

CANADI Mennonite

June 27, 2005
Volume 9, Number 13

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Listening Tour; Awards

In addition to attending the annual Mennonite Church Saskatchewan delegate sessions earlier this year, I met with groups of Mennonites in Rosthern, Saskatoon and Drake. My goal was to get feedback on how *Canadian Mennonite* can best meet the needs of the church. Thank you for your suggestions and feedback. Here's what I heard:

- "I want my paper to reflect boldness and show what people are talking about. We need a place to talk about these things."
- "Is it the purpose of the paper to have discussion only? Is it really helpful for the ongoing life of the church? Do some articles help us think in a new way or just harden our positions?"
- "One idea that I had was to have in every issue a profile from one church in each region—something interesting they are doing, not just the statistics."
- "I really like articles that put Mennonite Church Canada in the context of other denominations. Where is the Mennonite world intersecting other worlds?"
- "It wasn't just what was said in letters, but that it was drawn out. [There needs to be a way to politely say what we want to say, but not have it go on forever.]"
- "I would like *Canadian Mennonite* to be more youth-friendly. Perhaps profiles of young people or youth groups. The articles on peacemaking by young people were appreciated."
- "If we keep reading what we know, we don't get stretched. We need to look at the bigger picture sometimes."
- "*Canadian Mennonite* connects us to the world and brings us to the experiences of the wider world."
- "I would like to see us poke all kinds of fun at ourselves. Bring back Ivan Emke!"
- "I've found the peace issues very helpful."
- "It's so good to hear about the good things the church is doing, not about people arguing."
- "Every Mennonite should read [*Canadian*] *Mennonite*. You

don't know what is going on otherwise."

Canadian Mennonite awards: This publication and a number of our writers won awards recently for articles published in 2004.

Canadian Church Press (a group of Christian publications in Canada) recognized *Canadian Mennonite* with first place in the "Biblical Interpretation—Open" category for Derek Suderman's article, "A Goring Ox and a Wealthy Man," and with third place in the "Opinion Piece—Magazine" category for Cameron Harder's article, "Faith and the Farm Crisis."

The organization also awarded columnist Melissa Miller ("Family Ties") with second place in the "Column—Magazine" category. Judges described her column as "humanly told, courageous writing... Expert use of the Bible." Links to these articles are at www.canadianmennonite.org.

New columnist Will Braun ("New Order Voice") received an Award of Merit from the Word Guild (an organization of Christian Canadian writers and editors) in the "Column/Editorial/First Person Essay" category for the article "America's global testimony: A Canadian perspective" he wrote for *Sojourners* last year.

Before joining *Canadian Mennonite*, managing editor Ross W. Muir researched, wrote, edited and designed an 84-page supplement on the 125-year history of the *Midland (Ont.) Free Press* newspaper. Earlier this month, it was named the Best Special Section by the Canadian Community Newspapers Association. Congratulations to all our award winners!

New B.C. Regional Correspondent: I'd like to thank Angelika Dawson for her 10 years with *Canadian Mennonite* and introduce readers to Amy Dueckman, who is taking her place as our B.C. Regional Correspondent. Amy is now the primary contact for B.C. news coverage and article submissions. Her contact information is in the masthead below. Welcome, Amy!

—Tim Miller Dyck

Mission statement: Published by Canadian Mennonite Publishing Service, *Canadian Mennonite* serves primarily the people and churches of Mennonite Church Canada and its five area conferences. *Canadian Mennonite* is a bi-weekly Anabaptist/Mennonite periodical which seeks to promote covenantal relationships within the church (Hebrews 10:23-25). It provides channels for sharing accurate and fair information, faith profiles, inspirational/educational materials, news and analysis of issues facing the church.

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Postmaster: Send returns to head office.

PAP Registration No. 09613. Agreement No. 40063104. We acknowledge the financial assistance of the Government of Canada, through the Publications Assistance Program (PAP), toward mailing costs. Contact head office for subscriptions and address changes. Order form on inside back cover. ISSN 1480-042X

CANADIAN
Mennonite

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Website: www.canadianmennonite.org

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Web site preview

Get a preview of the next *Canadian Mennonite* before it comes in the mail. Selections are posted on our web site at www.canadianmennonite.org on the Thursday before the issue date. So you can check out the July 11 issue by July 7.

Cover: Erwin Cornelsen sits beneath the cross he made for the new prayer chapel in the Student Centre at Columbia Bible College. See page 23. CBC photo

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Laundry day in the 1920s

Instead of writing his memoirs, John Enns of Charleswood Mennonite Church, Winnipeg, decided to write about specific parts of his family life in Lost River, Sask., when he was a boy. He is calling his collection Images From My Childhood.

Laudry day on the homestead was an ordeal, especially in the wintertime. Stacks of bulky fleece-lined underwear, heavy woolen shirts and socks that had been worn for weeks, and large flannel sheets—all to be washed and dried in minus 20 degree weather—raised an awesome challenge.

Dad was out early to fire up the feed cooker in the yard and shovel it full of clean snow to prepare for the quantities of soft hot water needed. Next, the summer kitchen had to be heated; that was where the action took place.

The laundry was carefully sorted before being placed into the machine. This is where mother entered the picture. First, whites and colours were separated, then sub-divided into machine-sized packages. Darks were divided according to the level of dirt they contained. Two squares of home-made laundry soap were laid out—one for the washing machine, the other for the scrub board sitting in a galvanized tub nearby that was used for pre-scrubbing.

The cooker, belching forth huge clouds of steam, signalled that the water was ready for use. It was father's job to dip pails of hot water to fill the washing machine and the galvanized tub to the correct level. After the appropriate quantity of soap slivers were shaved from the bar into the machine and the laundry packages dumped into the tub, father began the tedious task of pushing and pulling the cradle han-



Laundry on the Enns homestead in Lost River, Sask., in the 1920s.

dles to commence the scrubbing action.

Concurrently, mother bent over the scrubbing board to pre-wash the soiled items. After several loads of washing, the soapy water was drained away through a spout at the bottom of the machine and the tub was refilled with cold well water with the correct amount of “blueing” added, to commence the rinsing process. The whites were then transferred to the copper double boiler on the cook stove, where they were boiled to make them look glistening white.

Washing machines came equipped with wringers to squeeze excess water out of the laundry before it was hung up to dry. This device consisted of two rubber rollers about one-and-a-half inches in diameter and 12 inches long, spring-loaded and mounted in a frame. A system of hand-

powered gears turned the rollers through which the fabrics were fed. The trick was to feed even thicknesses and to prevent buttons from popping off.

My mother insisted that laundry benefited from being freeze-dried

outside. Hence, everything was hung out on a line. When brought in several hours later for the final drying stage on lines in the cellar, everything was board-stiff and hard to handle—but it smelled wonderfully fresh!

Washing the clothes and bedding was not the end of the process, however. Shirts and sheets had to be ironed. Not as simple as today.

Mother had four cast iron flat irons with one removable handle that fit them all. These were set on the kitchen stove to heat to the proper temperature. Padding laid out on the kitchen table served as an ironing board. Fabrics were dampened by sprinkling water droplets on them by hand, and rolling them tightly prior to ironing. When all was ready, the handle was clicked into place and the iron was applied to the waiting article. When the iron lost its heat, it was exchanged for another. So it went all day.

Why iron sheets and pillowcases, you ask? Wrinkle-free fabrics had not been invented.

Wash day on the homestead on the late 1920s was a full day of hard work for two people. Small wonder my mother was never in a good mood on wash day!

—John Enns

My mother insisted that laundry benefited from being freeze-dried outside.

Mary Jane Simard: My life in rural Manitoba

I was born on Nov. 21, 1927, in Hollow Water, an Ojibway reserve on the east side of Lake Winnipeg. My dad owned a store and used to get his supplies twice a year on the big boat from Winnipeg.

I went to school there. It was a one-room school with one teacher who taught to Grade 6.

Growing up in an isolated place, there wasn't much to do. There was no recreation at all—no games such as hockey and no arenas. There was no power, no phone and no vehicles. The only way to get anywhere was by boat.

The kids I grew up with, their parents were trappers and fishermen. We looked forward to when one of the trappers would kill a moose. We'd watch the skinning and cutting up of the meat to dry. The ladies would do all the cutting and drying of the meat. Then they would make pemmican by pounding the dried meat in a sack, adding oil and sometimes putting berries into it. I didn't care for the taste too much; I preferred the plain moose meat.

The only enjoyment the young people would have is when there were birthday or wedding dances. They would dance for two or three nights with only one fiddle and a guitar player. They were held mostly in the homes because there was no dance hall.

There were no hospitals or doctors close by. It was only in 1957, when the highway was put through to Pine Falls, that medical services improved.

I got married in January 1945 to Alex Simard from Manigotagan. We lived there and raised 12 children: seven boys and five girls. He was also a fisherman-trapper who worked in a mine at Bissett and also a diamond mine.

My children are all grown up. Now most of them are living in Winnipeg with good jobs. My husband passed away in 1999; I still live at home with one of my daughters. I am lucky to have her to look after me. She takes care of me and takes me wherever I want to go.

Things are so different now than when I was growing up. I was in Grade 6 for three years because that was as high as it went and I had to

stay in school until age 14. And there was no graduation.

But I feel I was educated for what I went through with my family. I learned a lot. I am proud of my 12 children. Nine of them graduated from high school and college. My three older ones never had a chance to go to college; they had to go to work. The wages weren't much back then.

There were two churches on my home reserve: Anglican and Catholic. We

attended every Sunday. Now I am attending the Mennonite church in Manigotagan. This fall, we will be celebrating the 25th anniversary of our yearly weekend church camp-outs.

I am greatly honoured to be able to share with you my life story.

—**Mary Jane Simard**



Simard

Prince Albert, Sask.

Four strikes... and you're in

Three Sundays. That is how many times Wes Neepin sat in his car and looked at the exterior of Grace Mennonite Church and then left to attend a service elsewhere.

But on the fourth Sunday he entered. And worshipped with us.

Wes's journey to our congregation in Prince Albert was a long and, at times, difficult one. Raised in a small Cree community in northern Manitoba, Wes was unable to attend the local school because he was a Treaty Indian; in those days he would have had to attend a residential school away from home—so he didn't go anywhere.

By the time his siblings reached school age this policy had changed, but Wes was too old to start school. That meant many years of being unable to read and a lifetime of struggling to overcome the difficulties being illiterate presented.

At 17, he found work with CN Rail, and remained working for them in a variety of positions until he retired 40 years later. Those years had rewards and challenges—one of them being alcohol. His first marriage ended, his youngest son was killed in an alcohol-related accident.

Wes was gently encouraged by a friend to attend an Alcoholics Anonymous (AA) meeting. It was through AA that Wes not only changed his life, but also had the opportunity to learn to read. While attending AA meetings, he found he listened carefully, followed along while others read, and memorized the 12 Steps.

His second wife noticed an ad for

adult literacy classes and encouraged him to attend.

In time his second marriage also ended and Wes found himself in Regina searching for a church to attend. But he also felt the pull to Prince Albert. Having only been there twice before, he didn't know anyone. He prayed about it and eventually moved to Prince Albert.

Wes attended the Salvation Army church, where he met and married his third wife, Betty. But he felt that this still was not the church he needed to attend. And so he ended up sitting in the parking lot of Grace Mennonite Church—four times!

After the first three times, his wife would encourage him to go back. She knew several of our congregation members. And Wes had known two Mennonites, one a former pastor in Manitoba, and the other a foreman who was helping build a church in his home community.

So eventually, on the fourth Sunday, Wes got out of his car and entered the doors of Grace Mennonite to worship. Since that Sunday we have gotten to know him as a Christian who speaks frankly about his faith journey and God's healing grace. We have become friends with someone who always has time for a cup of coffee and to talk. Wes has become involved in prison visitations through Person 2 Person, Circles of Support and Accountability. He is one of the regulars who show up almost daily to work on extensive church renovations that have been on going for the last year.

We are thankful God prompted him to finally get out of his car and come in.

—**Carolyn Vis**

As congregational song leader, the author was probably the first member of Grace Mennonite to see Wes Neepin enter their church.

Fetal alcohol sufferers come in from the cold

The flowers appear on the earth; the time of singing has come.

SONG OF SOLOMON 2:12A

After years of isolation, frustration and despair, a new wind seems to be blowing and a scent of spring is in the air for people living with fetal alcohol spectrum disorder (FASD). The term, unknown to many, is used to describe a group of brain and other physical injuries associated with the use of alcohol during pregnancy.

No longer willing to suffer in silence, young adults and parents impacted by FASD are courageously stepping out and breaking the stigma surrounding this often hidden and misunderstood disability. By publicly sharing their stories, they hope listeners will respond from the heart, ready to shoulder some of the burden of this life-long affliction and together work to create a brighter future.

One young man with a real passion for sharing his story is Russ. Now 28, he spent 10 years in and out of jail, foster care and group homes, as he struggled with a disability that sometimes led him into drug and alcohol abuse. In a recent conversation with *Canadian Mennonite* (see page 8), Russ emphasized that he shares his story because “if we don’t come out of the closet, how are people supposed to know and understand” what it’s like to live with FASD and how to support people like him.

The same is true for many others. Erik, a budding poet, and Brenda, a parent of two young adult fetal alcohol-affected children, shared from their hearts at a lively MCC Manitoba-sponsored benefit concert at Douglas Mennonite Church in Winnipeg on April 30. Kathy, a mother of a troubled daughter, recently felt the need to write an open letter to friends and family, sharing child-raising struggles she experienced that she now believes were fetal alcohol-related (see page 9).

A renewed hope

All of them speak of the renewed hope they experienced as a result of relatively new supports offered by the MCC Manitoba FASD program. Help includes individual and family assistance, awareness-raising FASD websites, print and media resources, and a soon-to-be released MCC Canada educational video—*Can’t, Not Won’t: A Christian Response to FASD*—that highlights how several congrega-



Photo by Ross W. Muir

tions are responding to FASD individuals and families in their midst.

“In some ways, the FASD program [here] is experiencing a spring season,” writes Jewel Reimer, MCC Manitoba FASD program manager, in their first-ever newsletter. “For the last two years, the FASD program has been in various stages of development, spurred on by the hard work and commitment of many people. This hard work is now being rewarded by signs of new life slowly pushing aside some of the stress and isolation we have so often witnessed in families living with FASD. We have seen new supportive relationships form, new knowledge take shape and grow, and new places of safety created.”

Combined with new office space and enough funding to hire more staff, service delivery is now beginning in earnest.

Enormous challenges continue

Yet, despite many stories of renewed hope and the upbeat tone of the recent benefit concert by “prairie-grass” band House of Doc—that raised more than \$5,000 for FASD programs—the challenges people living with FASD

continue to face are enormous.

For example, Russ says that learning to live independently is “a constant daily struggle” for him. Without extensive MCC Manitoba FASD program support totalling 72 hours a week, he says he would “crash and burn...hang out with the wrong people and get back into drugs and alcohol. That’s what happened before.... It’s hard to learn how to live a different way.”

The same holds true for Brenda and her family, who depend on the support of “a listening ear, a shoulder to cry on and someone to walk alongside us as our faith in God’s love and goodness is stretched in the midst of what at times feels like an impossibly difficult and hopeless journey.”

Other challenges include getting a medical diagnosis, especially for adults, mainly due to a lack of qualified medical teams and funding resources. Estimates suggest that in Manitoba alone there are approximately 8,700 adults living with FASD—almost the population of Steinbach.

Also, there are concerns about negatively “labelling” those with FASD and scepticism within the medical community. Despite the fact that fetal alcohol disorders have been diagnosed since the early 1970s, some physicians still refuse to acknowledge the connection between behavioural difficulties in children and alcohol consumption, attributing them, instead, to the parents or the child’s environment.

And so a litany of tragic stories continues to stream in as people like Irma Janzen, MCC Canada Mental Health and Disabilities director, are urgently trying to raise awareness. “Right now, I feel that we’re at about the place where we were with schizophrenia 15 years ago,” Janzen says.

What the church needs to know ...and do

This means that, with few faith-based supports, many church families experience burnout and even loss of faith as they struggle on their own with a confusing array of secondary fetal alcohol effects. These effects can range from impaired reasoning, judgment and memory difficulties, to

volatile mood swings, an inability to link cause and effect, or understand consequences exhibited by their often undiagnosed and “normal-looking” children.

So it’s crucial that the word gets out, Janzen stresses.

Jewel Reimer agrees. “It’s essential for the faith community to be aware of FASD, which is directly present in our churches, since, if the behaviour of FASD-affected children is not seen as a brain injury, the perception will be that children *won’t* behave, rather than that they *can’t*,” she says. “In some instances, this has resulted in families with disruptive FASD kids being asked to leave their church. Also, pastors and other well-meaning congregants may recommend parenting courses that are inappropriate.... Parents have been hurt by this approach.”

“We need to stop judging, and start walking with our neighbours,” Reimer adds. “This can happen right within our churches and within our communities, as we address issues of racism, poverty and homelessness, which can lead to FASD. Churches have a huge role to play.”

“We need to recognize that this is permanent brain damage, which will stay with the person for life, and unless communities change, the person can’t change,” Reimer stresses. “They will need support for the rest of their lives. Though there may be a maturation process, it happens later on, perhaps by the time they’re 35 or 40.”

People also need to know that FASD won’t go away. “With wider acceptance of female social drinking, and with misuse of alcohol by women who may have been sexually abused, or who struggle with mental illness themselves, we need to move away from blaming the birth mother and look for ways to address societal ills that lead to this,” Reimer concludes.

Clearly, there are no easy answers or quick fixes for life-long brain damage caused by alcohol consumption during pregnancy. Just the day-to-day slog of learning how to respond “differently” to frequent crisis situations, praying constantly, and practising the art of “listening with a heart of flesh,” trusting in the promise that new life is always ready to break through as long as our ears and eyes of faith are open, and knowing that ultimately “the resurrection means that nothing is hopeless anymore.”

If you want to help that “new life and resurrection” continue to happen, consider serving on an MCC FASD support circle in your province or region, promoting a Sunday school session or workshop on FASD at your church, donating money to MCC, or writing your government representatives about the importance of providing more services for all people living with FASD.

—**Leona Dueck Penner**

‘It’s essential for the faith community to be aware of FASD, which is directly present in our churches...’

My life with FASD: Russ's story

To give readers a better understanding of the personal impact of fetal alcohol spectrum disorder (FASD), Leona Dueck Penner, Canadian Mennonite's national correspondent, interviewed Russ, a soft-spoken, non-judgmental young man who was born with the disorder as the result of his birth mother drinking during her pregnancy.



Canadian Mennonite: Could you tell me something about what life with FASD has been like for you, beginning with your childhood?

Russ: I was adopted at eight months into a Christian family and raised in a white family.... My parents knew that I had FASD from a young age when a doctor diagnosed me. It helped them to know how to work with me. That was good because they raised me differently. They recognized I needed more supervision.

CM: Can you remember what it was like for you, as a child, having FASD?

Russ: Not really. Later it became a big factor...when I moved to the city at age 12. I started to venture out on my own, and began stealing and getting into trouble. Also, the transition into junior high was difficult. I had to get used to a different system. I was in a Christian school. But the teachers and students didn't understand me at all! Entering high school in the public school system was a big shock. I made it through Grade 10 and things went downhill after that.

CM: What was the hardest thing about school?

Russ: Not going to classes.... And I started getting into drugs and alcohol.

CM: How long did that last?

Canadian Medical Association frustrated by 'preventable' tragedy

Fetal alcohol syndrome is "one of the most frustrating conditions we face," Canadian Medical Association (CMA) president Albert Schumacher said last year. "It carries a huge economic burden for society and has a major impact on the quality of life of our patients and on the people around them. And it is totally preventable. It's a tragedy."

The tragedy is played out in Canada more than 3,000 times a year. Babies born with fetal alcohol spectrum disorder (FASD) face a multitude of developmental, behavioural and learning disabilities, and many have syndrome-specific facial abnormalities. It is estimated that each of them will require \$1.5 million in additional social and health spending throughout their lifetimes. About 280,000 Canadians are currently living with FASD, which is

estimated to affect 9.1 of every 1,000 babies born in the U.S. and Canada.

In an effort to reduce the toll, existing CMA policy calls for the federal government to require warning labels on all alcoholic beverages sold in Canada and a ban on advertising of alcoholic beverages on radio and television and in print.

The CMA's policy on FAS states: "The CMA believes that the prudent choice for women who are, or may become, pregnant is to abstain from alcohol, and encourages their partners to support them in this endeavour."

The policy also calls on physicians to play a lead role in educating and counselling women about the dangers alcohol poses for a fetus, and recommends that pregnant women seeking help receive high priority from addiction treatment services.

—From CMA release © 2004



Russ: Up until now!

CM: What about your family relationships during that time?

Russ: I moved out at 18.... All the kids in my adoptive family were adopted and we were from different backgrounds. I never see my siblings now. My adoptive parents I see sometimes.

CM: What about your birth family?

Russ: They live in Ontario. But I want to reconnect.

CM: How about your birth mother? Have you met her?

Russ: Yes, in 1999. That was a rough time. I had set my expectations too high and there was no one to help me sort this out.

CM: How do you feel about your birth mother drinking and FASD affecting your life?

Russ: I forgave her...though my adoptive mother thinks I still have some resentment about this. That's not good. FASD is forever.... I have to live with that and the supports I receive are a great help.

CM: What about friends?

Russ: They've slipped away, except for the support staff and the healing circle [related to MCC Manitoba FASD Program].

CM: What about church involvements? Were you accepted and welcomed there?

Russ: Yes, I was accepted and welcomed, but I didn't understand what it was all about. Now I hate it with a passion!

CM: What about your experiences in group homes and in prison? How did that affect you?

Russ: I was in prison off and on for the past 10 years. It just made things worse.

CM: What are the things that helped to turn you around?

Russ: I moved into El Dad [MCC halfway house] in 1998 and achieved some of my dreams there. I started working full-time. That felt good.

CM: What are things like for you now?

Russ: It's hard. A constant daily struggle...due to my continuing impulsivity, money management problems, lack of life skills and learning to live independently.

CM: What is your hope for the future?

Russ: That people would gain understanding of this disability. That if you have FASD or you're living with someone who has it...we do things differently!

CM: Is it almost like coming from a different kind of culture?

Russ: Yeah.

CM: What would you like people to know about FASD?

Russ: I want to help them try to understand the importance of doing things on your own. Not being pushed about taking an action [in church, for example] when you don't feel ready for it yet. I get easily distracted into going left somewhere when I intended to go straight ahead. So I get into trouble.

CM: Do you think attitudes towards FASD are getting better in society?

Russ: I think things are getting better, which gives me hope...but not faith.

CM: What do you mean by that? That faith comes after things continue to improve?

Russ nods in agreement.

CM: Thanks for sharing your story with me. It takes courage. I really

appreciate it. It will help the readers of our magazine to understand FASD better.

Russ: How are people supposed to know if nobody comes out of the closet. That's why I'm doing it—sharing my story so people will understand.

Parenting a 'damaged angel'

After reading *Damaged Angels* by Bonnie Buxton, a mother who discovers the terrible cost of alcohol in pregnancy and what it did to her adopted daughter, I need to tell my own story.

Actually, compared to this and other the stories I've read about, we've had it so good. So many children are more drastically affected and so many parents do not have a relationship with God, who is so familiar with all our struggles and gives us powerful and mighty ways to deal with all of the confusion that fetal alcohol-affected kids and their parents have to go through.

The whole time I have been a mother to Theresa (*all names are pseudonyms—ed.*), I did not take into account that she may have some neurological damage due to the fact that her mother (a Caucasian Mennonite) drank and partied during her pregnancy. Part of the reason I did not see it was because during her babyhood Theresa was a bright, happy and seemingly normal little girl.

However, by the time she entered junior high, she was unable to function. She isolated herself from socializing with friends; she quit having birthday parties and didn't go to family gatherings, nor was she able to attend church. She dropped out of school before finishing Grade 8.

As a mom, I was devastated and felt like I had been through a "how bad of a mom are you" assessment by her teachers, counsellors and doctors. At this point, I believe I also had some kind of breakdown, as I let go of all the dreams I had for this beautiful, seemingly well-put-together daughter, and sort of gave up.

I am now reading all I can, and hoping and praying that we'll find some answers as to how Theresa is supposed to live her life from here on in. I have just been introduced to MCC's website through one of the pastors from our church, and they have supports in place to help all ages of people dealing with this type of disorder.

For some of you who have struggled with difficult children, look into the possibility of a birth mom who drank during pregnancy—not to blame her, but for the sake of looking after the child whose life is deeply affected.

—**Kathy (a parent)**

She isolated herself from socializing with friends; she quit having birthday parties and didn't go to family gatherings, nor was she able to attend church.

The One Who's There

I never thought I'd find a friend
As kind and liege as you.
The only one who'll be around
And help the whole way through.

When trouble is around for me
The others turned to run.
But you, my only real friend now,
You help me see the sun.

You always know the things to say
And how to start the healing.
Though I try to hide my real emotions,
You know how I'm feeling.

To you, my friend, I can really talk,
I pour out all my sorrow.
You understand just what I'm saying
And you'll be here for me tomorrow.

—**Erik, 2002**

Ottawa

New war museum lacks peace perspective

“War is organized armed conflict. Virtually every human society, past and present, makes war.”

This quote comes near the beginning of Ottawa’s newest museum—the long-anticipated Canadian War Museum, which opened in May.

Museum curators face problems developing themes in a museum such as this. Their options include focusing on military history, making the museum a memorial to the fallen, or displaying the technology of war. How well has the Canadian War Museum fulfilled these options?

Clearly, the memorial aspect is the most successful. Major contributions to this success are two halls with their impressive architecture. Regeneration Hall displays the theme of hope; it is placed at the highest part of the museum where visitors can catch a

glimpse of the Parliament Hill Peace Tower. The roof of the hall contains the Morse code for “Lest we forget” and the French equivalent, “N’oublions jamais.”

Memorial Hall is oriented so that at 11 a.m. on Nov. 11—the time and day when the armistice ending World War I took effect—sunlight through the skylight will illuminate the headstone of the tomb of the Unknown Soldier. The hall is designed for reflection and its walls soar heavenward with the added peaceful sound of a quietly rippling pool.

The museum also contains excellent displays about soldiers’ lives in both World Wars. The Passchendaele recreation—including realistic trenches—helps visitors understand what soldiers faced on this particularly horrible World War I battlefield. Poems and quotes throughout the museum provide reflections by the

soldiers who fought these wars.

The display of war technology is also successful. One gallery contains nothing but military technology and other pieces are scattered throughout the exhibits. Occasionally, pieces appear without a great deal of context, though. An example is Hitler’s armoured limousine, which is interesting but not directly relevant to a Canadian context.

Least successful is the retelling of military history. The information about wars among First Nations people, for example, is very sketchy. Other aspects of war—the causes, the people who profit, and the effects on soldiers’ families and civilians—are not adequately developed.

On a personal note, I had many responses to the museum. The architecture and the care taken with all aspects of building design impressed me. For example, the museum’s low

Passchendaele represents the futility of warfare and the bravery of the Canadian soldiers who eventually triumphed after enduring the muddy quagmire and desolation produced by heavy shelling and incessant rain. English poet Siegfried Sassoon accurately wrote, “I died in Hell (they called it Passchendaele).”



Canadian War Museum photo by Harry Foster



Canadian War Museum photo by Harry Foster

If there is hope for peace in the new Canadian War Museum, it is to be found in Regeneration Hall; placed at the highest part of the museum, visitors can catch a glimpse of the Parliament Hill Peace Tower.

profile reflects the theme of regeneration, in which nature heals the horrors of war and offers hope for the future. Unsettling features—such as internal walls leaning at various angles, and exposed beams—show the uncertainty and ravages of war.

As a pacifist, I dislike the implied inevitability of war in the opening quote. Appropriately, the museum does not gloss over the horror of war, but the graphic exhibits are difficult to view, particularly the Passchendaele recreation.

I struggle with the assumption in various museum documents of the importance of war to Canada's world identity, although I must admit that the valiant contributions of Canadian troops brought international respect to this country. I would be happier, though, if this museum had a broader mandate and war was set in the context of Canadian history.

I'm not alone in this. The new Make Room for Peace in the Canadian War Museum organization was formed in response to criticism that the museum

Books explore issues of peace and violence

Patricia McDonald, *God and Violence: Biblical Resources for Living in a Small World*, Herald Press, 2004; Ron Mock, *Loving Without Giving In: Christian Responses to Terrorism and Tyranny*, Cascadia Publishing House, 2004; Fernando Enns, Scott Holland, and Ann Riggs, eds., *Seeking Cultures of Peace: A Peace Church Conversation*, Cascadia Publishing House, 2004.

That Historic Peace Church (HPC) explorations of the many dimensions of peace and violence continue to be published seems to me to be a necessary thing. Our understanding of such realities must be perpetually challenged so as to avoid any smugness that would suggest we already know the meaning of violence and peace. Three recent publications are valuable contributions to this ongoing conversation.

Patricia McDonald, a New Testament scholar who belongs to the Society of the Holy Child Jesus, argues in her treatment of the biblical text that the Bible does not depict violence as an attractive option (even in difficult Old Testament war narratives), and, second, that they can provide many resources for enabling more peaceable ways of living.

Ron Mock, a Quaker scholar is professor of political science and peace studies at George Fox University. A pacifist who is nonetheless a vocal critic of what he calls antiwar jingoism, Fox articulates a vision for the cultural changes needed among Christians who

focuses too much on war. In a recent Ottawa meeting, participants suggested adding exhibits about peace, such as a peace garden, and more information about Canada's successes in conflict resolution. One person asked, "How can we know about war if we don't understand peace?"

For additional information about this group, go to its website (www.make room for peace.org/) and follow the links to sign a petition to broaden the museum's mandate.

The Canadian War Museum has a

claim to be committed to peace. He includes numerous pragmatic suggestions in his treatment of Christian responses to terrorism and tyranny.

Of significant interest to Mennonites is *Seeking Cultures of Peace: A Peace Church Conversation*—noteworthy in part because of what it signifies historically and ecumenically. The essays collected here are intended to carry forward the spirit of the Puidoux Conferences of the 1950s and 1960s; they were presented at a conference in Bienenberg, Switzerland, in June 2001 as part of the World Council of Churches' Decade to Overcome Violence initiative. The essays cover topics such as questions of globalization and power, the importance of ecclesial identity in discussions of peace, and an investigation of the powerfully constructive notion of building cultures of just peace.

Especially interesting are several appendices that bring forward ideas that are important for the pursuit of fully-orbed cultures of peace based on the Lordship of Christ: the acknowledgement of complicity in violence on the part of peace churches; a disavowal of the notion that the pursuit of peace is somehow the singular possession or contribution of the HPC; and a call to repentance for "arrogant trust in our own schemes to make history come out right" (page 242).

It seems to me that the papers presented at this conference are important exactly because they contribute to exploding or expanding the way we understand peace and violence. They call into question our settled ideas and allow Anabaptists to continue the pursuit of building cultures of peace in the 21st century.

—Paul Doerksen

lot that is worthwhile. A few quotes even allude to historic Anabaptist pacifist views, such as this slogan in the peacekeeping section: "Disarm and there will be a tomorrow." It can only be hoped that the dialogue now begun with museum officials will continue, and information about peace and peacemaking will be added.

—Ellen Shenk

The author is a freelance writer and editor living in Ottawa. She is a member of Ottawa Mennonite Church.

Keeping church time to a jazz beat

It's been said that of all genres of music the one best suited to worship is jazz. I tend to agree because, like the best worship, the best jazz is spirit-filled.

However, jazz is probably the least played music in the service of God. It might be due to the fact many of the greatest jazz artists led less than savoury lives. Hardly the type of people likely to be invited to lead worship. Or it may be because the primary venues for jazz during the music's infancy were American gin joints, which Christian prohibitionists railed against. Hardly the type of place associated with worship of any kind but worldly indulgence.

Then again, it may be because of the uncontrollable nature of the spirit that invests the music with its beauty and power. Even Pentecostals would probably balk at a 30-minute improvisational jazz offertory!

Whatever the case, jazz is not found in many churches today, Mennonite or otherwise. But whether it will in the future or not may rest with a few new "jazz evangelists." These young evangelists include Paul Neufeld—whose Juno Award-winning CD *Walk Together* features jazz versions of 19th century American spirituals—and Nelson Boschman of Columbia Bible College in Abbotsford, B.C. Both are trying to connect this spirit-filled music to spirit-filled listeners.

Of the two, perhaps Boschman has taken the boldest step with his trio's 2004 release *Keeping Time*. Subtitled *Sounding the Liturgical Year Through Jazz*, the recording's 13 songs take the listener through three cycles of the Christian year: Advent/Christmas/Epiphany, Lent/Passion/Easter, and Pentecost/Ordinary Time. In effect, it brings jazz not only inside the church, it adapts the rhythms of church time to the rhythms of jazz.

Says Boschman in the liner notes,

"[W]e are responding to a rich, historic legacy of Christian worship that began with the earliest Christians and has existed in some form since at least the 4th century. Familiar themes are resounded by familiar hymns, but I have tried to 'voice' the familiar in a new way..."

Besides such "familiar" hymns as "Lo, How a Rose E'er Blooming," Isaac Watts' "When I Survey the Wondrous Cross," "Fairest Lord Jesus," and "O Love That Will Not Let Me Go," *Keeping Time* includes a number of Boschman originals. He describes his own material as running the gamut

from the "pensive, melancholic ballad" he titled "Yearning" to "Waking Up Happy," that had Boschman's five-year-old nephew exclaiming, "It makes me dance."

Following in the footsteps of such jazz luminaries as Oscar Peterson and Bill Evans, Boschman performs his music in

the most traditional of jazz idioms (the piano/bass/drums trio). As well, he augments a number of songs with flute and a variety of muted brass instruments.

I often wonder if there is another reason jazz is unwelcome in the church. Most jazz is wordless, and without lyrics it's harder to get across a gospel message. Harder, but not impossible. For the literal minded listeners of *Keeping Time*, I would suggest keeping a hymnal handy and stretch your vocal abilities to Boschman's evocative and tantalizing arrangements of the hymns you know and love.

The rest of us can keep our eyes shut, imagining ourselves at worship while being led through the liturgical year. And when you envision the offering plate passing you by, be generous.

I'm serious. You see, *Keeping Time* is a fundraising CD for the Mennonite Central Committee's Supportive Care



Services. So when you order a copy—by calling toll-free 1-800-622-5455 or by visiting the MCC SCS website: www.mccscs.com—add a little extra to your cheque, and, like Boschman, be a blessing to this ministry yourself.

My biggest fear with the music of Boschman and Neufeld—as a jazz fan and a recent student of worship theology—is that it will catch on too much (that jazz will become the next fad in Christian worship music). Not that this music doesn't deserve a wide following within the church and out, but because I'm old enough to remember what the religious music industry did to the first and best of "Christian rock" three decades ago. After it was discovered that there was a market for the music spawned by such singer/songwriters as Larry Norman and Randy Stonehill, labels like Word began "packaging" the music for Christian consumption. Soon the incisive lyrics were watered down and the counter-cultural beat slowly disappeared. Listen to most Christian radio stations today and ask yourself where the bass sound has gone.

My prayer is that the music industry and radio station executives have learned something in the last 30 years. Save us from "Christian jazz" but not from authentic jazz made by gifted Christians like Boschman.

—Ross W. Muir

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Akron, Pa.

Rapping the *Martyrs Mirror*: Anabaptist message of peace set to an urban rhythms

Cruz Cordero still recalls how stunned he was the first time he heard a hip-hop musician rapping about Christian faith. In the hip-hop world the 16-year-old Philadelphian knew, Christianity was not popular, and he knew the artist would be ostracized for promoting it. He wondered why rapping about God was worth that. And that started him wondering about God.

For Cordero, now 30, the encounter sparked a journey that led him to believe in Christ's power, to ponder deeply what it means to live as a Christian, and to spread the message of peace that Christ offers.

Cordero's voice is one of many featured on a new Mennonite Central Committee (MCC) DVD about peacemaking—*Thermostat: How Can We Turn Toward Peace in a Time of Fear?*

The DVD uses Bible stories, role playing, rap, dramatic readings, poetry and personal accounts to encourage intergenerational conversation and learning about peacemaking, war and Christian conscience. A study guide organizes the three hours of video into 33 different study units on such themes as allegiance, security, military recruitment and nonviolence.

The title comes from a rap by Cordero, in which he suggests peacemakers must not only reflect the temperature or situation around them, but also work to change or regulate their environment.

"As Christians, we should be thermostats in our society," he says. "We should be transforming and changing the climate of our culture, rather than being conformed by it."

Cordero became a Christian as a teenager after hearing Christian rap; he started attending Diamond Street Mennonite Church. As he asked more and more questions about who Mennonites were, he delved deeper into the church's peace stance.

Today, he uses rap to introduce listeners to Anabaptist martyr tales

from the *Martyrs Mirror* and to stories of modern peacemakers. He is eager to push listeners to ponder how far they can take the peace of Christ.

"If you listen to hip-hop singers, they are basically reporters of what's going on in the streets, raising questions about injustice, raising questions about economics, raising questions about violence—all questions that people in inner cities feel," he says.

Cordero's desire for peace grew out of his violent North Philadelphia, Pa., neighbourhood and from the death and destruction he saw weapons wreak among his friends.

In Christ, he found a radical adherent to nonviolence. And he learned of those who dared to stick to Christ's ways. "His followers had to follow Jesus Christ under extreme circumstances," he says. "Jesus Christ taught his followers to live peaceful lives in the midst of such circumstances."

He recalls the first year after he became a Christian, some other young men surrounded him as he walked home from school and pounced on him. "Normally I would have responded back, protecting myself. That day, I had my arms totally down," he says.

"Not reacting is an

Cruz Cordero raps the stories of Anabaptists from the *Martyrs Mirror* and modern peacemakers on a new MCC DVD about peacemaking—*Thermostat: How Can We Turn Toward Peace in a Time of Fear?*

active move," he says. "When you demonstrate peace, you're also showing grace and mercy. I think we need to emphasize all of these attributes of walking in the spirit."

He challenges Christians to claim a nonviolent stance, trusting that Christ provides the power to follow through with it. "Loving your enemies is not something that's in us to do," he admits.

Interwoven into Cordero's approach to faith and ministry is a deep questioning. "We critique the world, but we also need to critique ourselves and what it means to be peace," Cordero says. "We need to make sure we are demonstrating these things and knowing what it means more and more."

He hopes that he and other Christians will not only grow in what it means to live in peace and be a peaceful person—but also will be willing to ponder violence. "What is violence?" he asks. "Is it just physical? Can you hurt someone verbally? And how can people answer that?"

To him, these are questions best answered in community. In the first-century church, he notes that the community of believers moved together.

"When you look at how violence has been defeated, there is no Lone Ranger," Cordero says. "It was not just Martin Luther King Jr. It was not just Rosa Parks. It was all these other people who risked their lives."

"As a church, I think we have to be more active as a group to demonstrate peace."

—MCC release by **Marla Pierson Lester**



MCC photo by Jenna Stoltzfus

Summer's coming: Why not read a book?

Chittister, Joan. *Scarred by Struggle, Transformed by Hope*. Wm B. Eerdmans, 2003.

Explores the landscape of suffering and hope, considering along the way such wide-ranging topics as consumerism, technology, the role of women in the church, and the events of Sept. 11, 2001.

Ganger, Steve. *Time Warped: First Century Time Stewardship for 21st Century Living*. Mennonite Mutual Aid, 2004.

Addresses time and lifestyle questions. The Personal Time Plan worksheet and Time Chart are tools to help us do less so we may have more of God.

Lind, Mary Beth and Cathleen Hockman-Wert. *Simply in Season: Recipes that Celebrate the Rhythm of the Land*. Herald Press, 2005.

Through stories and simple “whole foods” recipes, the authors explore how the food we put on our tables impacts our local and global neighbours.

Merkel, Jim. *Radical Simplicity: Small Footprints on a Finite Earth*. New Society Publishers, 2003.

This is a guide toward a personal sustainability goal, and offers a way to lower your footprint to be more equitable among all people, species and generations.

Miller, John W. *How the Bible Came to Be: Exploring the Narrative and Message*. Paulist Press, 2004.

Detailed study of the form and message of the Bible as a whole, with carefully documented information on how, when and why its diverse components were assembled.

Prejean, Helen. *The Death of Innocents: An Eyewitness Account of Wrongful Executions*. Random House, 2005.

Prejean takes us with her on her spiritual journey as she accompanies two possibly innocent human beings to their deaths at the hands of the state. Can anyone argue about the injustice of executing the innocent?

Snyder, C. Arnold. *Following in the Footsteps of Christ: The Anabaptist Tradition*. Orbis Books, 2004.

This study draws on court records to give an intimate glimpse into Anabaptist beliefs, practices and spirituality.

Books for pastors and church leaders
Barrett, Lois, et al. *Treasure in Clay Jars: Patterns in Missional Faithfulness*. Wm B. Eerdmans, 2004.

If you saw a missional church, what would it look like? What patterns of behaviour and practice would you find there? Centres on case studies of nine missional congregations from across North America and explores eight concrete “patterns” common to these churches.

Dean, Kenda Creasy. *Practicing Passion: Youth and the Quest for a Passionate Church*. Wm. B. Eerdmans, 2004.

If the church is to speak meaningfully to youth and, in turn, reap the many benefits that young people have to offer, then its ministry must be predicated on passion—the Passion of Christ, the passion of youth, and the passionate faith that results when these two come together.

Kimball, Dan. *Emerging Worship: Creating Worship Gatherings for New Generations*. Zondervan, 2004.

If the church is to regain relevance with, and connect to, our rapidly, radically changing culture, it must pioneer new forms of worship and trail-blaze alternative worship services for those growing up in this post-Christian age.

Parks, Sharon Daloz. *Big Questions, Worthy Dreams: Mentoring Young Adults in their Search for Meaning, Purpose, and Faith*. Jossey-Bass, 2000.

A compassionate look at the challenges young adults face in their search for a place of belonging, integrity, and contribution—and a clarion call to thoughtful adults to actively mentor the next generation.

—Submitted by **Arlyn Friesen Epp**

The books listed above were recently acquired by the MC Canada Resource Centre. They can be ordered by calling 866-888-6785, e-mailing resources@mennonitechurch.ca, or by visiting the website www.mennonitechurch.ca/resourcecentre.

Winnipeg

Sounds Like Sunday: Psalms ‘swing’ on CD

With their new CD, Vernon and Christina Neufeld—members of Winnipeg’s Springfield Heights Mennonite Church—have put a folk twist on 12 traditional hymns.

Sounds Like Sunday features such standard church fare as “Take Thou My Hand O Father,” and “Fairest Lord Jesus,” but sets them to modern arrangements. Instrumental accompaniment ranges from guitar and flute to marimbas and a Paraguayan harp, the latter courtesy of Darrel Bueckert and Eduard Klassen, respectively. Vernon and Christina provide all the vocals.

For George Wiebe, former Canadian Mennonite Bible College music professor, the highlight of the Neufelds’ CD is “the captivating arrangement and singing of the old psalm tune, *Freu Dich Sehr* with the Advent text, ‘Comfort, Comfort Ye My People.’ The nimble, plucked accompaniment ingeniously weaves in musical ideas from the stately, liltingly sung melody.”

Wiebe believes *Sounds Like Sunday* will appeal to both “younger people and many older folk who are not steeped in ‘pure classics.’”

Vernon is currently a senior music student at Canadian Mennonite University and the music director and worship consultant at Springfield Heights. Christina, a stay-at-home mom, singer and songwriter, received classical voice training in both Paragway and Saskatoon.

Sounds Like Sunday—in both English and German versions—is available by contacting the Neufelds at chrisve@mts.net.

—**Ross W. Muir**

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Letters

Hymnal confessions instead of Confession of Faith

Your May 2 issue has an outline of topics for the Charlotte assembly, and includes a request for input. I have a suggestion for what to do with the Confession of Faith in a Mennonite Perspective: it should be scrapped. This suggestion arises out of my recollections of the trouble that this document has caused in various congregations and conferences, and I'm sure that it has caused many more problems than I know about.

More positively, let us use the confessions in our *Hymnal: A Worship Book*: Nos. 712 and 713. With these as our basic confessions, we can work out what they mean in specific personal circumstances, congregational life, and our life together as MC Canada and MC USA.

—Jim Suderman, Winnipeg

Parents can raise children in the faith without church schools

This letter is in response to the article that appeared in the May 16 issue entitled "Why don't more kids attend church schools?" I find it unfortunate that I was given the impression that parents who did not send their children to Mennonite schools are not fulfilling their parental duties as Mennonites.

In one instance, these parents' values were attacked: "One pastor wondered aloud about the values of people who could easily afford to send their children to a Christian school such as Rockway, but choose rather to spend it on finer homes."

Why are we attacking the values of parents who don't send their children to church schools? In the same way, I could attack the values of people who spend large amounts of money on tuition, even though education is available through our tax system, rather than give that money to people

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

who have no access to education at all.

I think we need to be aware of the divide that can occur within our community when we feel the need to promote one life choice over another. It is easy for families who do not attend Mennonite schools to feel isolated from their Mennonite community because so much is geared towards those few who do attend Mennonite schools.

Our church can minister to wide varieties of people in many diverse ways. For some, this means sending their children to Mennonite schools. For others, that is not a priority. But that does not mean these parents are not upholding Mennonite values and raising their children within the Mennonite faith.

I think it's important to accept these different choices and recognize that God is working through parents and their children constantly, regardless of the school system.

—Darren Kropf, R.R. 4, Stratford, Ont.

Charlotte assembly agenda leaves out important issues

I've spent some time reading and rereading Dan Nighswander's article "Charlotte 2005 discernment issues important to everyone" (May 30, page 5). On issues of setting priorities to fit our resources, it's hard to take exception. On the questions of the "Proposal for a Faith and Life Committee" and "Definitions, expectations of MC Canada membership," I have some concerns.

What makes these important issues for everyone? We have always done faith and life discernment. Most of that work takes place in the local

church: Sunday school, Bible studies, sermons and seminars. Why do we need a national committee to tell local churches what is the right direction on, say, same-sex marriage and our response to it? Why would a congregation ask if its members could be exempted from membership in the regional or national conference? Where's it all coming from, and why is it setting our agendas when there are important things to be done?

My reading is that, with the passage of time, two distinct streams of understanding about what constitutes the Christian life have developed in North American Mennonites. One stream is relatively conservative and its discernment pattern follows the deductive reasoning method (every issue can be resolved by reference to biblical law). The other stream is often called liberal and its way of discernment approximates the pattern of inductive reasoning (deriving principles on the basis of personal experience and revelation).

Inductive interpreters of God's will are currently being held hostage by conservative congregants, who hold their membership in the body up as a weapon to stampede conferences into adopting conservative positions. This time, it may be on the place of homosexuals in the faith, same-sex marriage or creationism, but one sees the phenomenon at work in a multitude of equally contentious issues in the past, including the forcing of Galileo to recant when he came up with the "heresy" that the world revolved around the sun, or the wearing or not wearing of beards as a sign of piety.

I see in Nighswander's article the

Continued on page 16

Assembly *From page 15*

collective sigh of those who want conservative brothers and sisters to remain a part of the fellowship, and who know they must extend both the hand of love and a listening ear to everyone God has called. Will the exercise in Charlotte simply extend the period in which the inductive thinkers try to postpone the inevitable while they dream about theological interpretations that all can endorse?

I would have been much more enthusiastic about an agenda that included topics like a joint North American strategy on Darfur, toward ecumenism in the husbanding of Christian resources, or a meaningful dialogue with Islam.

—**George Epp, Rosthern, Sask.**

**Examples of women in ministry
abound in the Bible**

The “lady pastor” challenged by P.J. Rempel (InConversation, May 16, pages 11-12) could have added New Testament references to student Mary (Luke 10:39), missionary Samaritan woman (John 4:39-42), missionaries Mary Magdalene and “the other Mary” (Matthew 28:5-10), teacher Priscilla (Acts 18:24-26), and congregational leader Phoebe (Romans 16:1-2).

Timothy, who was instructed to “permit no woman to teach,” pastored in Ephesus. Ephesus was dominated by worship of the goddess Diana/Artemis. Converts to Christianity were coming out of this religion. It’s understandable that the women in that congregation would be cautioned.

I was born way too soon to perceive myself as a pastor in spite of a seminary education. But I long ago decided

to trust the beloved community—the gathered discerning worshippers of Jesus Christ. So when Bergthal Mennonite Church near Pawnee Rock, Kan., knocked me out of my saddle in 1995 by inviting me to be their pastor, I had to take it seriously. I thank God for an affirming and challenging six years.

—**Muriel T. Stackley, Kansas City, Kan.**

**Idea that women can’t preach
to men a bit ‘far-fetched’**

In the May 16 issue, P.J. Rempel writes about Scripture and women pastors (pages 11-12).

In the first place, he wonders how our Mennonite churches can accept today what was a no-no a few years ago. He should not be surprised at this. The church, together with society, has always moved with change, however reluctantly. Issues to do with

**Space—
the final frontier**

In a few days, I complete my work in Indiana and return to Manitoba.

The 10 months of living separately from my husband—punctuated by regular conjugal visits—is nearly at an end. The challenges and benefits of a long-distance relationship will be replaced by the joys and struggles of co-existing in the same space.

All relationships have this dynamic of coming together and moving apart. Often one of the pressure points in a relationship is negotiating space. One wants to be close while the other wants distance. Mama wants to sleep and the infant wants to nurse. The child wants to play ball and Dad wants to garden alone. Grandma wants to host everyone for the holiday dinner; the family members hesitate, fearing it will be too much work for her.

In my case, the extreme distance created by my solo studies at Associated Mennonite Biblical Seminary gave me a welcome reprieve from the mundane and minion tasks of managing a household. For anyone feeling trapped by the demands of a house and family, I’d recommend giving serious thought to a similar “sabbatical.”

I recognize pulling off such a feat can be difficult. But with the support of

my spouse and other family members, I was freed from household chores, food preparation and pet care. I had ample room to immerse myself in the stimulation of study, and to deepen spiritual disciplines. Each day I woke with gratitude for the blessing of this sacred space.

Understandably, the space also had lonesome dimensions. I gained empathy for my single friends. While I had an abundance of fascinating companions, I missed the rootedness of family relationships,



**Family
Ties**

Melissa
Miller

most noticeably with regards to touch. Morning snuggles with my husband; the heavy drape of my son’s affectionate, one-armed hugs, piled onto the couch to watch political satire; holding hands with guests as we ask table blessing (and, I can’t omit, the dog’s exuberant greeting and the cat’s perfect positioning on my lap).

Such moments remind me of Jesus’ promise of the place he is preparing for his followers (John 14). Our yearning for homelike space mirrors our yearning to be

at home with God, safe and at peace. Our relationships—family and otherwise—have the capacity to offer such Godlike comfort space. On the other hand, Jesus also challenged people’s understandings of family (see Luke 8:21, 9:57-62.) Jesus declares that following God’s call may lead away from family members. Such distance helps believers better align themselves with the family God is creating.

All of us need to attend to God’s call in family relationships. When is it time to move closer into shared space? When is it needed we separate to respond better to God in the distance?

After this time apart, I hear God calling me to resume my place with family in Manitoba. I imagine I’ll fall into my husband’s arms and stay there for about a hundred years or so. Which will last until we resume one of our favourite arguments on whether to keep the window blinds open or closed at night, how to schedule summer holidays, or whatever. It can be tricky to find the right point on the closeness-distance continuum.

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

slavery, economics, ecology, allowing women to vote, women in the workplace, fair wages and so on have often divided us. New issues will continue to do so.

With all issues religious folk will use Scripture to make their point, for or against. There will never be one, easy answer or formula everyone can agree with. There is no indication in history that this has ever been so, no matter how one wishes it to be so.

He then specifically uses Paul's words in I Timothy to say that women should not teach men. From the days of Ruth and Esther in the Old Testament there is evidence that men have something to learn from women. The Bible speaks eloquently of these women. Who of us men have not ourselves benefited from the wise teaching of women, whether in a classroom, lecture or the media, or through the written word?

The quote then continues by saying that women should not have authority over men. Mr. Rempel assumes that this means women should not preach when men are present. This is a bit far-fetched.

Paul states in his letter to the Galatians, chapter 3:26-29, that there is neither Jew nor Greek, slave nor free, male nor female, for we are all one in Christ Jesus. This is likely the greatest emancipation passage in the Bible. We are all free. Males have no inherent right to lord it over others. Jesus did away with that. The gifts of the Spirit in I Corinthians 12 and the fruits of the Spirit in Galatians 5 are gender-neutral.

Mr. Rempel then goes on to imply that women preachers, and those of us who are prepared to accept them as such, are part of Satan's work and that Jesus will say of us, "I never knew you; depart from me...." He excuses himself by saying, "God will be your judge, not me." Yet it is evident that he is presenting Scripture through his lens and that he himself is the judge based on how he sees Scripture. Scripture and its array of teachings do not lend themselves well to such single-mindedness.

—Walter Paetkau, Abbotsford, B.C.

Women were the first gospel messengers

In response to P.J. Rempel's letter (May 16, pages 11-12) regarding the authority of women to teach men and be pastors, I want to encourage some reflection on the story of the resurrection.

A group of brave women were the first ones to share the Good News with the men who were shivering in their hideout. If it hadn't been for these women, speaking with authority to these men about what they had seen, we wouldn't have any faith to argue about!

Instead of telling women that they cannot teach, I believe that men need to let the Holy Spirit unstop our fear-clogged ears and listen to the Good News whenever and from whoever is preaching it.

—Scott Morton Ninomiya, St. John's, Nfld.

New Order Voice' excites reader

I'm excited about the new (and cleverly named) column "New Order Voice." I had to laugh when I read Will Braun's characterization of the 20- to 30-something crowd of Mennonites, for I strongly identify.

As I see the "orthodox" and the "new order" take shape in interesting ways in my own life and faith, I realize more and more that I indeed care deeply about this church, and I understand more fully how my Anabaptist identity has shaped me and remains important to me.

I look forward to the challenges and the thought-provoking insights this column will bring, as the writers

explore commonalities between "orthodox" and new and unique expressions of Anabaptist faith.
—Anita Streicher, Ottawa

Follow-up required for 'Making Peace with the Land'

Re: "What ever happened to 'Making Peace with the Land'" letter by Harold Penner, May 30, page 10.

Yes, what did happen with "Making Peace with the Land" and the related conference resolution after the July 2002 sessions? Certainly, questions of food production, land, farming, smaller communities—and their congregations—struggling for survival have only intensified since 2002.

"Making Peace with the Land" was an amazing event. Real questions—about farming, about small communities, about rural-urban connections and more—were addressed. A lot of people came one day ahead of the regular conference sessions to be part of this. It was seen as a good beginning.

Questions and issues raised in "Making Peace with the Land" provided good opportunities to be a community within the church, and also to be a prophetic presence in society. I urge the board or one of the council groups to follow up on that event and create other similar events.

An underlying question in all of this may be about how resolutions are handled. Although in the fall of 2002 the financial roof began falling in, there was a relatively strong mandate in this area. For nothing to come of it does raise some interesting questions.

—Ray Hamm, Altona, Man.

Pontius' Puddle



Winnipeg

WMC students help ‘make poverty history’

A worldwide campaign calling for an end to extreme poverty received a helping hand from some Winnipeg students last month. Ten enthusiastic students and a teacher from Westgate Mennonite Collegiate used their annual workday to help Mennonite Central Committee (MCC) Canada jumpstart the Make Poverty History campaign. A simple white band worn around the arm or wrist is the recognizable symbol of the movement. The students spent the day cutting, sewing and decorating the armbands at the MCC office in Winnipeg.

Make Poverty History is a global, grassroots initiative that recently emerged as an organized effort to urge leaders of the international community to eradicate poverty. In partnership with the Canadian Council for International Cooperation (CCIC), MCC is working to raise the profile of the campaign in light of the G8 Summit, July 6-8, in Scotland, at which international leaders will be discussing Africa, debt cancellation and trade. The campaign also has ties with the UN General Assembly in September, at which a special summit to discuss the UN's Millennium Development Goals (with a focus on aid) will be held, and World Trade Organization meetings in December, at which rules regarding international trade will be on the table.

The Make Poverty History campaign is calling for more and better aid, debt cancellation to poor countries, trade justice and, in the Canadian portion of the campaign, an end to child poverty in Canada.

The 10 Westgate students, from Grade 7 and Senior 1, joined the likes of Nelson Mandela, U2 singer Bono, Sarah McLachlan and other celebrities who have lent their support to this campaign.

One group of students sat together chatting while decorating the armbands. When asked what they hoped



Photo by Joannie Ennis

On May 18, students from Westgate Mennonite Collegiate in Winnipeg used their annual workday to help MCC Canada launch its Make Poverty History campaign by creating 260 white armbands, the symbol of the international initiative.

the results of the efforts would be, Karina, a Senior 1 student, said, “We can’t vote yet, but this is one way of making our voices heard. By wearing the armbands, more people will learn about the campaign, and decision-makers will hear what we’re trying to say.”

Another Senior 1 student, Jami, said she chose this activity for workday because “it sounded a bit out-of-the-ordinary. It’s something I wouldn’t usually do...[and] it’s kind of cool to think that I helped make a bit of a difference in the world.”

Their teacher, Shelly Dalman Betts, voiced her support for the event as she cut the strips of fabric to be sewn into armbands. “This kind of activity is good for relations among the students and with the larger community,” she said. “It validates the school’s belief that this kind of [workday] activity is worthwhile, and not just a day to get students and teachers out of a classroom setting.”

By the end of the day, the students had finished 260 cloth armbands. These, along with white silicone

bracelets, were available at MCC’s annual relief sale on June 17-18 at Canadian Mennonite University in Winnipeg.

To find out more about MCC’s involvement with the Make Poverty History worldwide initiative, visit the website at:

www.makepovertyhistory.ca.

—MCC Canada release

by **Tara Tharayil**

Winnipeg

MC Canada quorum reached

After an anxious period of doubt, it is now certain there will be a quorum of delegates to make decisions at the Mennonite Church Canada annual assembly in Charlotte next month.

As of June 6, a total of 292 Canadian adults have registered—237 as delegates. A quorum for an MC Canada assembly requires 200 congregational delegates (209 have declared)

and 26 area conference delegates (28 have declared).

“A number of adults who had registered to attend, but had not declared delegate status, have now chosen to serve the church as delegates,” said general secretary Dan Nighswander.

Higher travel costs from some regions of Canada are one reason leaders say adult registration has dropped off this year. Since 2000, Canadian assemblies have averaged 582 total adult registrants (417 delegates).

Several opportunities will be available in Charlotte for Canadian delegates to discuss the future of MC Canada’s relationship with MC USA, including the future of joint assemblies.

A joint Canada/U.S. delegate discussion, a joint board meeting, and separate Canada and U.S. delegate

sessions with youth representation will allow participants to offer counsel.

Canadian youths will be present in higher numbers than adults at the joint Mennonite Church Canada/Mennonite Church USA assembly in Charlotte, N.C., from July 4-9. Twenty-two children and 486 youths have registered, mostly from Ontario and Saskatchewan.

—MC Canada release by **Dan Dyck**



Ahmedabad, India

Four years on, MCC still working to rebuild Gujarat

In January 2001, a devastating earthquake struck the western Indian state of Gujarat, killing thousands and leaving a million people homeless. Businesses, factories and the tools of residents’ livelihoods were destroyed, while the infrastructure of villages and cities was shattered.

Mennonite Central Committee (MCC) is continuing with its commitment to help rebuild in Gujarat and has recently supported projects to provide housing to some 55 families in the region’s largest city and another 20 families in Noorani Nagar, a small village about 480 kilometres west of India’s capital, Delhi.

In Ahmedabad, MCC provided some \$104,210 for 55 homes through an MCC partner organization, Holy Family Parish Trust (HFPT). Thirty houses are being constructed for families, and another 25 homes are being renovated. In all, the project will provide housing for 293 people on land owned by the parish trust.

Twila Miller, an MCC country representative in India, reports that the new homes are built to better withstand earthquakes. They each have two rooms, a bathroom and a



Holy Family Parish Trust photo

MCC is funding new and renovated homes for 55 families, including Sharad William Taylor, his wife Sarala and their daughters.

veranda.

The men in the families are daily labourers working in Ahmedabad and the surrounding area. Until recently, Miller reports they lived in makeshift rented quarters in the city’s back streets and alleys, often paying exorbitant rent.

At a late February event, Miller inaugurated work on the first 32 houses. She says that the mood was festive, and after sweets and other refreshments were served, residents gladly showed her and other visitors their new homes, pointing out with pride the tile floors and cement walls.

This new community works for harmony among faiths. Although most of the families are Christian, 12 are Hindu. Miller suggests that members of the surrounding community may look on the new enclave more kindly because both Hindus and Christians live there.

In addition to the work in Ahmedabad, MCC also contributed \$59,830 to Churches’ Auxiliary for Social Action (CASA), a large Protestant church-based service organization that works in disaster response and relief throughout India. CASA is building 20 houses and a school/community centre facility in Noorani Nagar, as well as digging a well to provide the families with fresh water.

CASA plans for all 20 earthquake-resistant homes to be completed by the end of August. CASA will bring electric wiring into each house, but the families will pay for their own electric meters and connections.

—MCC release by **Marla Pierson Lester**

Portland, Ore.

Ministerial credentials suspended

Weldon Nisly, pastor at Seattle Mennonite Church, became the first Mennonite Church USA leader to have his or her ministerial credentials suspended for performing a same-sex wedding ceremony.

“After over a year of conversation and discernment,” Pacific Northwest Mennonite Conference (PNMC) leaders said in a May 31 release, “the Pastoral Leadership Committee of the Pacific Northwest Mennonite Conference, and supported by the conference board,

suspended for up to two years the ministerial credentials of Weldon Nisly for performing a same-sex ceremony in 2004.... The conference accepts the membership guidelines of Mennonite Church USA and ‘A Mennonite Polity for Ministerial Leadership.’ PNMC asks its pastors and congregations to accept Confession of Faith in a Mennonite Perspective.”

This is the first time an area conference has suspended ministerial credentials in response to a pastor performing a same-sex ceremony. Western District Conference issued a letter of reprimand in 2000 to a retired pastor for his involvement in a same-sex ceremony.

—From *The Mennonite*

Strasbourg, France

Church leader calls global faith family to remember Zimbabwe

Two years ago, Zimbabweans in Bulawayo and beyond eagerly anticipated hosting the Mennonite World Conference (MWC) Assembly 2003. Today, they cling to memories of the miracle of that event and the support they felt from their global faith family. They also wonder if that family has now forgotten them as other crises around the world have taken over the news.

"Zimbabwe is crazy," said Danisa Ndlovu, Brethren in Christ bishop of Zimbabwe and MWC vice-president, during a North American visit in early June. "It is much worse than in 2003. Then, money was in short supply. Now, basic commodities are. The need for food is incredible."

An already desperate situation plummeted to new depths in May. That's when Robert Mugabe's authoritarian government apparently adopted a "scorched-earth policy," detaining thousands of people, routing large numbers of street vendors from their stalls, and burning makeshift homes in shantytowns on the fringes of major cities, forcing people to flee to rural areas.

Published reports indicate that as many as 30,000 residents in cities—including Bulawayo, Zimbabwe's second largest city, and Harare, the capital city—have been arrested or detained. The opposition Movement for Democratic Change (MDC) claimed that police and soldiers had forced up to 1.5 million people from their homes.

Ndlovu described Zimbabwe as "a massive internal refugee centre." He said that many elderly people caring for orphans were among those who lost their homes when the bulldozers moved in. Police guarded the exits and sealed the outdoor market in downtown Bulawayo where many Assembly 2003 visitors purchased souvenirs. The vendors are gone; so is their livelihood, said Ndlovu.

The police actions raise suspicions as to whether the government's "look east policy" is behind the clean-up. Local vendors have better products

and can sell them for lower prices than products imported from China, Zimbabwe's new ally.

Some speculate that the destruction of markets and homes and arrests in cities are also punishment for urban areas where the governing Zimbabwe African National Union-Patriotic Front party was trounced in parliamentary elections on March 31. Mugabe's party officially won most of the vote in rural areas. But the political picture is becoming even more complex and unstable.

"Will it explode? It is difficult to know," Ndlovu said. "[Government actions] have created a serious social crisis. The country is at a standstill. What are people pushed into rural areas going to do there?"

Ndlovu has heard that some

churches in Harare are opening their doors to refugees, an apparently positive response, but one that may have risks.

"Economically, things are very difficult, but spiritually, the church has remained strong. Suffering has its own way of bringing people closer to God," Ndlovu said. He mused about the prophet Elijah, who faced a difficult situation, depression and a sense of being the only one on God's side. God reminded Elijah that he was not alone, that there were hundreds of others who were faithful.

"God is at work [in Zimbabwe]," concluded Ndlovu. "We have to open our eyes to see just how God is working." He invited the global community to think seriously about Zimbabwe again in its hour of need and to join the many faithful ones who continue to pray for the country and the MWC family there.

—MWC release by **Ferne Burkhardt**

Waterloo, Ont.

Rejoice! goes through redesign

This fall, the devotional magazine *Rejoice!* launches a new design that features photographic images on the cover, a new logo, a slightly larger typeface and several more pages for inspirational stories and poetry.

The shift coincides with the retirement of designer John Hiebert, who designed *Rejoice!* covers since 1972, when the Mennonite Brethren, General Conference Mennonites and the Mennonite Church began cooperatively producing the magazine. The quarterly publication currently has a circulation of 14,000 in Canada and the United States (12,000 Mennonite Church and 2,000 Mennonite Brethren).

Hiebert, who last year retired from his work as a designer with Mennonite Press in Newton, Kan., created the images freehand in the early days, moving to computer enhancement in



the 1990s. His designs majored on nature—flowers, leaves, snowflakes, birds, and the like—but occasionally reflected holiday items, such as Advent ornaments.

Rejoice!'s new look was created by Merrill Miller of Scottsdale, Pa., a house designer for Mennonite Publishing Network (MPN). Miller will continue to design the covers, while Sandra Johnson, also of MPN, will do the interior layout.

The added features for the fall issue include two "Divine Touch" stories—one about a father struggling to come to terms with his adult son's doubts about faith, and the other about a woman experiencing God's guidance in a vocational shift. The issue also features a poem reflecting on the terminal illness of a family member and a poetic reflection on discipleship by Menno Simons.

Rejoice! is co-published by Faith & Life Resources, a division of MPN, and Kindred Productions, the publishing arm of the Mennonite Brethren churches.

—Faith & Life Resources release by **Byron Rempel-Burkholder**

Elkhart, Ind.

AMBS students and faculty build Habitat for Humanity house

Not many seminary students can see the results Joel Miller has seen coming from one of his practice sermons at Associated Mennonite Biblical Seminary.

In spring 2004, Miller included an example from his voluntary service experience with Habitat for Humanity in St. Louis, Mo., in one of his Foundations of Worship and Preaching classes. When June Alliman Yoder, professor of communication and preaching, heard his sermon, she did more than critique it. She encouraged the seminary community to use his experience with Habitat for Humanity to take on a building project.

That sermon illustration grew into a house in the Harrison Ridge neighbourhood between Goshen and

Photo by Mary E. Klassen



“Working in the church, it can sometimes take months or even years to see results; on this project we could see the results immediately,” said Marla Langelotz of Winnipeg, right, after working for a day on the Habitat for Humanity house built by students and faculty of Associated Mennonite Biblical Seminary earlier this year.

Elkhart. Miller knew it would require a committed core group of eight to 10 people to make the project work, and by last fall a group of students began the preliminary planning and fundraising for materials and skilled labour. Then, during two weeks this spring—the weeks of reading days and

spring break—the house was built with students, faculty and staff working together with other Habitat volunteers and the owners, Emmy Eash and her son, Paulo Juarez, who both came to the U.S. two years ago from Argentina.

“Working on this project has been part of my seminary education,” Miller said. “The experience of leadership and incorporating spirituality into action has been an indispensable part of my education.”

Melanie Neufeld, a 2005 AMBS graduate from Winnipeg, has been a member of the student Peace and Justice Committee at the seminary for several years. One goal of the committee has been to build stronger connections between the seminary and the surrounding community. “It doesn’t work to stay here and have people come to us,” she said. “This project gave us a way to meet that vision and to know people in our neighbourhood.

“It was exciting at the beginning of the work day to see the large circle of people gathered for prayer—pastors and parishioners, seminary students and Habitat volunteers, and Emmy and Paulo,” Neufeld said.

“We built more than a house,” said Nelson Kraybill, AMBS president. “We built a stronger sense of community and a tie to people whom we would not have learned to know otherwise.”

—AMBS release by **Mary E. Klassen**

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Winnipeg

Website, radio show highlight peace position

Not many people know that a group of Mennonite conscientious objectors (COs) unknowingly worked on a top secret military project during the Second World War.

Also known as the Ice Boat project, it was given the code name “Habakkuk,” after Habakkuk 1:5: “Look at the nations and watch and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told.”

The inventor was inspired by icebergs that were known to be virtually indestructible. The 11-metre-long, 1,000 ton model was a scaled-down prototype of what was eventually supposed to be an aircraft carrier made of ice. Designs for the full-size version, had it ever been built, called for a vessel two-and-a-half times the length of the Titanic. Floating halfway between America and Europe, it would have been a giant airfield for limited range fighter planes.

Abe Dick, a CO, worked on the project at Patricia Lake in Jasper National Park, Alta. He only later learned from a research historian that his pacifist principles had been violated in the name of science.

These and other fascinating stories about CO life in the Second World War have now been documented on an award-winning website at www.alternativeservice.ca. The site was conceived as a unit of teaching



Conrad Stoesz, left, David Schroeder, Dave Balzer, and Gerry Bowler invited listeners to call in and talk about alternatives to military service on the radio show *GodTalk*.

curriculum for Manitoba students. Men representing 34 ethnic groups and 22 denominations took part in alternative service during World War II.

Two recent awards—conferred by the Manitoba Library Association (Website of the Year, 2005) and the Manitoba Association of Archives (Outstanding Achievement Award, 2004)—have attracted attention to the CO story.

Most recently, Dave Balzer, co-host of *GodTalk*, a call-in radio program in Winnipeg, invited Conrad Stoesz, archivist and lead researcher for the site, and CO David Schroeder, professor emeritus, Canadian Mennonite University, to talk about the theology of pacifism.

Stoesz believes the CO story is an overlooked but important part of Canadian history from World War II.

“There’s tons of information available about the strategies, battles and key military figures, but comparably little about the 10,000 men who said ‘No’ to military service and sought another way to serve their country. This story deserves a place in the annals of Canadian history,” he said.

The live call-in show aired on May 8, coinciding with the anniversary of VE day. Callers to the alternative service episode were asked, “If Canada went to war, what would you do?”

Schroeder, who served as a CO in a hospital during the Second World War, responded to many of the callers from an Anabaptist perspective. “I approach life in that it is my job to do what is right and just in the world, and to do what is loving, and it is God who controls the history,” he said. “What God does with it will be the result in history, not what I do.”

By Balzer’s measure, the alternative service installment was one of the more engaging topics on *GodTalk*. “There was a depth and thoughtfulness to all the callers, but sometimes this is not so. People were truly engaged, which meant that something was working in the conversation,” said Balzer. —MC Canada release by **Dan Dyck**

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For more stories on Anabaptist perspectives to war, see pages 10-11.

Abbotsford, B.C.

'Rough cross' to inspire visitors to CBC prayer chapel

Rough cottonwood rests on polished maple, bits of moss still clinging to the outer bark. It is symbolic on so many levels: the unfinished branch on the transformed maple a symbol of the human and the divine, a picture of the work that needs to be done in our lives as we allow God to transform us, a reminder that the cross was not an easy place. This cross, created by Erwin Cornelsen, a pastor and carpenter, was made deliberately so, to bring to mind all these things and to inspire people to pray.

"I've never been impressed by shiny, smooth crosses," the 86-year-old Cornelsen said. "For me the cross was always a rough thing. I accepted Christ under Hitler, so it's always been rough for me."

Cornelsen shared his thoughts and his story with a small group of faculty and church leaders at a brief dedication service of the cross for the Columbia Bible College prayer chapel in the new Student Centre held on May 12. Guests were moved to tears as they heard Cornelsen speak passionately about his commitment to CBC and the way in which he was involved in its beginnings.

As a 26-year-old young man in Germany, Cornelsen said he learned that there were "two kinds of Mennonites—Mennonite Brethren [MB] and General Conference [GC]," names he found somewhat presumptuous. When he came to Canada, he decided that he belonged to both. He carried this attitude with him throughout his pastorate at Sherbrooke Mennonite Church in Vancouver and his involvement at the conference level of the GC Church. In the early 1960s, at the delegate sessions of the GC conference, the costs of a Bible school were discussed.

"I had the audacity to suggest that perhaps the GCs and the MBs could work together," said Cornelsen with a smile. "One dear brother stood up and said, 'You don't know the MBs!' Maybe that's true, I said, but I won't stop knocking on their doors."

Soon thereafter, he invited J.A. Toews, pastor of the Fraser MB

Church, to join him in prayer for the concerns of their Bible schools. Together, the men prayed that the two conferences could come together to build one school. That same afternoon, at an inter-Mennonite ministerial meeting, the two pastors shared their dream to an enthusiastic response.

That evening, George Letkemann, president of the MB Bible School, called Cornelsen for the phone number of the chair of the Bethel Bible School (the GC school). Cornelsen asked if someone had spoken to him, and when Letkemann said no and asked why, Cornelsen described the day's events. After a long silence, Letkemann responded, "Erwin, this comes from God."

"I had a wonderful peace come over me," Cornelsen said. "I knew it wouldn't be a problem and here it is! My heart is so much in this place; it is a miracle! And I thank God so much for what he has done in 40 years here."

It was his heart that led him to create the cross for the prayer chapel when Walter Bergen, vice-president of Resource Development at CBC, asked him in passing if he'd consider making

one.

"I thought it would be a longer conversation," Bergen said. "But two weeks after I asked him, it arrived at my office."

The dedication service included a reflection by Ingrid Schultz, pastor at First United Mennonite Church (FUMC) in Vancouver, who was baptized by Cornelsen and who considers him a mentor. She talked about the many pieces of carpentry that Cornelsen has made for both FUMC and Sherbrooke, including pulpits and communion tables. His woodwork is highly sought after at the annual MCC Festival, Auction and Relief Sale. But she also reminded guests that the hands that work so carefully and lovingly with wood are the same hands that have blessed many in baptism, in ordination, in prayer.

"These are blessing hands," she said. "As we look at the cross here today, we are reminded that Jesus hands' were nailed to it. It was suffering love, love for us."

—CBC release by **Angelika Dawson**

Strasbourg, France

Ethiopian Mennonite Church now largest in the world

There are now more baptized believers in the Meserete Kristos Church (MKC) in Ethiopia than in any other national Mennonite-related church or conference in the world. According to the latest census figures, the Ethiopian church (MKC) now numbers 120,610 baptized members, more than 9,000 more than Mennonite Church USA (MC USA), at 111,347 members.

In 2003, MC USA, then the largest Mennonite church, reported 110,253 baptized members, while the MKC reported 98,025. The new figures show an increase of 22,585 members for MKC and 1,094 for MC USA.

Why has the MKC experienced such phenomenal growth in such a short time?

Mulugeta Zewdie, MKC general secretary, cites six strategies for church growth which the Ethiopian church practises:

- Suitable church structure for evangelism;
- Evangelism, discipleship training, church planting and follow up;
- Formal and informal education;
- Prayer and fasting;
- Lay ministry; and,
- Each member being empowered for witnessing by the Holy Spirit.

"MKC's experience of church growth is not a new happening. It is one among many in the footsteps of early church evangelism practice," says Zewdie.

"That does not mean that we are photocopies of the original [church], but we have the same truth. The similarities can be expressed in many ways."

The most recent compilation of statistics on all Mennonite, Brethren in Christ, and related churches worldwide was published in 2003. The next one is expected in 2006.

—MWC release

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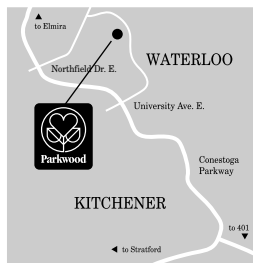
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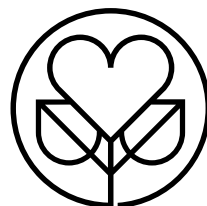
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Banda Aceh, Indonesia

Former IVEP participant helps with tsunami relief

Dwi Budiarto's year in Canada with Mennonite Central Committee's International Visitor Exchange Program four years ago is now helping him form the backbone of MCC's efforts to assist victims of the Boxing Day 2004 tsunami in the hardest hit area of Banda Aceh.

Budiarto, who was self-taught in computer use and graphic design, spent his IVEP time in 2000-2001 in Waterloo, Ont., cramming in computer knowledge and work experience. While in Ontario, his host parents were Peter and Sharon Thiessen of Baden, and Alice Schuda and Jonathan Schmidt of Kitchener, Ont.

"Budi"—as he is often better known as—now has his own graphic design business. When he was 14, his family was displaced by a project to build railroad tracks. At the time, Budiarto never imagined he would someday be

in a position to assist other displaced people.

When asked to come to the devastated area in early February, Budiarto and two other former IVEP participants did not hesitate to leave their comfortable homes and jobs on Indonesia's island of Java, to help MCC establish its relief efforts there.

For them, northern Sumatra was as foreign as it was to non-Indonesians, a "hot spot" that the government had closed to outsiders in 1970 while its army fought against a separatist movement. Even the Acehnese language was unfamiliar. They would, however, be able to communicate in Indonesian, the archipelago's common language spoken by a majority of people and all those with formal schooling.



Budiarto

Budiarto and the other two young adults harnessed their relational, organizational, and even shopping and cooking skills to help convert a large, rickety house into an office and home for themselves and other staff from abroad.

Drawing on their experiences with MCC's IVEP program, which brings students from countries in Asia, Africa, Europe and Latin America, to Canada or the United States for a year, these three Indonesian Mennonites created a cultural and linguistic bridge for

MCC's short-term workers from Canada and the United States.

Sharon Thiessen is not surprised that their former guest is taking a lead role in the tsunami relief. "He was always keen to learn and take on any responsibility," she says. "He wanted to use the things he learned here and take them back to his community in Indonesia. I think he learned a lot from his time in North America."

—MCC release by **Emily Will**

News brief

Meserete Kristos wedding raided by Eritrean forces

Amnesty International reports that, on May 28, government security forces raided a wedding celebration in Asmara, Eritrea, and detained more than 200 guests. All are reported to be members of Meserete Kristos, an evangelical Anabaptist church banned by the current government of Eritrea. According to Amnesty International, this kind of harassment and persecution is a feature of life in Eritrea. Since 2002, only Orthodox, Catholic and Lutheran churches have been allowed to operate, while evangelical churches have been banned. Amnesty International reports that harassment of those defying the 2002 ban has intensified recently. Many members and leaders of these churches have been imprisoned and tortured.

—MWC release



Photo by Raghu

In the hamlet of Pakala Palepallem, Andhra Pradesh, India, Govindamma Raisani registers for a distribution of funds designed to help tsunami survivors re-establish small businesses. Mennonite Central Committee (MCC) is providing some \$157,000 to a joint project with Mennonite Christian Service Fellowship of India and the Mennonite Brethren Development Organization to help survivors support their families once again. MCC Canada has received a grant from the Canadian International Development Agency (CIDA) to cover the bulk of this project. The matching funds set aside for MCC Canada by CIDA provided \$141,323 of the total cost. The project will benefit more than 1,562 families in a dozen different villages, providing money, food, and new fishing boats and nets to families, as well as helping families repair fishing boats, nets and thatch roofing for houses. The project began in March and distributions were scheduled to be finished by the end of May.

Clavet, Sask.

Church musical sets Jonah in a 'skunky' culvert

Pleasant Point Church hosted its first-ever dinner theatre evening on April 22 and 23. The evening was an ambitious undertaking, as Pleasant Point is a country church with a small congregation, which offered a unique set of challenges.

Both the play and meal were served up in the church itself, so every square centimetre of available space was utilized. Cooking, table setting, wardrobe changing, tuning of instruments all took place more or less in the same area. Tasks could be neither age- nor gender-specific; men worked alongside their wives in the kitchen; some performers were not yet two years old and some found themselves flying from playing in the band, changing into a costume for their part in the play, and then changing once more to wait on tables.

While the kitchen turned hot and steamy and an amicable chaos flourished behind the scenes, God's voice boomed from the balcony and a uniquely Saskatchewan adaptation of the story of Jonah, *Jonah and the Culvert*, unfolded.

A disgruntled farmer called by God to speak to the wicked people of Nineveh, Jonah—while fleeing on a bus full of Newfoundlanders—is thrown out into a blizzard. He shelters in a culvert for three days, kept warm by a family of skunks, and so the story goes.

The play was the collaborative effort of Pastor Harry Harder, Sunday school students and parents. The music—a mix of blues, bluegrass and gospel tunes (one written specifically for the play)—was a fine blend of voices, violins, guitars and piano.

Those in charge of the meal turned a humble church basement setting into a fine dining experience with elegantly laid tables and a gourmet meal.

The community was brought together in a fun-filled and friendly



Photo by Gayle Smith

Philip Harder sits on a ladder preparing to pour judgment on Ninevah while Jonah, left, played by Ron Froese, holds cards counting down the days before the fire and brimstone are released. Narrator Christa Harder stands by the mike.

way. Laughter and applause filled the pews to capacity both nights.

And through it all, a better and deeper understanding of the story of Jonah and God's message to us all was presented.

More than \$2,700 was raised, with the proceeds being divided between the Mennonite Central Committee and a project to someday make the church wheelchair accessible.

—Linda Michalowski

Winnipeg

'Amazing Race' leads congregants to pastors' homes

Once in awhile a great plan turns out to be an even better event. Such was the case with Bethel Mennonite's "Amazing Race."

Our three pastors—Lisa Enns-Bogoya, Rudy Baergen and Reynold Friesen—had all moved to new addresses within the last 16 months. To satisfy congregational curiosity about their new digs while putting on a great fellowship event, they organized the race.

Although announced well in advance, no details were provided, giving the whole prospect an air of mysterious intrigue. All we knew is that we'd be visiting their homes.

It started off at church with very specific instructions like, "If the door's closed, don't open it!" The 100 or so participants, from children to seniors, were divided into three groups, each starting their tour at a different home, then rotating to avoid congestion. Car

pools within each of the three groups were recommended to be intergenerational and inter-family, so congregants could get to know their neighbours.

Visiting time at each home was limited to about 20 minutes. We were encouraged to wander and observe carefully, as there would be a tough test at the end. Children were given their own fun questionnaires at the outset, structured so that they needed to ask lots of questions of each pastor or spouse, resulting in some awesome interaction! At each home, the pastor's reference or support group assisted in serving a variety of light refreshments.

As we departed the last stop, each car pool was handed a set of 18 questions, testing our memory and attention to detail. For instance, "What was Jesus doing in the large painting hanging in Lisa's living room?"

We assembled back at church to have our questions marked and graded, after which prizes were awarded in both the children's and adult categories.

It turned out to be a wonderful afternoon of fun, fellowship and laughter. And yes, having prowled the nooks and crannies of our pastors' homes, we feel we got to know them better.

A week later, Pastor Rudy offered the following response to the question, "What did we learn from this event?" We learned:

- Intergenerational community building events are a lot of fun—lives are enriched by the mix.
- Intergenerational community building needs to be intentional. To develop strong Christian community, we need to step outside of our natural social groupings in the congregation.
- Building community requires us to become vulnerable to one another (snooping through homes). When you allow yourself to become vulnerable, people most often respond with appreciation and respect.
- As we nurture the gift of community, the gift will only multiply. The more we experience Christian fellowship, the more likely we are to cherish and extend it.

—Hugo Peters

Saskatoon, Sask.

Nutana Park turns 40

The evening of Friday, May 13, seemed like organized chaos at Nutana Park Mennonite Church, as old and new friends hugged and kissed each other in greeting and joyful celebration of 40 years of ministry at 1701 Ruth Street. The lights were on and the doors open much later than is usual at church activities—unless it happens to be a youth sleepover. Celebrations continued Saturday and Sunday.

An intergenerational Saturday afternoon drew old and young together in searching out some of the historical facts that were on the timeline created by Dick and Betty Epp and committee, or in arranging a jigsaw puzzle made by Carol Hogan. Debbie Heinrichs and Vic Pankratz developed a Jeopardy-style visual game of identifying congregational members on the basis of some saying or action. All of these activities provided opportunities for laughter and reminiscing.

Former choir members augmented the church choir in singing several old favourites at the Saturday evening concert. They set the stage for the weekend with the opening prayer hymn, "Father, O Hear Us." A sampling of other songs included "Selig Sind Die," "I Waited for the Lord," and

"Lord, Make Me Thine Instrument."

Forty years of activity generated many opportunities for interaction. The timeline put these into historical perspective. Jeff Olfert took photographs of people and events, and collected others from various people, and developed a PowerPoint presentation of various activities the congregation had been involved in during the last 40 years. Many people returned to the timeline to explore the details.

The whole weekend was drawn together as the congregation worshipped, sang and ate together. The Sunday morning worship service emphasized the intergenerational aspect of the church, as the children's and adult choirs both participated. At the close of the service, the children returned to the sanctuary with helium-filled balloons tied to their wrists, each containing a prayer the child had written. To the strains of the "Sending Song," they led us outside, where they somewhat reluctantly released their balloons. Pastor Vern Ratzlaff pronounced the blessing.

The congregation was inspired and challenged to answer the call to share God's love across the street and around the world.

—Jake Nickel



Generations of Nutana Park Mennonite Church members took turns putting together a jigsaw puzzle created by Carol Hogan for the church's 40th anniversary celebrations.

New Hamburg, Ont.

Relief Sale numbers down this year

The rain held off just long enough for most of the food booths to have sold out their wares! The Ferguson tractor restored to vintage form by Steward Schneider and friends fetched \$5,300. The model of the Fordson tractors, which were sent to the Mennonite colonies in Russia in the 1920s, sold for \$150. And the last strawberry pie was auctioned off for \$120!

So it went at the 39th annual Mennonite Central Committee (MCC) Relief Sale in New Hamburg this year.

The preliminary total sales were \$325,000, down approximately 5 percent from previous years.

“Nonetheless, we were very pleased,” said Ron Zehr, chair of the Relief Sale Committee. “One key habitual buyer was missing this year, thus putting a ceiling on quilt prices. And there was no tent by the Thrift Shop. But the food booths did well, as always,” he noted.

The top price of \$4,000 was paid for the quilt “Amish Shadow,” pieced by Annie Ropp and quilted by Maple View Women of Mennonite Church Eastern Canada (WMCEC). The cover feature quilt, pieced by Carol Huehn and entered by the Relief Sale Quilt Committee, sold for \$3,150.

The sentimental favourite was “Esther’s Flower Garden,” a quilt produced by the Hawkesville women’s group in memory of Esther Weber, who, with her husband, died in an automobile accident last August.

Esther Weber had been a long-time member of the Hawkesville WMCEC; she was an avid quilter and gardener. As the group, organized by Julene Sittler, worked on the quilt, they decided to name it after her.

Kathy Bauman, a member of the Hawkesville group, reflected on their loss. “As we were working on the relief sale quilt for this year, we realized this is the first year that Esther is not with us,” Bauman said.

“Esther’s Flower Garden” sold for \$3,400.

Zehr noted that this year’s quilt auction “benefited from the several juried quilt shows which have been held in our region at the same time for the past several years. More quilts have been donated from non-Mennonite sources.” He hinted that it may well be that one of the special quilts in juried shows this summer could become the feature quilt for next year’s 40th annual Relief Sale.

Sale visitors were invited to tour the MCC meat canning trailer, which was parked on the Relief Sale grounds. They could have a gift item canned for a friend while they watched.

—Maurice Martin



Photo by Ross W. Muir

The New Hamburg (Ont.) Arena was full of bidders and spectators for the 39th annual MCC Relief Sale that featured the always popular quilt auction.

Photo by Maurice Martin



A 1952 Ferguson tractor with three-point hitch and power take-off sold for \$5,300 at the MCC Relief Sale in New Hamburg. The tractor was refurbished by Steward Schneider and friends.

A young visitor enjoys a fresh cream bun.



Photo by Ross W. Muir

New Hamburg, Ont.

MennoFolk turns 15 with 'Menno Idol' show

For its 15th anniversary, MennoFolk featured "Menno Idol," a take-off on the popular *Canadian Idol* reality TV show. With a distinct rock and roll flavour, Hidden Acres Camp was rocking on the weekend of June 3 and 4, although there was also a wide range of other musical styles, from folk and gospel to bluegrass.

For the first few years this "festival of music" was held at Willowgrove Farm before it moved to its present location. It was the brainchild of Fred Martin, who was student and young adult minister of Mennonite Church Eastern Canada (MCEC) at the time.

MennoFolk was originally billed as a gathering place for young adults, but now there is a wider age range of participants. It used to be only on Saturday, but now it includes Friday evening (this year's peak concert venue, with around 175 tapping their toes and singing along). This year, 81 of the 425 people in attendance camped overnight. To celebrate the 15th anniversary, there were lots of family-based and children's activities planned for Saturday afternoon.

The purpose of MennoFolk is to give opportunity for Mennonite artists to display their talents. "Stuff not usually done on Sunday morning," says Mark Diller Harder, coordinator of MennoFolk for the past 11 years who is currently in his final year as MCEC student and young adult minister. "It used to be by young adults for young adults; now it is by young adults for the church," notes Diller Harder.

Each year includes some first-time performers as well as frequent performers such as Five on the Floor, No Discernable Key and John Wiebe. This year's focus as a benefit concert for Welcome Inn emerged out of the MCEC Young Adult learning trip, "At the Foot of the Mountain," held in Hamilton last fall.

Diller Harder wonders what impact MCEC restructuring will have on MennoFolk. Although there has always been a planning committee, as student and young adult minister he has also spent lots of staff time

Can't Keep Quiet! about new CD

Taking his cue from the theme of the 2005 assembly of North American Mennonites, singer-songwriter Bryan Moyer Suderman has named his new recording *Can't Keep Quiet!*

The title track, a high-energy bluegrass tune, was inspired by the same-named theme of the Mennonite Church Canada/MC USA assembly to be held in Charlotte, N.C., in July. Suderman will serve as a member of the worship band for the adult convention, as well as perform at a coffee house and family concert.

"The act of singing together is a wonderful metaphor for engaging people in God's mission—God's great global sing-along," enthuses Suderman, who sees himself following in the sing-along tradition of American folk icon Pete Seeger.

Can't Keep Quiet! contains 14 original, biblically based and Anabaptist-themed songs for children and families. "There's Enough For All" sings of feeding the five thousand. "Come Gather Round" invites children to sit at Jesus' feet and learn of him who has good news to share.

"It's so vitally important what and how we sing with kids," says Suderman, who spoke with *Canadian Mennonite* following his CD release performance at MennoFolk on June 4, in New Hamburg, Ont.

Suderman says that this CD has a broader emotional range regarding life with God and the community of faith. There is the reflective "Prayer of Thank You" and the joyful title track. But something a little darker appears in the song "You're Not Alone."

When asked what draws him to

contacting artists and handling other organizational duties. He senses that no matter what the MCEC structures become, the committee will carry on this annual festival of music "by young adults for the church."

—Maurice Martin

MennoFolk founder Fred Martin, left, and current coordinator Mark Diller Harder ponder the future of MennoFolk under a restructured MCEC.

Bryan Moyer Suderman debuted his album *Can't Keep Quiet* at the 15th annual MennoFolk event at Hidden Acres Camp, New Hamburg, Ont.



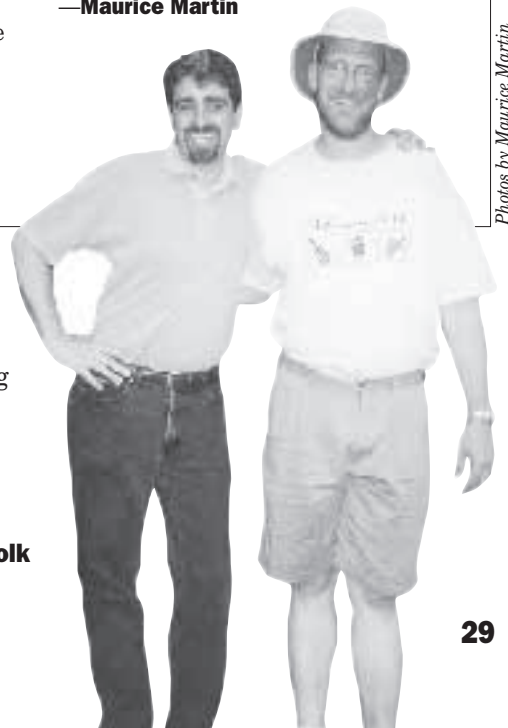
doing children's music, Suderman replies that he has "been involved in church music forever," including several Latin American folk bands. The Missional Church Transformation Team invited him to focus on songs of faith accessible for children in missional church education. "What we learn as kids, stays with us," he says. "I couldn't stop after that. I felt I had found my voice."

Suderman has now organized himself under the banner small-Tall music (www.smalltallmusic.com), from which the new CD can be ordered. His mission is to build up the body of Christ by creating and sharing songs of faith for small and tall. "My passion is to use these songs to inspire people to sing and be part of God's mission of healing and hope," he says.

His gift of song comes from his profound sense that, with children everywhere, he is "a beloved child of God."

Can't Keep Quiet! is also available from Herald Press (www.heraldpress.com).

—Maurice Martin



Photos by Maurice Martin

Edmonton, Alta.

Duck joins pastors for theological reflection

As speaker John Neufeld addressed pastors and lay leaders at the annual Mennonite Church Alberta Theological Studies Week, a sudden rattling and clanking drew all eyes toward the fireplace. With a puff of soot and a thump, a large bird fell into the cold ashes, righted itself, and flew across the room to a window before being released outside.

In the same way that birds are common at Camp Valaqua (but not inside), Neufeld's presentations brought some common pastoral issues into a new light. Neufeld shared candidly from his wealth of pastoral and life experiences on such topics as postmodernism and its influence on ministry; marriage; illness, aging and mortality; and Mennonite worship practices.

To set the stage for discussions of practical pastoral care, the first sessions discussed how society and the church have been moving from a modern mindset to a postmodern one during the last 50 years. Neufeld emphasized the great importance of employing the use of story, personal sharing and practical application in contemporary teaching and preaching, as this style speaks powerfully to the postmodern mind. It is important that preachers speak to people as whole beings involving heart, mind, body and relationships, instead of treating these areas as separate, as they are often viewed in a modern context.

In regards to marriage and relationship issues, Neufeld said "pastors are in a unique and strategic position to help. They care as friends, work to build relationships, preach and offer biblical solutions to spiritual problems." He emphasized that relationships are the most important agenda of the church, adding that pastors and lay leaders must be engaged in working with relationships through counselling and in their teaching.

On the subject of illness, aging and

mortality, Neufeld modelled an effective narrative approach, sharing anecdotes of his continuing journey with the joys, losses and ongoing struggles of aging and cancer. He urged caregivers to be open and vulnerable, and to not shy away from asking difficult personal questions. Pastors, he said, do a great service when they preach about the real, gritty issues and pains of everyday life.



John Neufeld, the keynote speaker at MC Alberta's Theological Studies Week, left, is pictured with Lorne Buhr and Linda Neufeld Buhr at Camp Valaqua.

Neufeld shared how dealing with cancer has opened doors of deep contact between individuals who otherwise would not do this. "Can we be like 'cancer buddies' to each other

in the church?" he wondered. "Can we perhaps consider individualism as the cancer in our society?"

As a pastor and educator of pastors, preaching and worship leadership are topics close to Neufeld's heart. He encouraged those leading worship to take their work seriously, as it is of crucial importance in the formation of individual and corporate spiritual identity. He made special note of public Bible reading, saying that "it should be some sort of a highlight in worship, and it often is not." Many in the room shared Neufeld's concern and are looking for ways to encourage readers to improve the presentation of God's Word in worship.

Warm weather, inspiring sessions, fellowship and new comfortable mattresses in the camp lodge meant that participants went home refreshed and energized for ministry. The only drawback for Alberta's congregations might be financial, as enthusiastic pastors return home with long lists of recommended books.

—Donita Wiebe-Neufeld

Photo by Donita Wiebe-Neufeld

Washington, D.C.

Palestinian leader meets with American Christians

Mahmoud Abbas, president of the Palestinian Authority, spoke of his desire to build "bridges of peace" at a May 26 meeting with American Christian leaders in Washington, D.C.

J. Daryl Byler, director of the Washington Office of Mennonite Central Committee (MCC), helped organize the meeting, which was attended by representatives of Orthodox, Catholic, mainline Protestant and evangelical organizations and churches in the United States. Abbas also met with groups of Muslim and Jewish leaders after a high-profile meeting with U.S.

President Bush.

Abbas expressed his concern about the construction of an Israeli security wall that many Palestinians consider to be a way of increasing Israel's control of Palestinian land. MCC's Washington office has organized an advocacy campaign called "Bridges Not Walls" to encourage the United States and Israel to work for peace with Palestinians without constructing a wall on Palestinian land.

"[Abbas] said, 'Together, we can work to dismantle that wall and in its place build bridges for peace,'" Byler said. "He definitely wanted to convey a message: how important it was for all three groups to work together," Byler added.

Byler spoke briefly to Abbas about MCC's humanitarian work in Palestine and its advocacy work for peace and justice in Palestine and Israel.

—MCC release

Altona, Man.

\$7,000 investment reaps \$20,000 reward

Several months ago, all the worshippers at Seeds of Life Church, including guests and children, were given a total of \$7,000 at the end of a worship service. They were instructed to take the money, invest it and in six weeks bring back what their investments had yielded. Congregants returned nearly three times what they were given: \$20,000.

Generosity is one of the seven core values of Seeds of Life and, using the parable of Jesus in Matthew 25, the leadership team wanted the church to experience the lesson firsthand. At the end of the service, congregants were instructed to look under their seats and open the sack they found. Each one had been given either \$100 or \$50. The children each received a toonie. They were told to invest the money generously for six weeks. The \$7,000 was now in their hands.

"There were some gasps," says Darlene Enns-Dyck, co-pastor with her husband, Ted. "We let them just sit with the idea for awhile. Some said they were scared. There was a lot of excited discussion."

"From a leadership standpoint, it felt risky," says Enns-Dyck, since the money had come from the church budget. "I spent time with a young adult who was in tears because she didn't feel there was anything she could do and the pressure felt huge. We spent time praying together. She is an amazing artist and in the end she decided to use her money to buy supplies for doing a couple of paintings. She took pictures of them and made greeting cards, which she sold at a flea market."

There were those who

Curt Letkeman and his son Isaiah are pictured at Isaiah's cookie display at the Art Show.



struggled with a sense of competition, feeling less visionary than others. The leadership team continued teaching on generosity during the six weeks that followed and talked of the importance of simply being faithful with the money they had received.

One woman, a hairdresser, had



Abby Cornelson, left, and her sister Erin sell their art projects.

received \$50. She taped it to her mirror at work and for the next six weeks she didn't take any pay. She offered her haircuts free but customers could contribute to the project. She raised over \$600.

A number of people took the financial risk of bringing a jazz concert to Buhler Hall at the Mennonite Collegiate Institute in Gretna. A few sold raffle tickets for a fishing trip.

A group of children planned an art show. "They made invitations and distributed them outside the church community," says Enns-Dyck. Approximately 20 children made everything from necklaces and doorknockers to painted stones.

The Xchange, which is Seeds of Life's place of worship, was festooned with the children's artwork and food prepared by them. "It was incredibly creative. They pulled in \$1,000," notes Enns-Dyck. "We learned a lot from the children in this process. They worked together, weren't competitive and encouraged each other."

On April 10, Enns-Dyck says the congregation of about 150 worshippers gathered to "celebrate the various ways we experienced God's abundance," and returned their investments with interest. A total of \$20,000 was raised; the money has been donated to various local ministries and to Build a Village, a global Mennonite Central Committee (MCC) program that has some of its



Lianna Toews, left, Kaija Heppner Mueller, Jillian Toews, Annika Toews and Connie Heppner Mueller admire the art display.

roots in this congregation.

"We spent the week talking about a lifestyle of generosity," says Enns-Dyck. "Much of the activity took place in the community and there was a really good response from the community. Our hope is that it will begin to unleash more and more a spirit and culture of generosity. When people come with needs, the knee-jerk reaction will be to respond generously."

—Evelyn Rempel Petkau

People & Events

Newton, Kan.—The Awards Committee of the Bethel College Alumni Association has selected Rodney J. Sawatsky to receive the 2005 Distinguished Achievement Award. The award was presented posthumously at a ceremony on May 21. Sawatsky died Nov. 27, 2004, at age 60 from complications of a brain tumour. Most recently, Sawatsky was president of Messiah College in Grantham, Pa. He held that role for 10 years, retiring in June 2004, at which time he and his wife, both Canadians, moved to Waterloo, Ont., to be closer to their family. Sawatsky's career reflected his key interests in religion, history and higher education. He first taught history and Bible at Bethel Bible Institute in Alberta, and then became an instructor in history at CMBC (now CMU) following graduate work at the University of Minnesota. A year after completing doctoral studies, Sawatsky began his career at Conrad Grebel University College, Waterloo. Sawatsky became the seventh president of Messiah College in July 1994.

—Bethel College release

Caronport, Sask.—Dwayne Uglem has been appointed as the next president of the Briercrest Family of Schools. Uglem has served as interim president since May 2004, following the resignation of Paul Magnus, who had served in the role for eight years. Uglem will begin a four-year term as president beginning July 1. Uglem's plans for the presidency include clarifying the mission and vision of the organization, finding new ways to connect with the evangelical Christian church, focusing on the assessment of student learning and growth, and refining the institution's funding model to ensure long-term fiscal health.

—Briercrest Family of Schools release

Chicago, Ill.—The apostle Paul has been the subject of at least three major scholarly books in the past year, all of which celebrate him as one of history's most important figures. After Jesus, Christianity and western civilization were influenced more definitively by Paul than anyone who followed, the scholars seem to agree. Paul set the stage for the spread of the faith and the conversion of the then pagan Roman Empire to Christianity within three centuries after the death of Jesus. John Dominic Crossan, professor emeritus of biblical studies at DePaul University and

author of *In Search of Paul: How Jesus' Apostle Opposed Rome's Empire With God's Kingdom*,

argues that while Jesus is the main subject of the New Testament, Paul's monumental effort to build the foundations for the new world religion is a close second.

—From RNS e-newsletter



Transitions

Births/Adoptions

Bartel—to Jackie and Steven, Pleasant Point Mennonite, Clavet, Sask., a son, Davin Diedrich, May 24.

Driediger—to Jennifer and Steve, Ottawa Mennonite, a daughter, Rachael, June 1.

Felsmann—to Jenny and Karl, First Mennonite, Calgary, a son, Samuel Paton, May 17.

Helmuth—to Christine and Anthony, Steinmann Mennonite, Baden, Ont., a son, Wyatt Norman Richard, May 30.

Janssen—to Tanya and Corey, First Mennonite, Calgary, a daughter, Katrina Adelaide, May 19.

Schwartzentruber—to Tammy and Darren, East Zorra Mennonite, Tavistock, Ont., a son, Matthew Peter Darren, May 31.

VanderMeer—to Stacey and Matt, Breslau Mennonite, Ont., a son, Owen Franklin, May 15.

Marriages

Andrew-Hiller—Jordan and Andrea, Brussels Mennonite, Ont., June 4.

Cressman-Zehr—Daryl and Kristen (both of East Zorra Mennonite, Tavistock, Ont.), at Cassel Mennonite, Tavistock, Ont., May 28.

Ens-Korbeld—Christopher and Shereen, Sherbrooke Mennonite, Vancouver, June 11.

Goertzen-Krueger—David and Katrina, Sherbrooke Mennonite, Vancouver, June 11.

Hand-Klaassen—Terrance and Emily, Tiefengrund Rosenort Mennonite, Laird, Sask., June 11.

Licenik-Giesbrecht—Jiri and Tracy, Sherbrooke Mennonite, Vancouver, May 20.

Padfield-Mayer—Trevor and Andrea, Steinmann Mennonite, Baden, Ont., June 4.

Steinmann-Robertson—Michael and Megan, Steinmann Mennonite, Baden, Ont., June 11.

Van Horn-Erb—Greg and Betti, Waterloo North Mennonite, Waterloo, Ont., May 28.

Deaths

Derksen—Erna, 82, Grace Mennonite, Winkler, Man., May 14.

Enns—David P., 78, Emmanuel Mennonite, Winkler, Man., June 1.

Hoffman—Gerald A. (Gerry), 69, Hillcrest Mennonite, New Hamburg, Ont., June 2.

Loewen—Jacob, 82, Grace Mennonite, Winkler, Man., May 26.

Metzger—Henry, 68, Community Mennonite, Drayton, Ont., June 2.

Penner—Edna, 93, Nutana Park Mennonite, Saskatoon, June 1.

Pettker—Henry, 94, Rosthern Mennonite, Sask., June 2.

Baptisms

Blumenort Mennonite, Gretna, Man.—Karissa Fehr, Robynn Friesen, Jordan Peters, May 29.

Breslau Mennonite, Ont.—Paul Boldizsar, Christina Dettweiler, Jen Regehr, Heather Schellenberg, May 15.

Charleswood Mennonite, Winnipeg—Kira Friesen, March 27; Suzanne Braun, Tyler Braun, Hyangok Kim, Mark Epp-Tiessen, May 15.

Crosshill Mennonite, Ont.—Michael Wellman, June 5.

East Zorra Mennonite, Tavistock, Ont.—Courtney Witmer, Candace Leis, Curtis Bowman, April 24.

Elim Mennonite, Grunthal, Man.—Caroline Guenther, Brittany Friesen, May 15.

Emmanuel Mennonite, Winkler, Man.—David Loewen, Alexander Peters, May 15.

Grace Mennonite, Winkler, Man.—Clint Peters, May 1.

Hope Mennonite, North Battleford, Sask.—Aida Omerbasic, Reta Sturgeon, May 15.

North Leamington Mennonite, Leamington, Ont.—Rebecca Klassen, Alisha Koop, Samantha Krueger, May 29.

North Star Mennonite, Drake, Sask.—Steve Bartel, Caitlin Jantz, June 12.

Ottawa Mennonite, Ont.—Ryan Mann, May 29.

Steinbach Mennonite, Man.—Nancy Doerksen, Wendy Harder, Luke Janzen, Jason Rempel, Kendra Sawatzky, Rainer Sawatzky, Sandra Schroeder, May 15.

Tiefengrund Rosenort Mennonite, Laird, Sask.—Leah Klaassen, 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, including the congregation name and location. When sending death notices, please include birth date and last name at birth if available.

Mennonite Church Canada

China Learning Tour happening in October

From time to time Mennonite Church Canada offers Learning Tours to places where our workers minister. So far there have been Learning Tours to Colombia, Israel and Cuba. Coming soon is a Learning Tour to China.

Take advantage of this opportunity to find out about the culture and ministry of your church. Visit a country and see it like no other tourist ever would.

While in China, you will:

- Encounter the Chinese church and believers;
- Meet MC Canada Witness workers;
- Learn about China “on the ground” from Chinese university students and teachers;
- “Live” China through its food, art, people, markets, transportation and culture; and,
- Explore the history and sights of China.

The tour is projected to cost \$4,000 (all expenses, including a \$500 donation to the ministries of MC Canada, included), plus personal items.

Fourteen spots are available.

For more information, or to register, call Al Rempel at 1-866-888-6785 or 204-888-6781, or e-mail him at arempel@mennonitechurch.ca.

Mennonite Church Eastern Canada

‘Changing church’ seminars coming up

“The church is changing and must change” is the presupposition behind the Church and Mission seminars to be conducted by Stuart Murray Williams.

He will develop the theme “Church and mission in a

strange new world” on Aug. 15, from 1-4 and 7-9 p.m., at Conrad Grebel University College, Waterloo. The second session, “Church and mission in a multicultural world,” will be held at Toronto United Mennonite Church on Aug. 16 from 10 a.m.-2.30 p.m.

“The seminars will focus on the essentials of biblical leadership in mission-focused churches and leadership scenarios in a post-institutional, postmodern Canadian culture,” a news release states. “This ‘strange new world’ offers fresh opportunities—for mission, church renewal and countercultural discipleship. Anabaptism, familiar with life on the margins, has much to offer.”

Williams is chair of the U.K. Anabaptist Network; director of Urban Expression, London; editor of *Anabaptism Today*; and author of *Biblical Interpretation in the Anabaptist Tradition* (Pandora Press, 2000).

If you wish to participate in this event sponsored by MCEC, e-mail Brian Bauman at: brian@mcec.on.ca.

Mississauga Fellowship temporarily relocates

The Mississauga Mennonite Fellowship is moving for the summer. Our congregation of around 80 has been renting worship space at Erindale High School for the past 24 years, but this summer the Peel school board has decided to renovate the school. As of July 10, worship services will be held at the Brookmede Public School beginning at 10 a.m.; Brookmede is located at 2250 Council Ring Road near Erin Mills Parkway and South Millway Drive.

After our Labour Day camping weekend at Camp Crossroads, the congregation will again be meeting in the foyer of Erindale High School. Come join us for worship and discover our warm fellowship.

For further information, call 905-812-0452.

—MMF release

Mennonite Church Manitoba

Cross Lake Mennonite building a new church

The first truckload of building supplies has been delivered to Cross Lake. Excitement was building in this northern community long before physical construction began. Over the past year-and-a-half, the community has raised \$10,000 towards their new church building, which will also serve as a resource centre in the community.

Norm Voth, director of Evangelism and Service, said, “A total of \$50,000 has been raised together with the \$10,000 from Cross Lake. We are hoping to raise another \$20,000.”

Donations of labour, expertise and supplies have enabled the church to lower its initial goal.

Voth and Ken Loewen, appointed by Mennonite Church Manitoba to give leadership to the fundraising program, appreciate the generosity of many individuals, businesses, Sunday school classes, Women in Mission groups and men’s groups who have contributed to this project.

“Some have volunteered their labour for mid-July,” said Voth. “We hope to have the framing up by that point. There are still lots of opportunities for service in this project.”

“It has been very exciting and heartening to see the congregation take off with this project,” he added. “Many in the community have volunteered their services and they have done a lot of creative fundraising.”

Mennonite Church Saskatchewan

MC Saskatchewan seeks to sell home

An MC Saskatchewan delegate meeting was held on June 14 to decide the future relationship of the conference-owned nursing home in Herbert with the provincial health region.

About 40 delegates representing 20 MC Saskatchewan churches registered for the session, held at Nutana Park Mennonite Church, Saskatoon. A quorum of 25 delegates was needed to make a decision for the conference.

Executive members put forth two recommendations for consideration. The first called for a decision to continue ownership of the existing building and allow the Cypress Health Region to add six acute care beds to the facility; MC Saskatchewan would own the existing portion and the region would own the new addition. The second recommendation requested permission to hand over operational control of the home to the regional health authorities with the understanding that a Spiritual Advisory Committee would be put in place for the care of the residents.

“The health authority feels spiritual focus is important,” said Dennis Lafreniere, a representative of the health region.

Before the recommendations were addressed, a motion was proposed by Ken Warkentin to see the existing Herbert Nursing Home building sold to the health region.

“I feel joint ownership of the facility will not be good,” said Otto Driedger in agreement with Warkentin’s motion.

Others disagreed.

“Research shows that when residents are seeking a nursing home, a faith-based

Continued on page 34

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facility is preferred,” Stella Dyck pointed out.

After some discussion on what the motion would mean for the conference, the delegates gave the executive of MC Saskatchewan the authority to negotiate “the sale of the Herbert Nursing Home to the Cypress Hills Regional Authority.”

The region will now decide if it wants to purchase the building. If the sale proceeds, the nursing home board will be dissolved.

(For a more detailed history of the discussions leading up to this decision, see The Churches section of the March 7 issue of Canadian Mennonite, page 35.)

Mennonite Church Alberta

Hike-a-thon raises \$10,600 for Valaqua

In spite of rain, cloudy skies and a muddy trail, the June 4 hike-a-thon in support of Camp Valaqua was a great success! Forty-five hikers braved the conditions, with a majority going to the summit and returning with exciting stories of misty views, maneuvering around rock ledges and sliding down scree and muddy slopes. Thank you to all those who supported the hike and raised a total of \$10,600 (the most ever) toward

our lodge roof replacement.

The roof replacement project will go ahead beginning on Sept. 10. To date, approximately \$29,000 has been raised in donations and pledges. The projected cost of the replacement is \$48,000. To donate or to volunteer your time, please call the camp office at 403-637-2510.

The theme for summer 2005 at Camp Valaqua is “Take a hike!” Campers will be encouraged to consider life as a journey, learning about themselves, others and God. Chaplains from the various Alberta congregations will lead campers in thinking about how God is with them through both the easy and difficult times in

life. Campers will be instructed in how to prepare their life’s hiking pack with Scripture, prayer and the Holy Spirit, to enable them to follow God’s path.

—From the June Camp Valaqua newsletter

Mennonite Church British Columbia

Returning Thanks campaign nearing end

Camp Squeah’s Returning Thanks \$400,000 fundraising campaign is nearing its goal. The thermometer on the camp’s website indicates that well over \$300,000 has been

Young adult visions sought by MC Canada

At this summer’s assembly I will have the privilege of interviewing several young adults. We will talk about their vision for the church.

Remember that God promised, in Joel 2:28: “I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.” Young men and women, our sons and our daughters, are seeing visions for what the church could become. And they are eager to help us move toward that vision.

For the past several months I have been seeking out opportunities to talk with young adults as I travel across the country. I have also gathered notes and correspondence. Here are some excerpts:

- Young adults outside the church have no interest because of the discrepancy between Jesus’ teaching and church.
- It is important to have networking and resources from the wider church.
- Many young adults are open to concepts of radical discipleship, but parents pressure us to establish a career, etc.
- I have hope in the future of the church because of Jesus Christ and the power of God, not because of structures.

- The future of the church is multicultural. How do we accept each other?
- We Christians should speak out our beliefs to influence society.
- I’m hopeful of the future. People are searching for the truth and that is an opportunity.
- We are too busy making a living to get much involved in the church.
- No matter what you do, some people won’t like it. One does not need to brainstorm fancy new ways to attract young adults.
- Young adults may have an important voice in urging the church to be authentic.
- Young adults are a part of the church now. We have an historic responsibility and right to have our voices heard.
- Many of us feel disconnected from the broader Mennonite Church because we are disconnected from our home congregations.
- We are uncomfortable with the way politics polarizes and divides the church.
- We believe that young adults, if given the opportunity, will wholeheartedly tackle church issues as responsible members of the body of Christ.

Between the compliments, the criticisms and the observations, I hear gifted and creative people who really want to be involved in the church and who are hopeful about its future. I find that very encouraging.

In 2002, the Young Adult Council of Mennonite Church Manitoba wrote the following “Vision for Belonging”:

We are your young people...

From our leaders

We want to know you and be known.

We are your young people...

We invite you to mentor us,

To share with us the richness of Scripture, of faith, of heritage and history.

We are your young people...

We have dreams and visions for the church; we want to be involved and need to be encouraged.

We are your young people...

We want to follow you in being God’s Church in the world, walking with you in service, mission, and ministry.

We are your young people...

We long to find openness, acceptance, and belonging—a home, here, in God’s family.

Whatever your age, I hope you share in my excitement at hearing these voices. I’m eager to hear more. I welcome short notes and longer statements from young adults within, or on the edges of, the church. What are your hopes and dreams? What do you think God wants from the church? What needs to change? What can you contribute to moving us forward? Write me at dnighswander@mennonitechurch.ca.

Dan Nighswander is the general secretary of Mennonite Church Canada.



received or pledged, but there is still work to be done.

As a well loved home, Camp Squeah is a place that many return to year after year for family camps, reunions, summer camp, retreats and personal renewal visits. Returning Thanks is an opportunity for people to give back to a place that has given so much to us and continues to give to our young people today.

Like any home, Camp Squeah is showing those signs of wear and tear and there are things that require upgrading or replacing. Projects remain-

ing to be completed include:

- Squeah Lodge: interior/exterior paint;
- Squeah Lodge: sound proofing;
- Squeah Lodge: floors and chairs;
- Edelweiss: exterior siding and tables;
- Brick bathroom: new stalls;
- Pool: pump house renovation;
- Gym: heating, entrance, roof;
- Out-trip Inn upgrade;
- Cabin heaters replacement;
- Power poles replacement; and,
- Low/High Ropes Course.

Completion of these projects will enable us to continue to provide a safe, clean and inviting environment into which we can welcome others.

Returning Thanks is also an opportunity for stewardship. Since Camp Squeah has experienced blessings in many ways and want to also return thanks for that provision, the camp is committed to donating 10 percent of all the funds raised to help Ootsa Lake Bible Camp near Burns Lake, as this camp is embarking on a lodge replacement project.

If you would like to make a

donation to a project, please send a cheque to: Camp Squeah Renewal, Camp Squeah, No. 4 - 27915 Trans Canada Hwy, Hope, BC V0X 1L3, or donate online at www.squeah.com and follow the "Give a Gift link."
—From Camp Squeah website

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.

Newton, Kan.

Gather 'Round to encourage church-home connection

Eleanor Snyder, director of Faith & Life Resources, has long dreamed about strengthening the church-home connection. Snyder, who works from the Mennonite Publishing Network office in Waterloo, Ont., is part of a steering committee developing Gather 'Round, the new Sunday school curriculum which will replace "Jubilee," used since 1994.

"We've based our commitment to the church-home connection on Deuteronomy 6, which says that we are to love the Lord our God with our hearts, souls and strength and that parents are to teach these commandments to their children," Snyder says. "They are to impress them upon their hearts and to talk about them at home.

"We believe that one hour a week in Sunday school is not enough to form faithful followers of Jesus. It has to be lived during the week," she notes.

In addition to the church-home connection, Gather 'Round also strives to give students a multi-layered and holistic biblical base in the classroom. The curriculum contains a four-year Bible outline. It reiterates a Bible story four times at increasing levels of complexity as the child moves through the curriculum from age

three through high school. Although the Bible outlines remain the same, the student and teacher resources will change every year.

The curriculum will be offered at various levels: childhood/preschool; primary—Kindergarten through Grade 2; middler—Grades 3 through 5; junior youth—Grades 6 through 8; youth; parent-caregiver; and multi-age. It is different from "Jubilee" in that it will offer multi-age material year-round, not only in the summer quarter, and also will provide new parent-caregiver and youth tracks. The multi-age curriculum format helps teachers in small congregations that have only enough students for one class.

"The church-home connection of Gather 'Round is really exciting," says Pam Nyce Yoder, a member of East Chestnut Street Mennonite Church in Lancaster, Pa. who has been testing the curriculum. "There are no take-home pages, so there's not a lot of paper going into the trash. Instead, they have created a table centerpiece that families can use for dinner table discussions."

Those who have tested the Gather 'Round lessons send their critiques and feedback to a shared website where editors, consultants and writers such as Sarah Pinnell, a 24-year-old college graduate in theology from Kitchener, Ont., can fine-tune their material while they're

creating it. Pinnell is writing the multi-age curriculum.

"One of my biggest joys in writing has been to sit around a table with the writers of all the other levels and brainstorm ideas for how they can all dovetail together," Pinnell says. "It's so

awesome to all be working on the same lesson for the same week.

"And it's so great to know that parents can ask their children pertinent questions about their lesson. And instead of

letting it drop with the kids saying, 'Oh, nothing,' they can probe a little further. Parents now have a real tool for encouraging dialogue."

Snyder believes that Jubilee and

Gather 'Round are helping children to grow up biblically centred in their faith and in their relationship to Jesus.

"When Jubilee is finished, it will have nurtured children for 12 years," she says. "Someone who began Jubilee in 1994 at two years old will graduate from Eighth Grade in 2006. The first kids in Jubilee went from beginning to end. And I'm excited that another generation will have the same opportunity."

—From MC USA release

'Parents now have a real tool for encouraging dialogue.'



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.
Sept. 16-17: MCC Abbotsford Festival at the Tradex.
Sept. 18: MCC Festival of Praise at South Abbotsford MB Church, Abbotsford, 2:30 p.m.
Sept. 24: MCC Fall Fair at Prince George Civic Centre.

Alberta

July 15-16: MCC Alberta Relief Sale in Sherwood Park, Edmonton. Call Herman and Lola Neufeld at 780-487-1478, Lil Bartel at 403-288-1297, or Elsie Sawatzky at 403-251-6227 for more information.
Nov. 5-6: Rosemary Mennonite Church 75th anniversary celebrations.

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.
July 29-31: Centennial celebrations at Rosthern Junior College. To register, call 306-232-4222 or e-mail: centennial@rjc.sk.ca.
Aug. 8-12: Bethany sports camp—basketball; on campus.
Aug. 15-19: Bethany sports camp—volleyball; on campus.

Manitoba

July 7: Eden Foundation "Iron Man Golf Marathon," Winkler. For information, or to register, call 1-866-895-2919.
July 20: MCC fundraising golf tournament at Quarry Oaks. For online registration, visit: 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

July 3: Truckers Sunday with Transport for Christ at Milverton Mennonite Fellowship. For details, call 519-595-8762.
July 17: UMEI pancake

breakfast, 8 a.m.
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 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.
Oct. 16: Christian Steinman(n) reunion at Shakespeare Optimist Hall. Potluck at 1 p.m.

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

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- share a commitment to MSCU's co-operative philosophy and values

We thank all candidates but only those selected for an interview will be contacted.

Interested persons should send their resume by July 4, 2005 to:

Pam McCartney, Human Resources Manager
1265 Strasburg Rd., Kitchener, ON N2R 1S6
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Interested persons are encouraged to send enquiries or resume to:

**Chair, Pastoral Search Committee
PO Box 20299
St. Catharines, ON L2M 7W7
Email: scumc@bellnet.ca
Phone: 905-935-8017**

VOLUNTARY SERVICE ASSIGNMENTS

International Guest House, Washington, D.C., a mission project of Allegheny Mennonite Conference, has two openings for assignments, one immediately and one in Sept. Contact:

**International Guest House
1441 Kennedy St. NW, Washington, DC 20011
Phone: 202-726-5808; E-mail: igh-dc@juno.com**

Mennonite Church Canada invites applications for the position of
GENERAL SECRETARY

The General Secretary is the Chief Executive Officer of Mennonite Church Canada's denominational offices, accountable to the General Board, and responsible for the total program of Mennonite Church Canada. This full-time position is located in Winnipeg, Manitoba.

This position functions in a dynamic, exciting and community-oriented ministry environment. It requires an energetic, creative and organized team player. The incumbent will be responsible for developing and implementing a strategic plan consistent with the vision and mission of Mennonite Church Canada; providing excellence in leadership to staff; managing financial, human and physical resources; relating effectively with constituencies; providing support to the General Board; and pursuing continuing education and self-care. This position requires considerable travel within Canada, and occasional travel outside of Canada. The preferred starting date is January 2006.

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All staff are expected to exhibit a personal faith commitment to Christ as Saviour and Lord, uphold the Confession of Faith in a Mennonite Perspective, and the vision of Mennonite Church Canada as a missional church.

The job description is posted at:

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Inquiries, nominations and applications can be directed to:

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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

Menno-Hof is accepting applications for

**VOLUNTEER HOST/HOSTESS
plus LIGHT HOUSEKEEPING**

Opportunity to share your faith in the Anabaptist tradition with people from around the world! Menno-Hof provides a lovely completely furnished apartment, with all expenses paid, plus a monthly stipend. Position available September 12, 2005. For more information, contact:

Joseph Yoder
Box 701, Shipshewana, IN, 46565, USA
Phone: 260-768-4117; E-mail: mennohof@tln.net

Emmanuel Mennonite Church invites applications for a

FULL TIME ASSOCIATE PASTOR
(Youth and Young Adults)

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

If you have questions or wish to apply contact:

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

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

**For all your
advertising needs,
contact:**

Barbara Burkholder
1800-316-4052
advert@
canadianmennonite.org

Housing

**FEMALE STUDENT
ACCOMMODATION.** Non-smoking/drinking, no pets environment! K-W residential area, on bus route. Close to U. of Waterloo, Wilfrid Laurier U., Conestoga College (Wloo Campus). Private bedroom, shared kitchen, wash, living & family rooms. Vacancies for Sept. 05. References. \$425 + utilities. 519-893-1142.

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.

Housing wanted

FURNISHED SUITE WANTED for Sept. 1, in Langley, B.C., or surrounding area. 1 or 2 bdrm w/ private entrance for young TWU seminary couple. References, no pets. Willing to housesit. Call: 519-590-2115.

United States

Potluck problems faced by American churches

Churches across the United States are facing increasing legal problems when it comes to holding potlucks. "Indiana inadvertently banned potlucks this year when a 2001 law took effect requiring nonprofit groups to hire certified food handlers," writes Rebecca Barnes.

Similar health regulation issues are being faced in Alabama, Minnesota, Illinois, Wisconsin and Iowa. The latter's Food Policy Council claims that "annual and one-time events, like potlucks can be particularly susceptible to becoming sources of an outbreak [of food poisoning]."

However, Illinois governor Rod Blagojevich came to the rescue in that state, saying potlucks "are a long-standing tradition that do not warrant government intrusion."

The American Centers for Disease Control (CDC) would appear to back that up. According to Barnes's article, in 2000 alone, 76 million Americans were affected by food-borne illnesses. However, in the five-year period between 1990-95, the CDC linked less than 3,000 cases to churches.

Many churches are unaware of the food preparation and handling regulations in their jurisdiction, or even if they exist. However, that won't stop a food inspector who might want to look at a church's "bread" before they break it.

—From an April 2005 *Christianity Today* article

Kitchener, Ont.

Credit Union joins members to support community

The annual offering of Church Builder term deposits by Mennonite Savings and Credit Union (MSCU) provides an opportunity for members to partner with the credit union and initiate a donation to the Ontario-based Mennonite, Amish or Brethren in Christ church or church-related organization of their choice.

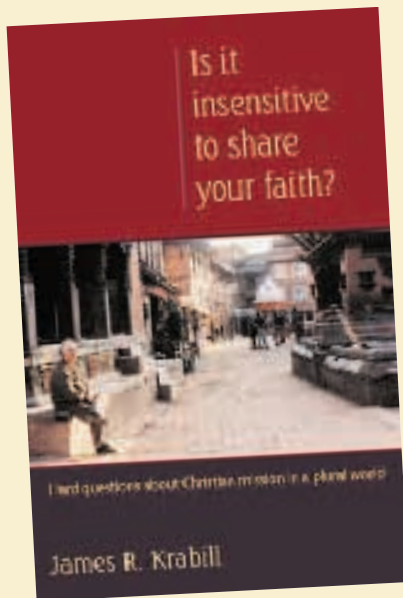
The 2005 issue of Church Builder is a three-year term deposit offering investors an attractive guaranteed return (available until Sept. 30, 2005). In addition, MSCU will donate 0.5 percent in bonus interest to the church or organization designated by the member. These donations range from a few dollars to well over \$1,000 per organization. With this partnership, the Church Builder investor receives an annual interest payment and the designated church or organization receives an annual donation.

"MSCU is a credit union with a faith-based philosophy and mission," says CEO Nick Driedger. "We strive to balance profitability, service and Christian stewardship. With Church Builder term deposits, we are in the unique position of providing an investment option for our members that also supports churches and church related organizations."

Since 1998, the Credit Union has donated more than \$119,500 to 101 different churches and organizations through Church Builder.

—MSCU release

New from Good Books®



Is It Insensitive to Share Your Faith? *Hard Questions about Christian Mission in a Plural World*

by James R. Krabill

Krabill walks right into discussions often considered off limits. Are Christians hopelessly narrow and uninformed? Why do they act as though only they are right and everyone else isn't? Why would Jesus be someone to follow today? And what difference could that make?

Never arrogant or shifty, Krabill acknowledges the audacity of God's efforts, the often miserable failings of the church, and yet his own hope.

Krabill's very readable style and honest manner make this book accessible to young adults and other critical thinkers.

\$9.99 (U.S.), \$13.95 (Canadian), paperback

An Introduction to the Russian Mennonites

by Wally Kroeker

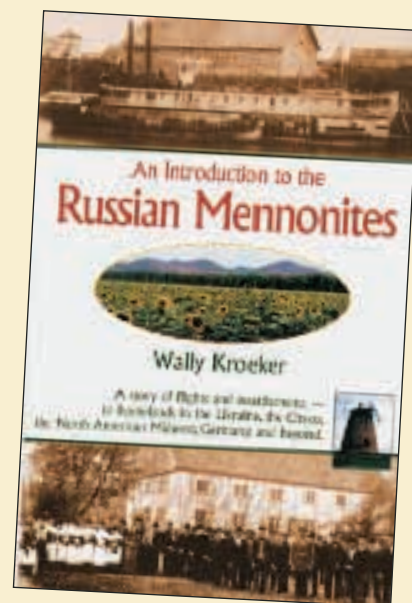
Mennonites in Russia? Kroeker tells it all with vibrancy—the overview and the memorable details.

Unbelievable prosperity for some; unspeakable terror for many; church tensions; struggles between the landed and the landless; exquisite clockmaking, storytelling, music-making, and food.

Himself a Russian Mennonite, Kroeker heads into the history, but also the later movements of these people to the U.S. and Canada. Are they at all distinctive today? What has drawn some to the cities and professions, and others to the rural prairies? What about those in Europe and those still in the former Soviet Union?

Includes dozens of historic and contemporary photographs.

Kroeker is editor of *The Marketplace*. \$7.95 (U.S.), \$10.95 (Canadian), paperback



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