey career ended by reality, has gone outside his box to serve Christ in student development, conference leadership and pastoral ministry. He is currently leading servant (pastor) of Zurich Mennonite Church in Ontario. This is the first column in a series.

This section is a forum for discussion and discernment. Letters express the opinion of the writer only, not necessarily the position of *Canadian Mennonite*, any of the five area churches or Mennonite Church Canada. Letters should address issues rather than criticizing individuals and include the writer's contact information. We will send copies of letters discussing other parties to the named individuals or organizations to provide the opportunity for a response. Letters can be sent to letters@canadianmennonite.org or to "Letter to the Editor," Canadian Mennonite, 490 Dutton Drive, Unit C5, Waterloo, ON N2L 6H7.

likely does), the responsibility rests with both MCC and its constituent churches.

Given the absence of pastors at the meeting, there is a serious need for MCC to do more intentional nurturing of the churches to foster understanding and cooperation, particularly with church leadership. This can build a stronger partnership of mutual benefit—for the cause of the Kingdom of God.

MCC is first and foremost a sound Christian, church-based organization.—**Bill Thiessen, Abbotsford, B.C.**

Amused and perplexed by article on leadership

I am writing concerning the article on Mennonite leadership (Dec. 20, page 18). Its warning against extremism was appreciated. I was, however, amused and perplexed by the concern about Mennonite leadership today. Some are moving away from their historic faith heritage, "lured away by the 'siren songs' of other evangelical traditions."

My amusement was due to the connection between "siren" and "song." Siren would indicate warning but songs could be positive or negative, depending on the lyrics.

My perplexity came from what appeared to be criticism of Mennonite leaders today. In our present dialogue with Christendom, I feel the Mennonite church will make a valuable contribution. However, I would hope for two-way dialogue by which we can learn from one another.

The guiding principle should be "prove all things, hold fast to that which is good." (The leaders' column by Betty Loewen on page 34 addresses the issues very well.)

My comments come from the

perspective of an 85-year-old retired pastor. During my life I have attended some 10 Mennonite congregations. I was a pastor in Ontario from 1945-66, and in New York State from 1966-77 and 1980-87.

I wish God's blessing upon the staff of the *Canadian Mennonite* as they seek to inform and inspire us through this publication.—**Howard S. Bauman, Cambridge, Ont.**

Caring police officers make a difference

As a retired police officer (1970-1996), I felt an immediate kinship to Steve Brnjas, and agree with everything he has to say (Dec. 20, page 14). I would like to add a comment about "tough love."

In the mid-70s, I was assigned to an area of the city which was not exactly an "upscale" neighbourhood. We had a group of about 12 boys, aged 15 to 18, that were constantly in trouble. We were in their faces daily, making arrests for car theft, housebreaking, outstanding warrants, etc.

Approximately one-and-a-half years ago, while in a store, a voice behind me said, "J.J., how are you doing?" It was one of the "bad boys." He told me he was doing well, had his own business, was doing free work for seniors and

giving back to the community in other ways.

We then went through the names and, with one exception, all the boys had turned their lives around and were upstanding, contributing members of society. Many are regular church-goers.

"I've got to be blunt with you," I said. "I thought by now, most of you would be permanently in jail, or dead."

He responded, "If it hadn't been for the way you guys kicked our butts every chance you had, most of us would be. But I give you and [he named two additional constables] full credit for where we all are today. You charged us with a lot of stuff and gave us the occasional break, but you were always fair."

I left that chance meeting floating three feet above the ground, and thinking, "Wow, we actually made a difference!" By the way, the other two constables he mentioned were also Christians.—**Jack Falk, Calgary, Alta.**

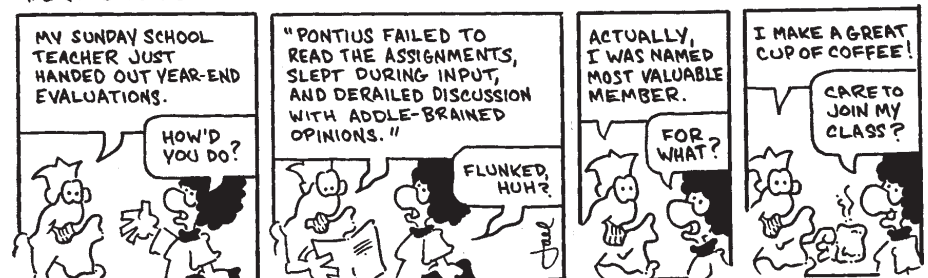
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Pontius' Puddle



Fallujah, Iraq

Aid to Fallujah

Mennonite Central Committee (MCC) is providing \$25,000 in aid to Iraqis who fled Fallujah as U.S. forces battled insurgents there in November. The battle drove nearly 250,000 people from their homes.

MCC funds provided relief supplies and food for 400 families in Liwaa 26, a camp to which families fled. An MCC partner organization that wishes not to be identified distributed the aid. It found that residents of the camp, an abandoned Iraqi military post, suffered from inadequate food, water, heat and sanitation.

MCC's aid included plastic sheeting, blankets, stoves, lamps, clothes, hygiene kits, tomato paste, cooking oil, kidney beans and lentils.

A 48-year-old schoolteacher in Liwaa 26 described his family's situation to an aid worker: "I have three sons and a daughter.... When we escaped the armed conflicts in Fallujah, we didn't have the time to bring anything with us, and we haven't received any governmental food rations in the last three months."

He added, "You are the first people to bring any food and other supplies to this abandoned camp."—MCC release



Mustafa Aaied, 9, with his brother Omar, receive relief in a camp for people displaced by fighting in Fallujah, Iraq.

Photo provided by MCC Iraq

Winnipeg, Man.

Tsunami triggers response in China

The tsunami disaster opened up an opportunity for Tim and Cindy Buhler, Mennonite Church Witness workers in Macau, to model discipleship. Their fledgling congregation prayed for the victims and then collected an offering for relief—their largest offering ever.

Buhlers, from Abbotsford, B.C., moved from Hong Kong to Macau in

Buhler said that the International Christian School of Hong Kong, where their daughter Kristyn (12) attended last year, had lost one student. "Yvette was a friend of Kristyn's. They were together at a sleepover last year. I saw Kristyn making sure she had her offering go to the Tsunami victims as well," said Buhler about the Macau church offering.



Cindy and Tim Buhler (centre) are engaged in planting a relevant congregation in Macau. Crystal Lee, left, works with them. At right is Samson Lo, MC Canada director of multicultural ministry who was organizing a project to translate the Mennonite Confession of Faith into Chinese.

2004. Macau is an island under Chinese administration.

"Over in Hong Kong we hear of donations adding up into the millions of Hong Kong dollars as Hong Kong has confirmed 13 deaths and still has 62 persons missing...One woman in Hong Kong paid \$250 CDN for a few vegetables as the entire sales amount was to go to help the victims," said Tim Buhler.

Meanwhile, schools in Hong Kong were being asked to watch for children who did not return to classes. Thailand is a nearby vacation destination for many.

Kathi Suderman, a Witness worker in Beijing, reports that the tsunami has generated the largest ever foreign disaster relief response from the Chinese government (reported to be over \$60 million US).

A Chinese friend and relatively new Christian told Suderman that the disaster is prompting philosophical discussion about why this disaster occurred. "Some were of the opinion that it had occurred because of [humanity's] misuse of the ocean, taking too many fish from the ocean, a kind of retribution from the heavens or god."

Akron, Pa.

MCC response to Asian disaster

Mennonite Central Committee (MCC) is launching a \$4.2 million response to the earthquake-triggered tsunamis that have claimed nearly 150,000 lives. MCC assessment teams are working in Sri Lanka, Indonesia and India and will help shape MCC's long-term responses to the disaster.

MCC has already responded with supplies and food to several countries, working with partner organizations there (see Jan. 10, page 14).

In Indonesia, MCC will also help transport student volunteers to assist in cleanup. Over 200 students from Aceh, who live in Jogjakarta, have signed up as volunteer labourers. The Mennonite Synods of Indonesia are also preparing volunteers.

Abang Rahino, MCC Indonesia staff person who was part of the MCC assessment team there, reported on January 4: "There are dead bodies everywhere—on the streets, on trees, in broken buildings, in the water...sticking out of the rubble." Local people were at "the end of their strength after nine days of sorrow and the hard work of gathering their remaining family members and burying the dead." Military personnel were also reaching their limits, he said.

He reported that he was walking on about two metres of rubble. "I am sure there are thousands of bodies under

my feet buried in the rubble. The smell is horrible."

In southern India, MCC has contributed \$26,200 for rice, blankets, clothing and other items for 1,400 families in five villages along the coast of the state of Tamil Nadu. Another \$30,000 will go to emergency food needs.

An MCC assessment team has begun work in Sri Lanka. MCC worker Mark Oxley accompanied a medical team to Sri Lanka's east coast, where he walked through devastated coastal areas, the stench of decay affirming what residents told him—that all victims had not yet been located. He saw 1,500 to 2,000 people staying in a camp, afraid to return home.

The camp has no sanitation facilities, and many fear outbreaks of disease. Already, sicknesses are being

reported throughout Asian coastlines.

Updates are available at www.mcc.org/asiaearthquake. Donations can be made to the Asia Earthquake Fund by calling 1-888-563-4676 or visiting the web site.—From MCC release

MCC food aid totalled \$9.1 million

Mennonite Central Committee provided a total of \$9.1 million in food aid to 28 countries in 2004. Sudan received the most aid of any country, \$2 million, followed by Ethiopia and India. MCC shipped a total of 6,939 metric tons of grains, beans, peas and lentils, and 280 metric tons of canned meat. MCC spent \$2.1 million to purchase local foods for relief and \$700,000 on sustainable food production projects.—MCC release

Gordon Janzen oversees the program in Asia for MC Canada Witness.

"These kinds of philosophical questions are windows of opportunity for workers to interact with local people over God questions," he says. "My prayer is that many more people will seek out answers to their spiritual questions and that through the support of our workers, we can together model the gospel and discipleship to whole new groups of people...it is an especially critical time for us to show others how the local church is relevant in Asia."—MC Canada

Photo by John Robinson



Asunta Maker, 17 months old, sits on her mother's lap at a clinic in Gebelaulia camp in northern Sudan, where children are benefitting from an emergency nutrition program. Mennonite Central Committee supports eight clinics in northern Sudan, where an estimated 1.8 million people have been forced to relocate because of Sudan's decades-old civil war. In Gebelaulia, a camp of 83,000, many of the children have the gold-tinged hair that signals malnourishment. Asunta's mother, Abiol Agoth, said her husband is too sick to work and she must tend her three children. Sometimes both parents go days without food. Agoth fled her village six years ago due to the civil war.—From MCC release

St. John's, Newfoundland

MCC turns 50 in Canada's Far East

Mennonite Central Committee Canada marked 50 years of service in Newfoundland and Labrador in 2004. During that time, 417 workers have been placed in 79 communities, noted Tom and Judith Snowden at the MCC Canada annual meeting in November. They are co-directors of MCC Eastern Canada. Below are comments by a current MCCer from Waterloo, Ontario.

Who would have thought that you could serve with MCC, have an intense cross-cultural experience, meet friendly people, learn a new language and see some stunningly beautiful parts of the world—all without taking your passport.

Serving with MCC in Newfoundland and Labrador is the way to do it! My wife Melody and I began our term of service here in 2002. Our family loves it here so much that we have renewed our commitment for another two years. Our work is with Community Mediation Services, promoting conflict resolution skills and restorative justice. In addition to this rewarding work, we have enjoyed the rugged beauty of the land. A few minutes' walk from our home you can see the icy waves of the North Atlantic crashing against the cliffs. In the summer, icebergs and whales come so close to the shore you could almost touch them.

The people who live here are descended from English and Irish settlers who pride themselves on their hospitality. The accents and expressions are quite a thing to get used to. How would you respond if someone saw you and called out, "Whadaya at my son?" You would simply say you were "Da best kind, b'y" (I'm fine, thanks).

While Newfoundland is affectionately known as "The Rock," Labrador is known as "The Big Land." Labrador is a massive expanse of land, which ranges from dense boreal forest in the south to tundra in the north. The population is a mix of aboriginal people (Innu, Inuit and Metis) and "settlers" of European descent, so

there are many more languages to learn in Labrador.

When MCC got its start here in 1954, Newfoundland was a new member of Confederation (this province joined in 1949). The first MCCer here was Mary (Nafziger) Hildebrand, who served as a nurse in Baie Verte. From teachers and medical workers, MCC's work expanded to lay ministry, working with survivors of sexual abuse, advocacy for people with disabilities, prison ministry and restorative justice programs.

MCC's work in Labrador has involved even more diverse activities, mainly with aboriginal people. Community development in the areas of recreation, child care and substance abuse rehabilitation has been one focus—especially with youth. Economic development has been encouraged through small business and crafts. MCC health care workers have promoted preventative practices and learned about traditional aboriginal ways.

Aboriginal rights has been another focus for MCC in Labrador. The Innu have struggled against the militarization of their land for many years, protesting the low-level flight training by NATO warplanes (which continues to this day). Aboriginal land claims has been another area in which MCC has tried to be a supportive presence.

Of course, the times have changed drastically over 50 years. Newfoundland has seen the fishing way of life erode before their eyes in less than a

generation. The cod, once so plentiful they slowed ships, are now being considered for the endangered species list. Now many in this province pin their hopes on the off-shore oil reserves.

Labrador has seen its share of change as well. The aboriginal people have experienced a dizzying transition from a life of nomadic hunting to the Internet Age. The consequent problems of substance abuse, unemploy-



MCC Canada photo

Preparing to cut the cake celebrating 50 years of MCC work in Newfoundland and Labrador are, from left: Claude Queval, Melody Morton Ninomiya, Irene Ascough, Peter Ascough and Muriel Queval.

ment and migration of young people have been great challenges.

There are currently six MCCers in this province. In Labrador, Peter and Irene Ascough manage the Labrador Christian Youth Camp, the only one of its kind in Labrador. This camp brings together diverse youth from across the Big Land for outdoor activities and nurture in the faith.

Claude and Muriel Queval are working in Happy Valley Goose Bay in Labrador as regional representatives for MCC. In addition they provide material aid, and moral and spiritual support in their community. They are involved in community-led initiatives such as support for families dealing with Fetal Alcohol Syndrome and restorative justice initiatives.

On the front lines

Brian Stewart, a senior correspondent with CBC television news, addressed the 160th convocation of Knox College, a Presbyterian college at the Toronto School of Theology, last May. His speech, entitled "On the front lines," drew on his experiences as a foreign correspondent. The following is from his address.

For many years I've been struck by the rather blithe notion, spread in many circles including the media, and taken up by a large section of our younger population, that organized, mainstream Christianity has been reduced to a musty, dimly lit backwater of contemporary life, a fading force.

Well, I'm here to tell you from what I've seen from my "ring-side seat" at events over decades that there is nothing further from the truth.

I've found there is no movement, or force, closer to the raw truth of war,

Sitting at my laptop and drinking hot chocolate seems a far cry from the life of the first MCCers who survived with no indoor plumbing and precious little contact with the outside world. The land still has an eternal quality. I go down near the ocean whenever I get the chance.

Praying on the windswept shore is a wonderful way to experience the presence of the Creator. There is a song that captures the way that people feel about this place, written by a band called "Buddy Wasiname and the Other Fellas." They are considered heroes here, and most anybody could likely sing the song for you:

This island that we cling to, has been handed down with pride,

by folks who fought to live here, taking hardships all in stride,

so I'll compliment her beauty, hold on to my goodbyes

and I'll stay, and take my chances with those Saltwater Joys....

If you would like to come and see this amazing part of the world, consider our home to be yours.—**Scott Morton Ninomiya**

famines, crises, and the vast human predicament, than organized Christianity in action. And there is no alliance more determined and dogged in action than church workers when mobilized for a common good. It is these Christians who are right "on the front lines" of committed humanity today.

It is a vast front stretching from the most impoverished reaches of the developing world to the hectic struggle to preserve caring values in our own towns and cities. I have never been able to reach these front lines without finding Christian volunteers already in the thick of it, mobilizing congregations that care, and being a faithful witness to truth, the primary light in the darkness.

Now this is something the media and government officials rarely acknowledge, for religion confuses many, and we all like to blow our own horns. So front line efforts of Christianity do not usually produce headlines, and unfortunately this feeds the myth that the church just follows along to do its modest bit.

I don't slight any of the hard work done by other religions or those wonderful NGOs [non-governmental organizations] I've dealt with so much over the years. But so often in desperate areas it is Christian groups there first that labour heroically during the crisis and continue on long after all the media and the visiting celebrities have left.

I came to this admiring view reluctantly. At the start of my career I'd largely abandoned religion for I too regarded the church as a rather tiresome irrelevance. What ultimately persuaded me otherwise was the reality of Christianity's mission, physically and in spirit, before my very eyes....

Saving children in Mozambique from life on garbage dumps; schools for illiterate ex-field hands in the

fovea-slums of Brazil; the quiet comforting of runaways and addicts in a thousand asphalt city jungles; small groups of Christians visiting the lonely and mentally fragile in low-income boarding house flats; the Out of the Cold Program right here in Toronto....

"Even here," churches seemed to say, "however remote or wretched or dangerous...we will be by your side."

In 1984, I along with my friend

[T]here is no alliance more determined and dogged in action than church workers when mobilized for a common good. It is these Christians who are right 'on the front lines' of committed humanity today.

Michael Buerk of BBC fame first carried the story of the Great Ethiopian Famine on television. The world reacted as we all know, and TV was given much of the credit for saving millions. But we were not the first. We went because for months church and aid groups had been beseeching the world to take notice.

When we finally managed to get in, against Ethiopian government resistance, it was these groups that showed us where to go, gave us rides on their relief flights, and mapped out where and how the world had to react.

Once, flying to a disaster story, our twin-engine plane had to make an emergency refueling stop at a landing strip in the dense jungle in central Africa. We stepped out into nowhere it seemed, only to be greeted by a cheerful Dutch Reform minister offering tea.

My veteran cameraman Mike Sweeny later sighed, "Do you think you could ever get us to a story, anywhere, where those Christians aren't there first!" I was never able to.

C.S. Lewis wrote of Christianity producing "a good infection." Christian work on the front lines infects those around them, even those who are not Christian, with a sense of Christ's deep mystery and power. I've felt it. It changes the world. Still.

Winnipeg, Man.

Letter from Colombia

Janet Plenert, director of International Ministries for Mennonite Church Canada Witness, lived in Colombia with her family for several months last fall. This is from her final report.

During our final week in Colombia, Christians around the world welcomed the season of Advent. That same week a Colombian Mennonite pastor died when a bomb exploded at the bus stop (see Dec. 20, page 26). Our Advent included the funeral and a peace march.

That week we also celebrated the graduation of 5 students from the Mennonite seminary in Bogotá, and 29 high school students from the Mennonite school in La Mesa. The 30th La Mesa student who had been scheduled to graduate died a few months ago of a sudden illness. It was a powerful and emotional final week.

I found myself pondering these experiences, as a mother and as a church leader. How do I teach my children to pray for their enemies, when they don't really think they have any in Canada? What would my congregation here do if bandits or kidnappers broke into a worship service when we still struggle with our response to homeless people who want nothing more than warm socks and some change?

What would be our response if one of our pastors died by an act of deliberate evil? Would we publicly condemn the act? Would we march down the main street calling for an end to violence? (Returning to Winnipeg, I learned that this year my city is the murder capital of Canada.)

We sit comfortably in the knowledge that Canada is not at war and that we experience relatively "tolerable" levels of violence. Returning from Colombia, I am tempted to rest easy and be glad I live in such a wonderful country. But then a voice reminds me, "You are not a citizen of this kingdom, but of a different kind of kingdom."

We are called, as Christian global citizens, to prepare the way for the one who has come and is coming. Images of Mennonite World Conference

assembly come back to my mind—images of generosity, miracles of feeding the 7000, of hope and worship in many tongues. North Americans were told that we hold 88 percent of the wealth of the MWC family. Ouch! What is our role in the world? What is our role in walking with the Colombian church and bringing about more justice in the world?

The more I ponder, the less comfortable I am. The more I experience and learn, the fewer answers I have. Yet walking with churches in other countries kindles within me a passion, a love and a conviction that we need each other in order to be a faithful people of God. We are not complete without the challenge and witness of the Colombian church.

I have in my mind the striking image of the funeral peace march: a busy street, the way quietly being opened, cars waiting, white balloons

saying "no violence" and "peace," following the coffin, hundreds quietly marching, a silent protest being loudly proclaimed. We need each other. We must learn from each other.

The Colombian Mennonite Church sends thanks and greetings to us, Mennonite Church Canada. Thanks were sent publicly at the funeral. Thanks were sent at the seminary graduation and the La Mesa graduation. Thanks were sent via the church president. I pass all these greetings on to you.

We are part of one body. Each has its specific calling, but we share one purpose: to glorify Jesus Christ and prepare the way for the kingdom. May God grant us the humility to be learners, the grace to listen and the courage to act for peace.—**Janet Plenert**

Previous Letters from Colombia appeared in the November 1 and November 29 issues.

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Arts notes

Musical fundraiser

Howard Dyck, well-known CBC Radio host and choral conductor, had difficulty sleeping after seeing the horrendous images of the tsunami devastation in Asia in late December. So he decided to rally the musical community in Kitchener-Waterloo, Ontario, to help out. Dyck had no difficulty persuading the Kitchener-Waterloo Philharmonic Choir, which he conducts, to mount a benefit concert. Members of the K-W Symphony Orchestra were eager to donate their talents, and the Centre in the Square donated the concert hall and staff for the event. Local media carried notices of the benefit concert free of charge and the hall was soon "sold out." On January 16, the choir and orchestra offered a moving performance of Mozart's *Requiem*. The soloists, who also donated their time, were Laura Whelan (soprano), Susan Platts (mezzo-soprano), Benjamin Butterfield (tenor) and Sean Watson (bass). The concert raised close to \$150,000, including matching federal grants, for tsunami relief. All the funds went to the work of Mennonite Central Committee, which was on hand to collect donations. Arli Klassen, director of MCC Ontario, made a brief

presentation at the beginning of the concert on the work of MCC in the disaster areas.—**Margaret Loewen Reimer**

Movie shot at CMU

The campus of Canadian Mennonite University in Winnipeg appeared in a made-for-TV movie that aired on ABC television on December 11. CMU was used as the location for the Christmas movie *Naughty or Nice*, which starred comedian George Lopez and Lisa Vidal. Film crews were on the campus last June and used a number of rooms in the 1922 neo-Gothic administration building for scenes involving a college professor. The story featured Lopez as a shock-jock sports announcer who pretends to be nice for a young listener with a life-threatening illness. He's surprised to see the impact his positive attitude has on the listener, the sports team he covers, and his family. CMU's campus has appeared in other TV shows and films, including *More Than Meets the Eye: The Joan Brock Story*, which appeared in 2003 on the Lifetime Network, and *The Adventures of Shirley Holmes* on YTV.—From CMU release

Changes at Gallery 7

The Gallery 7 theatre, housed at Eben Ezer Mennonite Church in Abbotsford, B.C., is undergoing changes. It is now a non-profit group known as Gallery 7 Theatre and Performing Arts Society. Ken Hildebrandt, who founded Gallery 7 in 1991, is becoming full-time artistic director (he had been juggling directing with youth ministry at Eben Ezer). "I will miss [young people's] energy and enthusiasm, and I will miss fellowshipping with our conference youth pastors," he said. He feels that God has given him a passion for drama, "and to build a community theatre company founded on Christian principles that would produce a regular season of plays that not just entertained, but had some valuable food for thought regarding social, relational and spiritual issues." The theatre will continue to operate out of Eben Ezer but is looking for a permanent home. It will continue with summer drama programs for children, drama resources, and educational support for churches. "I don't think that moving out of a Mennonite church will change the nature of what Gallery 7 does," said Hildebrandt. "All prayers and offers of support would be greatly appreciated as we continue to seek God's leading...." For information about Gallery 7, visit www.gallery7theatre.com.—**Angelika Dawson**

Ho Chi Minh City, Vietnam

Prisoner of conscience in Vietnam

A young Mennonite teacher who was imprisoned here last June is reportedly suffering from severe mental illness in prison. She has been designated a "prisoner of conscience" by Amnesty International.

Le Thi Hong Lien, 21, was sentenced to 12 months in prison for "resisting a person performing official duty." In recent months, her health has deteriorated and she is apparently receiving no treatment.

Prison officials have reportedly resorted to tying her hands and feet to the bed, saying that they do not have the means to care for inmates with such severe illness. She has also been

beaten in prison.

Lien had participated in demonstrations against the government's religious policies, along with other Mennonite leaders. She has been arrested before and was hospitalized in 2002 after being badly beaten by police.



Lien

Amnesty is urging action on her behalf. Supporters can send appeals to: His Excellency Phan Van Khai, Office of the

Prime Minister, Hoang Hoa Tham, Ha Noi, Socialist Republic of Viet Nam. Faxes can be sent to: + 844 823 4137/ 199 2682 (c/o Ministry of Foreign Affairs, to the attention of the prime minister).—From Amnesty release

Court will hear appeals

Vietnamese Ministries reports that the Supreme Court in Ho Chi Minh City will hear the appeals of two Mennonite church leaders on February 2. Nguyen Hong Quang and Pham Ngoc Thach, sentenced last November, have been serving prison terms of three years and two years, respectively. Two Mennonite leaders have been released.

Ho Chi Minh City, Vietnam

Church celebrates Christmas in Vietnam

Despite the beleaguered state of the Mennonite church here, worshippers gathered in homes and public halls during the Christmas season. The house church led by Nguyen Hong Quang met to pray for him and the other three leaders still being held in prison. They also prayed for government authorities.

This group concluded with a Christmas reception and gave gifts to the children.

On Christmas Day, 70 persons gathered in a rented facility. The theme was "Christmas revival." They were able to worship and pray without having the security police break up their meeting.

Due to the difficulties in District 2 of this city, some Mennonite leaders are assisting in preaching in the industrial area of Ben Cat, 60 kilometres to the north. On December 26, the church organized a public gathering that brought together more than 350 people, only one-third believers.

The church in Ben Cat was established in August from a cell group of 10 persons. Now about 30 meet regularly. The evening began with cultural entertainment, and concluded with preaching on the theme of God's love from John 3:16. When the pastor invited people to accept the Lord, the whole group stood up together. The church is now developing a program for nurturing these new believers.

In another area north-east of Ho Chi Minh City, around 100 believers gathered Christmas Day in the home of pastor Doan Van Dien. Even though eight plain-clothed security police stood watch, the church



Pastor Nguyen Minh Sang (left) gives gifts in one of the house church gatherings in Vietnam during the Christmas season.

went on with the service, which included a reception and giving gifts to the children.

Most of the people in this area are poor farmers. The church has four places of meeting. There is a strong youth group of some 30 teenagers.

The leader of the central Vietnam district of the Mennonite Church, Nguyen Minh Sang, reported that Christians celebrated Christmas at all the churches in Quang Nam and Quang Ngai provinces. The church followed the standard practice of reporting to authorities that they were planning to meet, and they had no difficulty.

Christmas is widely celebrated in Vietnam, even by non-Christians. Evangelical churches find this a great occasion to evangelize, and Christmas services are occasions for special musical performances.

Many shops in Ho Chi Minh City were offering customers free delivery of goods by Santa Claus during the Christmas week. More than 1,000 Santa Clauses were hired to make these deliveries—mostly by the motor bike.

An American Mennonite teaching English here noted that she did see a "contextualized Santa"—in an oxcart filled with gifts and pulled by a water buffalo!—From Vietnamese Ministries



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Post-Secondary... Education

Music from Moldova at CBC

Patmos, a Christian instrumental group from Moldova, will play at an alumni dessert evening at Columbia Bible College (CBC) in Abbotsford, B.C., on February 4. The evening is a joint event with Fresno Pacific University, California.

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CBC. "The value of Christian Education to the mission of the church calls us to work cooperatively. We welcome a partnership with Fresno Pacific University that we believe will strengthen our schools and advance the work of Christ's kingdom."

Patmos was founded by Alexander Popov, a violinist who played with orchestras in Moldova and Moscow during the Soviet era. With the collapse of the USSR came great change, including change to Popov's life. He became a Christian and soon thereafter dedicated his talents to the Lord by forming Patmos. Patmos has travelled with the Billy Graham Crusade and with evangelists throughout the former Soviet Union.

This concert is part of a North American tour. Patmos is: Ilya Dobrov (keyboard), Sergei Truch (clarinet), Semion Branansovski (Moldovan pan flute) and Popov (violin).

Admission is free with an offering taken. For more information visit www.columbiabc.edu or contact Michelle Klassen at (604) 853 3358, ext. 307.—CBC release



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Grebelites share internship experiences

Students can do internships abroad through the Peace and Conflict Studies program at Conrad Grebel University College, University of Waterloo. Following are some reports.

My internship in Timmins, Ontario, with Mennonite Central Committee and Mushkegowuk Council showed me how little I know about life in northern Ontario, especially life in the First Nation communities. My education in environmental studies and peace and conflict studies found a welcome home as I worked on issues surrounding natural resource development and conflict, environmental clean-up, and economic justice. I left my internship with an eagerness to learn more about northern Ontario. This semester I'm enrolled in a Canadian Studies course entitled "Current issues in native communities in Canada." I'm looking forward to continuing my learning these issues.—Jonathan Schmidt

transformative relationships. It was through these relationships that I began to learn, grow and truly serve.
—Amanda Poste

My internship in Uganda was a life-altering experience that has awakened me to my responsibility as a global citizen. I now see that even in Canada I can be part of AIDS prevention and care, if I only look for the opportunities. While in Africa, I saw people live through hardship that I could never imagine; through war, violence, discrimination and disease. The deepest lesson that has been imparted on me is that there is hope. The women that I worked with lived every day for hope of a change for their children. I realized also that my education is a tool that I can use to prepare myself for



Jon Schmidt participates in a tea-boiling competition at Mattagami First Nation in northern Ontario.

helping people, and I am more focused in my studies. I am grateful for the chance I had to learn from these women what the true meaning of strength is, and to see how beautiful the human spirit is in the midst of difficulty. I will never be the same person, and Africa will always be in my heart.—Maeghan Ray



Maeghan Ray visited in many women's homes in Uganda, collecting personal stories.

My experiences as the Praxis Project Intern in the Downtown Eastside of Vancouver were quite stretching. It was wonderful to have the opportunity to serve and live in solidarity with the poor in a North American context. Most of all, my summer was a lesson for me in faith—faith that there is hope, even in the midst of despair, brokenness and pain. I also realized that presence is possibly the most important gift that I could give. Simply listening and learning from those who call it home. I was not needed there, but my presence needed to be deliberately positive, open and humble if I wanted to build meaningful and

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learning to live well!

Student brings rich experiences to theology studies

Stefan Cherry, a Master of Theological Studies (MTS) student at Conrad Grebel University College, experienced a lot of things before he arrived in Waterloo, Ontario, last fall. He worked for four years in Mozambique, did a master's degree in agriculture and rural development at Cornell University, spent five years in Cameroon working in agriculture and natural resource management, and completed a bachelor's degree in environmental science.

When asked about his home, Stefan calls himself "a global citizen or a citizen of God's kingdom rather than any nation." Raised Catholic, Stefan experienced a "powerful conversion experience" and was re-baptized (a true Anabaptist) into the Baptist church by a Cameroonian pastor. While working on his master's degree, he became active in a Mennonite fellowship, which connected him with Mennonite Central Committee (MCC).

During his MCC term, Stefan served as a sustainable agriculture consultant. He also became involved in the theological education of local leaders from the Mennonite church and some 14 other denominations. "Because of 30 years of war (ending in 1992) and 500 years of brutal Portuguese colonialism, the level of human capital in Mozambique is in need of much assistance," says Stefan.

It was his work with theological education that led Stefan to Grebel for the MTS program. He is in the Ministry stream, and is excited about his courses. He is particularly enjoying learning about the Psalms and the "interesting and compelling life" of Dietrich Bonhoeffer.

He is leaving the future in God's hands. "I want to be used by God in whatever way he sees best. Whether that is here in Canada or back in Africa, I can't say at this point."

He just got back on his ice skates for the first time in four years, and enjoys biking to and from campus each day. He also admits to occasional Latin dancing.

When asked if there was anything he'd like to tell his classmates, Stefan says, "Although all this studying/reading/learning is great and important, let us not lose focus on the importance of building up relationships with one another. Don't let the profs hear that I said this, but we'll probably only remember about 20 percent of what we learn in class, but the relationships we build over the next couple of years will last a lifetime...."—From Grebel release



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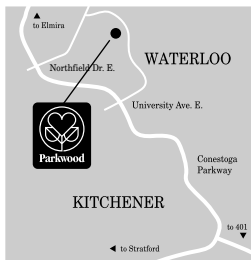
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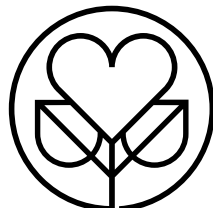
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[†]Ask for more details about Parkwood's "right-to-occupy" arrangement.

Chongqing, China

Christmas Eve in Chongqing

A class of Chinese medical professionals who are learning English have many questions about Christianity, says their teacher, Philip Bender. At Christmastime, he read them the story of Christ's birth—none had ever heard it before.

This past Christmas Eve, Jean and her nine-year-old daughter decided to do something different.

Jean is a cardiologist in a major hospital in Chongqing, a booming commercial centre in west-central China. She is also a member of the Chinese communist party, though she seldom talks about it. And she is a student in the Advanced English Program at the Chongqing University of Medical Sciences, where I teach with Mennonite Church Canada Witness and its partner, China Educational Exchange.

One of my courses is "Background to America." In December I included a unit on "Christmas in Canada and the USA." I talked about both the secular and religious aspects of Christmas.

Religion is a puzzle to Jean and her 14 classmates, most of whom are health care professionals. Their only exposure to religious practice has been the Buddhist rituals some of their parents or grandparents observed.

Jean and her friends tell me that they were taught that there is no God, and that humans are in control of the world. When religion was mentioned in school at all, it usually was derided as superstition or a pursuit unworthy of educated people.

Little wonder, then, that neither Jean nor her classmates have ever been inside a church. Their impression of Christianity has come mainly from the European cathedrals and western weddings they have seen in films. One student remembers a neighbour who had a Bible.

Little contact with religion has not stifled their curiosity about the Christian faith. They would ask me, "What is the difference between Catholics and Christians? Where do

Mennonites fit in? Are a priest and a pastor the same thing?" They also wondered about the Bible, Jewish-Christian relations, and Mennonite child dedication rituals. I

decided to offer an extra voluntary class to address these questions. Nearly all the students came.

The China Educational Exchange (CEE) program is one of "presence." In this ministry, seeds of faith often sprout unseen and the leaven of the Spirit works silently. Since Chinese law forbids foreigners from proselytizing, we teachers must share our faith tactfully and sensitively, as opportunities arise.

The English students know that my American colleague and I are Christian. "Though we are not religious, we respect CEE teachers for their faith," they told me. "We appreciate that you have come to China. We are impressed that you are willing to work for such low salaries."

"We respect your moral standards," they said, adding, "Today China faces moral decay. Too many people are chasing money."

During the week before Christmas, as part of our study of American "culture," we learned some Christmas songs. My students enjoyed singing and clapping to "Jingle bells." They also appreciated "Silent night," and were especially moved by "What child is this?"



Phil Bender (right), MC Canada Witness worker from Hamilton, Ontario, shares a laugh with some of his students in China. Jean is at left.

We read the Christmas story from Matthew and Luke—none had heard it before. Though there were bemused looks and suppressed snickers from these scientifically-minded doctors when we read about pregnant Mary being a virgin, they listened attentively.

Christmas here has many North American trappings. Coloured lights festoon restaurants, Christmas trees rise in front of department stores, and cardboard Santas wink at passers-by. But December 25 for most people is an ordinary work day.

Christmas Eve, though, is a time for revelry. While Chongqing churches hold worship services, most people party in restaurants or throng to the city's central square to enjoy the carnival atmosphere.

In a class on December 24, I asked the students to talk about what they would do that evening. Most told about their plans to have a good time.

"This year I'm going to stay home with my daughter," said Jean. "We'll listen to Christmas music, and maybe I'll give her a gift." With a touch of reflection in her voice, she added, "Then we'll read the Christmas story."—**Philip Bender**

Winkler, Man.

Manitobans help out in Florida

Not all Manitoba snowbirds seek the winter warmth of the south for relaxation and recreation. It was hardly relaxing for Abe Ens and eight other Manitobans when they flew to Florida in the beginning of November.

The group spent a week in an area that was ravaged by three hurricanes this past year. Wauchula, in Hardee County, is an economically depressed community that was among the hardest hit centres. Of the 7,500 homes in the county, 5,500 were either damaged or destroyed.

Jerry and Doreen Klassen from Kelowna, B.C., are project managers. "I was at a town hall meeting a couple of weeks ago," said Jerry. "A poll was taken: 55 percent of the folks in attendance had suffered major damage to their home and half of the 55 percent were still living in their home in its damaged state."

Dave Hoepfner and son Michael Hoepfner, Bill Rempel, Bill Friesen, Albert and Erna Heide, Irene Fehr and Otto Loepky went with Ens to prepare a base site for Mennonite Disaster Service (MDS) workers. The team worked on two trailers at the site, erecting walls, painting, sheeting, wiring. In one trailer they built an office, finished two bedrooms, a laundry room, and a shower.

Completing these jobs in less than a week, they moved into the community and repaired two roofs. The morning before they left, they relocated a trailer home, added a porch and re-plumbed this home of an elderly and disabled couple.

"People in the community couldn't believe someone would come from Canada to work in the heat for nothing," said Ens. "They hardly knew how to thank you, they were so overwhelmed."

Rempel and Friesen stayed an additional week. While Rempel continued working at the site, Friesen led a crew of nine Amish and Old Order Mennonites who completed one roof per day in the week that followed.

Northside Baptist Church in Wauchula offered its property to MDS for the base site. "They are giving full use of their kitchen and dining facilities," said Ens. MDS anticipates being at this site for more than a year.

The Wauchula site is one of three binational MDS projects in Florida. A group from Niverville Mennonite Church in Manitoba worked in Century, Florida, for MDS for a week last fall (see photo). Other parts of Florida damaged by the hurricanes are being responded to by the regional MDS.

All the Florida MDS sites have a full slate of volunteers until the end of April. However, there is still a critical need for volunteers for next summer.

—Evelyn Rempel Petkau



Photos by Mark Sawatzky

Mariska VanDersteen from the Niverville Mennonite Church helps with tree removal in Century, Florida. Nine people from Niverville Mennonite spent a week in November working with MDS in hurricane cleanup. They were stationed in Atmore, Alabama, but also worked in Century. They helped to remove many pecan trees that had fallen and damaged property.



The Niverville MDS crew figures out how to remove this huge pecan tree without damaging more of the barn on which it fell.

Milverton, Ont.

Inner-city children meet their first cows

Urbanites among the Amish—well, almost. Milverton Mennonite Church hosted 40 junior high students and leaders from downtown Toronto on October 21. The day was planned with Urban Promise, an inner-city ministry. Many of the children had never experienced a farm before.

Visitors were treated to a hearty meal of sausage and scalloped potatoes when they arrived. This was unfamiliar food to many—the rolls and corn seemed to be most popular. Everyone loved the pie.

After a romp on the huge lawn at the church, everyone headed to Dave and Delphine Carter's for a wagon ride to the farm of Ervin and Cindy Streicher (members of Riverdale Mennonite Church).

The hosts had fun watching the kids react to their first close-up of a cow. At first everyone hung back, but later the more adventuresome tried a hand at milking. The barn was filled with shrieks at the sight of a cow doing its normal duty in the barn. The young people also enjoyed the llamas, donkeys and calves.

The rest of the day was filled with more wagon rides, time in the woods, and an evening wiener roast. Then it was back to the city with hopes of returning next year.

"An experience that will never be forgotten," commented one of the leaders.

Tim Snyder from Milverton Mennonite has been working with Urban Promise for two years. He has recently accepted a leadership position in the organization. He has a real heart for the youth and enjoys his ministry.

Urban Promise is a para-church ministry founded by Tony Compolo. Its mandate is to "create holy places where children, youth and their mothers experience the love of God." It targets inner-city children and teens in Toronto through after school programs, summer camps, a street leader program, youth ministry, and mothers' programs.—**Dianne Brubacher**



Tim Snyder (centre, with hat) enjoys the reactions of inner-city kids as they get close to their first cow!

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Winnipeg, Man.

Refugees thank sponsors for life in Canada

To celebrate 25 years since their arrival in Canada from Vietnam, Tan My and Oanh Nguyen invited members of the Refugee Committee of Bethel Mennonite Church to a dinner at the Kum Koon Garden Restaurant in Winnipeg.

Tan My remarked that on October 30, 1979, the original committee of Margaret Hildebrand, Orly Friesen and Jim Penner met him and his wife, Oanh, at the airport. Their reminiscences were filled with emotion and thankfulness.

Since then, they have both acquired degrees in social work at the University of Manitoba. Their oldest daughter, Hanie, born in Vietnam, was married last year. She lives in California and works for the government of Orange County. Daughter Trina is in her third year in Pharmacy. David, their youngest, is in grade nine.

My and Oanh commented, "We are

always grateful that God has placed us in the care of Bethel Mennonite Church. With the good care and generosity of the church, we have grown peacefully and well. We hope that someday we can work for the Mennonite Central Committee to assist people in need in the poor countries in Asia."—**Jim Penner**



Photo by Jim Penner

The Nguyen family celebrates 25 years in Canada with sponsors. Front row, from left: David Nguyen, Tan My Nguyen, Oanh Nguyen, Trina Nguyen. Back row: Jane Friesen, Margaret Hildebrand, Orly Friesen, Joanne Kohut, Larry Kohut, Jim Penner, Margo Penner, Anne Braun, Ernie Braun.

Publishing notes

Earth Trek: Celebrating and Sustaining God's Creation, the third book in Mennonite Central Committee's Trek series, has just been released by Herald Press. Author Joanne Moyer uses the seven days of creation as a basis for exploring how our world is threatened, what is being done to protect it, and how individuals, households and congregations can take steps to live more sustainably. The book can be ordered by calling 1-866-696-1678.

Index 2004



The Canadian Mennonite Index for 2004 is now available on our web site at www.canadianmennonite.org. Click on **2004 Index** on the home page.

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People & Events

Akron, Pa.—Ten years ago this March, a group of Anabaptists working against racism put out a call for others to join them for a weekend of discussion. The Damascus Road Anti-Racism Process was born out of that weekend. More than 1,400 people have participated in anti-racism training through Damascus Road. Some 50 anti-racism teams have been formed. But to Regina Shands Stoltzfus, a trainer for Damascus Road, more important than numbers is an acknowledgement that working against racism is the work of the church. Anti-racism, she said, “has become a part of the language of the wider Anabaptist churches,” especially in the United States. Organizers acknowledge Damascus Road has not been without controversy but hope that it sparks healthy discus-

sion in the church about racism. On March 11-13, Damascus Road will celebrate 10 years with a conference, “Damascus and Beyond: Seeking clearer sight, bolder spirit.” More information can be found at www.mcc.org/damascusandbeyond, or by calling (717) 859-1151, ext. 370.—From MCC U.S. release

Akron, Pa.—A shipment of 21,269 blankets bound for the troubled Darfur region of Sudan left the Mennonite Central Committee Material Resources Center in Ephrata, Pennsylvania, on December 30. The shipment brings the total number of blankets shipped to Sudan since October to 55,013. MCC is collecting blankets, and money to buy them, with a goal of sending 100,000 to displaced people in the Darfur region, where fighting has left about 2 million people homeless in the last two years.—MCC release

First AIDS kits to Chad

N'Djamena, Chad—Mennonite Central Committee sent its first shipment of AIDS care kits to Chad in early January. They are being used by a partner organization here, the Center for Family Life Education. In the photo, Andre Dingamyo, an AIDS caregiver with the centre, visits Georgine Nepidimbaye, a widowed mother whose health has been declining for five months due to AIDS. Dingamyo helps Nepidimbaye's family care for her and uses supplies from the new MCC AIDS care kit. MCC shipped 825 AIDS care kits around the world in 2004. To learn about how to assemble and donate AIDS care kits to MCC, visit www.mcc.org/aids/kits.—From MCC release

Photo by Mark Beach



Transitions

Births/Adoptions

Derksen—to Cindy and Ryan, North Leamington Mennonite, Ont., a daughter, Meagan Marie, Dec. 29.

Dyck—to Bonnie and Mark, Coaldale Mennonite, Alta., a son, Benjamin Mark, Dec. 31.

Fretz Corlis—to Sara Fretz and Tim Corlis, Stirling Avenue Mennonite, Kitchener, Ont., a daughter, Clara Sofia, Nov. 15.

Froese—to Gisela and Peter, Winkler Berghaler Mennonite, Man., a son, Nathaniel Estevan, Dec. 25.

Friesen—to Candice and Ryan, Elim Mennonite, Grunthal, Man., a daughter, Raquel Madeline, Nov. 7.

Friesen—to Lorraine and Edward, Elim Mennonite, Grunthal, Man., a daughter, Allison Elizabeth, Oct. 15.

Klassen—to Shannon and Derek, Emmanuel Mennonite, Winkler, Man., a son, Noah Dane, Feb. 21, 2004.

Martin—to Penny and Arlin, Listowel Mennonite, Ont., a daughter, Jessica Rose, Dec. 22.

Peters Unrau—to Kara and Kevin, Stirling Avenue Mennonite, Kitchener, Ont., a son, Lucas Jem, Nov. 4.

Regehr—to Rachel and Jonathon, Glenlea Mennonite, Man., a son, Ayub David, Dec. 2.

Rempel—to Marla and Mike, Plum Coulee Berghaler Mennonite, Man., a daughter, Alicia Denae, Dec. 2.

Marriages

Klassen-Peters—Sheldon (Neuanlange Grace Mennonite, Hague, Sask.) and Jennifer (Wildwood Mennonite, Saskatoon) at Wildwood Mennonite, Dec. 29.

Schell-Sider—Clifford (Peterborough, Ont.) and Edith (Listowel Mennonite, Ont.) at Listowel Mennonite, Oct. 2.

Deaths

Cameron—Anna, 85, Stirling Avenue Mennonite, Kitchener, Ont., Nov. 29.

Dalke—Jordan, 17, Morden Mennonite, Man., Nov. 27.

Driedger—Lena, 94, Elim Mennonite, Grunthal, Man., Sept. 22.

Dyck—Katherine, 91, Nutana Park Mennonite, Saskatoon, Sask., Jan. 2.

Enns—Edgar J., 67, Altona Berghaler Mennonite, Man., Dec. 28.

Friesen—Eleanor, 63, Elim Mennonite, Grunthal, Man., Dec. 6.

Heinrichs—Susan, 85, Altona Berghaler Mennonite, Man., Dec. 20.

Kampen—Jacob, 90, Coaldale Mennonite, Alta., Dec. 19.

Klassen—Walter, 72, Stirling Avenue Mennonite, Kitchener, Ont., Oct. 30.

Kuepfer—Dan, 89, Riverdale Mennonite, Millbank, Ont., Jan. 9.

Loeppky—Anna, 75, Steinbach Mennonite, Man., Dec. 19.

Rogalsky—James, 53, Glenlea Mennonite, Man., Dec. 9.

Ruby—Manuel, 97, Stirling Avenue Mennonite, Kitchener, Ont., Oct. 22.

Suderman—Aaron, 90, Steinbach Mennonite, Man., Dec. 22.

Thiessen—John Bernard (Johnie), 62, Tofield Mennonite, Alta., Dec. 19.

Voth—Margaretha, 91, Schoenfelder Mennonite, St. Francis Xavier, Man., Dec. 19.

Baptisms

Emmanuel Mennonite, Winkler, Man.—Justin Bergen, Mary Fehr, Brad Goertzen, Jillian Reimer, Nov. 21.

Springstein Mennonite, Man.—Anna Reimer and Nathaniel Froese, Nov. 28.

Waterloo North Mennonite, Ont.—Daniel Kramer, Ross Willard, Jan. 9.

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

Prayer requests for 2005

“When we reflect on activities of this past year we can get caught up on all the disheartening things that are happening in the world,” says the January issue of Mennonite Church Canada Witness PrayerNet. “Yet there is much to be thankful for.”

The following are prayer suggestions for the coming year.

Praise God for:

- The solidarity churches in Canada have shown for the churches in Colombia and in Vietnam.
- The new Anabaptist congregation in Chile, under the leadership of Omar and Ester Cortes-Gaibur.
- The expanding church in Thailand.
- The growing partnerships between churches here and churches around the world, where we learn from each other how to be God’s

presence in our own contexts.

- New believers in Christ who desire to participate in the building of God’s kingdom.
- The Native Ministry Partnership Circles, where churches and native fellowships work together in furthering God’s kingdom.
- The leadership training that is taking place in Cuba, Botswana, South Africa, Benin, Mongolia, Colombia, India, and other countries.
- The witness of Glenn Witmer in building bridges among people in Israel/Palestine.
- The young people and mission interns who have a keen interest in the mission of the church.

In the year ahead, pray for:

- The publication of the *Confession of Faith from a Mennonite Perspective* in Chinese, facilitated by Samson Lo, director of Multi-Cultural Ministry.
- Leadership training in Cuba (a week-long seminar was held in January led by Jack Suderman, and another will happen in fall).
- The mission workers on

North American assignment, preparing for itineration.

- The cultural exchanges and learning tours in Cuba, Colombia, Israel, Asia, Africa, as well as in native communities.
 - Anne Garber Kompaore, who is beginning a new position as translation consultant (training and supervising) for the Bible Society in Burkina Faso.
 - Todd Hanson, as he completes his thesis on forgiveness in the Chinese culture.
 - Staff and students of Connexus, the English language training centre of the Korea Anabaptist Center, where MC Canada Witness Interns are teaching.
 - The church in Mongolia and Mongolian staff who are developing Sunday School material.
 - The church in the Ukraine, which is ministering within a changing government.
- From MC Canada Witness PrayerNet

Mennonite Church Eastern Canada

Young adults to visit Welcome Inn

“At the foot of the mountain” is the title of a weekend for MCEC young adults at the Welcome Inn Community Centre in Hamilton, Ontario, on February 25-27. The young people will learn about life in this low-income neighbourhood, hear stories from the community, and worship with the Welcome Inn church.

“At the foot of the mountain” is where the ideals of faith meet the realities of urban life. To register, contact Mark Diller Harder at (519) 650-3806, e-mail: markdh@mcec.on.ca.

Mennonite Church Manitoba

Manitoba delegates to meet in February

Jim Loepp Thiessen, pastor and church planter in Ontario, will be the guest speaker at the Mennonite Church

Leaders for our day

I travelled with the annual Northern Exposure adventure of Mennonite Church Eastern Canada young adults in Spring 2003 for the opportunity of hanging out with a group of young people for a whole week. We considered environmental and land issues while relating to First Nations communities near Timmins, Ontario.

Along the way I listened for the things young adults look for in the church. Two comments remain fresh in my memory: “We want a church that is open to the leading of God’s spirit. We want a church that speaks to the issues of the day.”

With comments such as these comes a particular understanding of the church and its mission. In any time, leadership is key in enabling the

church to achieve its mission. It is my sense that the mission of the church as articulated by these young adults anticipates a shift in leadership styles.

In recent decades, organizations within our society, including the church, have looked to a CEO model of leadership. What has attracted us to this model is a leadership role for charismatic personalities who exude an image of strength and offer answers to the issues of the day. Many would say that this is what they look for in a leader.

Strong executive-level leadership is essential for an organization’s success. How that leadership is exercised is where I anticipate a shift. Most people no longer want leaders to set direction on their own. We want the opportunity to challenge and question. What we really want is leader-

From our leaders

ship that listens and helps to build consensus. Until we recognize this subtle shift that is taking place in our expectations of leadership, we will send mixed signals to the leaders we appoint.

I hear young adults looking for a style of leadership that listens to God’s spirit in speaking to the issues of the day. Brian McLaren defines a leader as one “who hears music I don’t hear and knows how to move with its rhythm, gently helping me to hear the music, feel its rhythm and learn to move to it with grace and joy.”

David Brubacher,
Minister to Conference,
Mennonite Church
Eastern Canada



Manitoba annual delegate sessions February 18 and 19 at Sargent Avenue Mennonite Church in Winnipeg. He will give three presentations on the theme "Rooted in the centre—Living on the edge," based on Isaiah 49:6: "I will give you as a light to the nations, that my salvation may reach to the end of the earth."

Norm Voth, director of Service and Evangelism, has completed study material based on the same theme for use in congregations. Voth has developed the material as a tool for exploring how we understand the biblical call to evangelize.

The material invites congregations to reflect on the core values of the gospel and then look for places where God is working. It encourages congregations to reflect on what it means for them to be faithful in their local context. It looks at both congregational culture and the wider Canadian culture.

"Evangelism and missional formation are two sides of the same coin," said Voth. The proclamation of the gospel creates and shapes the church. The church, in turn, discerns and shapes how the proclamation can be communicated most effectively.

This study material will be released to congregations at the delegate sessions.

"We are looking forward to a time of dialogue on issues that grow out of the theme. We plan to use the round table format for processing most of the agenda," said Edgar Rempel, executive director for MC new

Manitoba.

The agenda includes three constitutional revisions concerning affiliate membership, establishing quorum and the withdrawal and revocation of membership.

Mennonite Church Saskatchewan

Musical raises funds for museum

This past fall, the Mennonite Heritage Museum in Rosthern put on a fundraiser featuring the popular musical, "Pull of the land." The musical, presented at Rosthern Junior College (RJC), was written by two Saskatchewan women. It tells the story of a farming couple facing retirement and giving up the farm when their son decides to leave his city job and return to the land.

"We had grandpas fighting back tears," said volunteer Sylvia Regier, noting that the theme of the play spoke deeply to many individuals with farming backgrounds.

Over 900 tickets were sold and the volunteer organization that runs the museum saw a profit of \$6,200 from the two nights. The funds raised will be used to do maintenance on the museum and to set up a computer system to catalogue museum contents.

The museum is housed in the former German-English Academy on the RJC campus. A forerunner to the present day Rosthern Junior College, the academy was built in 1910.

During the 1960s, after a

school was erected, the original building was considered for demolition. Two local people, Bill Kruger and Ed Roth, stepped in to save the building and keep it for a heritage site.

"A lot of us went to that school," said Regier, "It means something to us."

Mennonite Church Alberta

Snow camps generate excitement for youth

Alberta youth groups have a chance to get together with youth from other Mennonite churches at the annual snow camps.

The Junior High Snowcamp was to be held January 21-23, featuring Jerry Buhler, Pincher Creek pastor. Buhler, a talented communicator, was to focus on the personal relationship between God and people.

MaryAnn Van Oeveren, Youth Ministry co-ordinator, writes, "Sometimes I hear youth sigh that it is difficult to explain to others why they are a Christian, especially to fellow students who are not involved in church. They feel that they have to defend their beliefs, but they can only do so when they feel comfortable within their own faith."

The weekend was aimed at giving youth encouragement and confidence in their faith. Worship singing was to be led by WHOLE WHEAT, a band from Pincher Creek.

The speaker at the Senior High Snowcamp, February 25-27, will be Mike Perschon. The associate pastor at Holyrood Mennonite Church in Edmonton, Perschon has a passion for contemporary culture and ministry with young people. He will be speaking on the theme: "Faith 101," and using clips from the *Star Wars* movies to start discussions about spirituality and faith.

The weekend will also feature a Western theme and an opportunity to learn some square dancing.

Van Oeveren is planning a second lunch meeting for

youth pastors and sponsors in Calgary on March 17 (location to be announced). The first such meeting, held in Red Deer last October, provided a useful forum to share ideas, support, and resources with each other.

For more information on these retreats, or other Alberta youth events, contact MaryAnn at (403) 335-8264.

Mennonite Church British Columbia

Seminar on accountability

"Walking together, Following the vision, Nurturing the body" is the title for the Mennonite Church B.C. seminar on February 25-26 at Peace Mennonite Church in Richmond. "How do we work together to be discerning and accountable in various areas of belief and practice?" is the question that will be explored.

The seminar begins at 7:00 p.m. on Friday evening and continues from 9:00 a.m. to noon on Saturday. After a multi-ethnic lunch, the annual delegate sessions of MCBC will begin. You can register through your church office until February 15. There is no cost.

The Nominations Committee is still seeking volunteers to serve on the following committees: Church Ministries, Evangelism and Church Development, Nominations, Camp Squeah, Program, and Finance. As well, one person is needed to represent MCBC on the board of Columbia Bible College. If you are interested, contact Mary Woelk at (604) 853 2170 or e-mail: mwoelk@telus.net.

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.

Charlotte 2005

It's time to register for Charlotte 2005, the joint Mennonite Church Canada/Mennonite Church USA convention in North Carolina. You can now register online at www.charlotte2005.org/

Paper registration forms will be arriving at your church shortly.



Employment opportunities

EXECUTIVE MINISTER

Mennonite Church Eastern Canada (MCEC) seeks an Executive Minister to begin serving no later than October, 2005. As the chief executive officer, the Executive Minister will be responsible for implementing the mission and vision of MCEC. Appointed by and reporting to the executive council, the Executive Minister will carry the primary responsibility to lead the team, to oversee the supportive ministries with the congregations, to supervise the staff and to maintain relationships with the broader Mennonite Church and its organizations.

Important qualifications include a strong personal faith rooted in the Anabaptist-Mennonite tradition, a love for the church, theological training and pastoral or church leadership experience. Strong leadership and communication skills, organizational and administrative strength and personal flexibility are essential.

The position is based in Kitchener, Ontario. Job descriptions are available from the moderator. Please submit inquiries, applications or nominations by March 1, 2005 to:

Darrell Fast, MCEC Moderator
36 Malibu Drive
Leamington, Ont. N8H 5G5
Phone: (519) 322-5927

PASTOR

Faith Mennonite Church, in Leamington, ON has an opening for a full time pastoral position. The position will be available in early summer 2005. Experience would definitely be considered an asset. Faith Mennonite is a church of about 200 members with many young families. We are located about 35 minutes from Windsor.

Any interested person/persons may ask for a church profile and/or apply at:

Mennonite Conference of Eastern Canada
4489 King St. E
Kitchener, ON N2P 2G2
Attn: Muriel Bechtel
E-mail: Muriel@mcec.on.ca

TECHNOLOGY TEACHER

Rockway Mennonite Collegiate invites applications for a full time Technology teaching position for September, 2005. This teacher, responsible for teaching Design and Technology to students from grades 7-12, must bring diverse skills in woodworking and transportation (small engines, auto) technology. Qualified applicants will have strong relational skills and a commitment to Christian education from a Mennonite Anabaptist perspective.

Forward resumes:

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



ART DIRECTOR/GRAPHIC DESIGNER

Canadian Mennonite is seeking a part-time Art Director/Graphic Designer for the biweekly Mennonite periodical. A resume, design samples and rates should be submitted by Feb. 4, 2005. The position begins Feb. 24, 2005.

Duties include:

- issue design and layout;
helping solicit and select artwork;
creating and placing ads;
troubleshooting ad and print problems;
posting issue contents online on our web site

Applicants should have experience in print publishing; strong print and web design skills; technical knowledge of electronic page design, image editing and web technologies; and be adept at using leading desktop and web design tools.

We are open to flexible working arrangements in terms of location (preferably at our office in Waterloo, Ontario, but we will also consider remote arrangements) and method of payment (salary or a per-issue payment). However, the designer needs to be reachable during production periods to work with staff on the layout.

Applications should have a passion for the church and for Canadian Mennonite's ministry and mission. Come to serve and build up the church in this exciting way!

Direct inquiries and applications to:
Timothy Dyck, Editor and Publisher, Canadian Mennonite
490 Dutton Dr., Unit C5, Waterloo, ON N2L 6H7
Phone: 1-800-378-2524, x225
E-mail: editor@canadianmennonite.org



Hepburn, Saskatchewan
invites applications for a
LIBRARIAN

Bethany College seeks a full-time Librarian to join us in fulfilling the college's mission of nurturing disciples and training leaders for ministry. Located just outside of beautiful Saskatoon, Bethany College is supported by the Mennonite Brethren churches of Alberta and Saskatchewan and the churches of the Saskatchewan EMMC.

Key responsibilities: Provide leadership for the college's learning support services. Manage the learning resources. Lead library staff including supervising student workers and volunteers. Develop and continually improve the library's holdings and services. Participation in the mission of the college by being a mentor to students.

Qualifications: Christian commitment in harmony with the college's statement of faith. Excellent relational and administrative skills. Anabaptist / Evangelical theological perspective. Master's degree in Library / Information Services or equivalent. Master's degree in theology or biblical studies is desirable but not required.

Applicants should submit their resumes by February 28, 2005 to:

Academic Dean, Bethany College
Box 160, Hepburn, SK S0K 1Z0
Phone: (306)947-2175; Fax: (306) 947-4229
Email info@bethany.sk.ca; www.bethany.sk.ca

(Applications will close when position is filled.)

Employment opportunities

LEAD UNDERWRITER

MAX Canada, a property insurance company in Kitchener Waterloo area, serving the Anabaptist faith community, has an immediate opening for Lead Underwriter. The role involves: underwriting commercial multi-line accounts; providing leadership, training and development for underwriting team; providing technical support for agents; developing performance standards, and assisting in re-underwriting and inspection program. Qualified candidates will have: university degree, college diploma, CIP designation or equivalent work experience; minimum three years commercial underwriting experience; supervisory experience; high commitment to service and customer relations and a strong sense of team. E-mail resume to:

nscheifele@maxcanada.org

The Vineland United Mennonite Church is accepting applications for the full time position of

ASSISTANT MINISTER

to begin June of 2005. We are a congregation of 350 members situated in a growing rural community.

Our church seeks an enthusiastic individual with a strong desire to nurture youth spiritually, emotionally, and intellectually. Primary responsibilities include leadership of the Youth Program with an emphasis on relationship building. This individual will also support the Young Adult and Childrens programs. Candidates should have formal training in Theology/Religious Studies and possess a commitment to the values and visions of the Anabaptist Mennonite Church.

Please direct inquiries and resumes to:

Vineland United Mennonite Church
c/o Dave Gossen
4563 Cedarbrook Lane
Beamsville, ON L0R 1B5
Phone: (905) 563-6482
E-mail: dgossen@sympatico.ca

For sale

Mennonite Encyclopedia 1-5; Daniel Cassel (1890) *Die Niederländisch...mennonitische n Ostwanderung; Geschichte der Mennoniten*; B. H. Unruh (1955) *Mennonite Quarterly Review '58-'90* (not complete). Contact: jjjanzen@gto.net

Caskets and urns handmade in Winnipeg. Call Rick at (204) 228-4741 or visit www.thevillagecasketmaker.com

Housing

Mennonite Voluntary Service Intentional Community in Toronto. Call (416) 422-2406 for details.

Wanted

Cash paid for any antique or old items such as wagon wheels, parts, cast iron, brass, copper, tools, cupboards, furniture, dishes, linens, toys, tins, horse accessories, milk cans, etc. Absolutely Anything! Call Jenny at 519-240-7384 or 519-740-1099 Cambridge, ON.

Coming up...

February 7

**Journey to
peacemaking part 2**

**Focus on Camp & Summer
Christian Education**



Grebel photo

About 80 grade 11 students from Rockway Mennonite Collegiate and United Mennonite Educational Institute (UMEI) attended a peacebuilding event at Conrad Grebel University College on December 7. Rockway is in Kitchener and UMEI in Leamington, Ontario. The event was entitled, "Peacebuilding: Involved the world but not overwhelmed by the world." Students examined peace and looked at the theory of peacebuilding, led by Peace and Conflict Studies professors Lowell Ewert and Nathan Funk. Practical examples of how to "prevent, resolve and contain" were presented by Joel Klassen of Christian Peacemaker Teams and students from Engineers Without Borders.—From Grebel release



MCC Photo by Matthew Lester

These children in Recife, Brazil, enjoy an after-school program supported by Mennonite Central Committee's Global Family program. The children participate in play, supplemental education and nutritious snacks at Janga Evangelical Mennonite Church. This project helps students in a lower-income neighbourhood and works in cooperation with a local school.—MCC release

Next world assembly planned for Paraguay

Paraguay—The next assembly of Mennonite World Conference, in 2009, will be held in Paraguay, South America. Mennonite churches here have about 28,000 members.

German-speaking Mennonites, who moved here from Manitoba beginning in 1927, live in 18 colonies and number nearly 29,000 people. Baptized membership is about 13,000. In addition there are Indian and Latino Mennonites.

The president of Paraguay, Nicanor Duarte Frutos, attends a Mennonite Brethren church where his wife, Maria Gloria Penayo de Frutos, and son are members.

Since he was elected in May 2003, he has appointed four Mennonites to senior government posts in industry, economic affairs, health and taxation.—From *Mennonite Weekly Review* report by

Harold Jantz

Vespers at CMU

Winnipeg, Man.—The alumni of Canadian Mennonite University invite the public to Vespers in the auditorium at 500 Shaftesbury. The services include choral music, prayers and readings.

On February 20, John Poettcker will conduct the service. On March 20, Rudy Schellenberg will conduct. The services begin at 7:30 p.m. For more information, contact CMU at (519) 487-3300.—From CMU release

Calendar

British Columbia

February 4, 5, 18, 19: MCC B.C. fundraising banquets, at Greendale Mennonite Brethren Church (4); South Langley MB (5); Bakerview MB, Abbotsford (18); Peace Mennonite, Richmond (19), 6:30 p.m. Call (604) 850-6636 or 888-622-6337.

February 4: Prospective Student Day at Columbia Bible College, Abbotsford. Call 800-283-0881 or e-mail: admissions@columbiabc.edu.

February 5: Annual meeting and banquet of Canadian Mennonite at First United Mennonite Church, Vancouver. Meeting at 4:00 p.m., banquet 6:00 p.m. For tickets phone Angelika Dawson at (604) 870-0494 or John Goossen at (604) 940-8208.

February 5: Columbia Bible College Alumni Dessert Evening featuring PATMOS, a music ensemble from Moldova, 7:00 p.m. For details contact Walter Bergen at (604) 853-3358.

February 12-20: MCC Arts and Peace Festival. Call (604) 850-6639.

February 18-20: Retreat on "Spirituality of the Middle Earth" at Hidden Firs, Abbotsford, hosted by Camp Squeah. Visit www.squeah.com.

February 25-26: MC British Columbia Church Polity Seminar at Peace Mennonite Church, Richmond.

February 26: Mennonite Church B.C. annual delegate sessions at Peace Mennonite Church, Richmond.

March 5: Mennonite Historical Society of B.C. lecture by Bruce Guenther, "Wrenching our youth from frivolous pursuits," at Emmanuel Mennonite, Abbotsford, 7:00 p.m.

March 11, 12: Columbia Bible College Kingdom Players presents "The Importance of Being Earnest." Call (604) 853-3358 for tickets.

March 18-19: Youth workers conference at Columbia Bible College with Tony Campolo on: "Youth ministry as sanctuary in a world of violence." For details, call Gareth Brandt at (604) 853-3567, ext. 323.

March 18: Prospective Student Day at Columbia Bible College, Abbotsford.

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

April 15-16: Columbia Bible College graduation weekend. Spring concert at Central Heights Mennonite Brethren Church, Abbotsford (15). Grad ceremony (16).

May 3: Columbia Open 2005 at Chilliwack Golf & Country Club. Banquet and auction at Columbia Bible College.

May 15: "Mennonite Piano Concerto" performed by Irmgard Baerg, at Central Heights MB Church, 3:00 p.m. Sponsored by Mennonite Historical Society of B.C.

Alberta

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

February 25-26: Mennonite Church Alberta annual delegate sessions at First Mennonite Church, Edmonton.

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

March 4: Peace Fine Arts Festival for youth, sponsored by MCC Alberta, at Rocky

Mountain College, Calgary.

March 17: Discussion on youth ministry for youth pastors and sponsors, in Calgary. Contact Mary Ann Van Oevern, phone (403) 335-8264, e-mail: gmaster2@telus.net.

April 28, 29, 30: Musical at Menno Simons Christian School, Calgary.

May 30-June 2: Theological Studies Week at Camp Valaqua, with John Neufeld on marriage and family.

June 5: Benefit evening with Stephen Lewis for MCC's Generations at Risk program. Details pending.

June 10: Grade 9 graduation at Menno Simons Christian School, Calgary.

July 15-16: MCC Alberta Relief Sale in Sherwood Park, Edmonton.

Saskatchewan

February 4-5: Mennonite Historical Society of Saskatchewan annual meeting at Bethany Manor, Saskatoon.

February 11: MCC Saskatchewan Urban Plunge (for grade 11 students) at Valley Christian Academy, Osler.

February 11-12: MC Saskatchewan Songfest at First Mennonite, Saskatoon.

February 25-26: MC Saskatchewan annual delegate sessions at Rosthern Junior College.

March 4-6: Poet/hymn writer Jean Janzen at Nutana Park Mennonite Church, Saskatoon.

March 18-20: Portable CMU with Dan Epp-Tiessen at First Mennonite Church, Saskatoon.

March 20-21: Portable CMU with Gordon Zerbe at Rosthern Mennonite Church.

April 2: Women in Mission Enrichment Day.

April 8: Evening of Quartets at Cornerstone Church Mennonite, 7:30 p.m. MCC fundraiser.

April 16: "Touring Mission Fest" by MC Saskatchewan Ministries Commission.

Index 2004

The *Canadian Mennonite* Index for 2004 is now available on our web site at www.canadianmennonite.org

You are welcome to download it for your use.

If you would like a paper copy, call *Canadian Mennonite* toll-free at 800-378-2524.



May 1: CAMS concert of Mennonite school choirs at Bethany College, Hepburn.
May 14-15: 40th anniversary celebration at Nutana Park Mennonite Church, Saskatoon.
May 15: Spring concert at Rosthern Junior College.
June 10-11: MCC relief sale in Saskatoon.
June 17-19: Youth Farm Bible Camp 40th anniversary celebrations.
June 25-26: Camp Elim 60th anniversary celebrations.
June 26: Graduation at Rosthern Junior College.
July 23-24: 50th anniversary celebrations at Grace Mennonite Church, Regina.
July 29-31: Centennial celebrations at Rosthern Junior College.

Manitoba

February 4-6: Senior Youth Retreat at Camp Koinonia.
February 8: Open House at Westgate Mennonite Collegiate, Winnipeg, 7:00-9:00 p.m.
February 11-13: Junior Youth Retreat at Camp Moose Lake.
February 12: Retreat on "Sacred search: Encountering God during Lent," at Camp Assiniboia. Resource person: Angela Reed.
February 18-19: Mennonite Church Manitoba delegate sessions at Sargent Ave. Mennonite Church, Winnipeg.
February 20, March 20: Vespers at Canadian Mennonite University, led by John Poettcker (Feb.) and Rudy Schellenberg (March), 7:30 p.m.
March 4-6: Retreat for families with mentally handicapped persons, at Camp Assiniboia.
March 6: Choral Connections concert at CMU, 7:30 p.m.
March 11-13: Peace-It-Together youth conference at Canadian Mennonite University.
March 11-13: Junior Youth Retreat at Camp Moose Lake.
April 14, 15, 16: Westgate Senior High musical, "Oliver," at Tech Voc Collegiate, Winnipeg.
April 16: Graduation for CMU's Outtatown programs.

April 23-24: Graduation weekend at Canadian Mennonite University: Spring concert (23), convocation (24).
May 24-28: Youth ministry course on sexuality with Roland Martinson at Canadian Mennonite University. Visit www.cmu.ca for details.
May 26: Westgate Mennonite Collegiate senior concert.
May 27-29: Birding Retreat at Camp Moose Lake.
May 30- June 1: Plus 55 Retreat at Camp Moose Lake with speaker Jim Brown.
June 6-8: Plus 55 Retreat at Camp Koinonia with speaker Jake Neufeld.
June 6-10: Congregational Peacebuilding training with Nan Cressman and Dean Peachey at Canadian Mennonite University. Contact Shirley Plett at (204) 487-3300.

Ontario

February 9: Prospective Student Evening (grades 6-12) at Rockway Mennonite Collegiate, Kitchener, 7:00 p.m.
February 9, March 9: New music at Conrad Grebel Chapel, Waterloo, by Len Enns (Feb. 9); Carol Ann Weaver (March 9), 12:30 p.m.
February 15-17: School for Ministers and Chaplains at Breslau Mennonite Church.
February 25-27: MCEC Young Adult retreat, "At the foot of the mountain," at Welcome Inn, Hamilton. Contact Mark Diller Harder, phone (519) 650-3806, e-mail: markdh@mcec.on.ca.
February 26: Annual Dinner and Auction Extravaganza at Rockway Mennonite Collegiate, Kitchener.
February 27: Menno Singers HymnSing fundraiser, Waterloo-Kitchener Mennonite Church, 2:00 p.m. to 8:00 p.m.
March 12: Fundraiser breakfast for MCC meat canning at Calvary United Church, St. Jacobs, 8:00 a.m. Speaker Dave Worth. Call (519) 745-8458.
March 16, 17: Bechtel Lecture with Fernando Enns of Germany at Conrad Grebel University College, 7:30 p.m.
March 18-19: Engaged

Workshop at Milverton Mennonite Fellowship. Call (519) 656-2256.
March 24: MEDA Breakfast Meeting, Stone Crock, St. Jacobs, with speaker Jim Erb, 7:30 a.m.
March 29: Mennonite Savings and Credit Union annual meeting, St. Jacobs Mennonite Church, 7:30 p.m.
April 1, 2: Menno Singers and Guelph Chamber Choir at Benton St. Baptist Church, Kitchener (1) and River Run Centre, Guelph (2), 8:00 p.m.
April 1-3: Marriage Encounter weekend at Festival Inn, Stratford. For details call Marjorie Roth at (519) 669-8667.
April 17: Convocation at Conrad Grebel University

College.
April 23: MEDA banquet at Conrad Grebel University College, Waterloo, with speakers Robert and Lisa Shuh.
April 29-30: Engaged Workshop at Living Water Fellowship, New Hamburg. Call Delmar and Mary Bender at (519) 656-2256.
June 10-12: Homecoming at Breslau Mennonite Church. Call (519) 569-8637 or visit www.breslau.org/homecoming.

United States

July 4-9: Charlotte 2005, Mennonite Church Canada and MC USA assembly in Charlotte, N.C.

Subscriber services 

How to subscribe:

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

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

Contact information:

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

Conrad Grebel University College

...where tradition and innovation meet

Undergraduate



Darren

2nd Year Arts - Religious Studies

When Darren Kropf was accepted to the University of Waterloo, he chose Conrad Grebel as his residence because it offered more than a place to live. As a religious studies major, Darren is learning the many different aspects of religion and faith that aren't always visible in society. "Grebel's RS courses challenge me to analyze my faith and the way it impacts the choices I make. Grebel's community offers a safe place to broaden my beliefs and grow with friends that offer similar and contrasting faith values."

Favourite Grebel Activities:

hanging out, spontaneous evening activities, conversation

Favourite Grebel food:

ice cream cookie crumb cake

Extra-curricular activities:

former Frosh Rep and current Student Council President, Campus Rec. teams - basketball and soccer

The best thing about Grebel is:

the people! diversity of experiences and personalities, friendship, personal growth, laughs and good times

Graduate

Conrad Grebel's Master of Theological Studies (MTS) is a two-year interdisciplinary degree program designed for students preparing for further graduate work, pastoral ministry, or for personal enrichment. To foster and sustain the academic study of the beliefs and practices of Christianity, particularly the Anabaptist/Mennonite tradition, Grebel's MTS program draws on the College's larger academic strengths, including the teaching and research areas of Theology, Biblical studies, Mennonite studies, Music, Peace studies, and the liberal arts. In the Ministry Option, the MTS program also draws on the wealth of experience and training of persons primarily engaged in ministry within the church.



Conrad Grebel University College

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519-885-0220

grebel.uwaterloo.ca

