

CANADIAN Mennonite

May 2, 2005
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**Bible quizzing winners from
Breslau Mennonite Church**

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Quizzing makes Bible study fun

Start with a book of the Bible. Add about 70 teenagers. Mix in teamwork, tradition, teaching and group study. Spice with competition (even a bit of established rivalry), and top things off with flashing lights and buzzers. You've got Bible quizzing.

Each year in Ontario, about 10 quiz teams pore through a book of the Bible, trying to sort out all the details and remember as much as they can for quiz day.

My interest in quizzing was stirred a few weeks ago. On Easter Sunday, seven young adults were baptized at my home congregation. One of those, Sara Erb, singled out her experience of Bible quizzing in nurturing her faith and moving her towards baptism.

"It got me inspired to keep reading and motivated me to pick up my Bible," the Grade 10 student at Steinmann Mennonite Church said. "When you first started, it was just memorizing, but as it went on, you started to understand more and more. Now when I look back or I hear a scripture, it pops into my head and I can relate. In church, when something is read, I totally remember the rest of the scripture."

Other former quizzers I spoke with also mentioned how much they had learned after spending two to three months intensively studying a book.

"I read some books I had never read before, and in detail. You know scripture so much better," said Nathan Lichti, 22, a former quizzer from Listowel Mennonite Church.

"I can still tell you what happens in each chapter of Acts," said Barb Draper, former vice-moderator of MC Eastern Canada. "That long-term Biblical knowledge is always there. You have to organize it so well in your mind it stays for life."

"It's wonderful to see young people study the Bible with great zeal," said Fred Lichti, Nathan's father and pastor at Listowel Mennonite Church.

For those churches that put energy into quizzing, it's become a way the whole congregation can nurture the faith of young people, grow in scriptural knowledge and have a lot of fun together. Hillcrest Mennonite Church has adults quiz off against their team for practice. "It helps the team gain some confidence and gain a handle on the types of questions they might face," said Marietta Wagler, the church secretary.

Quizzing has become a powerful part of youth ministry at some churches. "One of our quizzers doesn't normally come to youth group events, but for the last three years he's come faithfully to quizzing. It gives him a place to ask difficult questions, so you know he's thinking about the scripture. Bible quizzing is the one place this youth connects. That's exciting," said Matthew Isert Bender, a passionate former quizzer and now co-pastor at Nith Valley Mennonite Church.

When I asked him what had gotten him quizzing when he was young, he replied with a wry smile, "The honest answer of what motivated me was to beat Steinmann's. It was nurtured as something fun to do and to interest us in studying the Bible. But in Grade 9, it was the lure of the competition.... You encourage youth to read half a chapter a day. During Bible quizzing, their Bibles are beside the bed to read each night. For maybe 10 of the 70 [quizzers], it becomes a spiritual discipline." This past spring, Nith Valley used their Sunday school program and a sermon series to have the whole church study Matthew along with their youth.

Openness to the gospel opens us up to the grace of God in all areas of our life. In Ontario, there have now been two generations of young people influenced by this yearly plunge into scripture. It would be good to have quizzing spread elsewhere. A national challenge would be great fun! My congratulations to everyone who participated this year (see story, page 29).

—Tim Miller Dyck

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Head office: 490 Dutton Drive, Unit C5, Waterloo, ON N2L 6H7
Phone: (519) 884-3810 **Toll-free:** 800-378-2524 **Fax:** (519) 884-3331
E-mail: office@canadianmennonite.org

Editor/Publisher: Tim Miller Dyck
E-mail: editor@canadianmennonite.org

Staff: Ross W. Muir, managing editor; Natasha Krahn, Lisa Jacky, admin. assistants; Tim R. Dyck, art director; Barb Draper, editorial assistant.

Advertising: Barbara Burkholder **Phone:** 800-316-4052
Fax: (519) 884-3331 **E-mail:** advert@canadianmennonite.org

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National correspondent: Leona Dueck Penner,
 Winnipeg. Phone: (204) 888-6781, x178
E-mail: dueck-penner@mennonitechurch.ca

Regional correspondents:

Eastern Canada: Maurice Martin, Phone: (519) 662-1031
E-mail: mauricem@sympatico.ca

Manitoba: Evelyn Rempel Petkau, Phone/Fax: (204) 745-2208
E-mail: erpetkau@cici.mb.ca

Saskatchewan: Karin Fehderau, Phone: (306) 933-4209
E-mail: k.fehderau@sasktel.net

Alberta: Donita Wiebe-Neufeld, Phone: (780) 436-3431
E-mail: timanddonita@attglobal.net

British Columbia: Angelika Dawson, Phone: (604) 870-0494
E-mail: ajdawson@telus.net

Board of directors: *British Columbia:* Henry Neufeld, John W. Goossen
Alberta: Brenda Tiessen-Wiens, Jan Wilhelm. *Saskatchewan:* Bernie Tiessen. *Manitoba:* Aiden S. Enns, Bernie Wiebe, Paul Krahn.
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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 May 16 issue by May 12.

Cover: Breslau Mennonite Church youth won this year's MC Eastern Canada Bible Quiz competition, defeating Markham Mennonite Church in the final. Pictured from left to right, the winning Bible Quizzers are, front row: Alison Regehr, Matt McGill and Mark Rempel; and back row: Jen Regehr and Josh Klassen. Photo by Ross W. Muir.

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Baden, Ont.

Children are more than wealth

It's been three years since Ken Ogasawara spent a year in Uganda, but he still has a lingering taste of salt in his mouth (or is it on his heart?) In 2001/02, Ogasawara—now the song leader at Shantz Mennonite Church, Baden, Ont.—spent a year with MCC SALT (Serving and Learning Together) as a primary school teacher at Mother Care Nursery and Primary School in Kanungu.

The school was started in 1998 by a group of four local Ugandan women who saw a need for affordable quality education for the poor children they saw roaming the streets of their town. The four women formed the Kanungu Women's Development Group and started the school with nothing but their compassion and whatever resources they could muster.

Why did they do it? Ogasawara explains that there is a Ugandan saying—*Ruzzaarao ekira eitingo*—which means, “Children are more than wealth.” They did it, he says, to uncover the “treasures” hidden in the minds of these needy children.

MCC Uganda partnered with the Kanungu Women's Development Group initially, helping with grants to buy such items as books and desks. From humble beginnings, the school now has nearly 200 students, but success has meant a shortage of classrooms and textbooks.

Ogasawara reflects on his experience teaching at Mother Care, saying, “My capacity to love and have compassion have increased enormously because these school children are a brand new room in my life, to which God has opened the door, that I can direct my love and energy, which was too often missing in me before.... The presence of these Ugandan children in my life has had a significant impact on me.”

Bemanya Godwin was Ken's best friend in his time in Uganda. They taught together at Mother Care and lived under the same roof with his Aunt Dorcas—one of the school's founders—and the dozen or so orphans she looked after. Clearly Bemanya also has had a significant impact on “Kenny O,” as his friends call him.

“We spent many an enjoyable night by lamplight, debating and discussing many things,” Ogasawara says of his time with his friend. “I learned this intellectually competitive nature of Godwin soon enough, as he would often, out of the blue, ask me some-



Ken Ogasawara, right, and his friend, Bemanya Godwin, are pictured during Ogasawara's time with MCC SALT in Uganda.

Photo submitted by Ken Ogasawara

thing like, ‘Ken, if a man commits an evil act, but doesn't realize it's a sin, is he still accountable to that sin?’”

In these conversations Ogasawara came to realize that Bemanya treasured education enormously, asking him often about the education system in Canada. In August 2003 Bemanya was accepted to the Bachelor of Education degree program at Makerere University, the top university in Uganda. However, the financial burden of tuition—nearly \$1,000 per semester—was too much for him to bear on his income of only \$65 per month. His coffee crop also failed that year, as his plantation was ravaged by coffee wilt disease.

So Ogasawara decided to offer his friend assistance, with the help of his Shantz Mennonite congregation. He organized a coffeehouse and in other ways raised funds to assist Bemanya in furthering his education. In his fundraising promotion letter Ogasawara states, “Godwin is a brilliant and aspiring young man, and I know it would be a waste of enormous potential for him to have to drop out from lack of money.... Please help Godwin fulfill his dream and his potential at Makerere University.”

Meanwhile, Ogasawara is finishing his third year at the University of Waterloo in the honours social development studies program. He is contemplating a possible thesis topic for

next year on the effect of non-governmental organizations on grassroots empowerment movements in rural Africa.

Clearly his year in SALT left its mark on Ogasawara. It was like “stepping through the door and moving into the world I had watched from the detached safety and bias of my upbringing in Canada, he says. “It also opened my eyes to God's presence everywhere. In the

children playing at lunchtime, the late-night singing and dancing by moonlight...my eyes and heart were opened.”

Regarding his time of service with SALT, he says: “I think the point of my experience was not to serve in the sense of helping out the poor or disadvantaged, or teaching. In fact, I learned far more and received far more than I could have possibly contributed.”

Nonetheless, he did make an impact in his year at Mother Care, and in the local church in that region. He went “touring” with the local pastor and found he was one of the main attractions. “A white guy with a guitar is a

Vietnam

Pastor recounts prison horrors

The following is an abridged first-person account of Vietnamese pastor Nguyen Van Phuong's experiences with the police and prison authorities after his arrest in March 2004. He was released in March of this year. See page 20 for coverage of the appeal of other Vietnamese church leaders still in prison and the reaction of church leaders in Canada.

We were interrogated until midnight. They escorted Thach, Nhan and Nghia to the District 2 headquarters. I was kept (at the local office) until 11 the next night, when they read my arrest order, handcuffed me and escorted me to the district headquarters.

There they made me undress and locked me in a special holding room with a large group. I fasted and prayed.... Each time I was moved to a new cell...I was "greeted" by the cell inmates by being kicked in the chest, and my head was banged against the wall. During the hot days they made me fan them; during the cold nights every five minutes they came around and made me bathe. I had to wash the clothes and mop the cell.

The police interrogated me continuously from morning till late afternoon, including holidays. They questioned, threatened, used techniques of prompting, trapping, pressuring, making my spirits depressed and harming my health.

While interrogating, they used offensive language to me and to the kingdom of God. The interrogator cursed us like this: "Your gang is a

big deal in the rural areas!" he says.

Ogasawara, now 22, continues to wield his guitar as he leads chorus singing at Shantz Mennonite Church. He also continues to promote his friend's cause while maintaining a heart for the disenfranchised and poor people of the world.

—**Maurice Martin**

Besides his duties as MCEC regional correspondent, the author is also the interim pastor at Shantz Mennonite Church.



Vietnamese Ministries photo

Church leader Nguyen Van Phuong, left, was released from Bo La Prison north of Ho Chi Minh City on March 3. He is pictured with his one-year-old son, who was among family members and church friends to meet him.

gang of hoodlums, not some kind of pastors and evangelists like you call yourselves."

During the time I was incarcerated in District 2, our eating and drinking was very limited. What my family brought was taken by the others in the cell—from clothes to food. My head was completely shaved. I was very homesick for my newborn son—just above one month old—and for the brothers and sisters in the church.

Four-and-a-half months after being arrested, they moved me to Number 4 Phan Dang Luu in Ho Chi Minh City. Here I was no longer beaten as I was in District 2, but the police who interrogated me used the same methods of threatening and depressing my spirit.

After two-and-a-half months of incarceration at Number 4 Phan Dang Luu, they moved me to Chi Hoa Prison. Here they put me in a cell with every kind of criminal—murderers, robbers, drug users. I was forced by the inmates to wash clothes, mop the cell. Daily life was one crisis after another, very difficult.

On Nov. 12, I, with the other

brothers and sister, was taken to the Ho Chi Minh People's Court to be tried. The court session was supposed to be open to the public, but it was restricted, and only my mother and wife were allowed to attend on my behalf, and they had a very difficult time getting permission.

I said I was unjustly charged. I did not interfere with persons carrying out their official duties. I myself presented my family situation: "I am the chief breadwinner, my wife has just had a child."

After the decisions were read, they secretly escorted us out a different way, in order to avoid the thousands of believers from all over who had come to observe the trial. They took me back to Chi Hoa; I saw the police in my vehicle beating Miss Lien.

After a period of time in Chi Hoa, I was transferred to Bo La Prison. Here I had to shell cashew nuts from 6 a.m. to 2 p.m. If a knife was lost, or anything was missing, I was held in solitary with legs chained for seven days. Food and water was very restricted, and they did not allow my family to send in food from outside—it had to be bought in the prison.

Life in this labour prison was extremely harsh, but by the grace of God and the prayers of brothers and sisters in country and the church around the world, God who gives strength and ability to undergo hardship kept me through those times.

On March 3, I was released from prison and reunited back at home with my family, and with the brothers and sisters in the church and denomination, and returned to my role and work of serving the Lord. At present, I still have difficulty in moving about, because the police often follow me. My health is not yet back to normal. I often have headaches, and cough constantly. I lost my employment, so I must rely on my wife's parents' family, which also creates many difficulties.

In all things I still trust in the Lord God and hold fast to the Word of God, and I believe that God has a beautiful plan in life for me along with my wife and son.

—**Nguyen Van Phuong**

Drake, Sask.

Agnes Ewert: Soup, soap and salvation

When young Agnes Regier was invited to fill the post of teacher at the Kansas School (a rural school about three miles west of the village of Drake, Sask.) she had no idea the area would become her home and community for the rest of her life. After several years of teaching between 40 and 50 youngsters in Grades 1 to 8, and supervising some correspondence students, she married local farmer Elmer Ewert and settled down to raise a family.

Agnes's interest in missions began in her youth. She remembers as a young girl hearing reports about the P.W. Penners, who were missionaries to India. It was especially exciting when on one visit the Penners had brought along Nellie, their adopted daughter.

A missions-focused ladies group had been functioning in Drake since 1915. At that time the senior ladies were busy making comforters for mission sales and sewing clothes for children in India. The work did not really inspire the younger women, especially since conditions were often rather crowded in the homes where they met, Agnes recalls. But the younger women caught the vision, and felt the need to organize a group of their own, which came about in 1948.

Their Goodwill Society supported missions in their own ways. They felt that needs in the community should be met too, and for a time an invalid mother was helped with her housework. To raise funds to support missions, schools, camps and other projects, Agnes remembers they put on bake sales and borsch and noodle soup suppers, and catered weddings and farm sales. They also rendered lard and tallow to make soap. Their slogan was: "Soup, Soap and Salvation."

Women's groups in Saskatchewan had joined together to form a conference in 1943; it was eventually known as Saskatchewan Women in Mission. Following in the footsteps of the Women's Missionary Association of the USA, Canadian women organized into a national group in 1952, in Gretna, Man.

Agnes's husband's aunt, Sophia



Photo by Lorna Savatsky

Ewert

Krehbiel, who was president of Saskatchewan Women at the time, was chosen as the first national president. Agnes joined the Canadian organization as well.

"Mrs. Meta Bahnman, president of B.C. Women and my aunt, and Mrs. Sophia Krehbiel...presented me as candidate for secretary-treasurer," Agnes says, noting that she was not at the Gretna meeting. "They must have had confidence in me because they chose me for the job. I had some experience as president and secretary in my little group, but to be part of the executive was a bit scary. I was hoping that some leadership qualities had rubbed off on me from my aunts and my Grandpa Regier."

Besides her Women in Mission meetings, Agnes says, "Being involved in church and community keeps me going." She is a member of the Silver Sages, a local senior's group, and is also involved with the Foodgrains Bank and the Thrift Store in Lanigan, Sask.

"I sew quilt tops, which are finished into blankets for relief at the Thrift Store," she says. "It is so rewarding to know that someone will curl up in one of these warm, sturdy blankets and sleep under the stars...in some refugee camp far away, or a patient in the

hospital somewhere will be kept warm by a soft cozy comforter, or an aging, lonely grandma appreciating the bright colours of her quilt. As long as I am able to sew, it shall be my pleasure. Life is good!" exclaims the 98-year-old mother of seven and grandmother of many.

North Star Mennonite Church is just across the street from Agnes's home. "I am not able to be involved in some church activities any more, such as singing in the choir or teaching a Sunday School class," she says. "However, I can sing and pray and attend a Sunday School class and the worship service. Considering my age I am truly blessed and I am grateful."

The personal motto of this true Woman of Mission continues to be: "With God behind you and his arms beneath you, you can face whatever is before you."

—Margaret Ewert

The author is a sister-in-law of Agnes Ewert.

Arts note

Elevate signs national deal

Elevate, a band developed by the Worship Arts Department at Briercrest College, Caronport, Sask., has signed a contract with Christian Marketing Canada. The company, which distributes the majority of Christian music in Canada to stores nationwide, has signed a three-year contract to distribute Elevate's first album—with an option to distribute future albums by Elevate and other bands from Briercrest College. Fuelled by a heart for God, Elevate combines innovative, original songs with an explosive guitar/drum-driven sound, and passionate, heartfelt worship. While aimed at the emerging generation, Elevate's profound faith in, and love for, God, and their intelligent style will be appreciated by Christians of all ages. Elevate consists of five students at Briercrest College and one faculty member, Ken Dosso. They have submitted the CD to the 2005 Shai Awards (formerly Vibe Awards) and will submit it to the Western Canada Music Awards this spring and the Junos in the fall.

The spirituality of reading

Daniel Coleman grew up the child of Canadian missionary parents in Ethiopia and is now associate professor and Canada Research chair in the Department of English at McMaster University in Hamilton, Ont. He presented a series of lectures on the Spirituality of Reading at Canadian Mennonite University, Winnipeg, in January, excerpts of which are reprinted below.



Coleman

In this series of lectures, I am probing the question of why books and reading are so commonly associated with spiritual practices such as prayer, worship and religious ritual.

When people want to pray, to worship, to get married, to bury a loved one, why do they so often reach for a book? I suggest that reading is often linked to spiritual practices because it involves a specific posture of openness, receptivity, and expectancy towards the Other, and that this posture is dynamic rather than static.

That is, in reading, the reader is separated by her concentration on the page from her everyday surroundings, but this removal from immediate surroundings is very often followed or accompanied by a new feeling of belonging, a new set of views, and even a connection to a new community. This new feeling of connection is key because I understand spirituality to be about connectedness—about the longing in human beings to be meaningfully connected to the world beyond themselves, to others, to nature, to God.

Although I am a huge lover of and advocate of reading, I readily admit that there are many objections to thinking of reading as central to the spiritual life. This fact was emphasized for me by a conversation I recently had with Bob, my red-bearded Buddhist postman.

I had taken a sabbatical from my

teaching job at McMaster University and was living in a little rented house in Edmonton. Every day, at about 10:30, Bob would stomp up the little wooden staircase to the letterbox beside the front door. One day, we got to talking when I was signing for a parcel.

“What are you working on every day there on the couch?” he asked.

“I’m a writer.”

“What kind of stuff do you write?”

“Mostly scholarly stuff—literary criticism. I’m a professor of Canadian literature. But my next project is going to be on the spirituality of reading.”

“Whoa!” he said, eyes bright behind his wire-rimmed glasses. He tugged at the bill of his blue Canada Post baseball cap. “I used to be a huge reader. Got going on the novels of Robertson Davies for a while, and that got me reading everything I could get my hands on by Carl Jung. Read his stuff for several years, but not any more. See, reading can only take you so far, and then it becomes a kind of ceiling to further growth. My spiritual teacher says that if you want to go deeper, you have to sit in silence. There’s no substitute for sitting. Reading distracts you, makes you restless for one thought and then another. He says that when North Americans try to pursue the spiritual life, the first thing he has to do is break them of their addiction to reading. Reading makes you passive, lets you ride on someone else’s spiritual experience rather than exploring your own.”

Plenty of people with deep experience in the spiritual life agree with Bob.

Another objection to reading is that it can operate as a mediating technology between people and what they know. Cultural memory, therefore, becomes dissociated from the “living memory” of daily conversation and storytelling.

I remember an Ethiopian friend of mine when we were small boys who could recite his family’s genealogy back 10

Continued on page 8

If we are to be changed by a book, we must consume it, eat it, deliberately and slowly.

Reading From page 7

generations. We stood in our backyard in the scented shade of the eucalyptus trees at Obi mission station while Negussie reeled name after name out of his memory.

He was shocked to learn that all I could recall was Grandpa Adamson on my mom's side and Great Grandpa McAlpine on my dad's. Being from an oral culture, he was taught to remember his ancestors by name, whereas I, from a literate culture, can only recall four generations: I don't need to remember all those names and dates because I can go and look them up on the family tree my sister once put together. Negussie knew who his people were; I know mine by means of ink on a page. My ancestors are lying somewhere in a file folder.

Despite these objections, Jews know about Yahweh, and Christians about Jesus largely because God submitted to being written about in a human book and because readers then responded by projecting an image of God from the page.

This irony points to what I think is the productive paradox of reading. While it can be a technology of alienation or distance, reading can also be a palliative for that alienation.

"I'll just spend the day in bed with the Word," said my six-year-old brother to his dorm parent on the second day of school at the mission boarding school in Addis Ababa.

Any reader will tell you that some of her best friends have been found in books. For many book lovers, the projective communion of reading is solace in an otherwise alienating world. But it can be more than solace; it can also engage in the world and bring out change.

Let me give an Ethiopian example of the link between literacy and individual and social change. In his autobiography, Ato Markina Meja, one of the earliest Christian converts in the Walaitta area, records that he was required by the elders of the newly formed Walaitta church to demonstrate his readiness for baptism by reading aloud several Biblical passages. This was the sign of preparedness: the ability to read the Bible in Amharic, the oppressor's language.

Think of it, a young Walaitta man in the 1930s declares his intent to depart from his people's long-standing pagan beliefs and to join himself to a new understanding of everything—God, humanity, the world, his own community—by showing that he can read Amharic words from a page and know what they mean.

Reading marks the cut from the old and the identification with the new. His encounter with the modern and alienating technology of reading marks a distance between him and the organic, oral community of his childhood. But this cut does not leave him permanently isolated.

It addresses and compensates for his alienation not just

by introducing him to other readers in the new Walaitta church, but also by introducing him to the community of voices that compose the Bible. He meets Jesus Christ, St. Paul, and King David. He makes the acquaintance of Thomas the sceptic; Joseph and Daniel, the interpreters of dreams; and Ezekiel the book-eater. He meets what the writer of the Epistle to the Hebrews calls a "great cloud of witnesses"—a virtual, more abstract form of community, granted, but nonetheless one that is every bit as real.

My point here is that reading does a painful and a positive thing at once. It creates the isolated individual who withdraws from the group to meditate by him or herself, but that isolation is not as private as it looks. Reading is also a connection to others, an imaginative connection to the writer and to other readers by means of the tracks the writer has left on the page.

And in this double process there lies the potential for the reader to be changed by what he or she reads. This change is not simply a mental shift, for it involves identification with a different community or communities. It necessitates a reader who is willing to risk vulnerability and openness to the unfamiliar and unknown, and it involves a lifting of the reader out of the horizons of one's immediate existence and an opening to other possibilities.

We need to become vulnerable to the voice of the other in the book. We need to learn attentiveness so that the voice in the book can do more than echo back to us our own pre-existing views. If we are to be changed by a book, we must consume it, eat it, deliberately and slowly. Allowing ourselves to taste its many flavours, whether sweet or sour, whether confirming or devastating, whether full of comfort or full of pain.

We need to consume them wholly, fully, and slowly, so that they become parts of our bodies, the very structure of our lives. For we will find that even books of sorrow, even books of devastation, along with books of surprise and books of confirmation, can be books that taste sweet as honey.

We need to become vulnerable to the voice of the other in the book.

New Holland, Pa.

New book illustrates historic quilt exhibit

Accompanying the new Mennonite Central Committee (MCC) quilt exhibit across Canada and the United States is a new book from Good Books. Both celebrate the legacy of MCC quilts sent to Europe after World War II and the tales of a brave woman who used them to warm refugees fleeing the ravages of war.

The three-year exhibit of 18 of these quilts began on April 1, and will be travelling to MCC relief sales, quilt shows and other sites until 2007.

The book—*Passing on the Comfort: The War, the Quilts, and the Women Who Made a Difference*—was written by An Keuning-Tichelaar, a Dutch Mennonite woman who was active during and after World War II in sheltering refugees, hungry children and others in need, and an Amsterdam bookstore owner, Lynn Kaplanian-Buller, who was fascinated to find quilts in the Netherlands that echoed her Minnesota Mennonite childhood.

The 182-page, full-colour book will be available at the exhibit locations, in bookstores throughout the United States and Canada, and directly from the publisher, Good Books.

The book and exhibit stitch together the stories of women helping others—passing on the comfort. They show how quilts made by Mennonites in the United States and Canada, and sent overseas through MCC, made a difference in the lives of refugees and those struggling to help them. They also tell how Keuning-Tichelaar bravely and imaginatively sheltered and fed those in need when she and her husband, a Mennonite pastor, had little themselves.

After years of sheltering Jews, refugees and children during the Nazi occupation of the Netherlands, Keuning-Tichelaar thought the war's end would bring a stop to the stream of refugees. In September 1945, she burned the vermin-infested bedding that had been used for guests during



MCC photo by Jenna Stoltzfus

A new quilt exhibit celebrates the legacy of MCC quilts sent to Europe after World War II. It accompanies a new book from Good Books—*Passing on the Comfort: The War, the Quilts, and the Women Who Made a Difference*—which tells the story of the quilts and the brave woman who used them to shelter refugees.

the difficult war years. But early in 1946 more refugees arrived—this time Mennonites fleeing Ukraine.

MCC quilts, passed on to her by legendary MCC workers Peter and Elfrieda Dyck, would shelter these new families. In the United States and Canada, groups of Mennonite women learned about the destruction in Europe and felt moved to respond. Some, who did not have new quilts to give, donated family quilts. Others joined together in sewing circles to stitch quilts for those who had fled their homes.

When Kaplanian-Buller first saw them years later—on a weekend trip as a houseguest of one of Keuning-Tichelaar's children—she was intrigued by seeing a familiar sight from her childhood in a farmhouse in the Netherlands. The quilts, and the wartime joys and sorrows they came to represent, had been packed away for decades.

After a journey of several years to

bring the quilts and their story to a wider audience, both Kaplanian-Buller and Keuning-Tichelaar are thankful for the women who made the quilts and they hope these worn pieces of stitched cloth will urge all who see the exhibit or read the book to continue passing on comfort in whatever way they can.

“My wish is that the communities who made these quilts, and then saw that others were able to use them in their time of desperate need, will understand in a deeper way the value of the help they gave in the War years,” writes Kaplanian-Buller in the book. “I also hope that these work-weary quilts will inspire all of us to help, in whatever small or common way we can, when a need is before us, even when—especially when we feel inadequate to the task.”

While the quilts' legacy is well documented, the lives of the women who made them remains a mystery to

Continued on page 10

Exhibit *From page 9*

some degree. Those who organized the exhibit also long to know exactly who stitched the quilts. But, notes Harriet Berg, MCC's relief sale coordinator, those women would now be in their 90s or older and likely would have made hundreds of quilts by now. The possibility of them recognizing a quilt they made in the 1940s is unlikely. Many of the quilts in the exhibit are of patterns common to that era, such as Log Cabin, Nine Patch, Dresden Plate and Shoo-fly.

But the exhibit will be on display in many communities where Mennonite women were crafting quilts in the World War II era, and the authors and exhibit organizers hope that somehow they will learn more about the origins of some of the quilts.

This year, the exhibit will travel to Kansas, Ohio, Ontario, Saskatchewan and Alberta, as well as other sites. At each site, note cards and quilt patterns inspired by the design of the quilts in the exhibit will be sold to raise funds for MCC's international work. A colouring book designed by 12-year-old Matthew Bloom will be sold with the exhibit to benefit MCC as well. Proceeds from copies of the books sold at the exhibit will go for MCC work, and new quilts inspired by the originals will also be auctioned at relief sales.

The book is now available in bookstores throughout Canada and the U.S., as well as directly from the publisher at www.goodbks.com or 800-762-7171.

—MCC release

Excerpts from *Passing on the Comfort*

An Keunig-Techelaar, a young Mennonite woman from the Netherlands, risked her life to save Jewish children during the Nazi occupation of her country during World War II. She and her husband, Herman, a Mennonite pastor, also assisted Mennonite refugees fleeing the Ukraine after the war.

The group arrived at the church on January 4, 1946, and from there the hosts were to take them home. Most of these refugees were women and young children, since the men and children above the age of 14 had been exiled to Siberia by the Russian communist authorities. These people had been roaming for more than two years before they came to us. They had clearly been through very hard times and looked far older than they were....

...[W]e had happily burned all the vermin-infested bedding following the Liberation when the last guest left our house in September, 1945. We had no mattresses left for the Russian refugees. None of our neighbors had anything to lend us either. I called the Mennonite Central Committee to ask for help. "No problem," they said and the next day a van arrived with a pile of quilts. Unfamiliar with the word

"quilt," we were expecting blankets and were disappointed with these thin cotton things. Especially the older folks were very cold at night. So I called MCC again, begging for mattresses and blankets. Once again, no luck. "But," said Mr. (Peter) Dyck, "we've got lots and lots and lots of quilts here. Why don't I send you enough to stuff into a mattress cover so the people can sleep ON them?"...

Every evening, the whole group of 21 Ukrainian Mennonites staying in Irnsum gathered in our front room to sing, drink tea and have evening services. Herman always closed the evening with a Bible text. I had furnished nearly the whole front room with old church seats. From the start, I was touched by the way these people sang with all their souls. Consolation, pain and sadness were in their voices. They sang to rise above it all and to face an uncertain future. When I sat with them, as I often did, and listened to their stories, I sometimes felt ashamed....

For years my only contact with the War-time experiences was through those few worn quilts which were left behind after all our guests took with them whatever they needed. I sorted my memories as I folded and unfolded the quilts, telling them my unspoken tales. In those moments I allowed myself to wonder what had happened to all the souls who had sought shelter under secret Frisian roofs.

Finally in 1991, my mind was set to rest. In Winnipeg, Manitoba, Canada, on the

Quilt exhibit locations

May 24-27—St. Jacobs Mennonite Church, Ont.: 10 a.m.-8 p.m. (24-26); 10 a.m.-4 p.m. (27)
Contacts: Doris Pfohl, 519-664-2070, or Katherine Snyder, 519-885-6968

June 10-11—Saskatoon Exhibition grounds: 4 p.m.-8 p.m. (10); 10 a.m.-3 p.m. (11)
Contact hosting couple: Bill and Elsie Siemens, 306-653-3259, or Darlene Wahl, 306-665-2555.

July 6-8—Foothills Mennonite Church, Calgary: 2 p.m.-8 p.m. (6); 10 a.m.-8 p.m. (7-8)
Contacts: Lil Bartel, 403-288-1297, or Elsie Sawatzky, 403-251-6227
Hosting couple: Bruno and Rha Friesen, 403-275-1082

July 15-16—Millennium Place, Sherwood Park, Alta.: 4 p.m.-8 p.m. (15); 10 a.m.-3 p.m. (16)
Contacts: Lil Bartel, 403-288-1297, or Elsie Sawatzky, 403-251-6227
Hosting couple: Herman and Lola Neufeld, 780-487-1478

final day of the Mennonite World Conference Assembly, a Dutch friend and I were resting in a cafeteria just outside the conference hall. Two other women sat at the same long table, and one of them kept looking at me very intensely. I didn't recognize her. After a while, she said in very slow Dutch, "In 1946 I lived in Amsterdam at a minister's house in the Vossiusstraat. Every week I had to scrub the staircase...."

"...All twenty-four steps!" I finished her sentence and we laughed. The woman turned out to be Justina Neufeld, and she had found her way from Russia to Amsterdam at age 15, with her family....

As I looked at her sad, sad face, I felt the unspoken grief and worry of those same years bubbling up inside me, too. I clasped her to me and we both collapsed into a 20-minute sobbing session, out of reach from the people around us. Relieved, we held each other at arms' length, looked for the time into faces cleared by the tears of unspeakable sorrow, and laughed together. It had taken 45 years to let our feelings out.

Theology, Spirituality

Augsburger, Myron S. *Soli Deo Gloria: A Daily Walk Through Romans*. Herald Press, 2004, 368 pages, \$16.79, hardcover \$22.49.

Using one verse from Romans for each day, Augsburger has written a devotional page for each day of the year. Augsburger is a well-known evangelist, pastor and academic.

Charles, J. Robert, ed. *Opening the Bible: Essays by Howard H. Charles*. Institute of Mennonite Studies and Herald Press, 2005, \$35.29.

The 50 essays that make up this book were originally written for teachers of adult Sunday school classes. Howard Charles was professor of New Testament at Associated Mennonite Biblical Seminary.

Krabill, James R., David W. Shenk and Linford Stutzman. *Anabaptists Meeting Muslims*. Herald Press, 2005, 566 pages, \$31.29.

In October 2003, Mennonite Mission Network, Eastern Mennonite Missions and the John S. Coffman Center of Eastern Mennonite Seminary sponsored a large consultation to discuss relationships between Anabaptists and Muslims. Many of the presentations at the consultation are collected in this volume. It reflects a wide variety of experiences and reflections as Anabaptists meet Muslims.

Janzen, Edmund. *Turning the World Upside Down: Studies in the Acts of the Apostles*. Kindred Productions, 2005, 309 pages, \$25.99.

This commentary on the book of Acts is part of the Luminaire Studies series, which explains the text and applies it to the present. Janzen is professor emeritus of Biblical and Religious Studies at Fresno Pacific University.

Lind, Millard. *The Sound of Sheer Silence and the Killing State*. Cascadia Publishing

SPRING LISTING OF
books & resources

House, 2004, 188 pages, \$27.95.

Lind uses the Old Testament to show why capital punishment is immoral. The writer is a retired professor of Old Testament at Associated Mennonite Biblical Seminary.

Miller, John W. *Proverbs*. Herald Press, 2004, 352 pages, \$31.29.

This commentary on Proverbs is the 19th volume of the Believers Church Bible Commentary Series. Miller explains how the book of Proverbs includes the original edition from the time of Solomon with added supplements from the time of Hezekiah. The writer is professor emeritus of Conrad Grebel University College.

Mock, Ron. *Loving Without Giving In: Christian Responses to Terrorism and Tyranny*. Cascadia Publishing House and Herald Press, 2004, 188 pages, \$35.95.

The author, associate professor of political science and peace studies at George Fox University, explores the question of how to address terrorism from a peacemaking position.

Overholt, L. David and James A. Penner. *Soul Searching the Millennial Generation: Strategies for Youth Workers*. 2005, Novalis, 182 pages.

Using Reginald Bibby's survey data of teens in Canada and using their own personal experience in working with teens, these two veterans of youth ministry have put together observations and strategies to help youth workers.

Roth, John D. *Beliefs: Mennonite Faith and Practice*. Herald Press, 2005, 150 pages,

\$12.49.

Roth provides an easy-to-read summary of the core elements of Mennonite beliefs. He brings together historic Anabaptism and Mennonite understandings of today. John D. Roth is a professor of history at Goshen College.

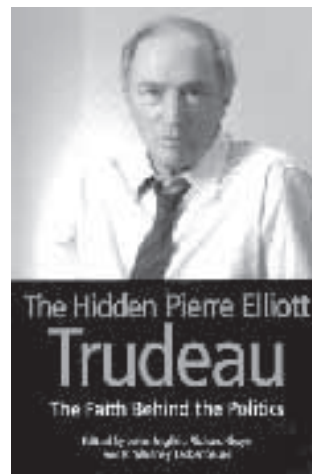
Wiebe, Tim. *The Timsights Treasury*. 2004, Mennonite Collegiate Institute, Gretna, Manitoba, 370 pages, \$20.

This collection of everyday insights provides devotional readings for every day of the year. The author, a teacher at Mennonite Collegiate Institute, gathered a collection of his daily radio spots that aired on Golden West Radio Broadcasting stations.

History and Biography

English, John, Richard Gwyn and P. Whitney Lackenbauer, eds. *The Hidden Pierre Elliott Trudeau: The Faith Behind the Politics*. Novalis, 2004, 219 pages.

The essays in this book originated at a conference held at St. Jerome's University, Waterloo, in 2003. Although he kept his beliefs private, Trudeau was a devout Christian.



Hershey, Mary Jane Lederach. *This Teaching I Present: Fraktur from the Skippack and Salford Mennonite Meetinghouse Schools, 1745-1836*. Good Books, 2003, 244 pages, \$29.95 US (hardcover).

As well as explaining the techniques and designs of fraktur during this early period in Pennsylvania, Hershey also describes the history of Mennonite schools and the role of Christopher Dock. Hershey is a historian and an expert on fraktur—illuminated manuscript writings.

Miller, Reuben Z. and Joseph S. Miller, eds. *The Measure of my Days: Engaging the Life and Thought of John L. Ruth*. Herald Press and Cascadia Publishing House, 310 pages, \$35.95.

A variety of writers pay tribute to the life and ministry of John L. Ruth in this collection of essays. Writers were invited to reflect on the Mennonite community and artistic expression to honour Ruth and his 50 years of ministry.

Fiction and Poetry

Dick, Janice L. *Out of the Storm*. Herald Press, 2004, 438 pages, \$20.49.

This is the third novel in a series following *Calm Before the Storm* and *Eye of the Storm*. Dick completes the story of Mennonites who struggle for faith and survival as they leave their life in southern Russia to make a new life in Canada.

Continued on page 12



Book list *From page 11*

Jansen, Walfried. *In the Beginning*. Boreal Publishing, 2004, 68 pages, \$11.95.

This small book of poems comes from a resident of Thompson, Man. Some of the poems have biblical themes, others reflect the natural world.

Other books

Derksen, Wilma. *Unsettled Weather: How do I forgive?* Herald Press, 95 pages, \$12.49.

This study guide, prepared by Wilma Derksen, Tym Elias and Brenda Suderman, provides a resource for those who wish to move toward forgiveness. The seven sessions

emphasize storytelling. Derksen, who lost her daughter in 1984, herself wrestled with issues of forgiveness.

Keuning-Tichalaar, An and Lynn Kaplanian-Buller. *Passing on the Comfort: The War, The Quilts and the Women Who Made a Difference*. Good Books, 2005, 186 pages, \$14.95 US.

This book provides the stories behind the MCC travelling quilt exhibit and will be available where the quilts are on display. The many colour photographs depict several of the well-worn quilts that tell such a powerful story of suffering, generosity and amazing coincidences.

Moyer, Joanne. *Earth Trek: Celebrating and Sustaining God's Creation*. Herald Press, 210 pages, \$18.79.

The material for this book was first developed for a Mennonite Central Committee website entitled "7 Days—It is still good: An Earth Care Trek for Christians." The material, based on the seven days of creation, is suitable for personal meditation, for group study or as a worship resource.

O'Leary, Denyse. *By Design or by Chance: The Growing Controversy on the Origins of*

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Life in the Universe. Castle Quay Books, 2004, 337 pages, \$21.95

O'Leary explores various theories that explain the beginning of the universe. She argues that the evidence points to intelligent design.

Publishing Notes

Clothe Yourself in Love by Jennifer Davis Sensenig, the 2005 Canadian Women in Mission/Mennonite Women USA study guide, explores biblical images of clothing and how these stories address topics such as wisdom, holiness, repentance and justice. It is suitable for groups or private study. It includes an Easter program by Melissa Miller. It is available from

Mennonite Church Canada Resource Centre: 886-888-6785 or
resources@mennonitechurch.ca.

Eyes at the Window, a novel by Evie Yoder Miller, published in 2003, has been released in paperback by Good Books. This historical novel is set in a 19th century Amish community.

The third edition of *Changing Lenses*, written by Howard Zehr, has been released by Herald Press. First published in the mid-1980s, this book became foundational for the restorative justice movement. This new third edition has a new afterword by the author.

Video or DVD resources

Hunger No More: Faces Behind the Facts, a 58-minute documentary, was produced by Mennonite Media for ABC-TV last fall. It features global hunger issues, inequitable trade policies and groups working at solutions. As well as government and church leaders, there is an interview with Paul Perevorzoff, materials resource manager for MCC. It is available in either DVD (\$24.95 US) or video format (\$19.95 US) from Mennonite Media at 800-999-3534.



Photo by Leona Duach Penner

Learning to read scripture as a whole

J. Robert Charles, editor. *Opening the Bible – Essays by Howard H. Charles*. Institute of Mennonite Studies (co-published with Herald Press), 2005.

Howard H. Charles, a long-time professor of New Testament at Goshen Biblical Seminary, helped a generation of students to grasp the Bible's distinctive structure and literary features, its historical significance and its meaning for the faith and life of the Christian.

He also took his scholarship beyond the seminary walls into the church. From 1950 to 1984, he wrote about 400 essays for *Herald Teacher* and *Builder*, 50 of which have been collected by his son, J. Robert, into this book.

Having studied with Howard Charles at Goshen Biblical Seminary in the early 1970s, his essays provided concise and well-crafted background information which helped me open the scriptures to my adult Sunday School students.

The first six essays in this new book capture well Charles' views on how one should read the Bible as a whole. He describes how the Bible came to us in the form of two testaments. He teases out the possibility that the two testaments could, and perhaps should, be read as one continuous piece.

Four essays on the nature of sin and the gospel reveal how thoroughly Anabaptist Charles is in his reading of scripture. He is constant in his insistence that salvation is a two-way street between God's initiative and our response, leading to obedience and the changed life. "The Gospel both demands response from us and offers resources in meeting that demand," he writes.

Charles invites the reader to see a broadened view of both sin and salvation. Sin is more than "breaking the law." It is a matter of broken relationships—between us and God, and each other. Salvation, therefore, "is seen to have relevance to our outward conduct as well as to our inner spirit...not only in individual terms; it also has social dimensions." He contrasts this to an evangelical

fervour "flooding the soul with light and raising the emotional temperature, but with little relevance...to external behaviour that marks our daily living."

Because Charles was a New Testament scholar, it is fitting that 30 of the essays deal with that part of the Bible, while only eight deal with the Old Testament, though some might see this as an imbalance in the collection. Yet he is clearly capable of bridging the two.

Chapter 5 is an engaging discourse on what's "new" about the New Testament: new wineskins, new covenant, new birth, new humanity, new commandment, new heaven, new earth. He then goes on to describe what difference the "newness" of the gospel makes in the life of the Christian.

Sin is more than 'breaking the law.'

Howard Charles wrote with precision. The short essays—never more than six pages—are packed full of essential background information and pithy points of application to life and faith. He also wrote in easily understandable language; his sentences are concise and he avoids theological jargon. When he does use difficult terms, he explains them carefully.

This collection of essays will continue to serve as an excellent resource to all who serve as congregational teachers. Like the scriptures themselves, these essays point the reader "beyond the book itself to God who is the living Word in whom I have found life," as Charles says describing how for many years he found in the scriptures the wellspring of his own faith and life.

—Maurice Martin

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Books & Resources

Getting to the 'heart' of pastoral ministry

Erick Sawatzky, editor. *The Heart of the Matter: Pastoral Ministry in Anabaptist Perspective*. Cascadia Publishing House (co-published with Herald Press), 2004.

How does our Anabaptist-Mennonite theology shape our understanding and practice of ministry in the church? What are the distinctive issues around Mennonite practices of ministry and leadership in the church?

This book attempts to uncover issues related to both pastoral identity and the practice of pastoral ministry from a Mennonite perspective. The collection of essays on pastoral ministry is written by the faculty of Associated Mennonite Biblical Seminary (AMBS), a seminary involved in preparing people for ministry in the Mennonite church for many years.

Early in the history of AMBS, Ross Bender, then academic dean of the seminary, initiated a Dean's Seminar which examined biblical foundations for ministry and attempted to negotiate the tension between a "functionalist" understanding of ministry, which saw pastoral leaders as primarily called to

fulfill certain tasks in the church for which they were best qualified, and the "office" of ministry, with its own conferred authority.

The current ambivalence among some Mennonites around ordination reflects this perplexity well. These themes of power and authority take on various forms in a number of the essays in the book.

In addition to examining issues related to pastoral authority in the church, a number of essays work at expanding the understanding of pastoral identity. Included are a number of "pastor as...."

essays; these work at the development of a fuller comprehension of the nature of pastoral ministry within the congregation and are designed to clearly expand pastoral self-understanding.

Two essays in particular caught my attention. The first, by Mary Schertz entitled "For God so loved," appeals to a broader understanding of a pastor's public ministry outside of the confines of the church.

Rather than being a mere "shepherd of the flock," Schertz argues that the pastor must have a sense of public

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responsibility and love for the world—just as God loved the world, and a deep concern for the “lost,” in order for the church to fulfill its mission. She highlights the significant role pastors can play in representing the church in public discourse and ministry.

The second was an essay by Rebecca Slough; she describes ministry as an improvisatory act, not unlike the improvisation of jazz musicians. The seminary attempts to give pastors the tools and knowledge necessary to help them engage their ministry; however, much of ministry requires that pastors improvise, using the resources they have acquired.

Just like a jazz musician, pastors coordinate their actions with those of

other people around them. “[P]astors listen for the themes people present and pick them up with complementary energy or urgency. Pastors extend or alter the motif, shift the accents, change the harmonies, and then offer it back for more response” (page 193).

Is there an Anabaptist-Mennonite “heart of the matter” when it comes to pastoral ministry, and if so, what is it?

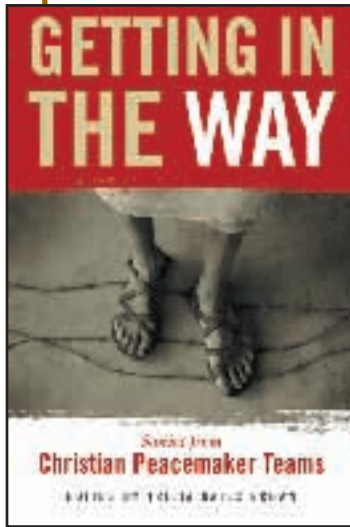
The answer is not clear at the end of the book, though the frequency with which issues of power and authority are raised in the essays gives the impression that this is a central concern for any who minister from within an Anabaptist-Mennonite framework.

However Walter Sawatzky, citing Erick

Sawatzky, argues that the heart of the matter of pastoral ministry is really about a relationship (page 40) and perhaps this is closer to the heart of all ministry within the body of Christ—an inner relationship between heart, mind and soul; a relationship between people within and outside the church; and a relationship with Jesus Christ, who is at the heart of all that the church does.

—**Irma Fast Dueck**


The reviewer is assistant professor of practical theology and director of the Institute for Theology and the Church at Canadian Mennonite University.



Getting in the Way
Stories from
Christian Peacemaker Teams

The stories recounted in this collection of first-person narratives were written by members of Christian Peacemaker Teams (CPT). The fear, joy and challenge faced by these committed Christians is reported vividly from trouble spots like Haiti, Iraq and Colombia, where the CPT work to reduce violence and conflict. Whether relating an account of incarceration in an Israeli prison, the death of a CPT member in Iraq, or coming face-to-face with angry loggers in the forests of Canada, the narratives in *Getting in the Way* are intimate, moving, and deeply humanizing.

Edited by **Tricia Gates Brown**.
Paper, 300 pages, \$22.49



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waves of grief on Red Lake

It is several weeks now since the tragic shootings at the Red Lake Indian Reservation in Minnesota.

Ten people died in what has been described as “the most deadly mass murder” in the state’s history.

But life went on and the world became preoccupied with the death of Pope John Paul II and the appointment of his successor. Let us, however, not forget the people of Red Lake, a community that is grieving. What would it mean for any of our congregations or communities to suffer the loss of 10 people, including a number of our youth, through such an act of violence?

It’s easy to forget that as an aboriginal teenage boy, Jeff, the perpetrator in the shootings, was part of the least trusted, most feared social group in northern Minnesota. Everyone who lives in that part of the country knows it, whether they admit it or not; aboriginal teenagers are generally viewed as a problem. This is not the fault of the teens, but a problem with the larger society. Its name is racism.

Scott Richard Lyons, a Leech Lake Ojibwe who teaches writing, literature and Native American studies, asks, “What social institutions hold great promise and high expectations for native teenagers? Schools? Businesses? Mass media? Government?”

No. As with other teens of colour, native kids are typically more feared than nurtured, more disdained than celebrated, and nearly always publicly discussed as carriers of problems, not potentials. One predictable result of this general lack of respect is low self-esteem. Little wonder that, as a Harvard study recently concluded, one out of six native teenagers today has attempted suicide. Aside from perhaps family and friends, who in the larger society is acknowledging that their lives are worth living?”

It’s easy to forget that First Nation communities already face death far more often than other communities in our land. In the first week of April, there was a funeral for an eight-year-old boy who committed suicide in a community in northern Manitoba. When he was six, his 11-year-old brother committed suicide. There are so many funerals of young people. For these people, grief is layered upon grief.

At this time, there are those who remind us that the three leading causes of death among aboriginal youth are accidents (many attributable to alcohol and drugs), suicides and then homicides. There may be no other youth population in North America involved in so much dying. Let us not forget Red Lake—but the issue is much larger than Red Lake. We are talking about youth across North America. We are talking about aboriginal youth in our neighbouring communities and in our cities.

How does God’s Spirit—God’s heart—speak to the church through such an event? As a church we knew how to respond to tsunami shock waves. How do we respond to communities such as Red Lake when waves of grief threaten to swallow them? How do we respond to our aboriginal neighbours who face death, avoidable death, so often? How might our prayer life and our relationships be affected as we invite God’s Spirit to touch and shape our spirits in response to the tragedy and pain of the Red Lake shootings and other death-plagued First Nation communities across North America?

—Walter Franz

The author is director of Native Ministry, Mennonite Church Canada Witness.

Letters

Assembly should be held closer to the border

There is something outlandish about some Canadians going to North Carolina to hold a “Canadian” Mennonite assembly. Canadians travelling to meet in the southern U.S. to discuss Canadian issues seems bizarre.

I know that’s not the only reason to meet with our American cousins.

If a joint assembly is desired, hold it nearer the U.S.-Canada border—in

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.

Seattle or Buffalo—so travel costs are minimized.

Vancouver to Charlotte airfare is \$662 return. Other costs will bring it over \$1,000 per person. Presumably churches will pay these costs for their delegates.

MC Canada’s budget shortfall results in pleas to churches for money and at the same time churches are encouraged to travel to Charlotte.

Something is wrong with this picture.

—Henry Neufeld, Delta, B.C.

PM on higher ground than church

It was with interest that I read editor Tim Dyck's introduction to the Letters section in the March 21 issue of *Canadian Mennonite*. Understandably, many in the constituency prefer that sexuality not dominate this space. Related to this is Werner Zacharias' concern in the same issue, who calls us to return to our evangelical roots. While I may not entirely disagree with him, I would suggest that we go back a bit further—to our Anabaptist roots, which go deeper.

Evangelicalism, as experienced in America, has its roots in fundamentalism. Mennonites and most mainline denominations were much influenced by fundamentalism, with rather mixed results, among them an energy-sapping divisiveness.

Evangelicalism is not the same as

Anabaptism. Both hold to a high view of scripture. Evangelicals, when true to their roots, hold to a verbal view of the inspiration of scripture, where every letter was dictated by God to the writer and there are no mistakes in the Bible.

Not so for the Anabaptists, the forebears of Mennonites, Baptists and most of the free church. Although they sided with the Protestants, who believed that scripture—not the church and tradition—was the more reliable source of revelation, Anabaptists did not use the term “verbal inspiration.”

Anabaptists were influenced, at least in part, by the spirit of the Renaissance, which urged, “Go back to original sources.” For them, this meant going back to the early church apostles, including their writings—the New Testament—and to Jesus, for inspiration and instruction on how to

be the church and how to conduct their lives together.

Since conservative Christians tend to rely selectively on scriptural norms, where the Old Testament culture seems strongly biased against homosexuality, we may also need to look for justice and fairness for minorities and the oppressed as mandated by the Bible.

Jesus did not accept the Old Testament without error. In Matthew 5 he takes issue with what it teaches: “To the men of old it has been said, an eye for an eye and a tooth for a tooth, but I say to you, love your enemy...”

The legislation the Prime Minister has proposed gives all rights enjoyed by Canadians to all minorities, including gays. Ethically and morally this appears to be higher ground than that occupied by organized conservative religion. Accordingly, I was disap-

Continued on page 18

The birds and the bees

Spring is here, bringing warmth and new life to our land. For some reason, my thoughts turn to the birds and the bees, a favourite euphemism for sexual reproduction.

Our language for sexuality is often nuanced. With hints of joy and pleasure, and, unfortunately, embarrassment and shame, we cloak the mystery of sexuality. It is wise to guard this intimate aspect of our lives with respect and prudence. It is also necessary to learn to speak clearly and honestly.

We need to name the deep interconnections between our sexuality and our spirituality. We need to appreciate how our sexuality is much more than sexual activity. Sexuality encompasses everything that shapes our understanding of how to be male or female in this world. It is core to our humanity.

We live in a sex-drenched culture which defies our Christian attempts to model wholesome, holy sexuality. Given the capacity our sexuality has to empower and harm, it is necessary to develop Christian ethics that honour our holy yearnings that find expression in a myriad of ways.

I am currently gaining perspective

in a seminary class on human sexuality and Christian ethics. I am reclaiming Biblical resources that promote the human body and sexuality as two of God's good gifts. I appreciate the delight and passion expressed in Genesis 1-2 and the Song of Songs. I value the revolutionary mutuality expressed in such texts as Ephesians 5.

I am learning from males who recall intense pain from adolescent years troubled by confusion and silence—the power talk of the locker room unchallenged

relationships. Teenagers need accurate information and healthy ways to address their sexuality. Special attention needs to be given to the sexual toxins that pour in through the Internet.

Those who are single need to know that they are valued by their community, and that friends will walk with them as they discern God's will for their lives with respect to intimacy and companionship.

Those who marry need permission to discuss their sexual relationship, and be informed of how sexual dynamics change over time. When they become parents, they need to know that children will change their sex lives! Couples often experience another sexual adjustment when children leave home. And after a spouse dies, the surviving partner benefits from having someone acknowledge the sexual loss they experience.

Looking around, I see the simple beauty of birds building nests, and bees pollinating flowers. I can't imagine our sexual lives could ever be quite so uncomplicated. But a little clear speech would help.

Melissa Miller is a counsellor and author from Winnipeg. She is currently an MDiv student at AMBS, and interim associate pastor at Belmont Mennonite Church in Indiana.



Family Ties

Melissa Miller

in the absence of church teachings. I am learning from women how relationships with fathers and brothers shaped their self-confidence positively and negatively. As I listen I find myself saying, “If we could just talk to each other more clearly...”

Throughout life, matters of sexuality need to be tended to. We need to promote self-esteem and healthy body images among children and adolescents. Children need to be nurtured in secure, respectful

Higher ground *From page 17*

pointed that Mennonite Church Canada, in its official capacity, sent a letter to the Prime Minister on the wrong side of this issue. It is entirely possible that Jesus would again observe that “the children of this world are sometimes wiser than the children of light.”

—**Aaron Klassen, Waterloo, Ont.**

Parliament, courts can't define Christian marriage

In his letter (*Canadian Mennonite*, April 18, 2005, page 12), Leslie Tallosi is correct that the opening statement in my pastoral letter on same-sex marriage (*Canadian Mennonite*, March 7, 2005, page 15) is not as clear as it should have been.

The Supreme Court did not rule that Parliament must decide in favour of a new definition of marriage, but that if a new definition is to be decided it must be by Parliament, rather than by the courts or other legislative or judicial bodies.

The point of my letter was that neither the court nor Parliament has the authority to decide on the definition of Christian marriage that governs the church's convictions and practice.

I regret the misinterpretation my lack of clarity has caused.

—**Sven Eriksson, MC Canada denominational minister, Winnipeg**

Spirit of forgiveness needed in 'marriage' debate

The same-sex marriage debate has caused unnecessary division in the Christian community. A common sense approach to the issue is not only

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fell out because of turbulence vwhich, to be honest vith ya, ve're going to have quite a bit of at 2,000 feet...sort of like driving across a plowed field, but after a while ya get used to it.

In da event of a vater landing, I'd say forget it. Start saying da Lord's Prayer and yust hope ya get to da part about forgive us our sins as ve forgive dose who sin against us, vwhich some people say “trespass against us,” vwhich isn't right, but vat can ya do?

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Ve're going to start lunch right about noon and it's buffet style vith the coffee pot up front.

Den ve have da hymn sing... hymnals in da seat pocket in front of you. Don't take yours vith you vhen ya go or I am going to be real upset and I am not kidding!

Right now I'll say grace: “Come Lord Jesus, be our guest and let dese gifts to us be blest. Father, Son and Holy Ghost, may ve land in Vancouver or pretty close. Amen.”

—**InterMenno NewsWire**

The humour item above was one of the most popular Menno items on the e-mail network of Charleswood Mennonite Church, Winnipeg, this past month. It is printed from the church's electronic Grapevine. Watch for more breaking Menno Air news next issue. Ed.

needed, but a must if Christian unity is to be preserved. The world around us needs to see a spirit of forgiveness if our message of Christian love is to be valid.

Those who wish to have “marriage”

as the word for all unions, either same-sex or traditional (male and female) appear unwilling to compromise. My support lies with “marriage” being used for only male-female unions and a legal agreement performed by government authorities for same-sex partners. It would then be up to the courts and politicians to decide the benefits and responsibilities for each designation.

I find the unforgiving spirit displayed on this issue in local newspapers and other public debates to be a disgrace to all of us. Let us obey Christ's command to love our brothers and sisters.

—**Larry Erb, Wellesley, Ont.**



Winnipeg, Man.

Assembly fever rises at General Board meetings

One thing is sure: Assembly fever is rising among Mennonite Church Canada General Board members and staff. They spent a full day at their April 13-14 meetings reviewing agenda, fine-tuning recommendations, and clarifying round-table discussion themes for the business/delegate sessions in Charlotte, N.C. Their goal is to provide the best possible experience for Canadian participants at the bi-national meetings in July.

Staff responded to questions and reported in broad strokes on some key assembly-related topics:

- *Will there be a quorum?* As of April 13, Dan Nighswander reported that there are 217 adults, including 152 delegates registered for Assembly, plus 470 youth and 19 children. Leaders are hopeful that the quorum of 230 can be achieved since registrations are coming in faster now.
- *What will be left off, given that this is a joint Assembly?* Nothing, according to Nighswander. There will be the same number of MC Canada delegate session hours as when Assembly is held in Canada. In addition, there will be worship time, a wide range of seminars, and access to all the plenary sessions, as well as some integrated sessions where delegates will discuss common themes such as future relationships with MC USA.
- *Will there be opportunity for reporting from schools and other Mennonite organizations?* Yes, although the overall focus will be on "impact stories rather than on what we're doing." This means that Mennonite schools will probably share more stories from the students' perspectives.
- *What about non-delegate participation?* Although there is a need to distinguish between delegates and non-delegates for voting/decision-making purposes, there will be space

for both by assigning facilitators to the non-delegate table groupings, and by arranging the tables so that non-delegate participants don't feel marginalized.

- *What about costs?* The cost on-site is actually less than it would have been in Toronto. Some living within easy distance of the U.S. border are reporting competitive air fares from northern U.S. departure points.
- *When will the report books be available?* Report books are expected in the latter part of May, with advance e-mail notice of electronic versions on the Internet.

There were also animated conversations about Assembly discernment topics, such as who sets priorities in terms of MC Canada money and ministry matters. On both issues, board and staff struggled with the tension of finding a balance between giving appropriate leadership at a national level on over-arching issues and trends while, at the same time, being responsive to the wisdom and input of local congregations and delegates.

A letter from the MC British Columbia ad hoc committee on homosexual matters resulted in an extensive conversation among General Board members, who agreed to respond to the questions raised.

Discernment topics for Charlotte 2005

In the MC Canada sessions we will address:

1. *Purpose and priorities:* An opportunity to approve a new identity and purpose statement, and receive counsel on how the national church should be focusing its efforts.
2. *Funding ministries of the church:* A review of trends toward project-specific giving versus general budget



giving, and discussion about implications for denominational financial planning.

3. *Organizing ourselves to deal with issues of faith and life:* A proposal to delegates, as requested last year, for forming a committee to help the wider church in Canada discern issues of ethics, polity, faith and practice.

4. *Definitions and expectations of membership in MC Canada:* Should structures and bylaws be realigned to give room for congregations that prefer to be provincially active only?

In the joint session we will talk about:

1. *How the Confession of Faith serves the church in Canada and USA:* The Confession of Faith in a Mennonite Perspective is 10 years old this year—a fitting opportunity to review the collective experience with this guiding document.

2. *The continuing relationship of MC Canada and MC USA:* Both churches have officially become separately incorporated bodies. We continue to share some ministries, and have gone our own ways in others. How will we continue to redefine and realign our relationship?

Leadership covets the prayers of the people and the guidance of the Holy Spirit as we welcome God into our midst and delve into how Jesus' teachings guide our discernment at Charlotte 2005.

—Leona Dueck Penner

Ho Chi Minh City, Vietnam

Court upholds pastors' prison sentences

The prison sentences of Vietnamese pastor Nguyen Hong Quang and evangelist Pham Ngoc Thach were upheld by the city's superior court during an appeal hearing on April 12.

Le Thi Phu Dung, Quang's wife, and Thach's father were the only family members permitted to enter the courthouse. The hearing lasted just over two hours.

More than 200 persons gathered in the street outside the court to demonstrate their support for these Mennonite leaders. Father Chan Tin, a highly-respected Redemptorist priest who first criticized government abuses by the pre-revolution Saigon government more than 40 years ago, was there to show his support.

Quang and Thach were originally sentenced, along with four others, by the Ho Chi Minh City People's Court on Nov. 12, 2004, after being convicted of the crime of opposing persons carrying out official duties. Quang was given a three-year term and Thach two years.

Though Vietnamese law calls for an appeal hearing to be announced at least 15 days before the court appearance, attorney Nguyen Van Dai was not authorized to represent Quang until April 1 and didn't meet with his client until April 8.

Asked by a reporter about the health and morale of Quang, the attorney replied that Quang is "in good health and in good spirits." According to Dai, Quang said: "I am content until I am released. I am a pastor. I have faith. God will take care of me."

The Vietnam Mennonite Church had called on Christians to fast and pray on April 11 and 12. On April 11, Quang's wife was summoned by the local authorities for interrogation for her part in writing this letter. Asked for her reactions to the court decisions, she said she was disheartened. She is concerned that the local authorities will put more pressure on the church to curtail its activities.

Four other Mennonite leaders were sentenced to prison in November for

Vietnamese-Canadian leaders respond to ruling

In separate conversations with *Canadian Mennonite*, three Canadian Vietnamese Mennonite leaders shared their views on the recent court ruling upholding prison sentences for Mennonite leaders in Vietnam. All three were saddened by the ruling and all of them urged Mennonite congregations to continue to pray for the release of pastor Nguyen Hong Quang and evangelist Pham Ngoc Thach, as well as for greater religious freedom in Vietnam. However, despite being of "one mind," there were differences in perception and in how to respond to the situation.

Nhien Pham, pastor of Vancouver Vietnamese Mennonite Church and president of the North American Vietnamese Mennonite Fellowship (NAVVF), said that the legal system did not appear to be fair in this instance.

Van Hoa Chau, a member of the MC Canada Formation Council and NAVVF treasurer, agreed, stating more strongly that the courts and judges were set up by the authorities to do whatever the government wanted.

"Maybe three years [Quang's sentence] is not so bad [as it could have been]," suggested Luc Tran, pastor of the Vietnamese Mennonite Church in Winnipeg and a former leader in the Chinese church in Vietnam prior to his arrival in Canada in 1993, noting that he found this hard to say. "Usually it takes longer. At least now a maximum time was given; in the past, that often didn't happen."

Asked whether this ruling was "unusual" or reflected government attitudes towards religious freedom in general, Pham said, "Quang's case is different because he is more vocal about the persecution than others. He raises his voice more about the persecution." As for religious freedom, Pham noted that "there is a decree [on

paper] to make it easier for Christians, but the reality is not known yet."

Hoa Chau claimed that there is very little religious freedom in Vietnam despite the decree. He concluded that "the government wants control of all religions and faiths. They make the laws, but they don't act on them. That happens all the time."

Tran took a softer approach. He agreed that the decree on religious freedom—which offers assistance to religious groups who want to register or build temples and churches—is dependent on individual interpretation by local authorities. Still, there are quite a few evangelical churches registered. Although "religious freedom is not 100 percent," Tran said some steps forward have been taken in the last 20 years, including the printing of Bibles and hymnals.

All three leaders emphasized the importance of continued prayers for these matters. Pham and Hoa Chau also encouraged sending letters to the Vietnamese government. "There is still hope that things will change," said Pham. "Pray also for the rest of the church people when their leaders are arrested, that they won't be afraid, but will continue sharing the gospel with other people."

Tran was a little more cautious. "Sometimes, if we respond right away, the response is not so good," he said. "But if we pray more...until the time is right...then write another letter to the government, they may change their minds. It may be easier to work that way." But he emphasized, "This is my personal opinion.... Though we are of one mind, others may have differing views."

—Leona Dueck Penner



Hoa Chau



Pham



Tran

the same incident. Three men have completed their terms and have been released. Le Thi Hong Lien, the sole woman, is suffering from severe mental illness and has been transferred to a mental hospital.

Vietnam regularly announces general amnesties for prisoners three times yearly. Unless granted amnesty, Quang could be imprisoned until June, 2007, while Thach would be released in March 2006.

See page 5 for a first-person account of pastor Nguyen Van Phuong's prison ordeal.

—Mennonite World Conference release by Vietnamese Ministries

News brief

Mennonites in Mexico support MCC tsunami relief

Low German-speaking Mennonites in Mexico, many of whom are Canadian citizens, have donated nearly \$50,000 to tsunami relief through Mennonite Central Committee Canada. A Cuauhtemoc radio program arranged an interview with Bill Enns, MCC director for Low German programs in Mexico, to discuss the impact of the disaster and the relief effort underway in Asia. The show's presenters urged listeners to make a contribution through their church, at the station or at the MCC office in Cuauhtemoc. Money collected before a Jan. 11 deadline was eligible for a one-to-one matching grant offered by the Canadian government. Don Peters, the



Korean Association for Supporting the Disabled photo

Over the last year, Mennonite Central Committee (MCC) provided more than 16 metric tons of dried soup mix to North Korean schools for children with disabilities, along with more than 13,500 kits containing hygiene items and educational supplies. Distribution was carried out through Caritas, an MCC partner. MCC was to send 177 metric tons of canned meat to North Korea last month, more than 40 metric tons more than it shipped there in 2004. April is traditionally a difficult time of year in North Korea, when food stores from the previous year's harvest begin to be depleted.

executive director of MCC Canada, expressed his thanks to the community for their contribution to MCC Canada's tsunami relief effort, saying, "It truly demonstrates that we are not only connected to each other, but also to suffering people, wherever they are found in the world."
—MCC Canada news release

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MCC photo by Emily Will



A \$24,270 grant from Mennonite Central Committee has gone a long way to helping Indonesian farmers in the Samalanga district clear their fields of debris left behind by the Dec. 26 tsunami. Now emerging rice paddies are dotted with farmers hard at work.

Waterloo, Ont.

Anabaptist Colloquium: Are today's Mennonites true heirs of Anabaptism?

When a 16th century woman named Helena fled Tyrol for Augsburg in 1532, she was urged by Emperor Ferdinand II to recant her Anabaptist faith. Two years later, the records indicate she “loudly declared her oath to forsake Anabaptism.”

Did she do this on the outside, but inwardly remain at heart an Anabaptist? Just what is the relationship of the inner component of confession and the outer?

These questions formed part of a presentation on Pilgram Marpeck by Walter Klaassen and William Klassen to the recent Anabaptist Colloquium held at Conrad Grebel University College. The two are working on a popular biography of Marpeck.

Klassen spoke of the importance of placing Marpeck in the context of the religious and political events in the Holy Roman Empire, Switzerland and in other places in which he worked. Marpeck's writings clearly reveal his engagement with public events. While he never demonized governments, he would not tolerate them cloaking their policies and actions with Christ.

In an era when many Anabaptists were summarily executed for their beliefs, Marpeck and Helena prove there were “survivors,” Klaassen and Klassen suggested.

What lessons are there in these

News brief

MAX Canada net income up

MAX Canada, the two-year-old insurance company that grew out of Mennonite Aid Union, completed 2004 with a strengthened financial position, finishing with a positive net income of more than \$262,000 and a 34 percent increase in assets (to \$10.6 million). MAX Canada is now fully licensed in Ontario, Saskatchewan, Manitoba, Alberta and British Columbia. It is a subsidiary of MutualAid eXchange.

—From MAX release

Has Anabaptist research gone to the dogs?

Linda Hecht presented a paper at the Anabaptist Colloquium on the writings of Helena von Freyburg. In a letter by von Freyburg appears a brief reference to “hund” (dog). Not unlike medieval theologians discerning how many angels can dance on the head of a pin, contemporary Anabaptist scholars are trying to ferret out the meaning of this vague reference.

Does it refer to the “dogs” of the New

Testament, that is, the outsiders to the covenant people of faith? Might “dog” be a proverbial statement of the time, to designate a hidden stash of money found in an attic? Might it simply refer to her own pet dog (on whom she perhaps lavishes too much attention)? Or is it the name of a prominent family of her acquaintance in that vicinity?

This led at least one participant to wonder if Anabaptist research scholarship is “going to the dogs.”

—**Maurice Martin**

people for Mennonites today who claim to be Anabaptist while fitting into Canada's cultural milieu?

After the presentation, Klaassen spoke of the future of “the Anabaptist vision” in Mennonite circles. He notes that Mennonites are eager to call themselves Anabaptists, but wonders if they can manage the radical non-conformity of the 16th century group whose name they presume to bear.

Klaassen said that many Mennonites have lost the careful, responsible church discipline, admonition and accountability that characterized Anabaptism, giving the postmodern claim, “I cannot judge anyone,” as an example.

“So,” he concluded, “we need to be careful about too easily claiming the designation of being Anabaptist.”

Klaassen suggested that Mennonites deal with the same issues as all denominations, many of which

challenge traditional Anabaptist beliefs. Any time there is war, Mennonites have to decide whether to follow the Prince of Peace, or to accommodate a synthesis of church and state.

The “enemy” is not the liberals or the fundamentalists, but the secularizing culture in which we live, marked by materialism and rampant individualism, he believes. Mennonites will have to decide at what point accommodation is no longer being faithful?

The Anabaptist Colloquium is described by one organizer as a meeting of Anabaptist scholars and other interested persons to test their work in “a friendly setting.” Many were encouraged that this year four of the eight presenters were students willing to test their ideas as “junior scholars” among the “senior scholars.”

—**Maurice Martin**



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We may be tempted to interpret the life and work of John Paul II in human terms. But he understood his life as a divine calling. When he was ordained as Pope, he made two promises: to serve God and to serve Christian unity. He will be remembered for carrying these promises a step higher than people might have expected.

Servant of God

John Paul II was “chief shepherd” of the Roman Catholic Church, Christ’s representative on earth, leader of the bishops. He was responsible for overseeing the spiritual life of his church in accordance with scripture and tradition.

Yet John Paul II felt responsibility for all people of the earth, not only for Catholics. In this spirit, he addressed past wrongs against humanity—sins carried out against non-Catholics. Mennonites were included in his expressions of regret.

When Cardinal Kasper met with Mennonite representatives of the Catholic-Mennonite Dialogue in 2001, he apologized for the persecution of Anabaptists, saying this never should have happened. The cardinal told us that he was speaking on behalf of the Pope, who fully endorsed the aim of the Catholic-Mennonite Dialogue to bring about a “healing of memories.” Personally, it was a great privilege to take part in that discussion.

As servant of God, the Pope prayed passionately for all peoples on earth—their salvation from personal and social sins, their safety and prosperity as global citizens. He spoke against the American invasion of Iraq.

In October 1999 I was privileged to represent Mennonite World Conference at a week-long consultation in Rome to discuss the question: What is the common responsibility of the global religious communities for the social problems of humanity?

At the concluding assembly, John

The global heart of John Paul II: A tribute

John Paul II on ecumenism

“[I]t is not difficult to acknowledge that the Catholic Church has enthusiastically embraced ecumenism in all its complexity and carries it out day after day with great seriousness. Naturally, real unity is not and cannot be the fruit of human forces alone. *The true protagonist remains the Holy Spirit*, who must determine, even from the human point of view, when the process of unity has developed sufficiently.

“*When will this happen?* It is not easy to predict. In any case, in light of the coming of the third millennium, Christians have noted that while the Church was undivided during the first millennium, the second was marked by many profound divisions to the East and West, which today need to be mended.

“*By the year 2000 we need to be more united*, more willing to advance along the path toward the unity for which Christ prayed on the eve of his Passion. This unity is enormously precious. In a certain sense, the future of the world is at stake. Human weakness and prejudices cannot destroy God’s plan for the world and for humanity. If we appreciate this, we can look to the future with *optimism*. We can trust that “the one who began this good work in us will bring it to completion” (Philippians 1:6).”

From Crossing the Threshold of Hope, page 151, Alfred A. Knopf, Canada, 1994.

Paul II addressed the representatives from the front porch of St. Peter’s Basilica, thus giving his visible blessing to the consultation. This unique gathering was made possible because the Pope endorsed the church’s responsibility for the good of the global human community, including the created order.

Servant of Christian unity

More important than asking whether John Paul II was a conservative or a liberal is the question of whether he fostered unity or disunity. In my opinion, he has been remarkable in serving the cause of unity. He gathered 1.1 billion Catholics into his heart of compassion. He kept them together—more or less—under one confession, one apostolate, one sacrament, one liturgy.

His passion for the unity of the Body

of Christ (Ephesians 4:1-6) drove both the positive spirit and the restrictive guidelines we saw in the Pope’s leadership. It’s not at all surprising that John Paul II was too liberal for the conservatives and too conservative for the liberals.

As we have heard in recent weeks, there is much to criticize about the Catholic Church and there is much to celebrate. When I think of the late John Paul II, I will remember his global heart of compassion.

But what of the future?

How will Pope Benedict XVI (Joseph Ratzinger) put his stamp on the Catholic Church? In the last few days, journalists and church leaders have been all over the map in trying to answer this question. Some call him a “hardliner.” Others see him as soft spoken, gentle and wise.

A single sentence in what I consider a fine statement on mission theology created a firestorm of protest among Protestants. The sentence read (in part) that “... the ecclesial communities which have not preserved the valid Episcopate and the genuine and

integral substance of the Eucharistic mystery, are not Churches in the proper sense....” Some claimed that with this one sentence Ratzinger had undone decades of progress in fostering unity among the Christian churches.

And yet in his first message as Pope he pledged to unify Christians everywhere. In short, we don’t know how Benedict XVI will impact the future of the Catholic Church or of the church universal. For my part, I will leave that question to the Catholics. We Mennonites have our own matters to attend to. One of these, to be sure, is to decide whether and how we will share (give and receive) the gifts of the Spirit among all the churches.

—**Helmut Harder**

The author is emeritus professor of theology at Canadian Mennonite University, Winnipeg.

Waterloo, Ont.

Conrad Grebel appoints new academic dean

Dr. James N. Pankratz has been appointed as the new academic dean of Conrad Grebel University College, effective Jan. 1, 2006. He succeeds Marlene Epp, who will move into full-time teaching of history and peace and conflict studies at Grebel.

Pankratz has served as academic dean and associate professor of mission and world religions at Mennonite Brethren Biblical Seminary in Fresno, Calif., since 1998. Prior to that, he spent 20 years at Concord College in Winnipeg, Man.,

including four years as academic dean and nine as president. From 1982-85 he worked in Bangladesh with Mennonite Central Committee as program advisor and director.

"We are very pleased to be able to appoint someone with Dr. Pankratz's extensive administrative experience and involvement in Mennonite post-secondary education," said Grebel president Henry Paetkau in making the announcement. "We look forward to the academic leadership and vision he will provide at the college."

In recent years, Conrad Grebel has experienced extensive growth in its Master of Theological Studies program. "It's exciting to have Jim bring his background in graduate theological education to our growing program," noted Paetkau.

Pankratz received both an MA and a PhD in religious

studies from McMaster University in Hamilton, Ont., specializing in eastern religions. His research and teaching interests include religion and culture, and inter-religious contact and dialogue.

"Conrad Grebel is distinctive in the world of Mennonite education," commented Pankratz. "Its faculty and programs have a reputation for creativity, quality and relevance. It will be a privilege to work with colleagues who have built this reputation within the university and the church."

—Conrad Grebel release



Pankratz

Winnipeg

Microfinance conference to address AIDS

Microfinance institutions, including organizations such as Mennonite Economic Development Associates (MEDA), are looking for ways to respond to the financial impact of the AIDS crisis in Africa.

HIV and AIDS in Africa not only have taken a catastrophic human toll, with millions of victims and their families affected, the disease crisis has also created economic challenges in frequently impoverished regions.

MEDA technical advisor Pauline Achola is among a 10-member team from microfinance organizations putting together an HIV/AIDS guide that will highlight successful low-scale business stimulus programs in AIDS-

ravaged regions.

MEDA also has scheduled a seminar to be held this year in Tanzania to address the crisis. About 20 microfinance practitioners at the seminar will share ideas on how they are coping with the economic losses and challenges precipitated by AIDS.

The seminar will also ask how other agencies have dealt with the stigma of the disease, what lending policies avoid discriminating against infected or affected clients without putting finance institutions at risk, and what solutions have worked in other countries affected by AIDS.

All microfinance institutions acknowledge the AIDS crisis in Africa is a "time bomb," said Sandra Getuba, an intern working on the AIDS issue for MEDA in Mozambique.

"It is our hope that we can share the lessons learned by other organizations and help jump-start [programs] dealing with the issue," Getuba said.

—MEDA News Service

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Winnipeg

New MC Manitoba camp policy more inclusive

A new guest policy for Mennonite Church Manitoba's three Camps With Meaning is designed to be more inclusive, according to Bob Wiebe, MC Manitoba's director of education ministries.

The latest policy came about as the result of a situation that arose at Camp Arnes—a Manitoba Mennonite Brethren camp on the shores of Lake Winnipeg—more than two years ago. Camp Arnes decided to bar the Rainbow Harmony Project (a gay, lesbian, bisexual and transgendered choir) from using its facilities, and the choir launched a complaint against the camp with the Manitoba Human Rights Commission, which has yet to rule on the matter.

At the time, MC Manitoba sought the advice of its legal counsel and drafted a policy defining who could, and could not, rent its Camps With Meaning facilities.

The publicity surrounding the complaint resulted in the Winnipeg School Division, the largest in the province, putting Camp Arnes off limits for class trips. It also led the school board, which has adopted a strong public stance in support of homosexuality, to launch an investigation into other camps with similar policies. As a result, the three Camps With Meaning facilities were also blacklisted.

The blacklist resulted in a significant loss of bookings at two of the three Camps With Meaning. Camp Assiniboia has lost 20 percent of its annual guest group revenue, while Camp Moose Lake has seen its guest group revenue dip more than 10 percent.

It was not the loss of revenue, though, that prompted MC Manitoba delegates to revisit its guest group policy, according to Wiebe. "There were concerns about being seen as exclusionary and not inclusive, and that the policy as written did not

adequately represent who we are," he told *Canadian Mennonite*.

The new policy states that "rental access will be limited to the applicant's willingness to respect in their activities and conduct at camp the vision, mission statement, purpose and general policies of MCM." Accompanying house rules ask groups to "respect the Christian values of the camp" by, among other things, "respecting others at all times in behaviour, language and interpersonal relationships," and discussing in advance "any worship or religious instruction planned other than Christian."

Wiebe admits the vagueness of the new policy and rules "leaves us vulnerable because it doesn't spell out who we exclude." He also acknowledged that camp staff will have "more pressure" placed on them because

they will now have to determine if guest groups are violating either the spirit or the law of the new rules.

The new policy and house rules have been sent to the Winnipeg School Division, with the hope that it will result in Camps With Meaning being removed from the board's blacklist.

Two Mennonite schools and an interdenominational Christian camp are also dealing with the same issue.

Paul Kroeker, principal of Mennonite Collegiate Institute (MCI)

in Gretna, Man., says the school wants to make its recently opened \$5 million performing arts centre available to a "wide array of arts groups," but if it feels that a group would undermine the trust of its school community, MCI will decline the use of its facilities. At the same time, Kroeker says it will be important to the school that the performing arts centre is widely used.

So far, Mennonite Brethren Collegiate Institute in Winnipeg, with its Jubilee Auditorium, has not had any complaints, even though many groups use the facility, says Norbert Bargaen, the school's principal.

"We outline what our school is all about and we let groups know that they shouldn't compromise what we are. We've declined to rent to some groups and they've accepted it," Bargaen explains.

A problem at Red Rock Bible Camp in Whiteshell Provincial Park arose from the camp's desire to say a prayer before meals with public school students. The Winnipeg School Division deselected the camp for that reason, but then reinstated it again. The relationship remains uncertain, however.

Garth Epp, Red Rock's on-site program director, says camp staff are meeting with school board officials in an attempt to find a resolution to the problem, but Red Rock's commitment to Christ-centred camping will override everything else.

—**Ross W. Muir** with files from **Harold Jantz** of *ChristianWeek*

'There were concerns about being seen as exclusionary and not inclusive.'

Join Mennonites in Ukraine in 2006

The next Mennonite Heritage Cruise in Ukraine - Sept. 28 to Oct. 12, 2006 - is already 3/4 subscribed with early reservations, thanks to the recommendations of two thousand Mennonite descendants who have made this pilgrim voyage. 2006 will be a unique opportunity to visit Ukraine in democratic transition.

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MCC photo by Alain Epp Weaver

Third- and fourth-grade students sing songs and clap as they jog around a paved sports court in gym class at Adasiyyeh Girls' School in northern Jordan. The Mennonite Central Committee (MCC) Global Family sponsorship program helped build a sports field with bleachers and a paved outdoor court for gym classes, basketball, volleyball and soccer at the girls' school, which serves more than 600 students in the remote farming community with a high rate of poverty. "It's so wonderful to see the girls run with such joy," says Maryam al-Ourani, the school's physical education teacher. "It's important for these girls to get a chance to play, to exercise their bodies as well as their minds." In the last year MCC also helped to expand the school library with nearly 800 new books and wooden shelves.

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Saskatchewan

Trash pick-up helps fund trip to Charlotte

A large contingent of youth from Saskatchewan will be attending the Charlotte convention.

Nearly 100 people, including teens and youth sponsors, are heading across the border this summer to take in the large two-conference session in North Carolina.

Youths from three Saskatoon churches, as well as Regina, Swift Current, Langham, Hague, Rosthern and Waldheim congregations have registered for the July event.

"The largest group [of youth] is coming from Nutana Park," said Anna Rehan, MC Sask conference pastor.

Wendy Harder, youth pastor of the large urban church, is planning for 17 youths and three adults to make the trek. The group has been raising funds for the past two years.

Money-raising ventures at each church have taken various creative turns. Besides selling Fairtrade coffee, the youth at Nutana Park in Saskatoon have collected cans for recycling, held a formal banquet and sold oranges. They also plan to give it their all during a garbage pick-up between Saskatoon and Warman, where they will be paid \$50 a kilometre in a contract arrangement with the Saskatchewan Department of Highways to gather roadside trash.

"Our goal is to raise 75 percent of the cost to go," explained Harder, who added that the congregation at Nutana has been very generous.

"I stress that all youth are involved in the fundraisers," said Harder, adding that the youths who aren't going are still required to put in an effort because they will benefit for future conferences.

Zoar Mennonite in Langham is sending six youths and one sponsor. They have tried to increase finances through a skit and dessert night and a Chinese supper. Next on the list is a garage sale.



Nutana Park youth sold oranges in December to raise money for their trip to the July Assembly in Charlotte, N.C.

Laura Epp, 15, is one of the teens travelling from Langham. "I was at the conference in Saskatoon and it was fun. I decided I wanted to go to a bigger conference," she said.

Although all groups going are working hard to raise the needed cash, everyone understands that the parents will make up the rest of the \$1,000 per person needed for the trip. That amount covers the travel, registration, food and lodging, but not meals during the trip.

Mount Royal Mennonite in Saskatoon is sending 13 youths, one youth pastor and a sponsor. They have relied on the good graces of their congregation to support them through a talent night and pie auction, a recycling pick-up and now an upcoming garage sale, as they try to pull in the \$15,000 required for a

group their size.

"Parents have been very supportive," said Dawn Martens Koop, who pastors the youth part-time at Mount Royal along with her husband Jeff.

Beside the obvious need to raise money for the trip, youths are also making sure all their papers are in order for the border crossing.

"Birth certificates and signatures from each parent are needed," said Rehan. She is also requesting the youths to bring along photo identification. Rehan encountered the need for that when she travelled across the border with family last year. Border crossing needs to be taken seriously, Rehan said.

The group will need two buses for the trip and hopes to leave on July 1 for the 40-hour trip to Charlotte.

—Karin Fehderau

Listowel, Ont.

Breslau quizzers come out on top

April 9 was a “buzzy” day at Listowel Mennonite Church as nine quiz teams from across MC Eastern Canada gathered for this year’s Bible Quizzing.

In preparation for quizzing, the youths studied, memorized and worked hard at learning the book of Matthew. Groups from nine Mennonite churches in MCEC participated: Breslau, Riverdale, Listowel, Nith Valley, Steinmann, Markham Area, Community (in Drayton), Hillcrest and Floradale.

How does one prepare for such a day? Over the last number of months, some youth groups studied Matthew on their own. Others had adult quiz teams in their church that they quizzed against, while some had adults write questions they studied and used for practice.

Matches included: individual questions for each team member; buzzer questions allowing anyone with the quickest finger to “buzz in” and answer; and team questions in which the youths worked together forming



Ross W. Muir photo

Members of the Markham Mennonite Church Bible Quizzing team discuss their team question based on passages from the Gospel of Matthew during their final match against Breslau Mennonite Church last month in Listowel.

an answer based on biblical context as well as how scripture from Matthew applies to present day life.

Floradale, Listowel, Breslau and Markham headed to the semi-finals,

with Markham and Breslau competing at the end of the day in the finals. A great effort was put forth by both teams; this was Markham’s first year quizzing and only Breslau’s third year at the event. Quick hands on the buzzer and excellent knowledge of the book of Matthew allowed Breslau to win in the end.

An awesome day and lots of Bible knowledge made for some great memories. Congratulations to all those involved. It was a blessing to see scripture come alive within you. Your understanding and passion of the scriptures is inspiring. May your passion for the Bible continue to grow.

—**Heather Gallian**

The author is minister of youth ministries for MC Eastern Canada.



Charleswood Mennonite Church photo

The Charleswood Mennonite Church Venture Club’s Kub Kar racing event in March ended in a virtual “dead heat,” according to organizers. Pictured from left to right, front row: racers Jasmin Epp, Aganetha Funk-Unrau, Maya Janzen, Andrew Friesen, Nick Epp, Mikala Epp, Alex Friesen, Tristan Brenneman, Nicolien Klassen-Wiebe, Anya Snider, Sarah Janzen, Quinn Snider and Caleb Snider; and back row: pit crew Gordon Janzen, Dave Epp and Vern Klassen-Wiebe.

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Waldheim, Sask.

And it was good: hot tubs and sleeping in

This year's MC Saskatchewan senior high retreat differed from other years in several ways. All of the differences, in my opinion, were good ones.

The retreat focused on relaxation this time, which made it just that. The Timber Lodge at Camp Shekinah served as a beautiful and stress-free haven for us, the overall atmosphere of the place being laidback and friendly. Unlike past retreats, in which the normal number of people attending was about 90, this one found us packed full with approximately 130 youths. Some poor souls were even forced to stay out in the cabins.

In keeping with the relaxation theme for the weekend, our leaders let us sleep in. As opposed to the wake-up call being around 8 a.m., we didn't have to get up until about 10 o'clock. Of course, this walked hand-in-hand with the curfew being at 1:30 in the morning!

We had a lot of free time, too. Some people played cards; others went tubing (there were some spectacular wipe-outs, but thankfully no injuries). There were pool players and pool player watchers. Some took the time to "chill," and still others hung out in the hot tubs.

Yes, we had hot tubs—a new and wonderful addition to the retreat. It's very entertaining to watch people (clad in naught but bathing suits) dive into snow banks, then scurry back to the tub.

Another new activity we tried is the now famous "Chariot Races," in which everybody separated into groups of about five and attempted to construct attractive, sturdy and, above all, fast sleds in a couple hours. All we had for

materials was a cardboard box, a plastic tarp, a length of rope, markers and streamers. Cool names were important, as well. After breaking for a well-deserved snack, groups carried their chariots, christened with names like "The Chicken Pox Box," "Always (with wings)," and "The Flamingo," out to the race track—a.k.a. a path around the parking lot. One person from each group had to ride the chariot while the rest pulled them around the track twice. The "Eagles" emerged as champions, with "The Chicken Pox Box" not far behind.

The coffee house this year consisted of mostly musical performances (some beautiful, and some funny, some that



This year's MC Saskatchewan senior high retreat focused on relaxation.

were both and went on and on and on...), but we had some amusing skits as well. There was even an exercise program for super-heroes! Coffee houses are always awesome, and this one was no exception.

The food was absolutely fantastic. We had bacon, pancakes, chili, brownies, homemade fresh buns, and more, all of which were just delicious. Since we weren't getting up until 10, they served us brunch instead of separate lunch and breakfast meals, which was another change this year.

We had five worship sessions, led by Phil Campbell-Enns, who came out from Steinbach, Man. These were always fun and interesting, helping us to gain some new perspective on our

relationship with God. We sang lots of songs, some old favourites (which were sung with much enthusiasm and vigour), and a few new ones. Phil, who writes music, wrote a new one especially for the retreat, and it fit the weekend's worship theme perfectly.

Shekinah's catch-phrase summed up the youths' general feelings about the weekend: "...And it was good!"

—**Rachel Derksen**

The author is a member of Zoar Mennonite Church youth group, Langham, Sask.

Abbotsford, B.C.

Artist creates works of comfort

In 1925, Lois Klassen's grandfather emigrated from Russia to Canada and his family received a hand-sewn comforter from a group of Mennonites called the *Hilfswerk* (Relief Work). This group would later become Mennonite Central Committee (MCC) and comforters are still an important component of the many kinds of relief materials that it sends around the world today.

There are other stories that connect Klassen and MCC comforters. Her husband's family was a direct recipient of MCC assistance when they fled the Soviet Union in the midst of World War II. Her grandmother made comforters and other relief items in sewing circles at church and her mother was very involved in sewing circles that made comforters for MCC.

And although Klassen grew up surrounded by the making and preparing of these relief materials, it wasn't until she read about the large numbers of people being displaced in Afghanistan due to US military attacks in 2001 that she was moved to action.

"It was this event that made me decide to follow my mother's example of making handmade blankets for displaced people," she says. "This creative and generous process that was part of my upbringing, fed my imagination. I found myself in an internal dialogue with the recipients, trying to imagine their circumstances."

She was already a part of a network called Mail Art and she felt that they would respond enthusiastically to the idea

Akron, Pa.

From Elmira to Akron and back again

Wanting an opportunity to see the impact our gifts are making on our sisters and brothers around the world, a busload of 40 people from a number of churches in the Waterloo Region left Elmira, Ont., on March 31 for a four-day trip to Akron, Pa. The purpose of our trip was to experience first-hand the operations of Mennonite Central Committee (MCC) and Ten Thousand Villages.

We toured the MCC Material Aids

Building in Ephrata and saw projects that are currently in progress: rug weaving from rag strips, homemade soap, baby layettes, school kits, clothing packed for overseas and local needs. A large shipment of canned turkey, pork and beef was being prepared for shipment to North Korea. Tsunami kits were stacked waiting for transport to Indonesia. Of interest to the women in the group were the large rooms reserved for quilting, which is done by Friends of MCC, who are from



Lois Klassen's hands at work on one of her many comforters. Klassen accepts squares of fabric from anyone interested in the COMFORTER project and turns them into comforters that are then sent to people in need overseas through Mennonite Central Committee. Below: Some of the many comforters already sent overseas through Mennonite Central Committee.

of art in action. So she began the COMFORTER project. She invited artists in the network to send her fabric pieces cut to specific dimensions. She then sewed these into comforters, which she donated to MCC for distribution to displaced people. Since beginning the COMFORTER project, more than 60 individuals and several school groups from 13 different countries have participated. The beauty of the project is that anyone can participate.

"If you send me any number of fabric squares (6"x6") I will sew them into blankets," she says on her website: <http://loiszing.blogs.com>, where photos of her comforters are displayed. Klassen also creates handmade booklets to send back to participants who have contributed with fabric or sewing skills.

Klassen says that being an artist has taught her a lot about faith. "Making art—especially art of

low commercial value—is an act of faith," she says. "Taking a direction in art, as in all of life, is an act of calling. I credit a heritage steeped in faith, calling and speaking a language of God, for preparing me to be an artist."

She is actively involved in artwork at University Hill United Church, her home church in Vancouver, where she creates art for an annual Lenten study guide and acts as the volunteer art director for the

Christian Seasons Calendar that invites artists to respond to scripture text and seasons of the Christian year.

"I am humbled by the opportunity for making art in the midst of a faithful community," she says. "It has been humbling to put my voice alongside the voices of others as an offering."

—MCC B.C. release by **Angelika Dawson**



the Mennonite churches in the area.

After seeing the hands-on work being done, we were excited to travel to the main office in Akron, where all of the administrative work is handled. We toured the offices and many enjoyed walking among the new homes in Welcoming Place, lodging built in the styles of homes from countries around the world. The remainder of the day was spent visiting the different warehouses and stores for Ten Thousand Villages in Leola and Akron.

One unexpected event we were able to enjoy was the quilt festival in the Lancaster area. On April 2, we travelled to Harrisburg to attend the Pennsylvania Relief Sale, where we saw the travelling quilt display, "Passing on the Comfort," that features quilts and comforters made by North American women and sent to the Netherlands following World War II (see pages 9-10).

With our minds full of new ideas and stomachs full of delicious food we ended our tour by attending the movie, *Behold the Lamb*. The story of Christ's life and death confirmed in our minds and thoughts that service to those who require care is and must be a central part of our lives. We are called to action by Jesus, as indicated in Matthew 25:40: Whenever we do one of these things to someone overlooked or ignored, we do it to him.

—**Karen Martin**

The author is the missions coordinator of Elmira Mennonite Church, Ont.



A Honduran-themed meal nourished the Elmira, Ont., tour group at the Ten Thousand Villages Tea Room.

Edmonton

Ribbon 'tied' as Trinity Manor opened

Instead of cutting a ribbon for its grand opening last month, Trinity Manor residents and well-wishers tied multi-coloured ribbons together in a symbol of solidarity. The "ribbon-tying" vividly portrayed the community's desire to build bridges for, with and among refugees in the city.

Trinity Manor might be the most multicultural housing project in all of Edmonton. At the ribbon-tying were 36 adults from 15 different countries, along with children as young as two weeks old.

The solid old Annex School building, conveniently located adjacent to the Edmonton Mennonite Centre for Newcomers (EMCN), has been entirely transformed. Secure entrances and clean, newly painted hallways lead tenants to their own private apartments in the two-storey building. There are 36 one-, two- and three-bedroom units in the complex.

The housing project is already meeting an important need. Refugees face many challenges upon arrival in Edmonton. Finding a decent place to live while coping with limited English skills, inadequate income, cultural differences and the results of stress and trauma can be extremely daunting. Many end up living with family or friends in overcrowded conditions, or spending an unsustainable amount of their monthly income on shelter.

At Trinity, apartments are rented out on either a transitional or long-term basis. Transitional rentals allow refugees time to improve their lan-

guage skills, get to know the city, secure a job, send money to help families left in their country of origin, or to save a bit of money. Long-term apartments are available for a minimum of two years at a rent set as much as 10 percent below market value.

Trinity Manor was made possible through the cooperation of the not-for-profit sector, the private sector and the government. The not-for-profit EMCN administers the apartment block and provides ongoing support services for residents.

Trinity Developments, a private sector contractor, handled renovation and building needs.

"Edmonton is setting an example for all cities across Canada and demonstrating that we are a welcoming community and a home for newcomers," said Moheb Michael of Trinity Development.

The Edmonton Housing Trust Fund bankrolled the renovation of the building and is providing \$208,000 in first-year funding to provide residents with accompanying support services.

Mennonite congregations in the city contributed to the project by supplying a number of "apartment welcome kits" consisting of some basic home and personal care items, and making financial contributions to the work of EMCN. Housing coordinator Randal Nickel is currently organizing a few congregations to occasionally bring in a supper meal to share with the apartment community. The suppers

will give churches an opportunity to meet the project residents, as well as work toward fostering community among the residents.

—Donita Wiebe-Neufeld

Profile of a Trinity Manor resident

Isatu Kamata came to Canada as a refugee from Sierra Leone on Jan. 31, 2002, after most of her immediate family had either died or disappeared in the turmoil in that country.

Although Isatu is able to speak two African languages, she cannot read or write in either because finances prevented her from attending school. While still a child, she was taken in by another family from Sierra Leone, which then moved to Ghana and later applied to come as refugees to Canada.

Once in Canada, Isatu was largely on her own, not understanding the language, having no place to live and not knowing anyone. A

social worker at the Edmonton Mennonite Centre for Newcomers (EMCM) helped her find a roommate and an apartment, and to begin English studies.



Isatu

Isatu is pleased with her new one-bedroom apartment at Trinity Manor. "I feel really good, safe and secure," she says. "If something happens, I can just go to the centre."

Isatu's spoken English is quite good, but learning to read and write as an adult is a difficult challenge in a second language. "It is very good to have people close by to help," she says. "The centre has a homework club. I'm interested in that."

When asked about hopes and dreams for the future, Isatu responds without any hesitation, "I want to find my family." She has no idea where any of her relatives might be, or if they are even still alive. "I can't sleep if I think about them," she says.

—Donita Wiebe-Neufeld



EHTF photo by Jim Mohnar

Residents of Trinity Manor were joined by representatives from the Edmonton Mennonite Centre for Newcomers, the Edmonton Housing Trust Fund and Trinity Developments at the housing project's grand opening last month.

People & Events

Toronto—On March 11, a dozen members of the Toronto Symphony Orchestra, conducted by Fred Rizner, former TSO principal horn, presented a brass ensemble concert to raise funds for the South Asian tsunami relief effort. The benefit concert, held at St. Andrew's Presbyterian Church beside Roy Thompson Hall in downtown Toronto, raised \$2,300, which was given to Mennonite Central Committee (MCC) Indonesia. The idea for the benefit concert came from Danielle Buckwalter, a member of Warden Woods Mennonite Church in Scarborough and a former MCC SALT (Serving and Learning Together) worker in Kudus, Java, in 2002/03, who wanted to do something to help the people she served and the friends she made in Java.

Waterloo—Mennonite Savings and Credit Union has received the necessary approval from the Financial Services Commission of Ontario to launch its first ever offering of Class B Investment Shares. On April 25, a total of 15 million shares were to become available to members of the closed bond credit union, which serves members of Mennonite, Amish and Brethren in Christ churches across Ontario. MSCU Investment Shares are

expected to pay a variable rate of return equivalent to the Government of Canada five-year benchmark yield for bonds, plus 1 percent (approximately 0.75 percent higher than the credit union's average five-year term deposit rate over the past five years). The rate is not guaranteed since the shares are considered equity investments that will be held within the credit union's capital base to provide for continued growth. According to CEO Nick Driedger, the shares are a solid investment that will offer an excellent rate of return.

Transitions

Births/Adoptions

Dueck—to Rebecca Veitch and Allan, Wellesley Mennonite, Ont., a daughter, Amy Jane, April 17.

Dyck—to Stephanie and Rudy, Leamington United Mennonite, Ont., a son, Carter Henry, Oct. 31.

Erb—to Amber and Ken, Sherbrooke Mennonite, Vancouver, a daughter, Abigail Doreen, April 7.

Fittler—to Jennifer and John, Leamington United Mennonite, Ont., a son, Mason William John, March 16.

Ginther—to Bonnie (Zion Mennonite, Swift Current, Sask.) and Corey, Ottawa, Ont., a daughter, Jordana Paige, March 13.

Jager—to Lisa and Mike, Leamington United Mennonite, Ont., a daughter, Mia Grace, Sept. 16.

Janzen—to Diane and Stephen, Leamington United Mennonite, Ont., a son, Hayden Wyatt, Nov. 25.

Koop—to Wendy and David, Leamington United Mennonite, Ont., a son, Andrew Robert Benjamin, Jan. 15.

Kreuger—to Tracie and Dave, Leamington United Mennonite, Ont., a son, Adam David, March 4.

Penner—to Nianda and Robert, Leamington United Mennonite, Ont., a daughter, Stephanie Gail, Jan. 10.

Penner—to Sheryl and Ryan, Fort Garry Mennonite, Winnipeg, a daughter, Reese Kaleigh, March 23.

Quapp—adopted by Roma, Ottawa Mennonite, a daughter, Tristan Amarys Jianmiao, March 14 (b. May 21, 2000).

Sharma—to Laurie and Sandeep, Leamington United Mennonite, Ont., a daughter, Jaya Simone, Nov. 14.

Smith—to Valerie and Michael (Osler Mennonite, Sask.), Charleswood Mennonite, Winnipeg, a daughter, Laurel Irene, Jan. 31.

Steckly—to Penny and Scott, Riverdale Mennonite, Millbank, Ont., a son, Kyle Arnold, April 13.

Voogt—to Melissa (Nickel) and John, Bethany Mennonite, Virgil, Ont., a daughter, Shelby Christina, March 15.

Marriages

Bolina-Grell—Manpreet and Andrea, Sherbrooke Mennonite, Vancouver, April 16.

Fransen-Fehr—Brian and Lori (Morden Alliance, Man.), Altona Mennonite, Man., April 9.

Weber-Inman—Andrew and Erin (Light of Hope Community Church, Dauphin, Pa.), Wilmot Mennonite, New Hamburg, Ont., April 2.

Deaths

Braun—Agnes, 102, Sargent Ave. Mennonite, Winnipeg, April 9.

Endter—Kurt, 97, Leamington United Mennonite, Ont., March 3.

Enns—Katharina, 90, Leamington United Mennonite, Ont., Feb. 2.

Enns—Margaret, 86, Leamington United Mennonite, Ont., Nov. 3.

Enns—Margaret, 95, Leamington United Mennonite, Ont., March 9.

Isaak—Jacob, 74, Grace Mennonite, St. Catharines, Ont., April 8.

Lehn—Anna, 74, Leamington United Mennonite, March 17.

Martens—Martha, 34, Coaldale Mennonite, Alta., April 4.

Martens—Margarete, 69, Fort Garry Mennonite, Winnipeg, March 13.

Neufeld—Elvera, 69, Leamington United Mennonite, Ont., Nov. 11.

Neufeld—Nick, 82, Leamington United Mennonite, Ont., Dec. 24.

Redekop—David, 88 (b. Nov. 21, 1916), Bethany Mennonite, Virgil, Ont., March 29.

Shantz—Mary Catherine, Preston Mennonite, Cambridge, Ont., Jan. 14.

Schlegel—Ruth, 87 (b. Feb. 4, 1918), Wilmot Mennonite, New Hamburg, Ont., April 4.

Schmidt—Jakob, 98, Leamington United Mennonite, Ont., Nov. 3.

Steckly—Joseph Lyal, Preston Mennonite, Cambridge, Ont., March 10.

Warkentin—Margaret, 94, Leamington United Mennonite, Ont., March 11.

Wiebe—Krimhilde, 75, Sargent Ave. Mennonite, Winnipeg, April 4.

Canadian Mennonite welcomes Transitions announcements within four months of the event. Please send all Transitions announcements by e-mail to transitions@canadianmennonite.org, including the congregation name and location. When sending death notices, please include birth date and last name at birth if available.

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in Second Mile Pathway C, now available from Faith & Life Resources. Ideal for Sunday School or Small Group. Study materials include biblical study, stories, suggestions for action, and worship resources.



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Mennonite Church Canada

May Equipping in churches now

Items of particular interest in this edition include an article on the death of Pope John Paul II by Dan Nighswander, a brochure about bio-ethics and faith, the missional church booklet *Rooted in the Centre, Living on the Edge* by Norm Voth, a reflection on the Red Lake Minnesota shootings by Walter Franz, a Multi-Cultural Ministries newsletter from Samson Lo, and the latest Vision edition from Canadian Mennonite University. Additional resources from Faith & Life, Mennonite Camping Association, and Associated Mennonite Biblical Seminary round out this month's *Equipping*.

Mennonite Church Eastern Canada

Senior Services produces newsletter

In November 2004, congregations of MCEC received the first issue of a newsletter produced by the Senior Services Committee. The title is catchy: "Are We There Yet? (Connecting Seniors Across MCEC)." The committee hopes to publish approximately on a quarterly basis, depending on the response of the readership.

The newsletter invites contributions by seniors, such as poetry, short stories, memorable personal experiences, opinion, advice, humorous anecdotes, words of inspiration, hobbies, travelogue, art, and much more.

The first issue included a spotlight on the late Arthur Gingrich, including his poem, "Listen to the Wind." The final stanza of Gingrich's poem reads:
It's sometimes strong and

sometimes weak,
And do you know the wind can speak?
Today it even kissed my cheek!
The wind will speak, would we but hear

Its whisperings within our ear.
The Senior Services Committee is aptly named with a double entendre; members both serve the seniors of MCEC, and invite them to serve each other and the church.

At the last meeting of the committee, the members shared their hobbies. This is only one of many activities that senior groups could do. The first issue of the newsletter included a listing of what some senior groups are doing. One of the goals of the newsletter is to have seniors share suggestions along these lines. The back page lists resources for seniors, including books and websites.

To submit items, or to comment on the newsletter, call chairman Del Gingrich at 519-669-1138, or write him at 22 South St. W., Elmira, ON N3B 1K7.

Mennonite Church Manitoba

Job opportunities at Camps with Meaning

CwM is seeking summer staff from all provinces, men and women of all ages who love working with children and youth. A summer at camp is a great way to express your faith and deepen relationships with other people and with God!

A few thoughts:

- If you are a parent of a youth or young adult, your encouragement is often needed for your child to consider camp service in favour of "better paying" jobs.
- Camp workers can apply for as few as one week or as many as eight weeks.
- Many summer employers are

willing to give a week or two off to young employees for a worthy cause like camp!

- Persons who work more than one week get paid for their service.
- Summer camp staff experiences are often remembered as times of significant faith development and growth by those who have spent time serving. Who can afford not to serve?

Positions available include: counsellors (male and female, must have completed Grade 12), wranglers, lifeguards, kayak instructor, windsurfing instructor, and kitchen help.

Please contact Camps with Meaning if you are interested in serving this summer. Phone 204-896-1616, or visit: www.campswithmeaning.org.

Many camper spaces are still available as well, including space in our "Service Encounter" week, Aug. 21-27. This is a week of service learning at Camp Assiniboia for students completing Grades 9-11, including a three-day "Urban Plunge" service experience in inner-city Winnipeg.

In God's Image exhibit on display until June 4

The exhibit *In God's Image: A Global Anabaptist Family* has blossomed at the Mennonite Heritage Centre (MHC) Gallery, Winnipeg, far before any signs of spring in Manitoba, according to curator Ray Dirks.

"The response from those who've seen it—including school and church groups—is has been fantastic," he says. "Reviews from those who have taken a tour have been overwhelmingly, enthusiastically positive."

Dirks describes *In God's Image* as "an opportunity unlike any other to see art, culture and family from around the world. The exhibit truly is one of a kind—a trip through 17 countries, visiting

ordinary people, experiencing their art, culture, family life and community."

In God's Image runs at the MHC Gallery until June 4. To book a group tour, call Ray Dirks, at 204-888-6781 or email: rdirks@mennonitechurch.ca.

Mennonite Church Saskatchewan

Four goals build on new church vision

Four goals have been announced as MC Sask leadership begins defining the actions and intents of the new vision that was approved at the annual delegate sessions in Rosthern this past February.

Meeting as commissions, executive and taskforce on April 2 at First Mennonite in Saskatoon, the conference workers set out the following four foci to work toward. A statement from conference minister Ken Bechtel explained those goals in the following way:

- "That MC Sask will actively seek God's leading to grow in its conviction, commitment and courage to live a Christ-centred life as people of God's peace."
- "That MC Sask encourage experience with God, knowledge of and confidence in our faith, so that we can share our faith more freely with neighbours across the street and around the world."
- "That MC Sask increase grassroots understanding and ownership of this vision in order to increase individual and congregational participation."
- "That MC Sask cultivate and nurture leadership and pass on passion for the work of the church."

The various working groups are translating these goals into steps that can move the

church closer to the hopes expressed in the vision. Committee members are expected to have their ideas presented to the conference executive by June 1.

Mennonite Church Alberta

Men can change— if they have to

Camp Valaqua was the scene of what is hoped will become an ongoing Mennonite Men's tradition in Alberta. April Fool's Day was the first day of a weekend retreat focusing on the theme "Closer than a brother" with the author of the study booklet of the same title—MC Canada conference pastor Sven Eriksson.

Eriksson did a masterful job of introducing the 12 of us to the topic of friendship and mentorship. We started with Red Green's "Man's Prayer" for a sense of our cultural context: "I'm a man, but I can change, if

I have to—I guess." We continued with some wisdom from Garrison Keillor's *Book of Guys*.

Most compelling was Eriksson's development of themes around friendship and mentoring evident in the biblical stories of David and Jonathan, Jesus and Peter, and Barnabas and Paul. We left with much to reflect on for the future.

Probably, the strongest indication of the level of interest shown by the participants is the fact that one attended a funeral during the event and returned afterward, and two men did their shift work and returned to the retreat.

We all learned from each other through the formal and informal discussion times throughout the weekend. Yes, some of us think our mothers are our heroes, many considered their wives to be their best friends, and all of us were encouraged to mentor and be mentored—especially informally.

Marvin Baergen, who has dreamed of getting an Alberta version of Mennonite Men going in some form or another, was gratified by the interest shown in further events, possibly in different forms and at different times. He would be most interested to get feedback from other Alberta Mennonite men about their thoughts and dreams in this regard.

—Dan Jack

Mennonite Church British Columbia

Committees still seeking members

The MC British Columbia Nominations Committee is still searching for people to fill some key positions on the finance, evangelism and church development, nominations and camp committees. The committee itself is in need of five people! If you have a desire to serve the wider church in this capacity, please

contact Janette Thiessen at the MC British Columbia office at 604-850-6658.

Listening Meetings on divorce planned

First Mennonite Church in Burns Lake is planning Listening Meetings on the topic of Divorce and Remarriage scheduled for this spring. In the March/April issue of the MCBC newsletter, "News & Notes," they write: "As we look at this difficult issue, we pray God's grace will overshadow us and that we will be able to discern his heart for our congregation."

Unless otherwise credited, the articles in The Churches 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.

Patchwork blessings in the church

A fellow church member and friend of mine died in January. Our church is small and young, and we felt Frances' loss keenly. Frances was an avid knitter, as are many others in our little church. During the services that followed her death, we knitters brought our needles and scraps of wool. As we prayed, sang and talked about death and life, and darkness and light, and fall and grace, we knit.

It is a strange assortment of squares that we created. A few people learned to knit just for this project, and their "squares" aren't really square. There are several squares that look suspiciously like those knitted dishcloths you can get in abundance at your local MCC auction. There are rough squares and soft squares, beautiful colours and rather ugly shades. There is yarn that was bought especially for this project, that was left over from other projects, that was passed down by a grandma, or that was picked up at the thrift store.

We assembled our squares into an afghan that we gave to Frances' mother. Our memorial for Frances is a bit garish, somewhat misshapen, and kind of scratchy. It may not drape nicely over the chair in Frances' mother's livingroom, where it likely hangs right now, and one will have to be careful not to get a scratchy spot against a bare arm when taking a nap under it. Yet this humble afghan somehow transcends these weaknesses, and it is beautiful. It is big and warm, and it embodies the love and efforts of many people.

I expect that Frances' mother will treasure this afghan. I imagine her passing it on to one of Frances' nieces or nephews. She might say, "Here, Anicka, I want you to have this. Frances' friends knit it to remember her. Isn't it beautiful?" And perhaps Anicka will pass it on to a child of her own, saying, "This afghan was knit for your Great Aunt Frances. You never knew her, but she was a wise and gentle woman." And that child may pass it on to his child. I imagine our odd little memorial becoming a form of blessing in her family, calling to memory a life lived well and inspiring the receiver to live in the same way.

From our leaders

As I sat and knit with my fellow church members, I wondered about the parallels between our humble, sacred project and the wider task of our church—or any other church. What do we do but bring our gifts together to learn, to teach, to practise, to remember, and to create a blessing that can be passed from hand to hand, from generation to generation? What bits of beauty is our little church gathering and creating? What strange patchwork of blessing are we knitting together for our children and our community, to cover them and for them to carry now and into the future?

Dear God, may it not be too scratchy or ugly, or may others have enough grace to see the beauty in it anyway.

Pam Peters-Pries, executive secretary of Support Services, Mennonite Church Canada



Employment opportunities

Emmanuel Mennonite Church invites applications for a

FULL TIME ASSOCIATE PASTOR
(Youth and Young Adults)

Emmanuel is a multicultural, intergenerational congregation with a membership of approximately 225 people. We are looking for a dynamic individual to work predominantly with our youth, young adults and their families. This individual would be committed to and educated in Anabaptist theology and polity. Experience would definitely be an asset.

If you have questions or wish to apply contact:

Emmanuel Mennonite Church
3471 Clearbrook Road, Abbotsford, BC V2T 5C1
Phone: 604-854-3654
Email: office@emmanuelmennonite.com



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

MCC CENTRAL STATES EXECUTIVE DIRECTOR

The director provides vision and oversight for all MCC programs in Central States. Familiarity with MCC constituency, strong relational administrative skills, and cultural competency required. Experience with budgeting, administration, Spanish language skills preferred. Women and people of colour are encouraged to apply. Significant travel time within the United States.

For the full job description contact:

Bruce McCrae
Phone: 717-859-1151; E-mail: brm@mcc.org
or your nearest MCC office.

Application review begins immediately. Start date midsummer 2005.



B.C. REGIONAL CORRESPONDENT

Canadian Mennonite is seeking a part-time (20% time) Regional Correspondent for the bi-weekly Mennonite periodical. Resumes will be considered starting April 30 and the position will be open until filled. Remuneration is salary plus expenses.

Responsibilities include filing bi-weekly reports and features on B.C.-based events; being a Canadian Mennonite contact person for B.C. churches and Mennonite organizations; assigning stories to others; and developing and assisting other writers in B.C.

Applicants should have strong knowledge of and a passion for the MC B.C. church and for Canadian Mennonite's ministry and mission to B.C. readers; strong listening, interviewing, news writing and photography skills; and an ability to work independently and as part of our cross-Canada staff. Come and serve the wider 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

ROSTHERN JUNIOR COLLEGE, Rosthern, SK invites applications for the following positions beginning August 2005:

I) BOYS' RESIDENCE DEAN

II) TEACHER

in any or a combination of the following areas; Christian ethics and Drama with possible assignments in other teaching areas including Core French, English, Physics or Art.

III) ADMISSIONS/ALUMNI ASSISTANT

Rosthern Junior College is an independent Mennonite high school offering an academic and residential program for Grades 10-12. Theological training is desirable for all above positions. Teachers are expected to be certified or eligible for certification in Saskatchewan. Further qualifications include a commitment to Mennonite education and strong communication and relational skills. The school is supported by Mennonite Church Saskatchewan and Mennonite Church Alberta.

For more information please contact

Erwin Tiessen, Principal
Phone: 306-232-4222; Fax: 306-232-5250
E-mail: principal@rjc.sk.ca
www.rjc.sk.ca

SECRETARY/RECEPTIONIST/BOOKKEEPER

Erb Street Mennonite Church, in Waterloo, Ont., is seeking a part-time (80%) secretary/receptionist/bookkeeper to support and share in ministry with our congregation of 300 members and multiple staff. Requirements include excellent interpersonal and communications skills, ability to work in a team setting and experience in a modern office environment.

Responsibilities include: general office coordination, secretarial tasks to support pastoral staff, ministries and committees, and bookkeeping tasks.

The position begins July 12, 2005. An application and resume should be submitted by May 31, 2005 to:

Arnie Dyck
334 Old Post Road
Waterloo, ON N2L 5Y7
Phone: 519-884-4877
E-mail: vadyck@sympatico.ca



MCC MANITOBA EXECUTIVE DIRECTOR

MCC Manitoba invites applications from qualified people who have demonstrated the ability to provide dynamic leadership. The qualified applicant will be the administrative team leader and will work with the staff and the Board of Directors in providing vision and structure to the Manitoba program, within the broader MCC context. Applicants will have a commitment to the mission and goals of MCC. The position is based at 134 Plaza Drive in Winnipeg. For more information call:

Ron Loepky at 204-261-6381.

Send resumes to:

MCC Manitoba, Executive Director Search Committee
134 Plaza Drive, Winnipeg, MB R3T 5K9
E-mail: ronloepky@mennonitecc.ca

The application deadline is May 15, 2005.

MUSIC THERAPIST Eden Health Care Services

Eden Health Care Services, a faith-based mental health service organization, based in Winkler, Manitoba, is seeking applications for a full-time Music Therapist.

Position Summary: Based out of Eden Health Care Services, the Music Therapist provides services to Eden Mental Health Centre, South Central Manitoba Personal Care Homes, and Boundary Trails Regional Hospital. Duties include planning and implementing group and individual music therapy sessions, as well as functioning as a resource person to assist PCHs in developing and improving the provision of music activities to their populations.

Hours of work: 36 hours per week, with usual hours being Monday to Friday, 0830 – 1700 hrs.

Salary: Competitive
Excellent Benefits package as per Eden Health Care Services

Start Date: July 4, 2005

Vehicle required, travel expenses paid.

Qualifications:

- Bachelor's or Master's Degree in Music Therapy.
- Experience working in the field of mental health and/or aging is an asset.
- Able to work independently.
- Accredited or able to be accredited by the Canadian Association for Music Therapy.

Application deadline: Submit resume with references by May 6, 2005. Posting will remain open until position is filled.

Direct resumes to:

**Music Therapist Position
Eden Health Care Services
Box 129-309 Main Street, Winkler, MB R6W 4A4
Fax: 204-325-8742; E-mail: egoerz@valleycable.com**

HALF-TIME YOUTH PASTOR

North Leamington United Mennonite Church, in Leamington, has an opening for a half-time youth pastor position. We are prepared to assist with finding suitable accommodation and further half-time employment. NLUMC is a congregation of 450 members and a youth component of approximately 27 young people. Leamington is located about 35 minutes from Windsor and Detroit.

For a copy of job description and congregational profile or to apply, please contact:

**Mennonite Church Eastern Canada
4489 King St. E., Kitchener, ON N2P 2G2
Attn: Muriel Bechtel
Minister of Pastoral Services
E-mail: muriel@mcec.on.ca**

TEACHERS

Rockway Mennonite Collegiate invites teaching applications for the 2005-2006 school year. The school is seeking a full-time Grade 6 core teacher for a 1 year term position and part-time teachers for grade 11 and 12 Chemistry and grade 10, 11 and 12 German.

Please forward questions and resumes c/o principal:

**E-mail: principal@rockway.on.ca
Fax: 519-743-5935; Phone: 519-743-5209
110 Doon Road, Kitchener, ON N2G 3C8**

Goshen College invites nominations and/or applications for the position of

PRESIDENT

expected to assume office sometime between July 1, 2005 and June 30, 2006. Goshen College is a fully accredited four-year, liberal arts college located in Goshen, Indiana affiliated with Mennonite Church USA. Additional information about the college can be located at www.goshen.edu.

Qualifications: The ideal candidate for President will exhibit three essential qualities:

- Embrace and energetically promote the mission of the college, "to educate servant leaders for the church and the world."
- Support and implement the strategic priorities of the institution, including Goshen College's new strategic plan.
- Embody core values of the college and exemplify a mature and vibrant Christian faith, characterized by the gifts of the Spirit.

A terminal degree from an accredited college or university is expected.

Search Process: Nominations and/or letters of application with CV or resume may be submitted to

**Rick Stiffney, Chairman of the Search Committee
E-mail: andreas@mennoniteeducation.org
GC Presidential Search Committee
Mennonite Education Agency
63846 County Road 35 Suite 1
Goshen, IN 46528-9621**

The search committee will begin reviewing applications in Spring 2005 and continue until the position is filled.

Women and minority persons are encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

Hesston College and Mennonite Disaster Service seek a full-time

DIRECTOR OF DISASTER MANAGEMENT PROGRAM

at Hesston College to begin July 2005. Primary responsibilities include: developing and administering the program, recruiting and admitting students, advising students, teaching courses, and directing field experiences. **Qualifications:** teaching experience; innovative spirit; love of students; and commitment to Mennonite higher education, the Mennonite church, and the missions of Hesston College and Mennonite Disaster Service. Master's degree required, doctorate desired.

Please send a letter of application, resume, and reference list to:

**Marc Yoder, Academic Dean
Box 3000, Hesston, KS 67062
E-mail: marcusy@hesston.edu**

Review of applications will begin May 16, and continue until the position is filled. Equal Opportunity Employer.

(2) WRANGLER ASSISTANTS

required at Camp Assiniboia, Headingley. 14 month terms beginning in July. Gain Christian ministry experience, develop employment skills. Honorarium plus room.

**Phone: 204-885-2565 ext 254
E-mail: camps@mennochurch.mb.ca**

House of Doc to play Church Theatre

St. Jacobs, Ont.—On May 13 and 14, local music fans will be able to see Winnipeg's House of Doc band at the Church Theatre in St. Jacobs.

The band is made up of three siblings (Dave and Dan Wiebe and Rebecca Harder) and two in-laws (Matthew Harder and Andrea Loewen).

House of Doc calls their unique musical style "prairie grass," combining as it does gospel, bluegrass, country and folk.

Their first CD entitled Sacred Blue basically re-engineered many traditional gospel and bluegrass tunes.

In September, the band moved to Vancouver where they worked on the production of their second album, not yet released.

In St. Jacobs they will be singing many of their original songs from the upcoming CD.

A number of these songs are stories told to them by their grandparents or are reflections on the lives of their grandparents.

Concert time is 8 p.m. Tickets will be available at the door. Phone 519-741-8224 for ticket information.

Abuna Elias Chacour itinerary finalized

Ontario—Dates, times and locations for a six-day visit to Ontario by Nobel Peace Prize nominee Abuna (Father) Elias Chacour have now been finalized. The speaking engagements are being arranged by Mennonite Church Eastern Canada.

Chacour, who believes education is the primary weapon against hatred and conflict, has, over the past two decades, developed schools for students from Kindergarten to university in the Arab-Israeli village of Ibillim, near Naza-

reth in Galilee. He brings to life, through personal example and ministry commitments, the peace teachings of Jesus Christ.

Chacour's itinerary is as follows:

- May 29, 9:45 a.m., Waterloo-Oxford District Secondary School, Baden. Topic: "The Beatitudes as Jesus taught them."
- May 29, 7 p.m., Marshall Hall, 425 Bingemans Centre Dr., Kitchener. Topic: "New initiatives for peacemaking."
- May 30, 12 p.m., Tyndale University College and Seminary, 25 Ballyconnor Court, Toronto. Topic: "Faith: Source of conflict or peace?"
- May 30, 7:30 p.m., Yorkminster Park Baptist Church, 1585 Yonge St., Toronto. Topic: "New initiatives for peacemaking."
- May 31, 7 p.m., Brock University, St. Catharines. Topic: "Educating for peace."
- June 1, 7:30 p.m., Conrad Grebel University College, Waterloo. Topic: "Educating for peace."
- June 2, 7:30 p.m., St. Jacobs Mennonite Church. Topic: "Living and dying with conflict in Israel."
- June 3, 11 a.m., United

Mennonite Educational Institute, Leamington. Topic: "Living and dying with conflict in Israel."

In preparation for Chacour's visit, Glenn Witmer, an MC Canada Witness worker in Israel, will be holding a workshop entitled "Walls, fences...and bridges!" at Preston Mennonite Church, 791 Concession Rd., Cambridge, on May 14, from 9 a.m. to noon. Witmer will accompany Chacour on his tour through southern Ontario.

Calendar

British Columbia

May 20: Suor Angelica performance to benefit the Magdalene Recovery Society at St. Andrew's-Wesley United Church, Vancouver, 7:30 p.m. Call 604-910-2907 for ticket information.

June 3-5: "Courage to Overcome" mental health retreat at Columbia Bible College. Keynote speaker: Dr. John Toews, psychiatrist. E-mail peter@mccscs.com to register; deadline: May 20.

June 7, 8: One-day workshop for pastors on supporting people with mental health issues. Speaker: Dr. John Toews. Columbia Bible College (7); Willingdon Church, Burnaby (8). E-mail peter@mccscs.com to register; deadline.

Alberta

May 28, 29: Songfest in Rosemary. Theme: "Can't keep quiet."

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

June 4: Hike-a-thon to raise money for new lodge roof at Camp Valaqua. Call Don at 403-637-2510 for pledge forms.

June 5: MCC fundraiser "Glimmers of Hope." An

Employment opportunity

ACCOUNTING POSITION

Mennonite Mutual Insurance is a church based insurance company serving the Mennonites and others of like faith in the Province of Alberta through church appointed representatives. MMI is a growing company offering a broad range of property and liability insurance products for dwellings, farms, churches and commercial properties.

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E-mail: sheryl@mmiab.ca; Fax: 403-291-6733

Housing

House For Rent: 3 bdrms+, furnished, 5 min. walk to TTC, Scarborough Bluffs, Toronto, July/05-Mar/06, 416-267-8105 <g.h.buckwalter@gmail.com>

Home away from home. Rooms for rent May 1 - Aug 31, May 1 - indefinite. Close to Conrad Grebel. Phone: 519-883-0252.

Retreat cottage for rent on the Little Mississippi River near Bancroft, Ontario. Wood stove, hydro, running hot and cold water and flush toilet. Accessible year round. Ideal for weekend or week long getaway. Call 519-471-3309 or <kcdrudge@skynet.ca>

evening with Stephen Lewis, UN Secretary General's special envoy for HIV/AIDS in Africa. 4 p.m. MacEwan Hall, University of Calgary. Call MCC Alberta at 403-275-6935 for tickets.

June 7-9: Seniors heritage retreat at Camp Valaqua.

Guest speaker: Rick Plett of the Refuge Range, Linden.

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

Saskatchewan

May 18: Prairie Falcon motorcycle rally—MCC fundraiser.

May 25: Work day at Rosthern Junior College.

June 5: The Great Shekinah Adventure Challenge camp fundraiser.

June 10-11: MCC relief sale and auction in Saskatoon.

June 17-19: Youth Farm Bible Camp 40th anniversary celebrations.

June 23-25: Spring musical at Rosthern Junior College.

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

June 26: Graduation at Rosthern Junior College.

Manitoba

May 20-22: Camp Moose Lake workathon.

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 2-4 spring concert, 7:30 p.m. at Bethel Mennonite Church, Winnipeg.

May 27-29: Birding retreat at Camp Moose Lake, with Adolf Ens and Fran Giesbrecht.

May 28, 29: Benefit concert for Mennonite Heritage Village Museum by Manitoba's Faith and Life Male Choir and Women's Chorus, 7:30 p.m.

MCI, Gretna (28), Bethel Mennonite Church, Winnipeg (29).

May 29: MMYO Spirit Sands Hike at Spruce Woods Provincial Park, 10 a.m. For more information, call 204-896-1616.

May 30- June 1: Plus 55 Retreat at Camp Moose Lake

with speaker Jim Brown.

Theme: "Our story as part of God's story."

June 1: Westgate Mennonite Collegiate Grade 7-Senior 1 spring concert, 7:30 p.m. at Bethel Mennonite Church, Winnipeg.

June 4: Open Circle launches a new Community Integration Initiative with a barbecue at Assiniboine Park, Winnipeg, 3-6 p.m. Guest speaker: Alf Bell. Music: Walle Larson (jazz). RSVP to 204-772-5317.

June 6-8: Plus 55 Retreat at Camp Koinonia with speakers Jake Neufeld and Jake Harms. Theme: "Parables of Jesus."

June 6-10: Congregational peacebuilding training with Nan Cressman and Dean Peachey at CMU. Contact Shirley Plett at 204-487-3300.

June 12: Eden Foundation, Big Brothers/Big Sisters charity golf tournament, Winkler. For information or to register, call 866-895-2919.

June 17-18: MCC Festival and Relief Sale at Canadian Mennonite University campus.

June 25: Camp Koinonia golf tournament, Winkler Golf Club. Contact Matthew at 204-534-2504 for more information.

June 27: Westgate Mennonite Collegiate Senior 4 graduation at Bethel Mennonite Church, Winnipeg.

Ontario

May 6: "Prayers from the Ark" concert featuring Laura Pudwell, Ben Bolt-Martin and Timothy Corlis at Stirling Avenue Mennonite, Kitchener, Ont., 8 p.m.

May 7: Riverdale Mennonite Church's 9th annual Goods and Services Auction in Millbank, 4-7 p.m. All proceeds for mission outreach.

May 7: Shalom Counselling Services fundraising breakfast and AGM at Steinmann Mennonite Church, 8:30 a.m. Call 519-886-9690 for tickets.

May 8: Ontario Mennonite Music Camp fundraising concert, Stirling Mennonite Church, Kitchener, 2:30 p.m. Special guest: Stephanie Kramer, soprano. Freewill offering.

May 14: Pax Christi Chorale presents "Sometimes a Light Surprises" at St. Matthew's Anglican Church, Ottawa, 7:30 p.m.

May 14: Springfest at Niagara United Mennonite Church, Niagara-on-the-Lake, 10 a.m. to 2 p.m.

May 15: Menno Singers perform Bach's "Mass in B Minor" at St. Mary's Catholic Church, Kitchener, 3 p.m.

May 15: DaCapo Chamber Choir performs a new work by conductor Leonard Enns at Guelph Spring Festival, Holy Rosary RC Church, 8 p.m.

May 16, 17: Seniors spring retreat at Hidden Acres Camp. Topic: "Mercy and do justice." (Same program each day.)

May 25: MCEC retreat for retired and retirement age pastors and their spouses at Hidden Acres, 9:30 a.m. to 3:15 p.m.

May 28: Ontario Mennonite relief sale, New Hamburg.

May 29: Willowgrove Primary School, Stouffville, Ont., 10-year celebration and open house, 2-4 p.m.

June 3-4: 15th anniversary of MennoFolk at Hidden Acres Camp. Friday: Musicians showcase; Saturday: Family festival/gala celebration. Call Mark Diller Harder at 519-650-3806 for more information.

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- Individuals who are part of Mennonite Church Canada or one of its five area conferences can ask to be placed on their congregation's group subscription list. The subscription is paid by the conferences.
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Canadian Mennonite, 490 Dutton Drive, Unit C5,
Waterloo, Ontario N2L 6H7

Phone: (519) 884-3810 Toll-free: 1-800-378-2524 ext.221

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PASSING ON THE COMFORT

The War, the Quilts, and the Women Who Made a Difference



The book —



Two women find each other in Holland, brought together improbably by a set of worn quilts, made by groups of women half-a-world-away who simply used what they had.

- First there is An in wartime Holland, risking her life to help others—hiding a Jewish baby in her hand luggage while

on a ferry that draws gunfire, trying to find enough food, and more such adventures.

- Then there is Lynn, 20-some years later, discovering the quilts and searching for their stories.

This book is a patchwork of stories of women helping others, passing on the comfort.

\$14.95 (U.S.), \$20.95 (Canadian), paperback, 186 pages, full color

The traveling quilt exhibit —



Stitched by women in North America, these quilts were sent to Europe during World War II and distributed by Mennonite Central Committee.

The *Passing on the Comfort* exhibit pieces together the stories of those who stitched, distributed and used these gifts of comfort.

For the next three years this exhibit will be appearing at quilt shows, relief sales and museums in the U.S. and Canada. In mid-2005, the exhibit will be visiting the following places.

April	Pennsylvania, Kansas, Ohio
May	Ontario
June	Saskatchewan
July	Alberta

For more information and additional dates for this exhibit visit www.mcc.org/quilts.



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