

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

**June 13, 2005**  
Volume 9, Number 12

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## Listening tour reports

The feedback I've heard from Mennonites as I've travelled across Canada during the past nine months on listening tours has been deeply appreciated. I've previously reported on feedback from British Columbia, Alberta and Ontario. I'll do the same now for a trip to Manitoba at the end of last year. I'll report on my February 2005 trip to Saskatchewan in our next issue.

In Manitoba, I met with the Winnipeg pastors cluster, with MC Manitoba's board, young adult council and staff. We also had public gatherings at Altona Mennonite Church, Emmanuel Mennonite Church in Winkler and Niverville Mennonite Church (see photo). Here are comments representative of the overall feedback I heard:



- "How much do we expect *Canadian Mennonite* to reflect the centre, the core? I value dialogue, but I want to know where the core is."
- "I like how *Canadian Mennonite* expresses the edge of the church in discernment and dialogue. It's a part of learning, like a family. You don't agree on everything, but you still talk."
- "I really enjoy biblical studies in *Canadian Mennonite*." (Several people said they used it in Sunday School classes.)
- "Is *Canadian Mennonite* a reflection of diversity or a unifying thing? After a host of 109 opinions, where do we come out? There are many roads to Rome, but some are better than others, and some don't get there [at all]."
- "Being Mennonite is not about the name. For young people to stay, it won't be because of their last name or because of borscht or buns, but because of our theology, how it connects us together and makes us different."

- "How does this paper help us have identity? There is a longing to know who we are and what we stand for. There is a fear we are just a bunch of churches."
- "You have some wonderfully literate people in Mennonite Church Canada Witness. Convince these people to be correspondents. The issues they are facing are very important. It makes me feel connected in a very immediate way with mission."
- "It should be reflective of the denomination. The denominational paper needs to reflect the farmer in Saskatchewan.

It is not an elitist platform for the fringe groups."

- "We want this paper to thrive and do great things for the kingdom."
- "I read the letters first to see what people are talking about."
- "A paper has to speak to the issues because they are there. But when you take the lid off a boiling pot, make sure you turn down the fire."
- "I was removed from my home church [when I moved from home to university]. *Canadian Mennonite* was something that connected me to the church. I looked forward to it."

I heard a desire for articles on worship styles, communion, faith and doctrine, our relationship to government, the Confession of Faith, Mennonite identity, economic justice, peace, personal faith stories, stewardship, learning what other churches are doing, more on popular culture (especially music and movies), and more on family life and on developing healthy family relationships.

Thank you to all those who came, who offered comments and filled in feedback forms, and to those whose organizing made these gatherings possible.

—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; Lisa Jacky, admin. assistant; 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

**Board of directors:** *British Columbia:* Henry Neufeld, John W. Goossen  
*Alberta:* Brenda Tiessen-Wiens, Jan Wilhelm. *Saskatchewan:* Bernie Thiessen. *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](http://www.canadianmennonite.org) on the Thursday before the issue date. So you can check out the June 27 issue by June 23.

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**Cover: Fresh flowers are still placed in front of skulls displayed at the Killing Fields of Choeung Ek, one site of Khmer Rouge atrocities near Phnom Penh, Cambodia. Some 1.7 million Cambodians perished during the reign of the Khmer Rouge from 1975 to 1979. Youth for Peace, an MCC partner organization, now encourages Cambodian students to learn about their history and work for peace, to ensure these horrors are not repeated. MCC photo by Jenna Stoltzfus**

Winnipeg

## Nighswander ministry to continue in South Africa

**A**fter a lifelong ministry in Canada, Dan Nighswander, and his wife Yvonne Snider-Nighswander, will continue their service to the church in South Africa.

Nighswander, who recently announced his resignation as general secretary of Mennonite Church Canada, has been appointed by the denomination's Witness ministry to be an Anabaptist resource and liaison to the African Initiated Churches (AIC) in South Africa. He will also teach Bible, theology and church leadership in a variety of settings. Additionally, Snider-Nighswander expects to become involved in AIC ministries relating to HIV/AIDS.

"Our first choice when I resigned my position was to serve the church in another part of the world," Nighswander says. "I was hoping to bring together my experiences as a pastor, administrator and teacher."

Reflecting on his ministry with MC Canada and the coming shift in roles, Nighswander says, "It has been a privilege to be part of the decisions we [MC Canada] have made these recent years, but I am satisfied to relinquish the responsibilities that go with the office. This new assignment gives me a chance to do some teaching and to be closer to congregational life. I'm delighted to continue working with MC Canada. I love this church. I believe in its vision, its values and its people."

Nighswander has been a camp director, conference youth pastor, pastor, and New Testament lecturer. Prior to his appointment as general secretary, he also served as denominational minister for Mennonite Church Canada.

The couple has been attracted to international work since their time at seminary in 1979. Global travel in the ensuing years has continued to whet an appetite for ministry in a cross-cultural setting.

"Our awareness of the Christian



Photo by Dan Dyck

**Dan Nighswander and Yvonne Snider-Nighswander will begin a new phase of ministry with African Initiated Churches in South Africa. Their term will begin in August, 2006.**

church overseas, our exposure to the global Anabaptist family and my experience in ecumenical relations have all made engagement with the international church more attractive," Nighswander says.

Adds Snider-Nighswander, "Exploring the possibility of contributing in an area of fewer resources and working alongside people with a different perspective is an exciting and sobering prospect."

Their decision did not come without considerable reflection and discernment. Among things they will miss are their children (they have two married daughters), social circles in Winnipeg, the familiarity of their current jobs and routines (Snider-Nighswander is currently employed by the Archives of Manitoba), and the seasonal snowfalls. Conversations with family and friends, a prayer retreat, and their close-knit community in Winnipeg all played a role in discerning and supporting their decision.

In the meantime, the pair are

soaking up opportunities to meet seasoned international workers, reading up on South Africa, and learning about the story of Mennonite involvement in the AICs they will work with.

Janet Plenert leads the International Ministries program for MC Canada Witness. She is thrilled to see the couple put their gifts and experience to use in South Africa. "Yvonne's gifts of hospitality and listening will open doors and build relationships," she says. "Dan's extensive experience in church administration, teaching, ecumenical relationships and pastoring offer a unique combination of gifts crucial to church in South Africa."

Their term will begin in August 2006. Nighswander will be in his current position until Nov. 30, followed by a study leave to do research and writing on a "Believers Church Bible Commentary" on I Corinthians.  
—MC Canada release by **Dan Dyck**

Mission, B.C.

## Sales skills help gospel preaching

**T**he journey from Guatemala to British Columbia has been a long and often difficult one for Edgar Rivera. It includes times of poverty and success, kidnapping, torture, flight, seeking and finding. Through it all, Rivera sees the grace of God in his life.

Rivera remembers the day he decided he would no longer be poor. It was the day he saw a mass-produced notebook. Until then he had always made his own, from whatever paper he could find. When he saw the new notebooks, he decided he always wanted to be able to buy his own. He was five years old.

Economic success became his goal in life. He attended military school and did so well academically that he won a university scholarship, studying economics for four years. As he studied the laws of economics, he became aware of injustice in his country and sought ways to correct the inequities he saw.

Rivera married, started his own family and became a successful businessman. But Guatemala was going through turbulent years of political unrest. Following a 1982 military coup, Rivera was kidnapped by the government, which thought he had information about insurgents and weapons. For seven days they tortured him. The physical torture was difficult enough, but the mental anguish Rivera experienced nearly killed him.

“At the beginning of the kidnapping, I worried about my family I thought of others,” he says. “But at the end, I was only thinking of myself. I thought, ‘I don’t care if I die today, I only want to be with God.’ And as I had that thought, I came out of that dark place.” He was released that day.

It wasn’t safe for him in Guatemala any longer, so he fled to Honduras, alone. It was here that he experienced God in a unique way. Walking down a commercial district, he pawned his watch for money and then entered a bookstore.

“I bought a book, *Verdict on the Shroud* by Kenneth Stevenson and

Gary R. Habermas, two evangelical Christians,” he says, getting emotional. “I read this whole book and at 3 in the morning I accepted Jesus as my personal Saviour.”

With his newfound faith giving him strength, he left Honduras and entered the U.S., eventually landing in Chicago in winter with \$1.45 in his pocket. His wife joined him seven months later, but it took another four years for their three children to join them. They first learned about Mennonites through Chicago’s Reba Place; there, Rivera met Mary Jude, who was helping people immigrate to Canada through the Overground Railway organization.

“We didn’t know anything about Canada, so we went to the library and took out a video,” he says. “We liked Vancouver because of the good weather and the boating!”

Cedar Valley Mennonite Church in Mission, B.C., sponsored the Riveras, and because Edgar was already working for Minolta, the family had no trouble relocating there. They have been at the same church since 1989. But this was not the end of the journey.

“Even though I was a Christian, I still had this rage in my heart,” he says, quietly. “But the healing process started with Mennonites.... I discovered that you become a true Mennonite when you sacrifice your life for peace.”

Rivera has done well in B.C. He has always worked in sales—and now he has begun a new kind of sales job.

Since the beginning of this year, Rivera has been working part-time as the director for the Evangelism and Church Development Commission for Mennonite Church British Columbia.

“The gospel is not a product, but the same skills I used as a salesman help me to preach the good news,” he says. He sees his role as one of encouragement, helping B.C. churches to grow.

“Growth has to be intentional. We reach plateaus and then we decline because we are not intentional in how we reach our communities,” he says. “People have to learn about Christ.”

He believes one of the ways to be intentional about church growth is for each church to have a church growth committee. He smiles as he says this, realizing people may shake their heads at the idea of yet another committee. But he believes the vision for

church growth needs to come from within the congregation itself.

“The committee needs to have people on it who think and envision how this church will grow,” he says. Rivera also recognizes that this takes time, noting that even though “we are inefficient, we grow by the grace of God.”

It is God’s grace that has kept Rivera so far on this journey and he invites all who love the Lord to join him on the road. “I only trust in the grace of God,” he says. “God has entrusted me with skills and I want to use them to his glory.”

—Angelika Dawson

**‘I discovered that you become a true Mennonite when you sacrifice your life for peace.’**

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*“By the sweat of our brow...”*

## Can work be redeemed?

**T**he writer of Ecclesiastes laments: “What do mortals get from all the toil and strain with which they toil under the sun? For all their days are full of pain, and their work is a vexation; even at night their minds do not rest” (2:22,23).

In other words, for him, as for many people today, work is a pain and lacks meaning. Furthermore, he complains that it is futile. You work all your life, only to leave everything you accomplish to some other person. Wise man or fool, he will have control over all the work into which you have poured all your effort and skill!

So we might say that the author’s got “an attitude problem.” But maybe some of us do as well. Consider how humankind has viewed work ever since then. Ever since we invented the wheel, we have tried to find ways to reduce our workload, hence to reduce the amount of time spent at work.

But now, as a consequence of all our technology, we also created unemployment. People who are unemployed are “out of work.” Isn’t this what we’ve all been dreaming of?

### The promise of work

But as Cal Redekop said several decades ago in the Benjamin Eby lecture “The Promise of Work”: “Now we have got our cake, but we don’t want to eat it!” His thesis was that work is at the heart of meaningful human experience. It might be more accurate to say that meaningful work is at the heart of meaningful human experience.

Redekop suggested a variety of symptoms and root problems to explain why work has lost its meaning. I shall add my thoughts to his, and pose some questions for us to ponder.

Work lost its meaning when it became a commodity in which we sell ourselves for a block of time to the highest bidder. Consequently, all too often we have learned to love the dollar, but hate the work we do to get it. How much less pay would you take to do a job that you really enjoy doing and find meaningful?

Work lost its meaning because of specialization. On one level, that speaks of the person who fastens one nut to one part on an assembly line day in and day out. But in a

broader sense, Redekop suggested that specialization reflects how work is now differentiated from the rest of life. It is no longer rooted in family, home and kinship networks.

It is a relatively modern, and largely Western, phenomenon to see father going away to work, and I say “father” advisedly because men leaving home to work preceded women doing so. Do our children have any clear sense of what their parents do when they are away at work? What role models do we offer them about doing meaningful work?

Work lost its meaning when it became separated from leisure and came to define the rest of life. Now we define leisure as the fun time, and take the pleasure out of work (which all too often has become drudgery). Then, to find meaning, we “work” at developing hobbies—the “work” that is fun to do!

### Work as our defining characteristic

One of the first questions we often ask a person we meet for the first time is, “What do you do?” Our work defines us. I am...a banker, a farmer, a nurse, a lawyer, an accountant. Then retired people mutter, “I used to be...,” as though somehow their being was tied inextricably to their doing.

We ask our children, “What will you be when you grow up?” But in reality we mean to ask, “What will your job be?” And all too often when they go into voluntary service, work at a camp, or get into the arts, the subliminal question is, “When will you get a real job?”

Does work define you? Have you found the balance between being and doing?

### What the Bible says about work

In Genesis 1 and 2, we see that humanity was created in God’s image, and was invited to act in Godlike ways

Work lost its meaning when it became a commodity in which we sell ourselves for a block of time to the highest bidder.

towards the creation. They were placed in the Garden and told to “work it” and “take care of it” and “have dominion.” They were to be “earthkeepers.”

In creating the human race, God determined that it was not good for the man to be alone. He said, “I will make him a helper as his partner.” The KJV says “a helper fit for him.” Adam could harness animal power—humans have done it for centuries. The horse, the ox, the dog have all been used to make human work easier. But don’t you get tired of talking to the dog after a while? And your horse doesn’t always have the “horse sense” you give it credit for!

So, while you work, you need a suitable helper, a companion, one with whom you can communicate and be a co-creator. If we could work side-by-side with people we love and care about, our work might be more meaningful.

Ecclesiastes 4:9-10 thinks so too. “Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up the other....”

Here, as in Genesis, work is described in the context of fellowship and community. Work is good and honourable. God blessed his own work at creation, and no doubt blesses much of the work humans have done ever since, but clearly not all. Work is a loving act, just as creation was a loving act of God.

According to Genesis, work defines and limits our human creatureliness. We are dependent on work for existence and survival. But in the sense that work defines us as co-creators with God, it shows also the spiritual and esthetic possibilities of humankind, expressed in our creativeness.

But something went drastically wrong. In Genesis 3, the idea of work as “sweat” is introduced along with the Fall of humanity. It appears as though thistles and thorns are part of a fallen

created order. “By the sweat of your brow you shall eat bread,” is the judgment on humankind.

Should we read this as prescriptive of how life should be? Our Old Order Mennonite friends place great value on “honest sweat” in their work. Or should we read this as simply descriptive of how life is?

It appears almost as though sweat labour is a punishment for human sinfulness. However, if that is true, then we might assume that once we learn how to work with “no sweat,” we have, in fact, redeemed work.

But that can’t be true. If we believe that with Christ the fallen state is reversed, then we should not see this fallen state as ideal. Remember how Paul declares in Romans 8 that “the creation itself is groaning for redemption.”

I believe our work will be redeemed when we turn it from “sweat” to “service” in the interests of our fellow humans, to the glory of God.

In his lecture, Redekop invites us to put work in its rightful place. Let’s not focus first of all on “getting a job,” as our students might be anxiously pursuing when they graduate. Think first of all about your Christian calling or “vocation.”

Then think about what “work” you might be called to. Is it the work of feeding people?

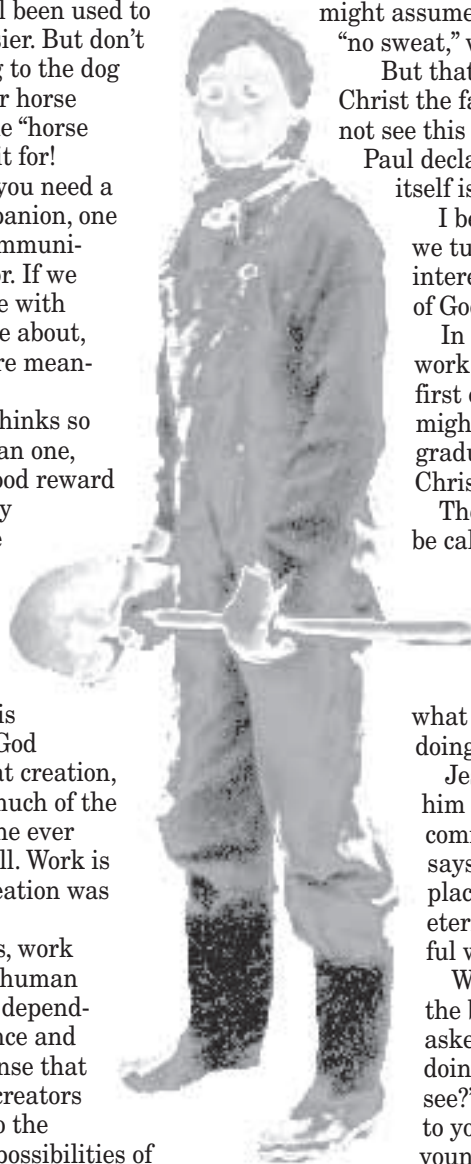
Of healing people? Of creating technology to serve human needs? Of creating music or art, because we recognize that beauty and holiness are not so far apart? Then discern what job you can do to fulfill your sense of doing important work.

Jesus said, “We must work the works of him who sent me, while it is day; night is coming when no one can work” (NRSV says “we,” other versions say “I”). In this place where we stand between time and eternity, we have important and meaningful work to do.

When Christopher Wren walked onto the building site of St. Paul’s Cathedral, he asked various workers what they were doing. “I’m laying a foundation, don’t you see?” “I’m hewing a beam; is that not clear to you?” they variously replied. But the young lad who was doing the most menial

task of all, digging out the footings, declared proudly: “Sir, I am building a cathedral to the glory of God!”

—Maurice Martin



**I believe our work will be redeemed when we turn it from ‘sweat’ to ‘service’ in the interests of our fellow humans, to the glory of God.**

Abbotsford, B.C.

## Pax Avalon: Comic super heroes with a difference

The drawings are every bit as good as what you'd find in a Marvel or DC Comic book. The heroes are people of strength and purpose enlisted to protect the city of Avalon. But unlike many comic books, this one isn't simply a world of good guys and bad guys. It's about situations in which characters all have to make choices and one of the heroes always chooses the way of peace.

*Pax Avalon* is the brainchild of Reece Friesen, associate pastor at Eben-Ezer Mennonite Church. "Christian comics typically all follow the same model," he explains. "And they are not willing to grapple with difficult issues."

Issues like bio-terrorism and cloning, about having the ability to use force but choosing not to, about being part of a team in which each member has a different approach to violence. These are exactly the issues that Avalon's emergency response team—called Pax Avalon—deals with.

When he first came up with the idea of a Christian comic that would deal with the complex concept of an Anabaptist response to violence, Friesen wondered if it would be "lame." But as he thought of the real



life stories of Anabaptist history and how exciting they are, he realized that if the story was good, it could be a good comic.

Friesen grew up loving comics and started drawing his own at a young age. He also grew up in a Mennonite home where he was taught not to fight, but admits he "didn't really understand the way of peace." As a result, when he went to draw his own

comics, his good guys always ended up fighting the bad guys.

"You've got all these bulked out guys in spandex, so you gotta use their muscles for something," he jokes.

But the drawing left him frustrated. He had a gift, but he was enamoured with a genre that was always violent. The comics he read always ended in violence and he always knew who the good guys were and bad guys were.

Friesen wasn't sure who to cheer for any more and a growing disillusionment with the art form grew within him.

And out of that Pax Avalon was born. Pax is the only civilian of a five-member team that includes a firefighter, police officer, doctor, and a city engineer—all charged with the responsibility of protecting Avalon. Each team member has a different approach to violence. The doctor hates violence, but sees it as a necessary evil. The police officer is a compartmentalist who, although she is opposed to violence, does whatever she is ordered to do in the line of duty. The city engineer, who happens to be a paraplegic hard-core gamer, sees violence as entertainment. The firefighter is a fatalist; violence is

### Pastor creates Anabaptist trading cards

While creating his comic *Pax Avalon*, Reece Friesen has been putting his artistic talents to another project at Eben-Ezer Mennonite. The congregation has embarked on a two-year study of the Confession of Faith, studying the basic tenets of Anabaptist beliefs through sermons, Bible study groups and Sunday school. Part of the Sunday school program includes trading cards that Friesen has designed using themes from the Confession.

"Each card has an image on the front, an explanation and a scripture text to memorize on the back," Friesen

explains. "When a young person has memorized the verse, they get the next card in the series."

The trading cards have proven to be very popular and a great way to have kids memorize Scripture—something Friesen, the associate pastor, feels strongly about.

"If we as a congregation get into God's word and memorize it, then we develop a strong foundation as a church," he says.

Working on this as a whole church, intergenerationally, has been a very positive experience at Eben-Ezer and it has been a satisfying way for Friesen to use his artistic abilities in yet another way.



"Both [the comic book and the trading cards] are a response to my move from being a cultural-ethnic Mennonite to being a theological-faith Mennonite," he says, adding that the same is appearing to be true for others at Eben-Ezer.

"Many here are people who are culturally Mennonite, who live in a violent society, and what they

identify with most is control. I'm hoping that these tools help people think beyond being reactive to be proactive."

—Angelika Dawson



inevitable.

Pax is the only one who opposes violence in any form, the only one who carries no sidearm, and the only one who has volunteered to be on this team. She is also the only team member who has a super power: the ability to absorb other's pain and injuries.

Together, this team sets out to protect Avalon from a host of terrorist attacks, all engineered by the "bad" guy, Gerard Renner, a millionaire industrialist...and Mennonite.

Toronto

## Hymn society gets Mennonite hymnody history lesson

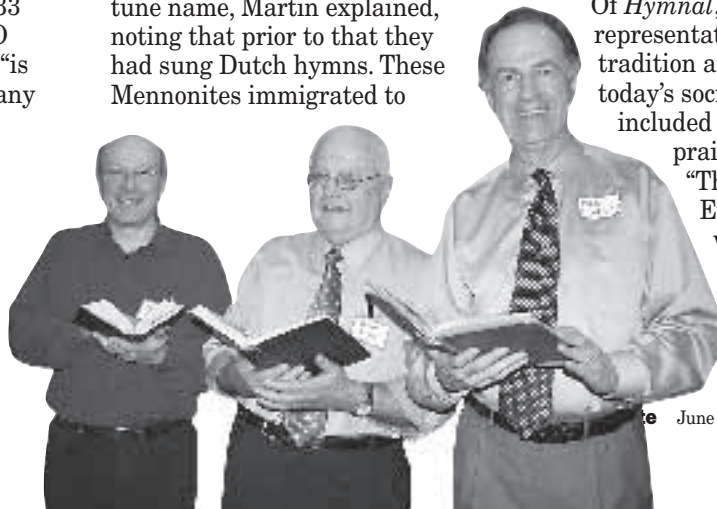
Like much of Mennonite culture and faith in North America, the history of traditional Mennonite hymnody is defined along national—Swiss and Russian—lines, according to Abner Martin. The founder of the Menno Singers provided a short history and singing lesson to members of the Southern Ontario Chapter of the Hymn Society in the United States and Canada last month.

"The Mennonite church in North America is a diverse body, from the way we worship to the hymns we sing and the way we sing them," Martin explained to the mostly non-Mennonite gathering.

Hymnody originating in the Swiss-South German tradition began in the 16th century. Hymns praising martyrdom and the belief that "suffering leads to everlasting life" were common during this era, he said. They were often set to then contemporary folk tunes—which in some Amish communities have been transmitted orally for nearly five centuries, to the point that "the original tunes are unrecognizable." As an example, Martin invited those gathered to try to sing No. 33 from *Hymnal: A Worship Book* ("O Gott Vater"), which, he admitted, "is not sung in Mennonite churches anymore."

**Andrew Donaldson, left, Hymn Society international president, and Mel Hurst, right, Southern Ontario Chapter president, join Menno Singers' founder Abner Martin in singing Mennonite hymns.**

Ross W. Muir photo



"I deliberately chose to make Renner a Mennonite," Friesen says. "Renner's approach to violence is control, and it's a direction I see some Anabaptist Christians taking. If we control everything—government, police, etc.—we can make everything safe and make everyone act like Christians."

*Pax Avalon* has been years in the making. Friesen worked on the script and character development for the last two years, and although he has pencilled

out the different scenes, he is still working at drawing out the whole comic.

His dream is for it to become a teaching tool for kids and he intends to create a Bible study guide to go with it. He's hoping to find a Mennonite publisher.

"I really want this to be an Anabaptist teaching tool," Friesen says. "I don't want to take it to mainstream publishers, where I risk losing that focus."

—**Angelika Dawson**

Shaped note singing was introduced in the early 19th century to Swiss Mennonites in North America with *Harmonia Sacra*, a singing school book that proved so popular it was reprinted 25 times between 1832 and 1993. In 1890, the first English hymnal with four-part music, *Hymns and Tunes*, was released; it contained no Psalms or chorale tunes. "I Owe the Lord a Morning Song" was "a model hymn," Martin noted, with its theme that "night is passed." It has appeared continuously in Mennonite hymnals ever since.

The 1927 *Church Hymnal* replaced more traditional Mennonite hymns with other hymns and songs by such writers as Isaac Watts, Fanny Crosby and Charles Wesley. Calling this hymnal "a bit Victorian," Martin pointed out that works by "about a dozen Mennonite authors and composers" were featured.

In 1767, the first Prussian-North German Mennonite hymnal in German was published, entitled *Geistreiches Gesangbuch*; it included no musical notations, but only the tune name, Martin explained, noting that prior to that they had sung Dutch hymns. These Mennonites immigrated to

Russia in 1788; German pietism began to influence Russian Mennonite hymnody in the mid-19th century. "What Mercy and Divine Compassion" is typical from this period, he said, with its emphasis on "undeserving humble recipients of God's grace. It's not sung as much as it should be," Martin suggested.

Russian Mennonites arrived in North America with their hymnody about a century-and-a-half after the Swiss—in the later part of the 19th century. In North America, these Mennonites used the *Frohe Botschaft in Liedern* songbook that contained German translations of many American gospel songs. Martin noted wryly that such gospel songs as "Oh, Have You Not Heard" were originally from the English hymnal *Sabbath School Gems* "that doesn't sound either Russian or German."

It wasn't until 1969 that the Russian and Swiss Mennonite hymn traditions in North America were merged into one hymnal—*The Mennonite Hymnal*. In 1992, it was followed by *Hymnal: A Worship Book*. Of *Hymnal*, Martin said, "It's a fair representation of hymns from our tradition and the role of the church in today's society." Of the new hymnody included in *Hymnal*, he particularly

praised Fred Pratt Green's "The Church of Christ in Every Age," although he wondered if the church pays more "lip service" to the words than actually living them out.

—**Ross W. Muir**

Abbotsford, B.C.

## CBC concert highlights worship arts students

The sweet sounds of Duke Ellington and Chick Corea blended with the fanciful music of John Rutter and the passionate works of Brahms in a concert that showcased the talent of the staff and students at Columbia Bible College (CBC) and its worship arts program.

The concert, titled "The Impression of God (Part III)," included the Columbia Singers under the direction of Tony Funk, the Nelson Boschman Trio, and special guests Charles Stolte (alto saxophone) and Joachim Segger (piano), both faculty members from King's University College in Edmonton, Alberta.

In the program notes, Funk, who also directs the West Coast Mennonite Chamber Choir, noted the connection between spring, love and reconciliation. While nature is bursting with new life, inspiring artists and poets to expressions of love, spring also re-

minds us that "death does not have the final word."

"Tonight, we want to take you on a journey that celebrates spring, the same spring God felt in the person of Jesus," he wrote. "In celebrating love, renewal and rebirth in this way, we come to realize that God's fingerprint is found

throughout the world's cultures, rooted in thousands of customs and traditions."

"The Impression of God" was a good example of being invited into the story of God's love for all creation. After an evening of contemplating themes of new life and love found and lost, the concert ended with a "New Orleans hip-hop gospel blues" version of "Holy God, We Praise Your Name" and the haunting harmony of Craig Courtney's Sanctus, reminding the audience that the earth bears witness to God's holiness.

The concert was an opportunity for

listeners to get a taste of the unique worship arts program at CBC. With no minimum requirements in terms of artistic ability, "CBC is primarily a faith formation school and so it's unique in its broader focus," Funk says.

Worship arts classes include studies in visual arts, drama and dance. Theology through the Arts, Philosophy of Worship, and Faith, Film and Culture are just as important to Funk and Boschman as the music-related

courses they teach. Worship is a holistic experience that invites worshippers to use all their senses.

"What we are doing [at CBC] is absolutely essential to the health and survival of the church," Boschman says. "It's learning to live the story, not just a mental ascent to a belief system. It's a living, breathing, active theology and we are invited to be a part of the story."

—From CBC release  
by Angelika Dawson

Goshen, Ind.

## Steinbach choir wows them in Goshen and New York

What do Riverside Baptist Church in New York City and Greencroft Senior Center in Goshen have in common?

Just after Easter, they both hosted the Steinbach Christian High School Chamber Choir from Steinbach, Man.

The Steinbach choir spent March 28-29 in northern Indiana, enroute to the Heritage Music Festival at Riverside. At Greencroft, audience members responded to their a cappella singing. Resident Abe Hallman said, "It makes your blood tingle." Glenn and Lois Musselman said, "They are good!"

The judges in New York agreed. The choir won the gold plaque in their

category of high schools of 600 or fewer students!

Kristel Peters, choir director, said music is a long-standing fact of life among Mennonites in Manitoba. She noted that when the first settlers disembarked on the banks of the Red River in 1873, the first thing they did was sing, *Nun danket alle Gott* ("Now Thank We All Our God"). "Music just has been a tradition. When the people got off the boat, they said, 'We have to give thanks,' and they sang," Peters said.

The visit of the choir called to mind the earliest connection between Elkhart County, Ind., and Manitoba. Elkhartan John F. Funk helped broker the immigration of 18,000 Mennonites to Manitoba and the American prairie states from Russia between 1873-80.

—John Bender

The author is the public relations director for Greencroft Senior Center.

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Newly painted and tiled, the classroom waits. On one wall hangs a map of the world and on the other a map of Tolkien's Middle Earth. There's a desk for the teacher and a desk for the student. All's ready!

In the beginning we were all nervous, but now home schooling has become an important part of our family's identity. My husband Tim and I both work part-time and teach our daughter Annika. (Our other daughter, Lydia, can't wait to home school, but first will complete her Kindergarten year at the local Waldorf School.)

We balance each other in our teaching styles and areas of interest. Annika learns painting and bookbinding from Tim, and knitting and music lessons from me.

Although we have a structured academic time in the morning, teachable moments can happen anytime! Playing Word Frisbee (spelling bees in disguise) in the car, for example, helps to review the week's spelling list.

## Letters

### Without Christ's grace all pastors would be disqualified

Normally I shy away from letters to the editor because they can be too abstract and faceless for authentic communication in Christian love as taught in the Bible. There is too much risk of criticizing and condemning others without really understanding them. However, I humbly offer my perspective on P.J. Rempel's letter arguing against women being pastors (May 16, page 11).

As I understand the Bible's heritage, all Scripture carries with it a cultural context. We cannot comprehend the passages about God's vengeful wrath if we don't study the background of Israel as a nation and its relationship to surrounding nations and cultures.

And since we are so accustomed to women sharing prominently in our society, we don't realize how radical an image Jesus presented to his hearers when he likened the kingdom to a

## Parents benefit from home schooling too

Besides covering the usual subjects through carefully chosen workbooks, Tim and I include stories, poems and music from our own and other traditions.

In April, we attended the 13th annual K-W Christian Home Educators Conference at Rockway Mennonite Collegiate in Kitchener. It was refreshing to bump into former high school classmates and say, "Hey, you have kids...and you home school!"

I was amazed at the number and diversity of participants—including Old Order Mennonites and postmodern "fringers." The three gyms bustled with exhibitors offering a

myriad of resources. I then had to choose between 12 different workshops given in each of the four sessions. Although some of the topics scared me with their blatant patriarchy, the ones I did attend were helpful and encouraging.

The benefits of home schooling abound. As adults, we gain new insights into our own strengths and weaknesses. Sometimes I get really excited about my creative plans, only to find myself humbled by a tired, hungry and unresponsive child. I'm also reminded to keep learning and asking questions. (I even get a second chance at my times tables!)

As primary role models, we value the quantity of time we spend with our children, not just "quality time." I hope that by passing on our ideals, such as eating local food and being involved in the community, we provide our children with tools for orienting in their later years.

—Barbara Dyck, Durham, Ont.

**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](mailto:letters@canadianmennonite.org) or to "Letter to the Editor," Canadian Mennonite, 490 Dutton Drive, Unit C5, Waterloo, ON N2L 6H7.**

woman searching her house for a lost coin. Note that, like women in the church, the treasured coin was always there in the house, but had been mislaid in the dust and clutter of daily life. And note that this woman doesn't just write it off as a minor loss, too busy to bother about, but rather she recognizes it as a sizeable portion of her household resources that she desperately needs. What I love about Scripture is that it holds such a timeless wealth of meaning beyond its face value!

While I struggle with the Apostle Paul's words about women being silent in the churches (I Corinthians 14:34-36), I recognize that he is addressing a concern about order and Christian

love in the gatherings of the believers. I must weigh this passage against countless others, many from Paul's own writings, that summon me to proclaim what God has done in Christ, to keep announcing "Good News" in my community, and to be actively involved with my God-given gifts in the building up of the body of believers.

When I look out at my congregation as I preach, I find myself motivated by a deep love and longing for them to know, love and serve God more. And I am always leaning on my understanding of God as merciful and compassionate, because there is plenty of clear teaching in Scripture about righteousness and justification to

Continued on page 12

**Disqualified** *From page 11*

judge us all, men and women alike, as disqualified from preaching the Word of the Lord were it not for the grace of our Saviour Jesus Christ.

In the end, it will be those nail-pierced feet at which I will fall, and at which I will lay all my hope for salvation.

—**Renate Dau Klaassen, Bethany Mennonite Church, Virgil, Ont.**

**Scripture is not clear about women pastors**

Re: "Scripture is clear about women pastors" letter by P.J. Rempel, May 16, 2005, page 11.

The letter raises some interesting questions and challenges. First, the insistence that Scripture is clear about women pastors is not entirely accurate. In Genesis 1, male and female are created equally in the image of God, but in 3:16 we also read, "he will rule over you." This must surely be seen as part of the punishment after

the Fall, and not God's intention for gender relationships.

There are passages that speak of subordination of women to men (I Corinthians 11:2-16, Ephesians 5:21-33) and then there are passages that show women in ministry and in leadership positions (Romans 16:1-7, Acts 18:26). There are also passages that speak for equality and mutuality (Galatians 3:26-29, II Corinthians 6:18).

One person has pointed out that it is the Apostle Paul who has spoken both—the most decisive word in favour of woman's subjugation as well as the most decisive word in favour of woman's liberation. I consider Paul's word in Galatians 3:26-28 to be the most insightful declaration of the apostle on this subject.

Second, Brother Rempel's letter raises questions about biblical interpretation. In our Anabaptist-Mennonite way of interpreting Scripture, we have leaned toward a Christocentric way of reading the Bible. We read all of Scripture in the light of

Jesus' revelation, the clearest revelation of God to the world.

Another key element in reading and interpreting the Bible is that we do not simply take a one-step approach from the world of the biblical text to our time. We not only ask what the text says, but also what it meant, and then what it might mean for us today. We must ask whether there was something in the situation that prompted Paul to write the way he did to the Corinthians even though he had written so clearly to the Galatians.

A third dimension of biblical interpretation is to ask whether a given practice in the early church is normative for us. In I Corinthians, Paul writes that women are to worship with a veil on their heads. Some in the Mennonite family continue to see this as prescriptive for church life today, while many have considered that descriptive of the early church but not normative for us.

In Corinth, Paul had to make a judgment—to insist on his deepest

**Roaming the aisles for creative juice**

Last Sunday, the afternoon opened up before me: my two young children were napping (at the same time!) and an ingrained prohibition against work on the Sabbath freed me from laundry and mowing the lawn. Into this space sprang the need to engage in some sort of creative activity—to sew or write or bake or play piano. But a competing urge surfaced as well—I could go shopping.

Reflecting on the attraction of these two activities, I was struck by what they both promised: something new, some novel thing that treated my eye or ear or taste buds, and stimulated me with the change it brought.

What did it really matter, I reasoned, if it was created by me or someone else? Hunting for the thing, and comparing prices and colours, seemed to parallel the process of making something. And it was the easier and more immediately gratifying choice. I felt my heartbeat quicken just thinking about the moment the "thing" was mine and I could carry it home, the solution to my creative impulse neatly tucked into a plastic bag.

That's when I got suspicious.

Perhaps my God-given need to be creative was being co-opted by an invading identity of myself as a consumer. Judging by the number of flyers arriving in my mailbox, there were a lot of people interested in helping me develop this aspect of my existence. But maybe at the end of a day dedicated to the act of consuming, a part of me—an essential part—had been consumed as well.

In the spirit of more-with-less, staying home, making my own music instead of

are made.

"More" was about more meaning attached to the thing made, maybe more money to apply to those situations I can't personally touch half a world away, and more opportunity for God's creative character to find expression through me.

Once I start exercising my creative juices, I realize it's not just about artistic pursuits either, but a creative response to life generally: creativity in problem-solving, parenting, relationships and meeting daily needs. Life is enriched while my own consumption of needless things is necessarily curtailed.

By living more and consuming less I hear God singing, read God's love in a letter, and see God's beauty and the promise of ongoing creation in a tablecloth.

So I didn't go shopping. First, there was all this thinking to do, and then I had to write it down. Before I knew it, the baby was crying and another small person was demanding a snack. But something new had come into being, and it came from a source much closer to the creator God than the shelves at Wal-Mart.

*Wendy Dyck lives in Courtenay, B.C., with her husband and two young boys. She is an MCC veteran and a writer for Infocus magazine.*



**New  
Order  
Voice**

Wendy  
Dyck

buying a CD, writing a letter to a friend instead of purchasing a card, or sewing a new tablecloth instead of buying one, promised a qualitatively different way to spend my time and fill my desire for newness.

On the "less" side of the balance sheet, making things at home used less of the earth's resources (or re-used existing materials), required less time roaming the aisles of desire, and brought less worry about conditions under which new items

insight on gender equality and mutuality, or to maintain order. In this case, he chose order rather than implementation of his deepest insight. As I see it, the practice that emerged in the church in Corinth is not prescriptive for the church, but descriptive of what was possible in the first century.

I will continue to be blessed by the leadership and preaching of women in our congregation.

—John H Neufeld, Winnipeg

### Literal reading of the Bible a denial of Christ's inclusiveness

In response to P.J. Rempel's May 16 call for women to once again be put in their proper "biblical" place, I wish to submit the following poem. I submit it as a cry on behalf of all women and girls over the centuries whose lives, hopes and gifts have been destroyed,

diminished and denied by a stubbornly literal—and therefore patriarchal—reading of the Scriptures, and a refusal to accept the spirit of inclusion and affirmation embodied in the person of Jesus Christ.

#### In Defence of Eve

In the beginning somebody decreed  
That Eve should take the Fall; poor  
Adam was  
A mere accessory after the fact.  
But where's the witness to corroborate  
The one official version? Who was there?  
—Besides a talking serpent (yes, it's true).

Now let us entertain a theory:  
Consider that the Woman, Eve, was  
framed,  
In order that a precedent be set;  
A case for spiritual depravity;  
Subordination ever afterward.  
Thus on the strength of ancient man-  
made myth

Is one-half of humanity made base:  
Misogyny hid by a holy face.  
—Tamara Franz-Martin, Gretna, Man.

### Missional church paradigm parodied

*Canadian Mennonite* is not generally demanding of the reader. The material can mostly be covered adequately during mealtime. The material requires little digestive effort. Dinner conversation can cover the points easily, and is not likely to disturb. This synergy with the reader, however, is apparently not working for everyone. There are those who are intruding on the peace, armed with dictionaries they have apparently just written.

Some say that writing without being published is not satisfying, and I suppose that this is also true for new vocabulary material. The inventing of

Continued on page 14

## St. Belinda saves the day

I confess that I'm a political junkie. Each day I check online newspapers to read the same thing I heard on the news the night before.

Be encouraged, however, for I think I've been cured and I have former Conservative MP Belinda Stronach to thank! When St. Belinda (Note: Not an official beatification, so don't go naming a Mennonite church after her) joined the Liberals just days before a non-confidence vote, my shallow glee in the political gamesmanship of our times suddenly turned sour. First, hockey falls apart, and now this! What is becoming of the Great White North?

That same day I was perusing sermon suggestions given by our congregation, and a number wanted to hear about the relationship between church and state. I was thankful to not be alone in my quandary.

So I dug in to tackle a topic that I could not remember hearing a sermon on. I read widely and searched the Scriptures. Much of the Bible was written in politically charged times. From Egypt to Assyria, from Babylon to Rome, the Scriptures are breathed with the understanding that God's people live in a political world. The plan of God continually finds itself up against the human tendency to make a god out of power.

According to Scripture, government

is established by God to maintain civility and the common good in light of God's created order and the reality of a fallen world. Every political power, Jew or Gentile, addressed in Scripture is reminded that theirs is a granted power with divine purpose and accountability (Jeremiah 22:1-5; Romans 13:1).

The church exists to ensure that civility is even possible. Civility flows from what lives in our hearts. Christians wage war not as the world does (II Corinthians 10:3-5), but with a political title—we are *ambassadors* of Christ's reconciling victory



Outside the box

Phil Wagler

over powers that keep people from civility with God and one another (II Corinthians 5:19-21).

Five obligations of the people of God to the state emerge:

1. Pay your taxes (Matthew 22:21). It is unbiblical to withhold tax from any state, since that power, in a mysterious way, is God's servant.

2. Pray (I Timothy 2:1-4). Interestingly, this prayer is not for biblical morality or a particular theology to be adopted as public policy, but for a climate that allows Christ-

centred lives to proclaim the Gospel.

3. Give honour and respect (I Peter 2:13, 17). Respect those who govern, for God put them there.

4. Be submissive and law-abiding (Romans 13:1-5). Christians are not above the law of the land in which they find themselves, and to rebel against the law of a state granted power by God is to rebel against God himself.

5. Live well and godly, even to the point of suffering (I Peter 2:13-3:17). Peter, writing to persecuted Christians, stresses the importance of being willing to suffer for good. Christians will find themselves pitted against a state that will demand submission to that which is opposed to Christ as Lord. Then we obey God rather than human authority (Acts 5:29). When the state demands to be named lord over Christ, we continue to pay tax, pray, give honour and respect, submit and obey as far as the Scriptures allow, live well and godly, and declare allegiance to one alone by accepting suffering at the hand of God's servant for the sake of God's glory—which is exactly what Jesus did.

So, thanks, Belinda, for the reality check. It was greatly appreciated. And, by the way, I'm praying for you and your House of Commonfolk.

*The writer, after having his dream of a professional hockey career ended by reality, has gone outside his box to serve Christ, now labouring as the leading servant (pastor) of Zurich Mennonite Church, Ont.*

## Parody From page 13

new words—like “missional”—is also somewhat lame if no one cares or thinks that the words convey something significant or assist in better describing experience. So while it seems likely that these new words are describing an old package, and that any new shifting paradigms to be found are really old ones, the efforts to do so should be taken in the stride of life.

In the missional movement, the pit of verbal confusion is already half dug, so it would seem embarrassing now to clarify the story, or as a last resort, call for help. The only thing to do is continue to dig as if you meant it all along, until the bottom has been reached.

Some might think, based on previous *Canadian Mennonite* articles struggling to elaborate on being missional, that the bottom had been reached. That, however, is clearly not the case. There is now to be a course on “missionalism,” or perhaps better described as “unessentialism” (see “Grebel to offer missional church course,” April 18, 2005, page 19).

Granted, there are some interesting possibilities. Graduation from the missional course could qualify a person to be a “level one missional re-contextualizer,” the ideological framework could be an exciting new “missional re-contextualism,” and waiting victims of subsequent courses could be the “missionally re-contextualized in-waiting.”

Books covering critical elements of training, theory and practice could be another source of activity for those who find life too simple, and might even be a boost for the Mennonite publishing industry. I will stop here before my imagining over-reaches

itself and becomes a conveyance vehicle for “un-missional attitudinalization.” Or is it too late?  
—Roger Groening, Winnipeg

### ‘Spirituality of reading’ makes significant contribution

I wish to thank you for including the article “The spirituality of reading” by Daniel Coleman in the May 2 issue of *Canadian Mennonite*. I found the article stimulating, provocative and refreshing.

I have spent most of my professional life addressing the issues surrounding the process of change. (*The writer is professor emeritus at the University of British Columbia—ed.*)

Coleman states, “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 the 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.”

In my classification of the process of change, this type of change is called “third order change” and fits my understanding of the nature of spiritual change more generally.

“Third order change” has received little attention in the literature. We know that bibliotherapy has the potential to help people as they attempt to deal with their life issues and relationships. Coleman makes a significant contribution in helping us see more clearly the meaning of change from this perspective.

—John Friesen, Vancouver

### Mennonite schools help maintain Mennonite identity

Why don’t more of our MCEC families have children at church schools? This is a question I struggled with during my tenure as director of community relations at Rockway Mennonite Collegiate during the ’90s.

The reasons listed in the May 16 article (page 14) sound very familiar. Now, as parents of a Rockway student we struggle with the decision and realize, on a personal level, the stresses and sacrifices required to make this choice. We also struggle with the inequity of Ontario’s education system and wonder at the silence of our church leaders in addressing a system that allows full funding for one denomination while shutting out other faiths.

The heart of the issue is that of identity. Our faith community is no longer defined by dress, geography, or by vocation. We are increasingly defined by our church institutions and these institutions shape our children. We, as a people, need to celebrate and support institutions that articulate our identity as a people. This cannot happen in the context of the congregation alone.

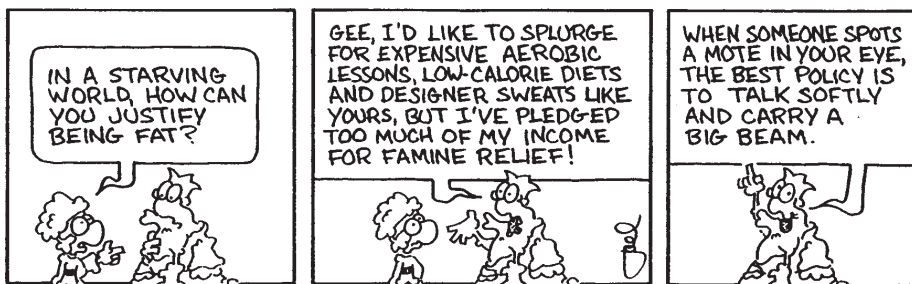
Why don’t more kids attend church schools? I believe the basic answer is that our families and churches are not concerned enough about maintaining a distinct Mennonite identity.

Because I was an integral part of this admissions process, I know all too well that Rockway or UMEI are not suitable for all our Mennonite children. However, too often, even when there was a fit between the student’s interests and needs, and the programs at Rockway, it was easier to identify with the local public school. Often it was a hard choice to come to Rockway, but invariably students enjoyed their experience when they came. For those who did not attend, it seemed to me there was insufficient support from families, congregations and other church networks to choose the church school and the identity with our Mennonite faith community that this represented.

More families and kids will choose to attend when our churches truly understand that our schools play an integral role in shaping our identity as a people of faith.

—Fred W. Martin, Waterloo, Ont.

### Pontius’ Puddle



Winnipeg

## MC Canada surveying membership

**M**ennonite Church Canada is asking 5,000 randomly selected constituents from across Canada to provide feedback and counsel about the denomination by responding to a survey. Pastors from every congregation will also receive the questionnaire.

The purpose is to assess the image of the countrywide church among the denomination's constituents and to find out what constituents think of when they see or hear the words "Mennonite Church Canada."

This is the first comprehensive survey undertaken since the inception of MC Canada in 2000. KMA Consultants of Toronto provided professional counsel to the survey design and process. KMA specializes in working with church and charitable organizations, and has completed similar work for several Mennonite organizations. Lois Epp, a market research consultant from Calgary (Trinity MC), has been contributing expertise to the project on a voluntary basis.

Feedback from the pre-testing process has been very positive, notes Pam Peters-Pries, executive secretary



**Nyoman Klassen completes the Mennonite Church Canada constituency survey. Deadline for responses is June 30.**

of Support Services. "The constituents who reviewed the final draft were pleased with the range of topics that the survey covered. They felt that

other constituents would be eager to give their feedback."

The survey seeks to measure respondents' awareness of a variety of topics:

- What does it mean to be Mennonite?
- What is our understanding of the mission and ministry that the denomination does on behalf of, or in partnership with, area conferences and congregations?
- Are denominational communications, resources and events helpful?

"We get anecdotal information from delegates at the MC Canada Assembly, from churches we visit, and occasionally from people who send us letters," says Dan Nighswander, MC Canada general secretary. "But this survey is the most comprehensive opportunity for us to listen to a broad spectrum of people. It will help us to shape our ministries and communications."

The 5,000 recipients have been selected for equal representation from each area conference in proportion to overall membership across Canada. The survey was to begin arriving in mailboxes during the week of June 6, with a request for a response by June 30.

—MC Canada release by **Dan Dyck**

## MCC ends nearly 40 years of service in Botswana

**M**ennonite Central Committee (MCC) will end more than three decades of service in Botswana this summer, closing its program and shifting those resources to other MCC work in Africa. Some 279 MCC workers have served in Botswana, which once had MCC's largest program in Africa. In Botswana in April, MCC staff, partners and friends gathered in thanksgiving for the work that has been done there, the partnerships that have been forged and the friendships that have been built.

"We have benefited more than we

have given. You have helped us to mature, grow and develop, and have allowed us to take that journey in Botswana," Tesfa Dalellew, MCC's Africa program co-director, told the crowd. "When we go, we are leaving God's people in God's hands."

Since the 1980s, MCC has worked in Botswana under the name Mennonite Ministries Botswana and in partnership with Africa Inter-Mennonite Mission (AIMM). By mid-August, the last MCC worker will leave Botswana, although AIMM will continue its work with African Independent Churches.

—From MCC release by **Marla Pierson Lester**



**An April thanksgiving service allowed MCC workers, friends and partners to bid their goodbyes and express gratitude for MCC's relationships in Botswana over the years.**

Photo by David Franklin

La Ceiba, Honduras

## Honduran Mennonites help bury victims of prison massacre

**C**esar Augusto Ventura had to wait for two years to bury his nephew, Kelvin Maynor Gonzalez, whom he had raised as his son. At least he hopes it is his nephew he buried.

At 18, Gonzalez was imprisoned on charges of burglary and involvement with *Mara 18*, one of Honduras' feared youth gangs. Two years ago, he died in a fiery massacre of suspected gang members by prison guards, soldiers, police and other inmates. A total of 69 people were killed.

Last month, the bodies of Gonzalez and 11 other victims were delivered by Honduran authorities to a group of family members and laid to rest. For Ventura and other family members,

lack of cooperation from the Honduran authorities. The organization was already known for doing evangelism at the El Porvenir prison farm and distributing toilet paper to prisoners. Staff members invited the families to meet and take part in grief counselling with a psychologist.

"It really helped us a lot, because it was right after it happened, and there were a lot of emotions, a lot of bad feelings," Ventura says of the counselling.

Denying access to the victims' bodies was one of many injustices to follow the massacre, according to Ventura and Peace and Justice Project staff. Following an official investigation, only one person—the chief of El Porvenir—was sentenced in the

deaths. Others implicated in the massacre, such as the state chief of police, have kept their jobs.

Peace and Justice Project helped family members form an organization, called Committee of Family Members of the Massacred. The families succeeded in raising public awareness of the massacre.

Ricardo Torres, an MCC conflict

resolution trainer from Bogota, Colombia, helped organize the funeral at a La Ceiba cemetery for 11 victims, whose bodies were some of the last to be delivered by the government. Mennonites helped to lead the brief service.

The funeral gathering sang a brief song, recited the Lord's Prayer and released 69 white helium balloons, each with the name of a massacre victim. A longer service had been planned at a nearby church, but government officials insisted that the bodies be buried shortly after delivery.

Waterloo, Ont.

## MEDA offers way to 'mPower' poor

**A** new financial instrument called mPower is being developed for investors in Canada who want to make a global impact with their investment portfolio.

The new product comes from MicroVest, which Mennonite Economic Development Associates (MEDA) and CARE created in 2003 to raise private equity to strengthen microfinance banks around the world. Within a year, MicroVest's first fund placed nearly \$10 million in micro-banks across Latin America, Eastern Europe and Asia.

Through the mPower Investment Program, investors can purchase a Community Investment Note from the Calvert Foundation for a minimum of \$1,000. This capital will be invested by MicroVest in micro-banks, enabling them to issue thousands of additional small loans.

"The goal of MicroVest is to give poor entrepreneurs in the developing world access to private investors," says Gerhard Pries, CFO of MEDA and vice-chair of MicroVest. "But we want to do more than just attract private investors—we want to demonstrate to the investment community...that investing in poor people provides both a profitable financial and social return for investors."

While helping poor families to expand their businesses, mPower investors realize a financial return of their choosing: for one- and three-year notes, returns are zero to 2 percent; for five-, seven- and 10-year notes, returns are zero to 3 percent. The lower the return, the more capital is available to invest in a broad range of microfinance institutions globally.  
—MEDA release

The government officials also insisted that the caskets remain closed, and Ventura says he buried the casket that bore his nephew's name without being absolutely sure it contained his body.

—MCC release by **Tim Shenk**



**Ricardo Torres, centre, an MCC conflict resolution trainer, speaks to mourners at a funeral he helped organize for prison massacre victims in La Ceiba, Honduras.**

the long-awaited funeral was both a time of renewed grief and an occasion to demand justice.

Honduran Mennonites helped to organize the ecumenical funeral and have supported the families in their grieving and their search for justice. Mennonite Central Committee (MCC) supports this work through Peace and Justice Project, a Honduran Mennonite organization.

Ventura and other family members turned to Peace and Justice Project for help after the massacre because of a



Waterloo, Ont.

## Mennonite Publishing Network ends year in the black

**E**ncouraged by positive financial reports and promising new publishing projects, the Mennonite Publishing Network (MPN) board, at its April annual meeting, addressed marketing and financial challenges.

Audited financial reports for the year ending Jan. 31 showed a surplus of \$92,500. The year included \$550,000 in payments (principal and interest) on the long-term debt that was \$5.1 million three years ago and now stands at \$3.5 million.

Management highlighted several new projects, in addition to *Gather 'Round*, which will be introduced early in 2006 and ready for congregational use that fall. A new hymnal supplement, *Sing the Journey*, will be released this June by Faith & Life Resources and will be featured as the songbook for the Mennonite Church Canada and Mennonite Church USA Assembly in July.

A new Herald Press cookbook, *Simply in Season*, will also be released in June as the third in the successful series. Herald Press published 20 new titles this past year, including two more volumes—"Romans" and "Proverbs"—in the *Believer's Church Bible Commentary* series. Faith & Life Resources published 10 new study resources, including the well-received summer 2005 Vacation Bible School curriculum *Celebrate the Psalms! Our God is Awesome*.

While the new projects are expected

to sell well, board members expressed concern that many of the existing books and resources are not as well known as they could be. The board called for the creation of a marketing task group to review the overall plan for communicating the ongoing story of MPN and for promoting its resources and books.

Although pleased with the financial report from last year, the board noted significant challenges ahead. The favourable bottom line last year was achieved through careful expense and inventory control, even though overall sales revenue fell about 7 percent short of budget.

The board reaffirmed the mission statement developed three years ago by a church-wide publishing transformation team, which asked MPN to pay more explicit attention to church-relatedness. The core mission is to provide readily accessible resources that equip the church to experience and share the gospel from an Anabaptist perspective.

Canadian members of the Mennonite Publishing Network board include Laverne Brubacher, Carry Dueck and Abe Bergen. Others participating in the April 29-30 meetings included Dan Nighswander, general secretary of Mennonite Church Canada, and Esther Peters, a member of the General Board of MC Canada.

—MPN release

Tavistock, Ont.

## Young adults plan discussion forum for Charlotte

**A** group of young adults, primarily students from Mennonite colleges and universities, wants to strengthen the ties between their peers and the church. As they go through a period of searching and questioning in their own lives, they want the church to know they are still interested in being involved in the life of their church.

Nicole Cober Bauman, a Goshen College student from Tavistock, Ont., is one of the group's leaders. "As young adults, we sometimes feel forgotten," she says. "We affirm what the church is doing, but we want to be involved."

When this young adult group heard that a youth delegate session would report to the adult delegates with time for discussion at Charlotte, they wondered why there was no similar avenue for young adults.

It's a challenge to get young adults together for sessions at assembly, says Bauman. "Young adults are usually either delegates from their churches or youth sponsors."

However, this group of young Mennonites is planning a special gathering for their peers during the assembly in Charlotte. On July 6, from 9:15-10:15 p.m. in the young adult lounge, they will lead a session in which young adults can express their concerns, their ideas, and their desires. They hope to carry this discussion to Mennonite church leaders in Canada and the U.S.

She believes there is a vicious cycle that makes the young adult relationship to the congregation so difficult. "Churches often put effort into youth, but not to young adults," Bauman says. "Partly, that's because they assume the young adults are not interested."

"We feel that, as young adults, we come with a renewed passion for the church," Bauman stresses. "We want a voice, but we want to be part of the church; we do not want to divide it."

—Barb Draper

Nanchong, China

## Translating ‘forgiveness’

**W**hen Marco Polo returned to Europe after his Asian excursions, he regaled listeners with tales of his encounter with a unicorn. His unicorn did have a horn on its head, but that’s where the similarity ended. The unicorn he described had a black horn, a buffalo’s pelt, elephant’s hooves, a wild boar’s head and a spiky tongue. It was, in fact, a rhinoceros.

Marco Polo wasn’t lying; he was trying to describe something new and unusual in terms of the known and the familiar. He thought he knew what he was talking about, but he didn’t—an affliction that often strikes those who journey to other cultures.

I’ve had similar “unicorn” experiences during my time in China with Mennonite Church Canada Witness, and these experiences often take place in my classroom. One of them planted the seed that grew into my thesis. When China Educational Exchange



Photo submitted by Todd Hanson

**Todd Hanson, Mennonite Church Canada Witness worker in Nanchong, China, turns to his students for some expert advice on forgiveness.**

(CEE) teachers were piloting a curriculum developed by a former CEE teacher, we were all surprised at our students’ negative reactions to what we considered an inspiring story of forgiveness.

Investigating further, I discovered a Forgiveness Inventory designed in the U.S. to measure a person’s opinions, feelings, and actions toward an offender. Available in several languages, the inventory revealed that the Chinese are less forgiving than westerners. I began to wonder if it was fair to evaluate forgiveness in China with an inventory developed in the West, by and for westerners.

The challenge lies in how one translates the word “forgiveness” into Mandarin. English-Chinese dictionaries offer many suggestions, so I asked my senior English students for help. During our work, I learned that my students translated “forgiveness” most often as “tolerance,” two words with very different meanings in English. After asking my students to respond to 22 of the Forgiveness Inventory questions that were most closely linked to forgiveness or tolerance, a slim majority identified only four of the questions as being indicative of forgiveness.

I learned that the developers of the inventory had assumed two things: that one has the right to resent

offenders, and that suffering an offence absolves the victim from a responsibility to treat the offender with compassion, generosity and love.

While the majority of students agreed with the first assumption, the majority disagreed with the second. When a westerner’s actions are at odds with his or her thoughts and feelings, it smacks of hypocrisy. In Chinese culture, harmony requires that people do not always put their thoughts and feelings into action.

According to a Chinese proverb, “Two-thirds of what a person sees exists behind that person’s eyes.” In this case, perhaps more than four-fifths of the inventory items indicative of forgiveness in China exist only in western minds. The way forgiveness is measured by this inventory does not translate well into Mandarin linguistically, philosophically, practically or theoretically.

What can we learn from this study as we seek to model the Jesus way in other cultures? Like Marco Polo, who must have been greatly disappointed that his Asian “unicorn” didn’t live up to his expectations, Christians can expect that theological concepts and teachings may be interpreted with an equal diversity in expectations. May we always seek to understand before trying to be understood.

—**Todd Hanson**

### News brief

#### Project brings lunches to Thai school children

In Mae Sai, Thailand, children who attend government schools but cannot afford school lunches are now receiving meals through a Mennonite Central Committee Global Family project. The children live at a project run by Development and Education Program for Daughters and Communities (DEPDC); most are ethnic minorities, although the education program also provides housing for families whose mothers were forcibly brought to Thailand to work in the sex trade and who are awaiting repatriation to their home countries. In addition, MCC Serving and Learning Together (SALT) worker Cindy Low teaches English at DEPDC and plans children’s activities. MCC is still seeking sponsors for this and other Global Family projects.

—MCC release

## Tanzania

## Anti-malaria campaign shows commercial promise

**A** new national voucher system intended to halt the spread of malaria in children in Tanzania is showing early indications of commercial success.

The national voucher scheme, operated by Mennonite Economic Development Associates (MEDA), aims to put more insecticide-treated mosquito nets into the hands of pregnant women and mothers of young children, thereby reducing the devastation of mosquito-borne malaria. The annual toll from malaria in Africa is 20 times greater than the number of people killed in the recent tsunami.

MEDA was invited to develop a new business model to get mosquito nets to the rural poor. Commercial channels were selling nets successfully in cities, but the nets were not reaching the countryside. Together with the Global Fund to Fight AIDS, Tuberculosis and Malaria, MEDA designed a government voucher program that covers part of the cost of the net. The vouchers are distributed through maternal child health clinics and are redeemable at rural pharmacies. MEDA is handling the logistics for the \$10 million program.

Launched last fall, the program had

681 retailers signed up by the end of the first quarter, well in excess of the target of 400 for that point. By the end of the quarter, 232,125 vouchers had been issued to the various districts, more than 10 times the original target.

MEDA expects this program to save more than 9,000 children's lives per year. In addition, the voucher system is expected to reduce costs for medica-

Strasbourg, France

## New YAMEN! exchanges begin

**M**any of Juan José Altamirano's friends thought his getting a visa to Germany was an answer to prayer. Altamirano, who is a member of the Vida Nueva Mennonite church in Portoviejo, Ecuador, had to wait several months for a visa from the German government. Now, despite the challenges, he is living and working with German Mennonites in Karlsruhe as a member of YAMEN!, the Young Anabaptist Mennonite Exchange Network.

Altamirano is one of three new participants in the program, which is a worldwide church-to-church exchange of young adults from 18 to 30. YAMEN! is designed to provide opportunities for young adults and congregations to share gifts through people and experiences, and build the church together.

Yet the learning and joys of international exchanges may be accompanied by challenges and travel difficulties, such as those Altamirano faced.

"To be successful in this kind of adventure, one must be extremely patient, persistent and, above all, faithful," says YAMEN! coordinator Karina Derksen-Schrock.

As Altamirano, 19, applied for a visa, the German government was being criticized for granting visas to foreigners too easily. The result was an immediate crackdown on issuing additional visas, and Altamirano was left waiting. In mid-April, though, he received his paperwork and was able to travel. Today, he lives in Karlsruhe at a retreat centre with several other

volunteers. Altamirano works in a Mennonite youth office helping with administration and planning events, and spends time with his mentor and weekends with a German host family.

The substances used to treat mosquito nets are considered safe for human use. They have been widely studied and approved by the World Health Organization, which, along with UNICEF, is recommending the use of insecticide-treated nets. —MEDA release

volunteers. Altamirano works in a Mennonite youth office helping with administration and planning events, and spends time with his mentor and weekends with a German host family.

The first 2005 exchange began in March with Manish Lal, a 24-year-old from Bethesda Mennonite Church in Champa, India, going to Iringa, Tanzania. Lal is working in a congregation, Kanisa la Mennonite Iringa, and living with the family of its pastor, Rev. Ngulinzira. Lal has training as a pastor and now is also able to share his life and experiences from India with the community in Tanzania.

"I believe that the Lord has specific plans for our Mennonite churches through YAMEN! and he is going to use all candidates effectively in his vineyard," Lal says.

The most recent exchange began in May, with Jeremie Ngoya, a 29-year-old from Kinshasa, Democratic Republic of Congo, travelling to Montevideo, Uruguay. Ngoya, whose home church is part of the Communauté Mennonite au Congo conference, will spend time with different congregations throughout Uruguay, sharing what is happening in the Mennonite Church in Congo. A youth leader at home, Ngoya will focus on working with, and learning from, youth in Uruguay.

"These exchanges provide wonderful opportunities for the young visitors and the local communities and churches to learn from each other's culture," says Derksen-Schrock. —MWC/MCC joint release

### News brief

#### MCC provides food for displaced Kenyans

Mennonite Central Committee (MCC) funded a distribution of corn, beans, oil and flour to 3,000 families in Mai Mahiu, southern Kenya, in March. Competition for land and water sources has driven farmers and livestock herders into conflict in Mai Mahiu this year, and thousands of families have fled their homes. The distribution provided one month's supply of food for displaced families and was carried out by the Mainyoto Pastoralist Integrated Development Organization and the Presbyterian Church of East Africa with \$36,000 in MCC funding. —MCC release

Ruhengeri, Rwanda

## Peace House helps women to dialogue

**B**eatrice Uzanyabariyo once lived in a world where a person's ethnicity did not matter. A 43-year-old farmer, Uzanyabariyo recalls a time in rural northwestern Rwanda when most people didn't care whether someone belonged to the Hutu ethnic majority or the Tutsi ethnic minority.

Uzanyabariyo grew up in a Tutsi family, got married to a Hutu man at the age of 20 and raised eight children. "We were living in peace," she says.

But in 1994, Rwanda convulsed in an enormous ethnic conflict. An extremist political movement called Hutu Power mobilized tens of thousands of Hutus to kill the country's Tutsis, as well as any Hutu moderates who stood in their way. This genocide claimed nearly a million lives in 100 days of killing and caused incalculable suffering to those who survived.

For Uzanyabariyo, the pain of that time will never go away, but she is doing all she can to find healing. She is now a member of a group called

Women in Dialogue, which has about 90 members in three locations; people from different sides of the Rwandan conflict work together on agricultural projects and discuss ways to move beyond the violence of the past.

Mennonite Central Committee (MCC) financially supports the activities of Women in Dialogue through Peace House, an MCC partner organization that is a



MCC photo by Matthew Lester

**Beatrice Uzanyabariyo, left, and Melanie Nvugebarijane are members of a group called Women in Dialogue, in which people from different sides of the Rwandan conflict work together on agricultural projects and discuss ways to move beyond the violence of the past.**

ministry of Rwandan Evangelical Friends churches. Additionally, an MCC worker, Joshua Bazuin of Mount Hope, Ont., serves with Peace House.

When the genocide began in 1994, local Hutu extremists set up roadblocks in Ruhengeri and went from house to house seizing people for execution. Uzanyabariyo was with her Tutsi family when these militants came for her father and brother. "They took them to the roadblock and they killed them," she says. "We all ran away then, and they came to kill my brother's four children."

With the help of her husband's family, Uzanyabariyo and her children hid in the forest for three months. "Sometimes it was in a pit covered by branches," she recalls. "The people in the house—my husband's family—came and brought food at night."

Uzanyabariyo says she began to hate all Hutus, except for her husband and in-laws. After the genocide ended—when predominantly Tutsi rebel forces took over the country—she was consumed with anger. She says she spent weeks without speaking to anyone.

Through Women in Dialogue, Uzanyabariyo has let go of her anger. She now leads a team of women from

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Kigali, Rwanda

## Young Rwandans work together against AIDS

**V**iolette Mukamurara has a problem. She has become pregnant, and she doesn't know if her boyfriend has HIV. "Nothing can stop love," Mukamurara says, but her pregnancy distresses her. On the advice of a friend, Mukamurara decides to go to a hospital to get tested for HIV and to receive help in giving birth to a healthy baby.

This is the plot of a lively skit performed by a troupe of young adults to educate their peers about AIDS. The actors are members of *Rengeru Ubuzima* (Save Life), a club that gives theatrical, choral and dance performances on AIDS in schools. Their skit tells a fictional story, but one that illustrates a problem facing many who come of age in Rwanda today.

A high rate of AIDS is one consequence of the Rwandan genocide, which killed nearly a million people in 1994. As Rwanda struggles to distance itself from the horrors of that time, the young adults of *Rengeru Ubuzima* and other peace clubs are on a dual mission to stop the spread of AIDS and to build social unity.

"We teach the population to be united, so we can work against AIDS together," says Thomas Ndizeye, the

---

the group who sell cassava flour to earn money to buy soap and salt for themselves.

In the process of working and talking together, former enemies are often learning to trust each other as neighbours again. "If you have needs, your neighbour can help," Uzanyabariyo says. "And when you're working together, it's really good."

"Because we have received workshops, which base their teaching on the word of God, and we have seen that having hate in Rwanda is no solution, we decided to be together to build a new Rwanda," she says.

—MCC release by **Tim Shenk**



MCC photo by Matthew Lester

**In Kigali, Rwanda, Violette Mukamurara and Thomas Ndizeye perform a skit about AIDS and the choices young people make. The actors belong to one of 15 Rwandan young adult clubs that are promoting peace and AIDS awareness with support from MCC.**

club president.

Mennonite Central Committee (MCC) is supporting *Rengeru Ubuzima* and 14 other young adult clubs in promoting AIDS awareness and peace in Rwanda. Each group is organized and trained by Peace House, an MCC partner organization in Kigali that is a ministry of Rwandan Evangelical Friends churches.

Conflict between Rwanda's ethnic Hutu majority and ethnic Tutsi minority was the basis of the 1994 genocide, when Hutu extremists organized the mass killings of Tutsis and moderate Hutus. *Rengeru Ubuzima's* 43 members come from both ethnic groups. "Now we are good friends, even though our parents were killed in different ways," Ndizeye says.

*Rengeru Ubuzima* gathers twice a week to rehearse and sing, and the club performs about once a month for community gatherings. MCC's funding allowed *Rengeru Ubuzima* to purchase traditional dance costumes, as well as soccer balls for a women's league. With MCC's support, Peace House is organizing 10 new youth clubs to promote human rights, democracy and environmental protection, in addition to AIDS awareness and peace education this year.

"With the problems in Rwanda...it's difficult to change the minds of the old people," says N. Adock Musafiri, the

program coordinator. "But with the youth, it's not difficult.... I hope that the youth can change, so tomorrow they can have a nice country."

—MCC release by **Tim Shenk**



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Winnipeg

## Von Guntens to lead MC Canada's aboriginal ministry

**N**eill and Edith von Gunten will continue their work in aboriginal ministry in a new role this fall. They will take on leadership of Mennonite Church Canada's Native Ministry program when current director Walter Franz retires on Aug. 31.

To reflect recent changes in Native Ministry, including the formation of "ministry circles" within local congregations, the von Guntens will serve in a joint assignment as director and partnership facilitator for Native Ministry. Neill and Edith will move between roles as circumstances require. They will relocate to Winnipeg to provide national leadership to the program.

"We are coming to this new job with excitement for the opportunity it presents us to help expand our larger church's vision for ministry together with our native brothers and sisters across Canada," the von Guntens said in a written statement. "We have much to learn from each other, and we ask for your prayers as together we strive to discern the shape the Native

Ministry program will take into the future."

The von Guntens have been associated with MC Canada and its predecessor, the Conference of Mennonites in Canada, for 38 years. Their community-based ministries have been foundational in the Manitoba First Nation communities of Bloodvein River, Manigotagan, Hollow Water, Loon Straits, Matheson Island, Pine Dock and Riverton, their base since 1976, and where they have made their home.

Current director Walter Franz said, "The von Guntens bring with them strong connections with aboriginal people, decades of experience in cross-cultural ministry, a clear commitment to Christian faith and community, and strong roots within the Mennonite-Anabaptist community."

Although officially retiring, Franz and his wife Hilda will provide pastoral leadership to the Riverton Fellowship Circle on a half-time volunteer basis beginning this fall.

—MC Canada release by **Dan Dyck**



Photo by Dan Dyck

**Edith and Neill von Gunten will build on 38 years of hands-on ministry to northern Manitoba First Nation communities when they assume a new joint assignment as director and partnership facilitator for Native Ministry in October.**

### News brief

#### Israeli security forces destroy home MCC helped build

On April 13, Israeli security forces demolished a house that a Palestinian family had built for itself with support from MCC. The official justification for the home demolition was the lack of an Israeli building permit, according to Israeli Committee Against House Demolitions (ICAHD), an MCC partner. The nine-member Yamani family "had tried for years to get a permit from the Israeli government to build a home on their land," writes Sriprakash Mayasandra, MCC's Jerusalem representative. About 30 minutes after the family was evicted, two Israeli excavation drills under the guard of about 60 Israeli soldiers demolished the family's cement-block house, according to ICAHD. Such demolitions of Palestinian homes are a common occurrence in Israel and the occupied Palestinian territories, where Amnesty International estimates that Israeli security forces have destroyed more than 3,000 Palestinian homes since 2001. The recent demolition was not the first time the Yamani family had seen its home destroyed by Israeli security forces; MCC provided funds to help the family rebuild a house destroyed in 2002.

—MCC release



MCC photo by Vrina Titaley

**Fourth-grade girls present a traditional dance at a recent children's arts competition for children living in several camps for tsunami-displaced persons in the Kreung Raya area, about an hour from the city of Banda Aceh, Indonesia. Called *Ranup Lampuan*, the dance enacts a ceremony of welcoming guests. Here the dancers, led by confident 11-year-old Sri Fitriana, are offering bowls of betel nuts and flowers. Events included singing, poetry reading, speech, drawing, quizzes and other performances. Sponsored by the children's school and a number of community groups—including an MCC partner organization, Yakkum Emergency Unit (YEU)—the day provided a needed change of pace for the children.**

Saraba, Burkina Faso

## Drama brings Bible to life for Muslims

**W**hen my husband, Loren, and I moved to the village of Saraba 20 years ago, we knew that telling the story of Jesus as good news to the mostly Muslim population would take a lifetime.

Before encountering our family, the Samogho people who live in Saraba had no contact with evangelical witnesses. Over the years, Loren and I have found a way to call people into a relationship with Jesus that seems to be comfortable to us, to our Muslim neighbours, and to the evangelical community. It has taken many meetings and, sometimes, forceful words, to work out this culturally sensitive approach that respects local communication patterns.

A group of believers has not yet emerged in Saraba, but the message is being communicated in powerful and life-transforming ways through celebrating the Samogho language and arts.

Two years ago, while we were back in North America, Samogho Christians from a neighbouring village, Samoghohiri, visited Saraba to play, sing and explain the meaning of Christian songs in the language that these two villages share. Before they left, the visiting Christians prayed for the people of Saraba.

The people of Saraba invited the Christians back for a Christmas event that never saw the light of day. In February, I worked with a group of Saraba youth to prepare a drama of Abraham's sacrificial offering of Isaac for *Tabaski*, a Muslim holiday celebrating this story that is shared by Muslims and Christians. The drama never took place either.

Finally, the people of

**Donna Kampen Entz has dedicated most of her adult life to living out the good news of Jesus in the context of rural Burkina Faso with her family.**

MC Canada photo



Saraba invited the Samoghohiri Christians to attend the *Tabaski* drama after Easter. That night, biblical drama premiered in Saraba. The young actors playing the parts of Abraham and Sarah were great old people, down to their palsied hands shaking as they hobbled with canes. They totally enthralled their audience, who laughed with gusto. With pride in their voices, the actors announced their names and the person they represented in the drama when it was over.

Following the drama, the Samoghohiri church people sang, danced, gave a summary of the Bible story that had been acted out, and prayed blessings on the Saraba people. For nearly three hours, people listened with rapt attention, instantly silencing any child who dared to make a sound. Most of Saraba attended the event.

Fabe Traore, who is leading the Wycliffe team in translating the Bible into the Samogho language, concluded the evening by weaving together key Old Testament narratives and the story of the life, death and resurrection of Jesus. Traore explained the drama by comparing the ram that Abraham saw as he prepared to plunge the knife into his son, Isaac, to Jesus, who died in the place of our evil. Traore's talk was powerful and tied together the stories many villagers have heard on cassette tapes over the years.

A long-time friend, Muso Kura, said, "This is the most important event that you have helped to prepare since you moved here. God will continue to work with all of these people as we continue to pray."

—Donna Kampen Entz

*Donna Entz is a member of Fiske Mennonite Church, Sask.*

### Entz family mission history

**D**onna Kampen Entz, along with her husband, Loren, began ministry in Burkina Faso in 1978. After nearly a decade of working to help organize the emerging Mennonite church there, the Entzes and their three children moved to the village of Saraba, to build relationships with the mostly Muslim Samogho people. They facilitated Bible translation and the preparation of cassette tapes of the translated Bible stories that are shared via solar-powered tape players. Certain cassettes include stories and the Psalms set to traditional music.

Since 2002, MC Canada Witness and Mennonite Mission Network have been sponsoring agencies of the Entzes' ministry through Africa Inter-Mennonite Mission.

In the days following the drama, some Saraba villagers said the event showed that all religions are the same. However, others realized the complexity of their situation, having been so utterly captivated by the music and clear gospel message in their own language.

More of the Entz family story is told in "From Kansas to Kenedougou ... and back again," available for download at [www.mennonitemission.net/Resources/Publications/MissioDei/](http://www.mennonitemission.net/Resources/Publications/MissioDei/).

Donna Entz also contributed to *Anabaptists Meeting Muslims*, a new book on interfaith dialogue that is available from Herald Press.

—Joint MC Canada Witness/MMN release

Kinshasa, Democratic Republic of Congo

## Business major switches to theology

**A** career in the church is the goal of Leya Muloba, a young Congolese Mennonite woman studying theology at the Centre Universitaire de Missiologie (University Missiological Centre or CUM).

"Now it is difficult [for women to be pastors], but maybe after another five years the church can change," Muloba, 26, says. "Eventually it will happen."

The second of eight children and a member of the Congo Mennonite Church, Muloba dropped out of business school because of lack of funds. Pastor Begela, who had been a Mennonite missionary in Eastern Congo, encouraged her to consider missions as a career. At first she wasn't interested, but after talking with other people, including the president of her church, and with her father's blessing, she began the difficult process of raising funds for studies at CUM.



Muloba

After two years at CUM, Muloba again didn't have the funds to continue her studies, but a woman theologian in her local congregation gave her hope of scholarship support. Muloba decided to continue and is now near the end of her third year of studies. She hopes to receive her BA degree in two more years.

Muloba feels a strong call to encourage girls and young women within the Mennonite church to build self-esteem and to develop and use their gifts. She hopes her church will use her skills in such a role. Muloba once thought the gospel was spiritual, not social. Now she sees evangelism as very broad and that God uses many different gifts.

While CUM has no women professors and women students are in the minority, male teachers have been encouraging and supportive. Among the students, debates continue on

women's roles. According to Muloba, Congolese men are afraid of women with clear and grand visions.

Muloba is one of five African Mennonite women recommended by the African Anabaptist Women Theologians Committee for scholarship assistance.

—MWC release from a report by **Tim Lind**

Akron, Pa.

## MC Canada churches provide MCC workers

**F**ollowing orientation at Mennonite Central Committee (MCC) headquarters in Akron, six members and adherents of MC Canada churches are beginning service assignments around the world:

- John and Sandra Koop Harder of Winnipeg are beginning a three-year assignment in Northern Ireland, where they will work as trauma counsellors. They are members of Hope Mennonite Church, Winnipeg.
- Elaine Pequegnat of Toronto is beginning a three-year assignment as an English teacher in Egypt. She attends Warden Woods Mennonite Church, Scarborough, Ont.
- Gerry Baechler of New Hamburg, Ont., is beginning a one-year assignment as general manager at Furniture and More Thrift Shop, New Hamburg. He is a member of Steinmann Mennonite Church, Baden, Ont.
- Sandra Elgersma of Ottawa started a three-year assignment in Ottawa as a domestic policy analyst. She attends Ottawa Mennonite Church.
- Allison Peters of Winnipeg started a two-year assignment in Winnipeg as a communications coordinator. She attends Hope Mennonite Church, Winnipeg.

MCC is the service, development and relief agency of North American Mennonite and Brethren in Christ churches. Currently, 867 board-appointed MCC workers serve in assignments in community development, education, health, food production, emergency response and administration.

—MCC release



The partners of Dueck, Sauer, Jutzi & Noll are pleased to announce that

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**Dueck, Sauer, Jutzi & Noll**, a multi-service law firm, has served this community for over 20 years and is located at Albert Street Waterloo. The firm welcomes Tom and looks forward to serving the growing needs of our business community.

**Contact Tom at:** e-mail: tomj@dsjnlaw.com  
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Viking, Alta.

## Historical society visits Viking Hutterite colony

As part of the Mennonite Historical Society of Alberta's annual general meeting last month, the group paid a visit to the Hutterite colony in Viking, Alta. Upon our arrival, we were greeted by Bishop Paul Wipf and Michael Wipf, who led the two tour groups.

The colony's men dress in black caps, pants and jackets, with lighter coloured shirts; married men are recognized by their beards. The women wear dark print dresses, black aprons and black polka-dot kerchiefs. The young girls dress the same, except for the little black bonnets tied under their chin. They speak among themselves in German.

Work is segregated at the colony, with the men working in the various shops and in the fields. The farm machinery and the repair shop are modern and first class; the fields and farmlands bear witness to this and are outstanding in the community. At the carpenter shop we visited the master carpenter was in the process of making a king-size oak bed frame. All furniture for the colony is made in this shop and when a girl marries, a full set of furniture is given to her.

Although it was Saturday, a group of children showed us their school. Classes from Kindergarten to Grade 9 are taught in English by a qualified teacher from outside the colony. After school, German is also taught—by one of the colony's own members. We saw a strap on the teacher's desk, and one young boy admitted he had had it used on him. Children up to age three are in daycare in a separate house, where teenaged girls work for a week at a time.

Chickens and cattle are raised for food, and what is not used by the colony is sold to the city in specialty shops. The milk house features stainless steel milking equipment.

Laundry facilities are also quite modern, with stainless steel washers and dryers. The women take their



Hutterite children eat separately as MHSA members look on.

turns doing the laundry. Although Saturday was not laundry day, several women were busy washing new fabric so it would be ready for sewing. The women sew all their clothes using the same pattern, but may choose from some basic dark flowered fabric.

Each family lives separately but everyone eats in the common diningroom, where members are seated according to seniority, with the men and women on opposite sides of the room. All meals are prepared in a common kitchen. The kitchen has all modern conveniences and the women follow a schedule of baking, cooking, canning and meal planning; upon turning 17, each woman must take her turn in the kitchen a week at a time.

As we were finishing dinner, the young daughter of our tour leader came in to sit with her dad on the men's side, making me wonder how much longer this segregation can last.

A power plant, fueled by coal from the nearby Ryley Mine, provides water heating throughout the colony. No radios or televisions were visible, but members use two-way radios to

communicate with each other within the colony.

At the close of our tour we gathered at the meeting house (church), and were given a PowerPoint presentation of the history of the Hutterites. We noticed many similarities with the Mennonites. There are three main divisions of Hutterites—Lehrerleut, Dariusleut and Schmiedleut—from very conservative to more progressive. The Viking colony belongs to the Dariusleut branch.

Although the colony is operated with very modern equipment, their personal lifestyle is very simple. We learned of their Christian faith, their traditions, culture and way of life, courtship and weddings. Divorce is still unheard of!

When a colony grows to about 120 members, it establishes a daughter colony. Since the Viking colony is fairly young, having been established in 1985 as a daughter of the Warburg colony, there are still only five graves in the cemetery—two infants and three elders.

—Irene Klassen

Edmonton

## Dealing with disaster in Pittsburgh

**W**hen you mention the word “flood” these days, most Canadians immediately think of the tsunami that struck southern Asia on Boxing Day, flattening villages and sweeping thousands out to sea to their death. But flooding often hits closer to home, as Bert and Doris Hamm of Edmonton can attest.

The Hamms recently returned home after spending three months—January to March—with Mennonite Disaster Service in Pittsburgh, Pa. They spent their time helping clean up in the wake of Hurricane Ivan that dumped nine inches of rain on the city on Sept. 17 of last year. A rainstorm this past January only made matters worse for Pittsburgh residents still recovering from Ivan.

“We were dealing with people who had gone through a disaster and had lost everything,” said Bert, back in the comfort of the couple’s Edmonton home. “They are living in a state of shock and are frustrated and challenged beyond their capabilities.”

In a news report, the Hamms heard that 30,000 homes in the Pittsburgh area had been damaged. Considered long-term disaster relief volunteers because they were available for more than a month, the Hamms were assigned to work as crew leaders, supervising numerous job sites and short-term volunteers. Many miles were driven up and down Pittsburgh’s narrow, hilly streets commuting from their accommodations at a northside convent to job sites north and south of the city centre.

“We had no idea what kind of things we’d run into when we’d get there [to a new site],” said Bert.

“The challenge was to keep an open mind,” added Doris.

One couple, whose home had major flood damage, was living in unsafe conditions in one upstairs bedroom. The husband worked as a janitor. His wife, who suffered from migraines and other health issues, stayed in the



**Now back home in Edmonton, Bert and Doris Hamm spent three months earlier this year with Mennonite Disaster Service helping people in Pittsburgh, Pa., recover from the aftermath of Hurricane Ivan. Pictured with a map of Pittsburgh, the Hamms recalled some of their uplifting experiences there between January and March.**

bedroom. Initially, they would not interact with the work crew.

“These people have developed a lack of trust toward people who offer to help them,” Bert explained. “When MDS offered help, they had to go through a period of time before they could trust us. At first, I couldn’t get the man to talk. I made a point of always introducing him to the people working in the house. We made sure we talked to him every day. After a couple of weeks we had drywalled, and it looked like a house again. When he came home, he would sit and have coffee and talk with us.”

Likewise, Doris worked to make contact with the man’s wife. “I had to go upstairs to use the washroom [so] that gave me a chance to say hello,” Doris said. “She started talking, and finally would even come down to see the work. By the end, she was a totally different person. It’s really nice to see that these people could come out of their shells because we were working there. Those are the rewards of the work.”

Another highlight of the Hamms’ experience was the opportunity to work with a great variety of volunteers. Catholics, Presbyterians,

Lutherans, Methodists and people from non-church backgrounds all pitched in to repair homes.

“We all had the same common goal. It didn’t matter where we came from, we all believed in the same God and had the same goal of wanting to give,” the Hamms agreed.

They were particularly impressed with the work ethic of the Old Order Mennonite volunteers. “They did lots of work in a short time,” Bert recalled. “They were incredibly fast and hard-working, and were willing to tackle anything.”

When a truck delivered drywall to one job, Bert went to find help to unload it. Upon his return, he found the truck nearly unloaded by two of the young Mennonite women. “They grabbed two sheets at a time and carried it right in, no questions asked. They weren’t afraid to try anything,” he said.

Currently, the Hamms are back at home in Edmonton, resting a bit and catching up with friends and family before they head off on another assignment for MDS.

When asked what they would tell people who are considering volunteering, their response was immediate.

## Edmonton

## \$35 dinner rolls aid MCC relief sale cause

There's a place in Edmonton where a meal for four can cost over \$300 and the dinner rolls to go with it are \$35 per dozen. Instead of complaining about prices, though, patrons actually cheer when one of their number offers to pay more.

Mennonite Central Committee holds a number of fundraisers in the province to help pay for the costs of holding its annual relief sale. On May 14, First Mennonite Church hosted an evening of entertainment, desserts and an auction, resulting in \$5,240 being raised for this year's sale in Sherwood Park. Items for auction included a handmade French rolling pin, a turned wooden vase, fresh buns, a ceramic vase, handmade greeting cards, a dinner for four, origami swans, and barbecue tools.

The evening's entertainment was lively and varied, ranging from the thrumming beat and vibrant colours of Sudanese and Chinese dance groups, to violin, voice and piano solos, an "Andrews Sisters" style women's trio, and a wacky comedy fashion show that kept everyone in stitches.

The largest applause was earned by a group of children from the Chinese Mennonite Church. During their recent spring break, the children held a 25-hour fast and raised just over \$1,000 for the work of MCC.

—Donita Wiebe-Neufeld

"Absolutely go," Bert said emphatically. "No hesitation," Doris concurred. "Go and experience the warmth of the people you are helping."

Anyone interested in volunteering for MDS can call toll-free 866-261-1274 or email:

nickel@mds.mennonite.net.

—Donita Wiebe-Neufeld

## Chicago

## Learning how the Spirit blows in the Windy City

Sitting in a circle of chairs in the choir room at Leamington United Mennonite Church, Ont., the 12 of us gathered and listened to the story of Pentecost from Acts 2. It was an exercise of preparation for the MCEC Young Adult trip to Chicago entitled, "The blowing of the Spirit in the Windy City."

The four-day trip took us to four different ministry locations in the Chicago area.

We visited the Jesus People USA, an intentional Christian community birthed during the late '60s and early '70s and living in a historic multi-floor former hotel in uptown Chicago. Here we were immediately fascinated and refreshed by the counter-cultural concept of shared communal living.

In the diverse Rogers Park neighbourhood, we served in the Good News Community Kitchen, a ministry meeting the physical needs of the underprivileged.

A few blocks away we worshipped with Living Water Community Church, a member congregation of Mennonite Church USA that is seeking to build a Christian community amid varied ethnic backgrounds and economic strata. Members of Living Water so believe in

**Stephanie Dueck serves food at the Good News Community Kitchen in Chicago.**

community that they have intentionally moved closer to one another in order to truly be a family to one another and a force in their community. Last year, several youths began weekly prayer vigils on a particular street corner after a drive-by shooting there.

Lastly, what would a trip to Chicago be without visiting the Willow Creek megachurch? We were "blown away" by their singular purpose and passion for reaching the unchurched with high quality music, drama and videography.

While the church landscapes could not have been more diverse, the blowing of the Spirit across them seemed to be in the same direction:

towards community and witness. These churches were taking their call seriously to love and serve one another and be the family of God.

It is with these same spiritual currents that our group seeks to be aligned, as we came home asking

questions like, "How can we be more intentional about community?" and, "How can we communicate the gospel with relevance and boldness?"

—Ron Weber

*The author was a participant on the learning trip and is a pastor at Community Mennonite in Drayton, Ont.*



MCEC photo

Rosthern, Sask.

## RJC students pull plow for peace

The idea of turning swords into plowshares has taken on added visual significance for students of Rosthern Junior College (RJC). At 5 a.m. on May 25, two six-person teams began the task of pulling an old plow from First Mennonite Church in Saskatoon all the way to Rosthern, a distance of about 70 kilometres. In all, 13 teams (a total of 78 students) took part in the plow pull. The students had a police escort through the city and, once on the highway, were accompanied by two vehicles from the school.

The idea for the event came from Ryan Wood, a teacher at RJC, and it involved more than just raising money for the school. "There are three connections: one with the pacifist stance endorsed by the school, one is with the land, and one is to celebrate the centennial," explained Wood. Because the plow is so strongly linked to the Mennonite constituency, it serves as a reminder to commemorate "a century of living close to the land, a century of beating swords into plowshares, and a century of Christian education at RJC."

Believed to be about 70 years old, the single-bottom steel plow was discovered over a decade ago on an old Epp farm while bush was being cleared. The former owners had long since moved off the land. Rick Lehmann inherited the old plow from his father, who was there when the find occurred.

"For a long time, it was just a lawn ornament at his home in Saskatoon," said Lehmann. When his father moved away, the plow ended up in Lehmann's yard close to Rosthern. Lehmann restored the implement and painted it in school colours. He added rubber to the original wheels to make it easier to pull, and raised the blade.

"Most people, when they came into the area in the '20s and '30s, only would have had a single bottom plow," he pointed out. Later, during the '40s, three- and four-bottom plows were used.

David Guenther, a Grade 11 student dressed in a pink housecoat, began



RJC photo by Ryan Wood

**After pulling the plow 70 kilometres from Saskatoon to Rosthern, the participating students and staff knelt in prayer, dedicating the college to God for another 100 years and thanking him for safety during their trip.**

pulling at 5 a.m. "I got involved because it sounded like a fun thing to do and a good way to raise money for

the school," he said.  
—Karin Fehderau

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Waterloo, Ont.

## Parkwood Mennonite Home on solid ground

**A**t the grand opening of the new Parkwood Mennonite Home on May 15 it was clear that the new long-term care facility is on solid ground—literally. Omer Bauman, past chair of the Parkwood board, noted that was in doubt for a while, as they discovered quicksand in one corner of the building lot! However, piles driven 33 feet deep resolved that issue.

Ken Frey, fundraising chair, also noted that the \$30 million Parkwood Home project is on solid ground financially, thanks to the 518 people who together contributed \$2.54 million. A creative fundraising initiative by Gloria Dirks sold quilt patches that were sewn into the quilt hanging in the facility.

The overall financing is covered three ways: one-third each by Parkwood Home operations, Fairview Mennonite Home operations, and a government grant spread over 20 years.

Parkwood Manor was founded in 1963 by United Church of Canada and Evangelical United Brethren Church congregations. It originally housed 52 residents in an independent living-style setting.

As the needs of the residents changed, so did the home. By the late 1980s, Parkwood had become a long-term care home. The board dreamed of providing a complete continuum of care at Parkwood, but it was not



Photo by Maurice Martin

**Residents of the new Parkwood Mennonite Home helped cut the ribbon to officially open the long-term care facility in Waterloo, Ont.**

possible to increase facilities at the Cardinal Crescent location, so an additional eight acres were purchased at New Hampshire Street and University Avenue across from RIM Park. This idyllic setting allows residents to walk in the park or observe sports activities there.

In 1994, Fairview Mennonite Home of Cambridge acquired Parkwood Home and pledged to continue the outstanding care the founding churches had offered; Fairview also pledged to build a new home with the extra beds allotted it by the government of the day.

The new Parkwood Mennonite Home houses 96 people in its long-term care facility at 726 New Hampshire St. In addition, 18 garden homes are undergoing completion for independent retirement living. Ten of these

are yet to be sold.

A six-storey combined independent living and assisted living complex is in the planning stages, at a projected cost of \$2 million—to which Frey quipped: “We have the money we need; the trouble is, it’s still in your pockets!”

Parkwood Mennonite Home is located on land that was originally farmed by Mennonites who had settled in the area almost 200 years ago. Thus the three wings of the home are named Bauman, Snyder and Weber.

Dennis Dueck, chair of Parkwood Home Board, led the worship service, assisted by chaplain Bev Suderman-Gladwell. Deb Dueck, Parkwood Home administrator, led the dedicatory litany.

MPP Elizabeth Witmer and Waterloo mayor Herb Epp held one end of the long ribbon alongside former administrator Gloria Dirks, past chair Omer Bauman, and past vice-chair Pauline Nickel. The current management team held the other end.

For the ribbon cutting, nine pairs of scissors were wielded by four residents and two staff, chair Dennis Dueck, volunteer Marlene Wolfe and family representative Betty Shantz.

To bring the service to a close, and to fittingly bring full-circle the legacy of Parkwood Home from its roots in the United Church, former chaplain Harold Steed offered the benediction.

—Maurice Martin

### 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.

Contact Marina Unger 1-800-387-1488 ext 2827 or visit  
<http://home.ica.net/~walterunger/>

New Hamburg, Ont.

## Land bought for new Thrift Centre

The General Board of the two MCC Thrift Shops in New Hamburg, along with their parent organization, Mennonite Central Committee (MCC) Ontario, have signed a purchase agreement to acquire a 3.1-acre property for a much anticipated Thrift Centre.

The property—fronting on Bleams Road—is located to the south of the present Ten Thousand Villages (Canada) Warehouse and Retail Outlet.

The new centre will incorporate the business of the Clothing and More and Furniture and More shops presently operating in separate locations in New Hamburg. The new facility will accommodate a much needed enlargement for retail and shopping space, work rooms and receiving areas.

It will also provide for convenient one-stop shopping, an accessible one-stop drop-off for goods and merchandise, more efficient use of staff and volunteer time, and enhanced opportunities to tell the MCC story. It will serve as a model for energy conservation and environmental responsibility.

The New Hamburg Thrift Shops are part of a network of MCC Thrift Shops throughout Canada and the United States. Presently, Ontario has 15 such shops that raised almost \$1.2 million for MCC in 2003; the New Hamburg shops alone contributed approximately \$235,000 in 2004. About 1,000 volunteers serve in these shops, “where every purchase and donation is...given in the name of Christ.”

The board anticipates beginning construction of the new Thrift Centre this fall.

—Gerald Schwartztruber

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Abbotsford, B.C.

## CBC gala mixes music and message

A gala dinner event at Columbia Bible College (CBC) early last month attracted 200 guests, who responded to an inspiring mix of good food, great music and entertaining speakers with more than \$100,000 in donations for the ministry of CBC.

The evening was an opportunity for CBC supporters to hear from college staff and students as well as alumni who are involved in various work. The Left, a band comprised of four young men, three of them CBC alumni, kicked off the evening with a song from their first CD called “All I Need.” Joel Stobbe, an alumnus and cellist with the Borealis String Quartet, was accompanied by his mother, Linda Stobbe, another alumnus, on a selection of classical music including “Elegy” by Gabriel Faure.

Storytelling was a highlight of the evening and Chris Dyck, the director for CBC’s Outdoor Leadership program, had the crowd in stitches as he shared his story of “The Adventures of Diver Dave.” Walter Bergen, vice-

president of development, shared the story of A.R. Kauffman, who changed the course of Mennonite history in Canada by paying their debts with CP rail.

“This is a remarkable day,” Bergen said. “It’s a remarkable day because so many people live in a world where fear is a part of their everyday life. This is what our forebears lived with day in and day out. But you and I live in plenty... [They] made a donation that enabled us to live here in peace. We at Columbia are about telling that story and raising another generation of leaders who will make the same contributions to our world.”

With their generous donations to CBC’s operating budget, those at the gala are helping to take the college to what Paul Wartman, college president, described as the next level, as they invested in the church’s future leaders.

The evening ended with prayer by John Wiens, pastor at Panorama Community Church.

—CBC release by Angelika Dawson



Twenty-five Saskatchewan pastors and church leaders recently took in a five-session Exploring Anabaptist-Mennonite Theology course taught by Karl Koop, associate professor of historical theology at Canadian Mennonite University. Seventeen of the 36 Mennonite Church Saskatchewan churches were represented in the Associated Mennonite Biblical Seminary course, which took place at First Mennonite in Saskatoon, in early May.

Jake Nichel photo

Elkhart, Ind.

## Canadians make up a third of 2005 AMBS graduating class

**T**he 2005 graduates of Associated Mennonite Biblical Seminary—almost a third of whom are Canadian—and the congregants who gathered to celebrate with them at commencement on May 20 sang “I Have Decided to Follow Jesus,” responding to the challenge from Rev. Dr. Yvonne Delk to follow Jesus’ call.

Using the story of the disciples’ encounter with Jesus at the seashore after his resurrection and his request to Peter to “feed my sheep,” Delk noted that graduates also are in a time of transition. Because of seminary studies, she said to the graduates, “You know Jesus a little better as he invites you to follow him, sometimes where you may not want to go.

“Will you face boldly into the invitation to ‘follow me’? When the call from God is specific and personal and it’s got your name on it, you belong—body and soul—to God,” Delk said. “When you know you are loved unconditionally, you are called to love others unconditionally. All you have to do is simply follow.”

Pictured from left to right in the accompanying photo are the 13 Canadian AMBS graduates who declared their desire to follow Jesus this year:

- **Marla Langelotz**, master of arts in Christian formation. She will serve as assistant pastor of education and family ministry at Sargent Avenue



Photo by Steve Echols

Mennonite Church, Winnipeg.

- **Paula Snyder**, master of divinity. A member of Bloomingdale Mennonite Church, Ont., she will become associate pastor of Prairie Street Mennonite Church, Elkhart, Ind., in September.
- **Julie K. Rempel**, master of divinity. A member of Hope Mennonite Church, Winnipeg, she is pursuing a clinical pastoral education and pastoral ministry assignment.
- **Kevin Drudge**, master of divinity. A member of Emmanuel Mennonite Church, Winkler, Man., he is discerning future ministry opportunities while returning to Winkler.
- **Melody Steinman**, master of arts in Christian formation. A member of Steinmann Mennonite Church, Baden, Ont., she will provide spiritual formation and worship activities for people with developmental disabilities.

- **Amy Marie Epp**, master of divinity. A member of Aberdeen Evangelical Mennonite Church, Winnipeg, she is pursuing a pastoral ministry assignment.

- **Brent Kipfer**, master of divinity. He will continue as pastor of Brussels Mennonite Church, Ont.

- **Dianne Hildebrand Schlegel**, master of arts in Christian formation. She will serve as pastor of Christian formation at Morden Mennonite Church, Man., with her husband, Harold.

- **Lois Unrau**, master of divinity. A member of Steinbach Evangelical Mennonite Church, Man., she will teach for one year in North Korea with Mennonite Central Committee.

- **Jonathan Neufeld**, master of divinity. A member of Bethel Mennonite Church, Winnipeg, he is anticipating serving with Mennonite Church Canada in an urban setting.
- **Twilla Epp**, master of divinity. A member of Eigenheim Mennonite Church, Rosthern, Sask., she will do a clinical pastoral education placement at Prairie Street Mennonite Church, Elkhart, Ind., from September 2005 to May 2006.

- **Melanie Neufeld**, master of divinity. A member of Bethel Mennonite Church, Winnipeg, she is exploring a community development assignment in Winnipeg.

- **Melissa Miller**, master of divinity. A member of Charleswood Mennonite Church, Winnipeg, she is pursuing a pastoral ministry assignment.

—AMBS release by **Mary E. Klassen**



The 2005 Canadian Mennonite University graduating class.

CMU photo

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Winnipeg

**Muscular Christianity gets workout**

A century-old church in Winnipeg, slammed by declining membership, has come up with an innovative way to update its image: Christian-themed wrestling matches.

St. Philip's Anglican Church hosted its first post-service match last month, hoping to attract new members with a more hip program that included a two-match show with six local wrestlers, most of them Christians.

The colourfully clad wrestlers presented a WWE-style program complete with smackdowns and headlocks. Many in the congregation of about 40 regular members find wrestling a natural fit with religion because of the theme of good versus evil.

"When you go to church, you want to strengthen what's right, you want to push away what's wrong," said Darcy Berrington, who stayed to watch the match with his daughter.

Wrestling promoter Louis Hendrickson, who helped organize the first demonstration match, also finds the combination appropriate. "Wrestling and God mix because everybody is struggling within themselves—good and evil—and we all know in the wrestling business there is a good guy and a bad guy."

The event was the brainchild of church outreach worker David Bain. "Our congregations are aging," he said. "Do we want the Anglican Church to die with them?"

—From www.cbc.ca



## Transitions

### Births/Adoptions

**Dueck**—to Vivian and Richard, Rosenfeld Bergthaler Mennonite, Man., a daughter, Aliana Jane, May 19.

**Friesen**—to Tanya and Tim, Morden Mennonite, Man., a daughter, Christina Helen, Feb. 4.

**Gillis**—to Carolyn Siemens and Clint, Fiske Mennonite, Sask., a daughter, Sadie Catherine, May 6.

**Hildebrandt**—adopted by Christine (nee Janzen) and Erwin, Peace Mennonite, Richmond, B.C., a daughter, Naomi Xin (b. Oct. 2, 2003), Feb. 15 (corrected adoption date).

**Hollems**—to Cindy (Warkentine) and Rudy, Bethany Mennonite, Virgil, Ont., twin daughters, Amelia Anne and Megan Faith, April 29.

**Klassen**—to Natalie and Daryl, Vineland United Mennonite, Ont., a daughter, Vanessa Nicole, March 23.

**Konkle**—to Jennifer and Scott, of Kitchener, Vineland United Mennonite, Ont., a son, Eben James, March 18.

**Martens**—to Yvonne and Dale, Waterloo-Kitchener United Mennonite, Ont., a daughter, Sidney Charlotte, April 27.

**Penner**—adopted by Linda and Larry, Blumenort Mennonite, Gretna, Man., a daughter, Ravin Lin, March 21 (b. April 7, 2004).

**Strickland**—to Rita and Richard, Vineland United Mennonite, Ont., a son, Samuel Gerhard Leslie, April 20.

### Marriages

**Gerber-Albrecht**—John and Elizabeth, Poole Mennonite, Milverton, Ont., May 6.

**Hartman-Buller**—Adrian and Lori, Foothills Mennonite, Calgary, April 16.

**Kuepfer-Mitchell**—Danny and Amanda, Riverdale Mennonite, Millbank, Ont., May 28.

**Perigny-Prior**—Paul and Tracy, Hunta Mennonite, Driftwood, Ont.

**Sawatzky-Reimer**—Tim and Andrea, Steinbach Mennonite, Man., May 28.

**Schemann-Hammond**—Hans and Edna (nee Giesbrecht), Oak Lake Mennonite, Man., April 30.

**Toews-Klassen**—Dale (Bethel Bergthaler Mennonite) and Candace, Winkler Bergthaler Mennonite, Man., May 14.

**Wall-Friesen**—John and Tracy, Rosenfeld Bergthaler Mennonite, Man., Feb. 26.

### Deaths

**Dueck**—Abram, 81, Winkler Bergthaler Mennonite, Man., Jan. 3.

**Rempel**—John, 87 (b. April 27, 1928), Waterloo-Kitchener United Mennonite, Ont., May 10.

**Retzlaff**—Helena Elizabeth (Baergen), 76, Coaldale Mennonite, Alta, May 3.

**Rosher**—Isabelle, 80, Zoar Mennonite, Langham, Sask, May 4.

**Sawatzky**—Margaretha, 95, Blumenort Mennonite, Gretna, Man., March 19.

**Wall**—Peter K., 75, Winkler Bergthaler Mennonite, Man., May 2.

### Baptisms

**Arnaud Mennonite, Man.**—Eric Boschmann, Christopher Enns, Kristin Janzen, Brent Kathler, May 15.

**Coaldale Mennonite, Alta.**—Megan Dyck, Tessa Janzen, Kelsey Janzen, Robert Janzen, Beth Quinn.

**Community Mennonite, Drayton, Ont.**—Alyssa Brown, Lauren Cressman, Stephanie Nunn, Kristen Schiedel, Scott Schiedel, May 15.

**First Mennonite, Kitchener, Ont.**—Stephanie Martin, Joel Gerber, Peter Jutzi, David Neufeld, Michelle Bowman,

Aaron Woolner, May 15.

**Foothills Mennonite, Calgary**—Curtis Doell, Klara Dueck, Erika Harder, Amanda Heidebrecht, Jaymie Schmidt, May 1.

**Grace Mennonite, Regina**—Kailey Retzlaff, Phoebe Xu, Alex Logan, Jason Penner, May 29.

**Home Street Mennonite, Winnipeg**—Andrew Henry Redekopp, Candice Marie Ruhl, Tanya Joy Suderman, May 15.

**Morden Mennonite, Man.**—Alex Martens, Amy Klassen, Cara Friesen, Derek Peters, Kyle Peters, Michael Fehr, Louis Hoepfner, Christine Hoepfner, May 29.

**Peace Mennonite, Richmond, B.C.**—Shahla Mafi, Jenna McAlary, Aaron Sportack, April 17.

**Pleasant Point Mennonite, Clavet, Sask.**—Jodie Smith, Eric Smith, May 15.

**Rosenfeld Bergthaler Mennonite, Man.**—Ron Schellenberg, John Wall, Tracy Wall, May 15.

**Sargent Avenue Mennonite, Winnipeg, Man.**—Julie Daniels, May 15.

**Shantz Mennonite, Baden, Ont.**—Rachel Jantzi, Katharine Oja, Jeff Cressman, May 15.

**The Gathering, Kitchener, Ont.**—Eric Scott, Ashley McCorrison, March 27.

**Valleyview Mennonite, London, Ont.**—Dan Baerg, Monica Shank, Bryan Letkemann, Sarah Good, May 15.

**Vineland United Mennonite, Ont.**—Nick Bless, Melissa Friesen, Kelsey Gossen, Jillian Henry, Matt Janzen, Sarah Janzen, Suzanne Janzen, Brian Teichgraf, May 15.

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



Photo by Ross W. Muir

**Members of House of Doc perform cuts from their soon-to-be-released *Prairiegrass* CD along with old favourites during two sold-out shows at the Church Theatre in St. Jacobs, Ont., last month. The band is slated to play at Assembly '05 in Charlotte, N.C., in July.**

## Mennonite Church Canada

### Praise and prayer items

Praise God for the work of Native Ministry Partnership Circles and their encouragement to diverse congregations in developing greater openness and closer relationships with one another. The Riverton Area Ministry Circle recently enjoyed two days of exchanging ideas, inspiration and getting to know each other better through a Quilt Tour involving three congregations, MC Canada and the MCC Material Resource Centre.

Pray for safe travels and the joy of active participation for the many delegates and attendees who are planning to go to Assembly in Charlotte, N.C., July 4-9.

Pray for new MC Canada Witness interns:

- Tim Friesen of Calgary Inter-Mennonite Fellowship, who is beginning a one-year assignment in Korea mid-June; he will be teaching English in Connexus, at the Korea Anabaptist Center.
- Iliana Norio of the Hispanic Evangelical Church of Medicine Hat, North West Conference, presently in Dunmore, Alta., who is going to Bolivia this summer.
- Rebecca Bartel of Bethel Mennonite Church in Winnipeg, who is serving in Mencoldes in Bogotá, Colombia.

Pray also for Pat and Rad Houmphan, Mennonite Church Canada Witness workers who have just learned about a collision that has taken the lives of five people in the village of Ban Daeng, Thailand. Pray for God's mercy on the families who are experiencing the loss of their loved ones and for those who have injured family members in the hospital.

## Mennonite Church Eastern Canada

### Pastoral transitions

Sunny Lee began a pastoral assignment at Agape Fellowship, London, on June 1. Lee received her B.Th. at CMBC and her M.Div. at the University of Winnipeg. She has been an MCC volunteer and volunteer coordinator in Winnipeg. Her husband Hun Lee continues as pastor of the Vision Mennonite Church that meets at Valleyview Mennonite Church, London.

Herb Sawatzky is leaving his youth pastor assignment at Niagara United Mennonite Church on Aug. 1 to become lead pastor at Avon Mennonite Church, Stratford. He is a graduate of Regent College, where he received his B.Th. and master of Christian studies (N.T.).

Jonathan Emerson-Pierce will begin a ministry assignment at Hagerman Mennonite Church, Markham, in mid-September. He is currently pastor at the East Atlanta Christian Fellowship, Atlanta, Ga. He has an M.Div. from Clairemont School of Theology in California, and is presently taking counselling courses at Turner School of Theology in Montgomery, Ala.

Steve Schumm will begin his assignment as pastor of the Hamilton Mennonite Church on Aug. 15. He studied briefly at AMBS and completed his M.Div. at Princeton. He has had several pastoral internship placements, one of which was as associate pastor.

Mary Derksen began an assignment as youth ministry worker at Faith Mennonite Church, Leamington. She has been called to this work from within the congregation.

### Fundraising banquet

The Ralph and Eileen Lebold Endowment for Leadership Training Fundraising Banquet will be held in the Conrad Grebel University College dining hall on June 23, 6.30 p.m. Guest speaker will be Jim Lapp, Franconia Mennonite Conference pastor, speaking on the theme of "Equipping leaders for today's church."

Several master of theological studies students will add their reflections at this event, hosted by Mennonite Church Eastern Canada and the college. Dinner host is Tom Yoder Neufeld, Graduate Theological Studies Program director.

For tickets, call 519-885-0220 ext. 381.

## Mennonite Church Manitoba

### Pastoral changes

Walter and Hilda Franz have accepted a half-time voluntary service assignment as pastors of the Riverton Fellowship Circle. They will begin in September.

Albert Cheang, a founding member of the Winnipeg Chinese Mennonite Church, has been called to pastor this congregation beginning in July. He will follow John Wang, who has been pastor for the past five years.

Marv and Tanell Wirzba have resigned their positions at Steinbach Mennonite Church. The church will spend some time discerning future needs before beginning a pastoral search.

David Peters has resigned from his part-time youth pastor position at Sargent. He will be entering a one-year chaplaincy residency program at Riverview in the fall.

On April 17, Lynne Martin, pastor of the Arnaud

Mennonite Church, was ordained.

Jarrold Chamberlin has been called to pastor Elim Mennonite Church in Grunthal. He will begin in August. Chamberlin has been associate pastor at Carman Mennonite Church for the past five years.

Kathy Giesbrecht has resigned from her half-time position as associate/youth pastor at Springstein Mennonite Church.

## Mennonite Church Saskatchewan

### Camps gearing up for fun-packed summer

With just a few weeks to go before campers begin streaming to their favourite locations across the province, the three Mennonite camps are gearing up for another fun-packed summer.

Youth Farm Bible Camp, located close to Rosthern, begins with its Adult Special Needs camp on June 20. These camps are run every summer and are already full.

"The teen camps are 90 percent filled as well," says camp director Mark Wurtz.

Registrations for the children's camps have been lagging somewhat because of the cool spring weather, but are expected to fill up. "There is room if people still want to send their kids," says Wurtz.

The finishing touches for 14 new bunk beds have been applied and the beds are ready for installing in the cabins. Most of the supplies for the beds were donated and the camp is now planning to purchase new mattresses. The project to replace the old metal beds began last summer.

Camp Shekinah, located near Waldheim, is looking for a new camp administrator. Carl Wiens will be finished at the end of the summer and the

new position will begin this fall. "Camp numbers are really on track with last year's registrations," notes Wiens. "And last year was a record high."

Camp Elim, a half-hour drive south of Swift Current, is celebrating its 60th anniversary on June 25 and 26. Camp directors for the summer are Reg Wiebe and Kaylyn Wiebe. The focus of Camp Elim is teaching conservation and stewardship through the nature centre that was just completed this year. Located on Lac Pelletier, the camp promotes activities that revolve around water sports. Distinctives of the Elim program include day camp and family camp.

"Registrations are proceeding at par," says Reg Wiebe. Registrations are needed for

the teen, children's and family programs, but the day camps use the drop-in system.

### Mennonite Church Alberta

## Camp Valaqua readies facilities for summer

Camp Valaqua held its annual spring work day on May 7. Although the day started out rainy and cool, the sun appeared at midday and a hard-working crew of about 25 volunteers made good use of it.

To prepare for summer camp, volunteers cleaned cabins, cleared dead brush, split wood, and cleaned inside the main lodge building. A noon wiener roast provided a good time for food and fun.

Camp Valaqua staffing needs are almost in place and

the first summer staff have begun to arrive. Jennifer Loewen has begun work as assistant director and Kerry Goerzen has begun as office assistant. The problem of finding a qualified out-trip director was solved through the hiring of Nahanni Wilderness Adventures to act as planners and guides. A few adult kitchen help volunteers are still needed.

## Tractor, tools stolen from First Mennonite

Edmonton's First Mennonite Church was the victim of theft on the May long weekend, when the maintenance garage behind the church had its bolted door broken open.

A tractor used for snow removal and mowing lawns, and various other tools were taken. The tractor was driven

from the property, across a vacant lot, and through a fence. At this point, it has not been found and the police are investigating.

The garage area has been vandalized in the past, as First Mennonite is located in an industrial area that is relatively deserted at night. Last year, after vandals started a fire near the garage, a number of trees were removed to improve sight lines onto the property.

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

## Ministry of encouragement should be nurtured

According to Luke's account, there was plenty of chaos at the first Pentecost. However, wind and fire and chaos in themselves are not evidence of the Spirit's presence. We need only watch the "sandbox-style politics" in the House of Commons in Ottawa these days to confirm that! Yet all too often we see similar patterns of relating among Christians, especially when we disagree.

On the one hand, we are trying to develop a "culture of call" in our congregations to attract young people to be pastors and leaders in the church. On the other hand, why would we encourage our children to prepare for leadership in the church? Not only are there other careers in which they would have a more financially secure future, but they wouldn't have to worry about measuring up to the invisible report cards of each individual member.

Calling leaders is only the beginning. We need to go a step further. We need to develop a culture of encouragement—encouragement for people to test ideas, explore questions, use their gifts, and even fail—and to continue

loving them through it all. In his book *Becoming Barnabas: The Ministry of Encouragement*, Paul Moots advocates for churches to develop "a core of 'encouragers'" who will stand by others to guide, counsel, inspire and console them as they try to live out God's will and calling. Such a core, he maintains, both adds to the pool of leaders and also generates creativity and shared commitment to the ministries of the church.

Nurturing a "ministry of encouragement" won't necessarily make things easier for leaders. In fact, complexity increases when more people exercise their gifts and test their ideas in worship, biblical interpretation and mission. Encouragement moves pastors out of the centre of a church's ministry and requires new qualities of them. They, too, will need our encouragement as they make the necessary changes. Moots describes four qualities of an encouraging leader:

- 1. Humility**—Encouraging leaders will not succumb to a false modesty or overvaluing of their own gifts, but will strive for a true knowing and accepting of both our strengths and our limitations.
- 2. The ability to deal with conflict**—Encouraging leaders need to be able to accept and deal creatively with the conflict that is inevitable as the winds of the Spirit call new people into leadership and blow unexpected turns into their path.
- 3. Vulnerability**—Encouraging leaders will sometimes need to give up their traditional

## From our leaders

roles, to step aside and expand the circle of ministers beyond the select few. It will

sometimes require saying "no" where once they said "yes," which is sure to disrupt patterns that have been comfortable for them and others.

**4. Integrity**—Encouraging leaders need to both trust and be trustworthy. In Paul Moots' words, "If we are going to follow the Spirit, we must genuinely let go of control." They dare not give lip service to the concept and undermine it by their actions behind the scenes.

What if all members of the Mennonite Church embraced the "ministry of encouragement" and adopted Paul's message to the Philippian Christians as our motto?

"Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you" (Philippians 4:8-9).

What a fresh wind of the Spirit that would be!

*Muriel Bechtel, MC Eastern Canada minister of pastoral services*



## Calendar

### British Columbia

**Aug. 14-21:** MCC B.C. quilt show and demonstration at Clearbrook Public Library.  
**Aug. 20:** Camp Squeah alumni event. Fundraising memorabilia auction. To register or for more information, visit: [www.squeah.com/alumni](http://www.squeah.com/alumni).  
**Sept. 16-17:** MCC Abbotsford Festival at the Tradex.  
**Sept. 18:** MCC Festival of Praise at Central Heights MB Church, Abbotsford, 2:30 p.m.  
**Sept. 24:** MCC Fall Fair at

Prince George Civic Centre, Alberta

### Alberta

**July 6-8:** "Passing on the Comfort" quilt exhibit at Foothills Mennonite Church.  
**July 15-16:** MCC Alberta Relief Sale in Sherwood Park, Edmonton. Call April Hauck at 403-275-3711 or Ernie Wiens at 780-431-2134 for more information. Includes "Passing on the Comfort" quilt exhibit.

### Saskatchewan

**July 23-24:** 50th anniversary

celebrations at Grace Mennonite Church, Regina. For more information, or to register, call the church at 306-584-2555 or e-mail: [grace.mennonite@sasktel.net](mailto:grace.mennonite@sasktel.net).  
**July 29-31:** Centennial celebrations at Rosthern Junior College.  
**Aug. 8-12:** Bethany sports camp—basketball; on campus.  
**Aug. 15-19:** Bethany sports camp—volleyball; on campus.

### Manitoba

**June 25:** Camp Koinonia golf tournament, Winkler Golf Club. Contact Matthew at 204-534-2504 for more information.  
**June 25-26:** Bike the Whiteshell (MCC fundraiser for water projects in Honduras and Brazil). For online registration, visit: [www.mcc.org/manitoba/bike](http://www.mcc.org/manitoba/bike).  
**June 27:** Westgate Mennonite Collegiate Senior 4 graduation at Bethel Mennonite Church, Winnipeg.  
**July 2:** Cycle Clear Lake to support MCC health education projects in Laos and Sudan. For online registration, visit: [www.mcc.org/manitoba/bike](http://www.mcc.org/manitoba/bike).  
**July 2-3:** Heritage reunion picnic with book dedication and monument unveiling at Halbstadt community centre. Includes former school districts of Halbstadt, Strassberg and Blumenthal (Houston).  
**July 2-3:** Lowe Farm Bergthaler Mennonite Church centennial celebrations.  
**July 3-9:** Camp staff training week.  
**July 7:** Eden Foundation "Iron Man Golf Marathon," Winkler. For information or to register, call 866-895-2919.  
**July 20:** MCC fundraising golf tournament at Quarry Oaks. For online registration, visit: [www.mcc.org/manitoba/golf/form](http://www.mcc.org/manitoba/golf/form).  
**Sept. 10:** Eden Foundation "Head for the Hills" bicycling fundraiser, Lake Minnewasta, Morden.

**Sept. 30-Oct. 2:** Camp Moose Lake workathon.  
**Oct. 1:** "Equipping the Congregation" conference at Winkler Bergthaler Mennonite Church.

### Ontario

**June 17:** Rockway Grade 8 graduation, 7:30 p.m.  
**June 17-19:** Brussels Mennonite Fellowship 25th anniversary. Youth group reunion (17, 7 p.m.); outdoor music concert (18, 7 p.m.); worship celebration with Doug Zehr followed by potluck meal (19, 10 a.m.).  
**June 22:** Fairview Mennonite Home Strawberry Social. Program by choir and bell ringers begins at 2 p.m. and 7 p.m.  
**June 23:** MEDA breakfast meeting at St. Jacobs Stone Crock. Speaker: Dr. James Snider.  
**June 23:** Fundraising banquet for the Lebold Endowment for Leadership Training at Conrad Grebel University College, 6:30 p.m. Speaker: Jim Lapp, Franconia Conference minister. For tickets, call 519-885-0220 ext. 223.  
**June 25:** Rockway senior graduation, 3:30 p.m.  
**June 25:** UMEI graduation banquet, 6:30 p.m.  
**June 26:** UMEI graduation services at North Leamington United Mennonite Church, 2:30 p.m.  
**July 1-3:** Hidden Acres Mennonite Camp annual family camping weekend. Call 519-625-8602 for more information or to reserve a campsite or cabin.  
**July 3:** Truckers Sunday with Transport for Christ at Milverton Mennonite Fellowship. For details, call 519-595-8762.  
**Aug. 7:** Benin Festival at Steinmann Mennonite Church. MC Canada Witness outdoor celebration of ministries in Benin, West Africa.  
**Aug. 14:** Annual Reesor picnic at Backus Mill Heritage Conservation Area, Port

## Subscriber services

### How to subscribe:

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

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- Subscription changes are not considered Transitions notices. (Please send Transitions to the editor.)

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

### Contact information:

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

Rowan, 11 a.m. worship. All Reesorites welcome.

**Aug. 19:** MEDA summer barbecue at Strom's Farm. Details to follow.

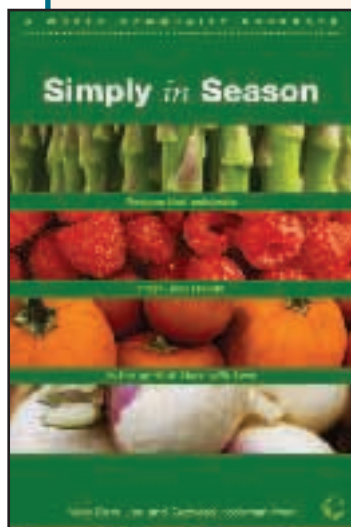
**Sept. 30-Oct. 2:** Young Adult Fellowship annual retreat at Hidden Acres Camp. Theme: "Morality: Learning at the mountain." For more information, e-mail: bwiebe@mennochurch.mb.ca or markrachel@golden.net.

**United States**



**July 4-9:** Charlotte 2005, MC Canada and MC USA assembly and youth convention in Charlotte, N.C.

Please send Calendar events by e-mail to: [calendar@canadianmennonite.org](mailto:calendar@canadianmennonite.org)



**Simply in Season**  
*Recipes that celebrate fresh, local foods in the spirit of More-with-Less*

Through stories and simple "whole foods" recipes, Mary Beth Lind and Cathleen Hockman-Wert explore how the food we put on our tables impacts our local and global neighbors. They show the importance of eating local, seasonal food—and fairly traded food—and invite readers to make choices that offer security and health for our communities, for the land, for body and spirit.

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**Employment opportunities**



**Steinbach Bible College**  
invites applications for a full-time  
**Food Services Director**

Preferred applicant to have a Good Handling Certificate and nutrition planning. The position will involve: Meal planning; Budget preparation; Food Service staff management; Rental and Catering inquiries. Applicant must be in agreement and sign the Statement of Faith and Lifestyle Statement of the schools. Application form and job description available at the SBC reception desk. **Closing date: July 15, 2005.** Only applicants for interview will be contacted. No phone calls please.

Submit applications, resumé, and letter outlining salary expectations to:

**Steinbach Bible College**  
Attn: Wes Hildebrand  
50 PTH 12 N • Steinbach, MB • R5G 1T4  
Fax: 204-326-6908 • E-mail: whildebr@sbcollege.mb.ca

Mennonite Mutual Insurance, a dynamic organization in the business of property and casualty insurance, serves a constituency of Mennonites and others of like faith through church-appointed representatives. MMI has operated in Alberta for over 75 years and continues to experience substantial growth in this community. The insurance program offers a broad range of property and liability products for dwellings, farms, churches and commercial properties. We are seeking individuals who identify with a Judeo-Christian ethic and are committed to a mutual aid approach in serving policyholders and volunteers. Successful applicants will be asked to pursue related training where necessary to fulfill the requirements of the work specific to our company and constituency.

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Responsibilities of this full-time position include daily bookkeeping functions, monthly and annual financial statement preparation for management and audit purposes, as well as assisting in the preparation of various internal financial and management reports. The applicant will enjoy working independently, participating in team administration, and possess positive interpersonal communication skills. Strong computer skills are necessary. Previous work experience in this area is required and education or training is preferred.

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Key responsibilities of this full-time position will include the underwriting review of new applications and policy endorsements for all lines of business, as well as providing technical support for volunteers. We are seeking an individual with a desire to grow in a career in the insurance industry. A general insurance agent's licence and additional insurance education will be required. This individual must have well-rounded communication skills and computer proficiency. Preference will be given to individuals with industry-related training and experience.

Send resume with references by June 30, 2005, to:

**Sheryl Janzen**  
300, 2946-32 St. NE, Calgary, AB T1Y 6J7  
E-mail: sheryl@mniab.ca; Fax: 403-291-6733

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Director of Resident Care Services  
E-mail: [awilloughby@salemhome.net](mailto:awilloughby@salemhome.net)  
Phone: 204-325-4316; Fax: 204-325-5442  
Salem Home Inc.  
165 15th Street  
Winkler, MB R6W 1T8  
Visit our website at: [www.salemhome.net](http://www.salemhome.net)

## CHIEF FINANCIAL OFFICER

A new position with outstanding potential

### The Organization:

Mennonite Savings and Credit Union is a progressive and visionary organization founded on values of stewardship, compassion, and mutual aid. From our modest beginnings as a 'shoe-box' operation in 1964, we have grown in size to rank 7th among credit unions in Ontario and 30th in Canada. With the experience and momentum we have gained, the organization is well positioned for continued growth. We provide a full range of services to our members and have taken a leading-edge role as a founding partner of Meritas Mutual Funds.

### The Opportunity:

As CFO, you will have strategic responsibility for capital and profitability levels, sources of liquidity and all financial matters. Applying your values-based leadership behaviour, you will engage with management, staff, directors, members and other key stakeholders on a regular basis. Your financial and managerial influence will extend beyond senior management to the Board and across the entire organization. This is a pivotal position wherein your creativity, judgment and strategic thinking will directly affect the financial direction and success of the Credit Union and its members.

### The Candidate:

Based on a relevant post-secondary education, professional qualifications and experience, you will have demonstrated the ability to accept and succeed in progressively more senior financial management positions. Based on an understanding and commitment to cooperative values and principles, your leadership style will engender confidence through an open and collaborative approach to people and ideas. As a strategist, you will have a solid track record in conceptual thinking that has led to successfully implemented financial advice and decisions.

### The Community:

Our credit union has grown up in Southwestern Ontario and its head office resides in a recently constructed and well-equipped facility in Kitchener-Waterloo. Employees live and work in a region that boasts a strong economy renowned for high tech research and innovation. The region has two universities and a community college, and is served by two major hospitals. In addition the area is home to an abundance of diverse cultural and sporting events and facilities.

### Your Next Step:

This position has a comprehensive compensation package and relocation support as needed. Our search process will be thorough in an effort not only to ensure that we have selected the 'right' candidate but also provided the selected candidate with enough information about us to make an informed career decision.

Our website [www.mscu.com](http://www.mscu.com) has considerable background information about who we are, what services we provide and the values that govern our credit union. If you would like to discuss this opportunity further, please contact Nick Driedger, CEO, in strict and professional confidence at 519-772-5219 or [ndriedger@mscu.com](mailto:ndriedger@mscu.com).

Please forward your resume to: **Pam McCartney, Human Resources Manager**  
Mennonite Savings and Credit Union  
1265 Strasburg Road • Kitchener, Ontario, N2R 1S6  
Telephone: (519) 772-5228 • Fax: (519) 746-1045 • E-mail: [pmccartney@mscu.com](mailto:pmccartney@mscu.com)



Mennonite Savings  
and Credit Union

A tradition of trust.

ELMIRA • KITCHENER • LEAMINGTON • MILVERTON • NEW HAMBURG • WATERLOO • [www.mscu.com](http://www.mscu.com)

Evangelical Mennonite Church in Steinbach, Man., is looking for a motivated, energetic person with strong organizational skills to fill a full-time position:

### PASTOR OF YOUTH MINISTRIES

This position is available immediately. The applicant would primarily be involved in the coordination of Jr. and Sr. High programs in the church.

Please forward your resume to:

**Henry Klassen, Chair of Search Committee**  
63 Donald Ave., Steinbach, MB R5G 2B5  
Phone: 204-326-6068; E-mail: [henryk2@mts.net](mailto:henryk2@mts.net)

## Announcement

### ABNER MARTIN MUSIC SCHOLARSHIP

Annual scholarship awarded by the Menno Singers to a full-time student, graduate or undergraduate, who is affiliated with Mennonite Church Eastern Canada.

Applications must be mailed by September 15.

For application documents or further information, contact:

**Lewis Brubacher**  
16 Euclid Avenue  
Waterloo, ON N2L 6L9  
Phone: 519-884-3072  
[Lbrubacher@sympatico.ca](mailto:Lbrubacher@sympatico.ca)

"Preacher's Kids on the Homestead" by Luella Marie Enns. Available from the author at Box 119, Rapid View, Sask. S0M 2M0. \$14.50 incl. post. Phone 306-236-2480 or Fax 306-236-2848.

## Housing wanted

APARTMENT WANTED in Waterloo by Aug. 1. One bdrm for single male. References, non-smoker. 519-885-9648

## Housing

Ideal Winnipeg living. Fully furnished apartments or room & board options are available on CMU campus. Call Tim Rempel for info/rates at 204-487-3300.

Sleepy Hollow Cottage. All season, 3 bedroom cottage/home in a peaceful wooded valley in the heart of the Niagara region. Excellent as a small retreat center or for family holiday. Walk to the Bruce trail. Minutes from other Niagara attractions. For further information and rental costs phone (705)476-2319 or e-mail [coffmanjohnh@hotmail.com](mailto:coffmanjohnh@hotmail.com)

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

## MC Canada offers summer worship resources

The Worship/Education Guide that accompanies Jubilee summer curriculum. Available for preview from the Resource Centre, or order copies from Faith & Life Resources at 1-800-245-7894. This summer's recommended guide: *God's People: Surprised and Changed*.

*Messages from the Prophets or Spirit Fruit*. Two summer themes developed by Sargent Ave. Mennonite Church, Winnipeg, for congregational worship, accompanying at-home resources for family worship and response.

*Roadside Stories from Family Vacations: Planning a Spiritual Trip*. Thirteen summer themes and a worship template developed by Shalom Mennonite Fellowship. Download from the Leader website: [www.leaderonline.org/supplment.htm](http://www.leaderonline.org/supplment.htm).

*Leader worship resources*. The summer 2005 issue includes worship resources on the Psalms. Can be integrated with the summer VBS material *Celebrate the Psalms*.

*Celebrate the Psalms: Our God is Awesome!* New VBS curriculum. For sample materials or to order, visit [www.mph.org/vbs](http://www.mph.org/vbs), or preview it from the Resource Centre.

*Jonah and God's Big Love: A Learning Experience for Adults and Children*. This study is designed for adults and children to learn together. Flexible for small groups, cell churches, a vacation setting, or individual families.

—Compiled by **Arlyn Friesen Epp**

The resources listed above can be acquired through the individual websites or phone numbers, or by contacting the MC Canada Resource Centre (by phone: 1-866-888-6785, e-mail: [resources@mennonitechurch.ca](mailto:resources@mennonitechurch.ca), or on the web: [www.mennonitechurch.ca/resourcecentre](http://www.mennonitechurch.ca/resourcecentre)).

Photo by Ross W. Muir



It was only appropriate that flowers should have played an important role in the release of *Solace: A Correspondence of Gardening, Friendship and Healing*, the latest book by Avon Mennonite Church member Diane Sims of Stratford, Ont. Co-authored by Marla Fletcher, an Ottawa-based writer and editor, *Solace* tells the story of two friends who share their difficulties, their complicated lives and their health crises over great distances and through many years. Along with their letters, they exchange seeds, plants and gardening information. Sims and Fletcher experience healing in friendship as gardening becomes a richly fulfilling way to find solace in soothing the soul. *Solace* is published by Novalis Publishing of Toronto. Sims' proceeds from the sale of the book go to the local chapter of the Multiple Sclerosis Society, which she credits for making her life with MS so much easier. Hence the carnations.

# growing friendship