

CANADIAN Mennonite

July 11, 2005

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Abuna Chacour

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UN AIDS envoy

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No jerks for Jesus

Here's something to try out with your congregation next Sunday. Have everyone stand and for the next 30 seconds go and greet someone, preferably someone they don't know. Smiles will break out and chaos will ensue. When the hubbub dies down, ask everyone to fix in their minds what that felt like.

Now, instruct the group to stand again and for the next 30 seconds wait for someone to come and greet them. There might be some chuckles, but then it will be quiet. Dead quiet. Wait it out. Afterwards, ask how welcome people felt.

One of my pastors led us through this experience a few weeks ago. I've been thinking about the lessons in it since. It prompted me to have my first conversation with a new next-door neighbour about house renovations we were both starting.

On May 28, Christian writer, pastor and evangelist Brian McLaren presented a series of talks organized in part by MC Eastern Canada on reaching Generation X-ers for Christ. (This is a group generally described as those born in the latter 1960s and 1970s who hold a worldview shaped by postmodernism.)

"Many of [Generation X-ers] would like to be close to God. They would like to become better people. They would like to belong to a community. Many, increasing numbers, would like to become religious. But they are afraid if they do, we will make them into worse people than they are," said McLaren.

Public perception of the organized church is a barrier for Gen X-ers, many of whom have no experience of church at all. What they have are negative reports taught in school and heard in the media of harm done by the church. "I don't feel like I owe Christianity any breaks," one GenX woman

told McLaren. "If I become a Christian, am I endorsing hatred, anger to homosexuals, am I endorsing war?"

McLaren had a special word of encouragement for us Mennonites: "Anabaptists, you have to be heard. The Christian faith is not a war religion. Knowing there are people like you, that because of your commitment to Jesus Christ, war is never an option—if people knew you were out there, a lot of people would say, 'I can be Christian.'"

The widespread perception among those not in the church is that joining a church means becoming a worse person. "When you are religious, your sin expresses itself in religious ways. When you are non-religious, you are sinful in non-religious ways," said McLaren. Making a plea to Christians, he asked of us, "Don't become more bigoted, more judgmental. Don't become a jerk."

In the first century, Christianity was mostly an unknown world. Now, despite the many, many good things the church has done, the Christian church is sunk in the pit of public perception. We can only change this where it really matters: By one person showing love to another. No jerks allowed.

Our credibility as people with the good news depends on our ability to act like it. Church is not what happens on Sunday morning—that's worship. Church is the name of a community that lives like they love Jesus and the things he taught. The Great Commission (go and make disciples of all nations) needs the Great Commandment (love God and love your neighbour as yourself) to succeed. Take the chance this summer to show that love to someone new.

Summer schedule: A reminder that our next two issues will have three weeks between them rather than the normal two. We'll be using the time to update some of our five-year-old computers and seven-year-old production software.

—**Tim Miller Dyck**

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

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

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

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

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

Regional correspondents:

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

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

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

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

British Columbia: Amy Dueckman, Phone: (604) 854-3735
 E-mail: bc@canadianmennonite.org

Board of directors: *British Columbia:* Henry Neufeld, John W. Goossen
Alberta: Brenda Tiessen-Wiens, Jan Wilhelm. *Saskatchewan:* Bernie Tiessen. *Manitoba:* Aiden S. Enns, Bernie Wiebe, Paul Krahn.
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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 August 1 issue by July 28.

Cover: Stephen Lewis, the UN Secretary General's special envoy for HIV/AIDS in Africa, is pictured with student volunteers from Wainwright, Alta., at MCC Alberta's Glimmers of Hope event to raise funds for MCC's Generations at Risk program in Africa. Photo by Doris Daley Haysom

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Winnipeg

Old photo strengthens bond of friendship

Margaret Pankratz and Ruth Epp study a worn photo of Margaret taken 58 years ago and marvel at the events that have brought them together. “It’s one of those surprises that come from God,” says Epp.

Not long ago the children in their church, Sargent Avenue Mennonite Church in Winnipeg, were packing relief kits for Mennonite Central Committee (MCC) and it brought their story to mind.

In 1947, when Ruth was three years old, she helped her mother pack an MCC Christmas bundle for a Mennonite refugee family in Germany. In the bundle that they wrapped in towels and fastened together with safety pins, Ruth and her mother put a dress that she had outgrown, along with their name and address.

In the now old photo, Margaret, age two, is wearing Ruth’s dress. Margaret’s mother sent the photo to Ruth with the inscription, “*Liebes kleines Ruthchen zur steten Erinnerung an unserer kleinen Gredel.*”

When Ruth moved to Winnipeg from Leamington, Ont., eight years ago with her husband Edwin, to pastor the Sargent Avenue Church, she packed the picture thinking that there were many people who had come to Winnipeg since the war. “I always had it in the buffet and kind of forgot about it,” she says. “What twigged my memory was Margaret’s comments at a funeral about two years ago. She said she was always referred to as ‘*meine kleine Gredel.*’”

It took a little while longer for Ruth to summon courage to make the connection, though. “A year-and-a-half ago, just before we went on sabbatical, Jake and Margaret took us out for a meal. I took the picture in my purse thinking that if I had the nerve I would ask her if she knew who this

little girl was. When I pulled it out, Margaret said right away, ‘That’s me!’”

Margaret has the same picture in her possession, the only one of her as a child.

In 1943, Margaret’s family, who came from Rosenthal, Ukraine, was in a refugee camp in Germany while her father was in the German army. “In January of 1945, the Russians were

one sister-in-law in Oldenburg, where there were some Mennonites.”

In Oldenburg, her mother and aunt worked and she would be left tied to her crib when their shifts overlapped. In 1948, she and her mother immigrated to Paraguay. Once again her mother had to go to work. A doctor from Germany trained her as a nurse.

“She took me to the hospital with her and hid me until the doctor finished his rounds,” Margaret says of her mother. “Then she would put me in an empty bed for the rest of her shift. Quite a few people in Winnipeg, including some from Sargent, who came from Paraguay, were delivered by my mother.”

In 1957, Margaret’s uncle sponsored her and her mother to come to Canada. “He arranged for my mother to work in the old Concordia Hospital in Winnipeg, which was a private hospital then, run by the Mennonites,” she says. “My mother and I lived with the staff on the fourth floor. I was 12 and had to work before and after school and every second weekend to earn my keep.”

Pankratz has seen her brother, who is an *Umsiedler* in Germany, on several visits. Her sister immigrated to Canada in 1966 because of poor health. She met her father, who had remarried in the Soviet Union, when he came for one brief visit in the late 1970s.

Good friends even before they realized their connection through an MCC Christmas bundle, Ruth and Margaret feel the blessing of this “surprise.”

“This connection helps me appreciate what others have gone through,” says Ruth.

—Evelyn Rempel Petkau



Photo by Evelyn Rempel Petkau

Margaret Pankratz and Ruth Epp study a worn photo of Margaret taken 58 years ago and marvel at the events that have brought them together.

approaching and my dad left his army post and came to the refugee camp, where his family was. That night that I was born, the camp was emptied and relocated, and my father, five-year-old brother and three-year-old sister were later sent back to the Soviet Union. I was born that night and my mother and I were spared.

“For eight months, my mother walked during the nights with me and hid by day, looking for my father,” Margaret recalls. “She was alone. She knew

Margaret at age two, wearing Ruth’s dress.



History of a peacemaker

In late May and early June, Abuna Elias Chacour travelled through southern Ontario on a speaking tour organized by Mennonite Church Eastern Canada. A Christian priest, Chacour has received wide acclaim for his peacemaking efforts, including the founding of a large Palestinian/Jewish school and peace centre. Chacour has written two books, Blood Brothers and We Belong to the Land. Chacour lives in Ibillin, near Nazareth, in Galilee.

“I don’t envy you in Canada that you have time and luxury to sit and speak of peace,” said Father Elias Chacour to the congregation at St. Jacobs Mennonite Church, Ont., on June 2. “We don’t have the time; we are too busy making peace. So why then am I, a simple village priest, going around the world to tell people our story? Jesus invited his disciples to get their hands dirty, to get up and go. If you are truly hungry for justice, get up, straight ahead, get your hands dirty in the cause of peace.”

That is why in 1965 Chacour decided to become a priest. He has now been working in Galilee for 42 years. He jokingly refers to himself as “that other man from Galilee!”

“Who am I? I am a Palestinian. I am a Palestinian Arab. I am also a Christian. I am also a citizen of the State of Israel. All four are part of my self-understanding. People might ask, ‘Why is this Palestinian in Israel? Why doesn’t he go home?’ But where is home?”

Chacour learned from his father what it means to be a peacemaker. After World War II, when the Israeli soldiers entered his village, his father said, “We have heard of how badly they were treated in Europe by Hitler, we must welcome them.” They were told by the army that they needed to leave their homes for a little while. Little did they know that they would never return. Soon the Gaza Strip, Hebron and other places were surrounded with huge refugee camps. Jericho, a city of 33,000 people, was

swamped by 120,000 refugees.

They were confined to that piece of desert with hardly enough water. The 3,000 Jewish settlers controlled 85 per cent of the water. “We Palestinians were left free only to do one thing: make children, who for five, six, seven generations seemingly have no future. It is not difficult to convince a young man to be a suicide bomber, to free himself from the daily humiliation.”

In 1948, the State of Israel was formed. Then began the diaspora of Palestinians. Forty-six towns and villages were destroyed. “The western world was guilt-ridden,” said Chacour. “They wanted to repair the harm done to the Jews, who also did not belong where they were. It is impossible to repair the harm done to them. But the solution was imposed on us, to pay the bill on their behalf. We became ‘the Jews of the Jews.’”

Continued on page 6



Peacemaker *From page 5*

After six years of theological studies in Paris, Chacour went back to Galilee, determined to change Israel and his church. But he found that when he touched reality, he had to start with something else—himself.

“We never accept to sink in despair,” said Chacour. “We find hope emerging somewhere. I decided to do something. I asked first of all, ‘Who was my community?’ Only 137,000 Palestinian Christians remained there, 25 percent of those who once lived there. The rest had been deported, exiled or self-exiled.”

“Always we found ourselves between fanatical Jews and fanatical Moslems; there was no place for Christians. Bethlehem is now only 9 percent Christians, whereas it used to be 65 percent.... Who is left to tell the story of the empty tomb that took place in that region?”

As that inner change began to happen, he realized that the Palestinian Christians were surrounded by Moslems who also had experienced injustice. “They too are my brothers. I cannot work only for Christians alone; I must always work for both Moslem and Christian Palestinians.”

Furthermore, he came to realize that the Jews and the soldiers who were giving orders were not his enemies. “Unless I realize they are part of my community, nothing good can happen” he said.

What has gone wrong in the relationship? Not the religious differences; they have always been present. There arose a claim of two nations for the same land—but one calls it Palestine, the other calls it Israel. “The land vomits all who try to control it; it welcomes those who try to live together,” he said.

So Chacour began with the children. He started the first library in Galilee; now there are eight libraries with more than 300,000 books. He decided to organize summer camps for children with nothing to do all summer, sitting on corners seeing nothing but barbed wire and guards. Fifty percent

of the population is below 14 years old.

He wanted 500 for that summer camp, but got 1,128 the first day! He decided to accept them all. Local women brought food for them daily. The majority were Moslems.

“Do you think we Christians have a monopoly on doing good?” Chacour asked the congregation.

The children slept under the olive trees, some older than 2,000 years. He told them, “This is a holy place; do respect the trees, and remember that your roots are deep in Palestine.”

By 1981, more than 5,000 children from 30 villages came to the summer “Camp of the Book” in which there were daily readings from the three holy books, and others. In that year, of



‘Do you think we Christians have a monopoly on doing good?’

the 8,500 inhabitants of his area, only 19 people went to high school. Chacour spent sleepless nights looking for ways to find education for their youth. “If we are to negotiate with Israel, we need to be educated,” he resolved.

When he applied for a permit to build a high school, it was denied. “No law in the world can deprive people of their right to an education,” he declared. So he decided to build without a permit! He is a peacemaker, but not very passive! Like the woman who kept pleading with the unrighteous

judge, as Jesus told it, he persisted until he got his permit.

Nine months later, the first building was ready to house 80 students. Today there are 4,500 students from 70 towns and villages in Israel. The quality of education is excellent. Of the 490 faculty members, 100 have Ph.Ds and 92 have masters degrees.

His school is a Christian one with deep Christian values, but is not exclusively for Christians. Fifty-seven percent of the students initially were Moslems. Then they began to study together for one day a week with a neighbouring Jewish school, which finally asked if they could study together all week.

Chacour’s answer was a resounding yes. “The problem is not the children; it is too often the parents. We see the danger; the children see the challenge.”

Next year, four Jewish classes of 160 students will come to the school. “We will treat them the same. They are not our guests, but our partners,” Chacour asserts.

“Everyone is tempted to say that we should hate the Jews. We don’t want to hate the Jews. We hate what they do to us. They have to change their attitudes and see us as partners.”

His vision grew until he had a school, the Mar Elias Educational Institute, for children from Kindergarten to high school age, and more recently, also a university, the Israeli Christian-Arab University. They need \$48 million to build a university campus. Chacour trusts that the people of God will provide. He quipped, “After 42 years, I learned that God is very poor; he has no money. Don’t go to God for money, go to God’s people; they have the money!”

“How then shall we respond?” Chacour asked. In answer, he suggested, “God will never judge us on how accurately did we guess the time of Christ’s return! Our last judgment will be based on the statement, ‘I was hungry, thirsty, sick, a prisoner—what you have done to me and my brothers, the weak ones, you have done to me.’”

—**Maurice Martin**

Q&A with Abuna Chacour

Canadian Mennonite publisher/editor Tim Miller Dyck spoke with Abuna Chacour during a luncheon held in his honour following his address in Baden, Ont., on May 29.

CM: What does it mean for you to be a Palestinian Christian?

Chacour: We are a voice of moderation. I think the small Christian community in Israel could be the bridge between the Jews in Israel and the Arabs in the surrounding Arab countries since we speak Hebrew and we are Arabs. We are Arabs but not Muslims. We are Israeli but not Jews.

CM: Why do you think the opportunity for peace is soon?

Chacour: I think Israel is more and more aware they cannot continue developing enemies and relying on their weapons and relying only on the unconditional support of the United States. They have to change policy to rely for their survival rather than on weapons, but on the quality of relations, relations and mutual respect, on sharing and giving up the arrogance of might. They have to do it. No war can protect Israel. There is a mad racing towards atomic weapons all over the Middle East. America cannot stop it. Even if Israel uses its atomic weapons, it's like the tragedy of Samson killing himself and killing others. We don't wish for them to be killed.

CM: What can we do here in Canada?

Chacour: There are many ways. First, it is important to get well-informed, on all sides—the Israeli and the Palestinian. There is a need for the Mennonites to recover their old vision. Right after the Second World War, you were so deeply sympathizing with the suffering Jew. Don't you think it is time now to take the side of the oppressed, to get him free, liberated, to have some of his human rights, without infringing on the dignity or negating the rights of the Jews?

Also, [Mennonite Mission workers] John and Sandra Lapp lived with us for three years until the first Gulf War. This is an important presence among

our people that some young people, a couple, come live with us. They don't need to come to make miracles, but to be a presence there, a witness—to be there in the peace centre, administration, the library, or other capacities.

It is very important to show Christian solidarity beyond denominational considerations. For us Palestinian Christians, we really do not care so much if you are reformed, re-reformed or not yet reformed. We mind to see if you know Jesus Christ and you follow him. I think this is our special mission to open our arms to welcome all Christians that come to the Holy Land, to tell them that you are our brothers, we love you, and the Lord does not discriminate between Catholic and Protestant as much as he distinguishes between those who obey and do what he wants, and those who disobey and have revolted against God's will.

CM: How did the authorities react to your concept of a school?

Chacour: In 1986, we decided to build a gymnasium and we submitted all our papers for the building. It was not denied, but delayed month after month, year after year. We started construction without the papers. I had to stop and go to court. After six years of pleading with the Israelis to give us the building permit, I despaired and I took the plane and went right away to a city named Washington, D.C.

I decided then to pop in to the residence of the then Secretary of State, Jim Baker. It was right after the first Gulf War. I knocked on the door. He was not there. His wife, Susan Baker, was there. She opened the door. She was astonished to see me. She said, "Who are you?" I said, "Ma'am, I am another man from Galilee." She said, "Do you have an appointment with us?" I said, "Ma'am, we men from Galilee, we never make appointments, we make appearances." Later on, she said how much she was confused. She did not want me in, but she could not kick me out. She invited me to the kitchen, not to the livingroom.

After only two minutes, she said, "I'm sorry, I cannot receive you longer. You hear the news inside. I'm busy with 20 American ladies." And while taking me to the exit door, she said,

"We are having a Bible study hour." That's 60 minutes in America. I said, "But what are you studying, ma'am?" She said, "We are having a look at the sermon on the mount." I said, "I wish you much luck. What you will understand from that I don't know." She said, "Why not?" I said, "Because it was not written in an American language nor by an American person. It was written in our Semitic language by a peasant next door to my village. So I wish you good luck." She said, "Can you help us understand it better?" What could I expect more than that?

I was reintroduced, this time to the livingroom. It took me two hours to explain the eight first verses on the Sermon of the Mount. I invited then these ladies to go and convince their husbands to get their hands dirty for peace and justice for the Jews and the Palestinians. And if they refused to get their hands dirty, one or two fingers would be enough to bring justice and peace. And I left back home.

One week later, my phone rang in my small office in Ibillin. It was Susan Baker. "Can we pray together?" "Okay." We prayed together. I never imagined that there would come a day when I would be speaking with God on the telephone. But it happened. Everything is possible in America. This thing repeated itself twice a month, sometimes more, and quite often a third person would interrupt, saying now it's my time to pray with you. It was Jim Baker himself.

Okay, after three months, I telephoned them. "Could you write a letter to Shamir [the prime minister of Israel] urging him to give us a building permit?" And Susan wrote the letter and showed it to Jim and he said, "No, you will not send that. It is too dangerous. It might create a diplomatic crisis between us and Israel. They don't care, but we care too much now." This was right after the first Gulf War. "Give me this letter. I will co-sign it with you. I will take two copies of Abuna's books and I will hand-deliver them to Shamir. I promise you I will never leave his office before I get the building permit."

That's how we got the building permit.

Goshen, Ind.

Forgiveness at the heart of *Pearl Diver*

Though pacifism is a stark response to the violence in the world, when it is tested in real life the answers are never so clearly demarcated. *Pearl Diver*, the writing and directorial debut of 28-year-old Mennonite filmmaker Sidney King, probes how the varying human responses to violence can threaten even the closest relationships.

King tells the story of Hannah Eberly (Joey Honsa) and Marian Miller (Amy Jean Johnson) who, as children, witnessed an unimaginable horror that ended with the murder of their mother. Before the murder, they were inseparable, but afterwards one of them says, “We looked around us and saw two entirely different worlds.”

Twenty years later, as Hannah pursues a writing career in Chicago and Marian’s world revolves around her family and the Mennonite farming community where they grew up, the memories and secrets they hold from that night continue to haunt and change them.

As the film opens, one sister is advocating for the release of her mother’s killer from prison and the other sister is arguing against it, requiring them both to examine what forgiveness and sacrificial love means, and to ask, “What do you give up for the people you love?” “Is it possible to give too much of yourself?”

Marian can’t understand why Hannah wants to keep reliving the night of their mother’s murder, even writing about it for others to read, and Hannah can’t comprehend why Marian is willing to sacrifice everything she has to stand by her cultural and religious values.

As a Mennonite and pacifist himself, King said, “I was interested in the tradition of nonviolence and how tenable it is in the contemporary world. [The characters] are all struggling with how much of themselves to give up for another.”

Not offering easy answers, King’s



Photo by Bradley King

Actress Amy Jean Johnson (as Marian Miller) holds an image of Anabaptist Dirk Willems in a courtroom scene for the movie *Pearl Diver*, written and directed by Mennonite Sidney King.

juxtaposition of the sisters with contrasting worldviews was quite intentional—one wears a head covering and the other enjoys a drink at the bar. “In the end, hopefully the audience will see the value of both of them as they watch the characters grow and even change each other as they live out their ideals,” King said.

The film may have special meaning

for Mennonite audience members, with references to Dirk Willems, Russian Mennonite refugees and the values of mutual aid, privacy and community. “I think a lot of Mennonites will see it and recognize the themes,” said King, although he hopes the story has appeal to non-Mennonites as well.

To produce the film, King assembled a mixed cast and crew from around the country—from newcomers to the film industry to those who are more established. With his crew and a low production budget, King relied on the generosity and creativity of friends in Goshen, where he graduated from Goshen College in 2000 with majors in music and German. The set designers fully furnished a house for \$37. They also used leftover scrap film—or “short ends” of 180-foot rolls from other productions. In total, King shot 50,000 feet of film during the 17 days, compared to major studios that can sometimes shoot 20 times that for a single movie.

Planning on touring the film festivals with *Pearl Diver*, beginning with the film’s premiere at the East Lansing (Mich.) Film Festival and the Indianapolis International Film Festival, King hopes to attract the necessary attention for a possible distributor.

—Jodi H. Beyeler

Kingdom of Heaven rewrites earthly history

What motivates one to go on a quest? There were a variety of motivations for Christians who participated in the Crusades between the 11th and 13th centuries, most deplored by believers today.

Kingdom of Heaven from 20th Century Fox is a romantic epic set in the context of the 12th century Crusades. It follows the journey of the real life Balian of Ibelin, defender of Jerusalem in the Second Crusades, portrayed by Orlando Bloom (best

known as Legolas the Elf in *The Lord of the Rings* trilogy).

Just as the film’s title alludes to Christ’s words in the gospels, “the Kingdom of Heaven is within you,” *Kingdom of Heaven* intimates that the Kingdom of God may be found within the heart of the noble seekers. Indeed, the most outwardly religious characters in this film, Christian or Muslim, seem farthest from this kingdom. They make allusions to sacred text to justify acting out of political expediency or for

financial gain, rather than out of a motive of faithfulness to the holy author of that text.

From the film's outset, Balian is confronted with religious hypocrisy in his French village. Bloom's character begins his journey to warrior as a blacksmith. After losing his family and murdering a priest who dishonoured the memory of his wife, Balian decides to escape to Jerusalem with Godfrey of Ibelin (Liam Neeson), a Crusader briefly home in France who reveals himself as Balian's father.

For Balian, going to Jerusalem gives purpose to his life—a chance to gain redemption for his wife, forgiveness for his own actions, an opportunity to know the father he never knew and to discover something about himself by becoming a knight. There is also Godfrey's suggestion that there are tremendous opportunities for any ambitious man.

Balian learns much on his journey—about honour, one's word, respect, and about good and evil. This latest epic from director Ridley Scott (*Gladiator*, *Alien* and *Blade Runner*) deserves commendation for its even-handed portrayal of both Christians and Muslims. It depicts extremists on both sides, with the line between good and evil running through the heart of each person.

Yet, scholars suggest, those depicted as extremists in the film, particularly the Knights Templar, probably came closer to representing the mainstream of thought in that era. The broad-minded, interfaith perspective represented by Balian and others was rare, if it existed at all.

In Jerusalem, Balian finds conflict averted by a fragile peace, while extremists continue to fan the flames of hatred and violence. Yet Balian also learns that good ends never justify the means of achieving those ends, as he refuses to murder a fanatic in order to personally rule Jerusalem and keep the peace.

The two-hour-and-25-minute film is rated R for scenes of extreme violence and epic battle scenes, the special effects for which are the best since *The*

The broad-minded, interfaith perspective represented by Balian and others was rare, if it existed at all.

Lord of the Rings.

The final act depicts the choices Balian faces in defending Jerusalem. "Before I lose," he tells the Muslim leader Saladin at one point, "I will burn it to the ground. Your holy places. Ours. Every last thing in Jerusalem that drives men mad."

Kingdom of Heaven makes comparisons with contemporary conflicts in the Middle East about land and peace. If the Kingdom of Heaven can be here among us today, it will be found not in the possession of land, but in the hearts and actions of those who seek to do God's will on earth as it is in heaven.

—Tom Price

The review originally appeared on Mennonite Mission Network website: www.mennonitemission.net.

Books profile distinctive spiritual communities

In each of their new books, Jeff Gundy and J. Brent Bill celebrate the unique artistic and spiritual contributions of two communities defined by their distinctiveness—Mennonites and Quakers.

Gundy, a poet and essayist, takes the burgeoning of Mennonite literature as his subject matter in *Walker in the Fog: On Mennonite Writing* (Cascadia Publishing House and Herald Press). After a respectful nod to his literary forebears—John Ruth, William Stafford and Joseph Yoder—Gundy concentrates on more recent breakthroughs in Mennonite writing, from Rudy Wiebe's *Peace Shall Destroy Many* (1962) to the flowering of American Mennonite poetry since the late 1980s.



Exploring the work of Julia Kasdorf, Di Brandt, Jean Janzen, Keith Ratzlaff, Pat Friesen and others, Gundy jumps feet first into the ongoing wrestling matches intrinsic to Mennonite writing:

- How does one express truth in a pluralistic society?
- How can one both relate to and live apart from this world?
- Should one respect or reject community bonds?
- What to do with sexual desire? Or education? Or, above all, the call to live by a non-violent commitment in a country with the largest and most advanced killing machine in history?

Gundy finds a chorus of responses to these questions in the Mennonite writers he profiles.

In the Quaker tradition, a single response seems all-sufficient: silent communion. J. Brent Bill's *Holy Silence: The Gift of Quaker Spirituality* (Paraclete Press) cherishes the silence at the core of the Friends meeting and the Quaker Sacrament.

Recognizing the practice of holy silence as an integral part of many faith traditions and a boon to all those who seek a deeper spiritual experience and relationship with God, Bill is not overtly concerned with "art" per se. For Bill, the meditative, sacramental practice of silence allows the artist—or anyone—to see and hear God clearly, to love the world and others deeply, to transcend the daily reality of busy, broken lives, and to feel God's presence enter the soul and bones and rock one gently. But even as Bill quotes poetry and song lyrics throughout *Holy Silence*, he reminds the artist that even one's craft can obstruct a proper relationship with God and humanity.

As each author struggles with the questions of his spiritual tradition, life experiences, and the relationship between art and faith, he seems called to remember that communion with God must come first, in art as well as in silence.

—From Image Update No. 76

Image Update is the biweekly e-newsletter of *Image: A Journal of the Arts and Religion*.



Letters

Prophetic peace witness needed

I fear that the Mennonite Church risks the demise of our unique denominational relevance for the wider church and our relevance for the modern world by neglecting broad theological discussions within and among our congregations.

While several excellent scholars work at many Mennonite institutions and throughout academia, I am becoming increasingly convinced that it is time for the entire church to re-examine our shared core values so that we, as a church, can remain an effective witness in the world.

Recently much attention has been focused upon peripheral issues such as same-sex marriage while what appears to be the Mennonite Church's progressive abandonment of pacifism as a core tenant goes unexplored. Certainly, most Mennonites I know would not volunteer to join the army or police force. However, very few, if any, question the propriety of entering the business world and signing contracts that are binding only because the state, with its monopoly on violence, stands ready to enforce private bargains.

I know of church buildings equipped with burglar alarms that automatically alert the police to break-ins. Is there any logical pacifist justification to appeal to the organs of state violence to protect our property? In fact, a friend of mine who is a pastor in the United States recently shared the story of how a visiting Mennonite choir opened the service by singing the American national anthem! Our traditional separation from the state and the violence inherent in the state seems to be disappearing without any debate at all while we focus upon matters that have never been central to our Mennonite identity.

I do not deny that it is almost impossible to be a pacifist in the traditional sense when one is a citizen

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.

of a modern welfare state.

Teachers are employed by the state and entrusted with the care of children whose parents are not pacifist; I imagine that these parents would expect a teacher to intervene with force if one student was to seriously threaten the life or safety of their child. Can a Mennonite teacher refrain from using violence in that situation in good conscience, having accepted authority and responsibility from the government?

Mennonite doctors and nurses practise at the behest of the state and are regulated by the state. All government regulation ultimately relies, for its enforcement, upon the ability of the state to employ violence. It is hard to conceive of a vocation (with the possible exception of our pastors) that is not bound up, in some way, with the organs of state power.

This does not mean that the Mennonite Church cannot continue to provide an authentic witness to the world, but it does mean that we need to urgently engage in a faithful and discerning dialogue about our core beliefs. We need a discussion in the pages of *Canadian Mennonite* calling us to a prophetic peace witness in today's world. We need to debate the meaning and content of true discipleship.

—D. Joel Dick, Toronto

Modern trends will lead to decline in the church

I have enjoyed reading the thought-provoking contents of *Canadian Mennonite* and have tried to be observant, broad-minded and not quick to pass judgment. In recent years, however, I have seen trends that

greatly concern me and I fear we may be following the same dangerous slippery path many of our mainline churches have fallen into.

The Bible is no longer the final word of authority. We have found clever ways of ignoring and misinterpreting many biblical passages as we try to justify the lifestyle we want to live. Our denomination is moving in the same direction in such issues as alcohol consumption, abortion, homosexuality, same-sex marriage, divorce and re-marriage (church leaders not excluded), women increasing in positions of authority over men, fundraising projects coming out of our ears, etc.

The June 13 issue of *Canadian Mennonite* with its picture of the Associated Mennonite Biblical Seminary graduating class prompted me to write. Of the 13 Canadian graduates, 10 are female. What is the reason? Surely the secular women's liberation movement wouldn't have anything to do with it, would it?

If the present trend continues, our denomination will soon have congregations made up almost 100 percent by females. We will also be closing the doors of many of our churches. Are people joking when they say, "We've come a long way, haven't we?" It's high time we start asking, "Which way?"

We need not be surprised that we are living in a post-Christian era. When will we make another serious effort to diligently study and try to understand and follow biblical principles? Or do modern-day authors and sceptics, along with our Canadian Charter of Rights have more authority than the Sacred Word? Are we spiritually alive and alert enough to see and hear the wake-up calls all around us?

—Reynold Kipfer, Kitchener, Ont.

Cookie cutter' pastors come with the basic ingredients

In response to the question "Does MCEC want 'cookie cutter' pastors?" the short answer is yes.

If we get a cookie cutter minister, we know that he or she will have at least the basic ingredients that are needed to become a pastor. We know, like the recipe for our favourite cookies, that all the correct ingredients are there. Experience has shown that if we change the amount of flour by even a tablespoon, the cookies will taste the same but we cannot bite them; they are hard as rock. Smashing them makes them edible but messy.

So it is with the pastorate. A cookie

cutter pastor will have the right ingredients, hopefully in the right amount. If the quantity of one ingredient needs to be changed, that is a short-term endeavour. Starting from scratch with no recipe is a long, protracted process. We might not live that long.

—Gerhard and Mary Janzen, Prince Albert, Sask.

Women have prophesied since Old Testament times

Joel 2:28 says, "And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy...." This passage is repeated again in Act 2:16-18.

The Canadian Oxford Dictionary describes "prophesy" thus: "Expounding the Scriptures; a teacher or interpreter of the supposed will of God."

Women have always played an integral role in society as homemakers, wives, mothers, teachers and nurses. Today's women excel in all areas of commerce.

In Old Testament times, we read of the prophetess Deborah. Judges 4:4 describes her work. In the same chapter, another brave woman, Jael, drives a tent peg through Sisera's skull.

Another noteworthy woman was Hulda, the wife of Shallum (II Kings

Continued on page 12

Our future is politically incorrect

I am vertically, pigmentationally, estrogenly and visually challenged. In other words, I am a short, white male with glasses. Is anyone else out there fed up with the insanity of being PC? These days PC is the politically correct short form for "politically correct." Unfortunately, the insanity surrounding not wanting to hurt anyone's feelings has resulted in not having a blessed clue about what is PC from one week to the next. In a related story, police in Edmonton are now looking for a "serial offender" of "sex-trade workers." Huh?

Now, granted, we ought to be very conscious of our words and the power they have to free, heal and deeply wound. No one is contesting the need for kindness, gentleness and humility in our naming of the stuff of life, but it is precisely because of the power of words that this silliness must end. Could it be that in our continuous attempt to not offend anyone, we are only trying to rename what is really wrong with us so that we can dismiss the problem and avoid the solution? Calling something by a different name doesn't change the reality, but it can make you feel better about it, even happy with it, if enough people jump on your wordsmithing band wagon of redefinition. (Consider what is being done with the word "marriage" these days.)

All this brings us to the Apostle Paul's letter to Titus, his young understudy on the island of Crete. Paul is quoting Epimenides of Knossos, a Cretan who describes his own people thus, "The people of Crete are all liars, cruel animals, and lazy gluttons" (Titus 1:12, *NLT*). Clearly this was not written in 21st century Canada and no translation has, at least to this point, softened these islanders into spinners of truth, determined mammals, and relaxed though excessive. The great thing about this quote in Paul's letter, however, is the apostle's reaction to it: "This is true," he concludes (1:13)! "Let's



Outside the box

Phil Wagler

cut to the chase, Titus, this is the truth of what you're up against on Crete, so hop to it!"

Truth be told, every people group and culture has characteristics that serve as a fire wall against God's truth taking root. Do we have the courage, as followers of Christ in Canadian culture, to clearly name those traits (nice as they may be, for Canadians are always nice) that we share with our neighbours which are gospel- and truth-resistant? Or, have we so thoughtlessly joined the linguistic drivel of our age and become a pacified gathering of

politically correct pacifists who are so disgustingly nice that we have stopped swimming upstream because we don't want to offend anyone we may bump up against? And dare we be so bold as to assess those cultural Mennoisms that are more Cretan than Christian? (The glutton part may stick here, but definitely not the lazy!) Mennonite culture itself, like any other culture, must continually be weighed by Scripture and we must admit it when we're found wanting. (I'd welcome letters to the editor that might enlighten us here.)

A few weeks ago I put this challenge to some teenagers. I asked, "How would you describe the people in the culture you are part of?" Their answers: "independent, nice, apathetic, not wanting to offend, wanting a good time." Now how does that lend itself to the self-denying, cross-bearing, Christ-proclaiming, discipling-community task of the church in this generation? How will we know how to pray and evangelize, what to teach and speak, and even how to love if we don't name the reality of ourselves and our culture? This will take courage, humility, and uncommonly and politically incorrect forthrightness. It may also hurt feelings and shake pews. Oh well. Our truly Christ-centred future might depend on it.

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

Women *From page 11*

22:14). It is interesting that although Jeremiah and Zephaniah were prophesying at the time, it was she who was approached on current matters, according to the New Bible Dictionary from Eerdmans.

In the book *Mother of an Army*, the story is told of Clare Booth, wife of Salvation Army founder William Booth. This lady preached to thousands of people, many of whom made a decision for Christ.

Many women have had successful preaching ministries overseas. It seems men are not threatened when separated by distance.

It takes special talent to turn out 40 or more sermons annually, to say nothing of weddings, funerals and other special events. To our men and women in the pulpit, keep up the good work.

—**Olga Epp, Coaldale, Alta.**

Remember our forebears and what they believed

At John Friesen's recent retirement dinner at Canadian Mennonite University (CMU), Mennonites from different groups were present, as well as several Hutterites.

During the dinner my mind went back over 50 years to a meeting around our kitchen table. A. H. Unruh, president of Mennonite Brethren Bible College, came to see my dad, D. D. Klassen, minister in the Berghaler Church. My father allowed me to stay in the room for the same reason that he took me along to ministers' conferences since I was 12 years of age. The topic under discussion that Saturday was how Mennonite Brethren and General Conference Mennonites could cooperate in the area of education.

How could they unite their efforts despite their differences? This was less than 100 years since the split in Russia in 1860.

At the retirement dinner I was reminded of Dr. Martin Luther King Jr.'s sermon, "I have a dream." Although that sermon had a powerful effect upon the nation, King did not see his dream come to pass. I realized that the dream A.H. Unruh and D.D. Klassen had around our kitchen table had come to fruition in the formation of CMU—even though they also did not live to see it.

This year marks the 20th anniversary of my father's passing. We do well to remember our leaders and our teachers, and to stand for what they believed.

—**Paul Klassen, Winnipeg**

Tribute to pope spurs reflection on purgatory

It was pleasing to read the encouraging words about John Paul II and Mennonites (*Canadian Mennonite*, April 18, page 14; May 2, page 23).

Through many years of studying the historical Jewish faith, I have noticed many places where Roman Catholicism seems to follow closely to Jewish thought, where Protestantism does not. The Anabaptist reformation moved with Protestantism away from some things, like the Jewish idea of purgatory, but did not move with some Protestant thought away from a vital appreciation for the truth that faith without works is faith without life.

Instead of polarizing over this issue with Roman Catholics, generations of Anabaptists have taken on the momentous challenge of clarifying the understanding of it, through efforts in action and through dialogue and daily learning. John Paul II clearly inspired

new efforts of ecumenism. In the spirit of seeking understanding, I offer some thoughts arising from an appreciation for the Jewish, and also probably the Catholic, theological interest behind the idea of purgatory. We do not have to believe in the doctrine of purgatory in order to come to an appreciation of what it might have to say to us about the nature of the need the soul has for correction.

We are taught that those who have been justified by faith and by the blood of Christ will yet stand before the judgment seat of Christ, to receive from him what is appropriate according to what was done in the body. He will give each of our souls a personal gift of truth. In that gift there will be both commendation and correction. And there before the judgment seat of Christ our souls will learn all that they have not learned and will be healed of all their scars and become perfectly whole.

Perhaps we will experience this review of our lives in a way that will feel just like we were reliving it, but now with Jesus openly accompanying us, rebuking or commending us. Perhaps we will experience giving account to Christ for all that we have done in this life in some other way. We do not know. What we do know is that what our soul shall learn on that occasion will prepare it to enter into the infinitely holy, everlasting presence of God.

—**Max Kirk, Abbotsford, B.C.**

Evangelical books leave mind in a vacuum

I cannot agree more with Dan Jack (*Letters*, May 16, page 12)) on the need for more discernment in the books we choose to read.

I was born, raised and baptized a Mennonite, but my family and I have been attending an evangelical church for the last seven years. There is an appalling lack of variety in the books in our church library. The vast majority is a collection of "how to live" books according to a very American evangelical worldview. There is only a handful of books written on the history of the church, or theological books from any other denominational viewpoint.

Pontius' Puddle



Certainly the proliferation of evangelical books shapes our thoughts. So much of it is mere fluff, written, no doubt, to sell well. So much of it can be summed up in three sentences. There is such a concern with getting the heart right with God that the mind is left in a vacuum.

My mind and soul cry out to go beyond the “strong focus on personal salvation by repentance and faith.” I long for the depth of thought accumulated over the centuries. I don’t find it in our church, but I do find it in the writings of Christians through the ages. I avoid Christian fiction in our church library, but go to Catholic, Anglican and other writers for insight.

Fortunately, in my lifetime, I will never run out of books to read that have been written to the glory of God.

I trust the Mennonite churches will continue to honour God with the mind, and not slip into the evangelical mindset that is essentially North American Christian culture.

—**LaDona Ahenda, Calgary, Alta.**

Reader feels blessed by *Canadian Mennonite*

I am an avid reader of *Canadian Mennonite* and would like to thank you for all your efforts in putting forth such a very worthwhile publication every two weeks. I feel it connects us, informs us, inspires us, and it makes us think beyond ourselves.

I think you offer something for everyone who is interested in the faith and life of Mennonites in Canada. It is interesting to read about other

churches across Canada—their celebrations and their struggles with social issues in the context of our faith.

Recently, our adult Sunday school class discussed the April 4 DeskTop editorial about choosing your vocation. Even though most of us in the group were over 60 we had a lively discussion.

I look forward to each new issue and I often read parts of it out loud to my husband as we travel in the car to visit our children and grandchildren in the Waterloo/Cambridge area.

Keep up the good work and God bless you all. I hope the paper will continue for at least as long as I live.

—**Irene Epp, Niagara-on-the-Lake, Ont.**

Nice toilet paper, is it Christian?

So my friend Will Braun gets up in church the other day, holds up a roll of white bathroom tissue, and announces, “Get your Christian toilet paper after the service today.”

Now I knew about the toilet paper. It’s part of a fair-trade paper drive we started in our church. Our committee bought a load of office paper, paper towels and toilet paper—all made from 100 percent post-consumer waste. We took orders (it costs roughly 20 percent more) and then delivered the goods that day in church.

Purchasing this paper is a natural extension of the fair-trade coffee I drink, the no-sweatshop-labour clothes I shop for, and the free-range eggs I fry.

Mennonites virtually pioneered the concept of fair trade with our network of workers all over the global south. Through Ten Thousand Villages, they’re able to pay producers more for handicrafts and folk art sold here in the global north.

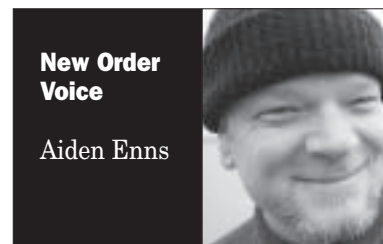
But I don’t think we should be giving our toilet paper the label “Christian.” I like to reserve the term Christian for describing people who follow the teachings of Jesus—in both inward and outward ways.

In this way I guess I’m an old-fashioned Mennonite: your beliefs

should be evident in your behaviour. For example, if you object to the ways of mainstream society, your life will start to look un-mainstream.

So when mainstream society settles for war, excessive shopping and urban design that celebrates individualism and degradation of the environment, “Christians” should be seen speaking for peace, moving towards voluntary poverty and using community-building, earth-friendly forms of transportation.

Theologically, we used to call this “sanctification,” that is, the process of



becoming holy. And then our critics accused us of “works righteousness,” that is, you can’t earn your own salvation. I like to call it “the pursuit of happiness,” that is, living at peace with my conscience.

So is it fitting to call my new toilet paper “Christian”? Well, is it following the teachings of Jesus? I suppose it *can* turn the other cheek, or show hospitality to the stranger. But I can’t see it coming forward to ask for believer’s baptism.

Maybe it’s better to say “guilt-free” toilet paper. This has a good ring to it. After all,

by buying regular paper, we are guilty of supporting things like clear-cutting in the boreal forest in northwestern Ontario. We’re guilty of ruining creation and disrespecting our side of the treaties with indigenous peoples, like the folks at Grassy Narrows, Ont.

Many of our church members have visited Grassy Narrows and spent time at the nearby logging blockade. To make our connection with them more real, we’re promoting clear-cut-free paper supplies here at home.

It’s an effort recognizing our covenant of peace spelled out in Treaty 3, signed in 1873. It’s a small step on the road to sanctification.

It’s not easy to act on all our principles. It’s easier to shop. Which is the genius behind our guilt-free paper drive.

We could take the campaign one step further and promote what some of our parents did on the farm, when toilet paper was scarce. They used the old Eaton’s catalogue.

That was 100 percent recycled paper made from post-consumer waste. Not very absorbent. Must have required discipline. Maybe that was the original “Christian” toilet paper.

Aiden Enns is publisher of Geez magazine, coming Fall 2005 (www.geezmagazine.org). He is a member of Hope Mennonite Church in Winnipeg and on the board that publishes Canadian Mennonite.

Calgary

UN AIDS envoy praises MCC for work in Africa

A sold-out crowd of 1,000 people rose to its feet in a moving standing ovation for Stephen Lewis, the UN Secretary General's special envoy for HIV/AIDS in Africa, at a Mennonite Central Committee (MCC) Alberta-sponsored event on June 5 at the University of Calgary.

Lewis spoke with passion, eloquence and authority for almost an hour, telling story after story about the ravaging effects of HIV/AIDS in sub-Saharan Africa. Words like "extermination," "annihilation," and even "holocaust" are being used by government leaders in Africa to describe the pandemic's toll.

Grandmothers, said Lewis, are by necessity "the heroes of the African continent," as they struggle in their old age to care for the millions of children left orphaned. Many siblings don't even have grandparents left; thousands of child-families are now headed by children as young as eight.

Lewis proved knowledgeable, sincere and passionate in his praise for the work of MCC. "What government groups talk about on a macro-level," said Lewis, "MCC does on the ground on a micro-level. They fill in the gaps in the human condition in a way which makes all of Canada proud." He pointed out that he first saw MCC in action in Africa more than 40 years ago. "Give them every quotient of your support," he urged the crowd, "spiritual, emotional, physical, and financial. They deserve it. I salute them on your behalf."

The UN special envoy strongly chastised the Canadian government—once a respected world leader in international development—for lagging behind in G8 goals for foreign aid. "It is completely incomprehensible," he said, "that Canada won't



Photo by Doris Daley Haysom

Stephen Lewis, the UN Secretary General's special envoy for HIV/AIDS in Africa, is pictured with Sane Dube, a student from Zimbabwe who is currently studying at CMU. Dube was a guest speaker at the event.

commit to a timeline to get ourselves up to the agreed-upon rate of 0.7 percent of GDP [gross domestic product]. We are the only G8 country with a budget surplus, and yet we aren't even at half our stated goal. Germany, Italy, France and even Japan have come on board. Canada is doing huge damage to its international reputation by not setting a target."

Preceding Lewis to the platform was special guest Sane Dube, an international development student from Zimbabwe currently studying at Canadian Mennonite University in Winnipeg. Animated and engaging, Dube spoke of the stigma still attached to HIV/AIDS and recounted her own family's experience with the death of her aunt and her brother. Pointing to the red ribbon on her lapel, she said, "I wear this for all the people I know who have died, who suffer now, who feel the stigma, who are turned away from hospital because there are no supplies. I wear it for the orphans. I wear it for the forgotten. But I also wear it because something can be done. That's my hope!"

Despite being few in number, MCC Alberta director Abe Janzen, said that the "Glimmers of Hope [event] shows what you can do when you have a dream." When the planning committee first met, it dreamed of raising \$20,000 for MCC's Generations at

Risk program. However, that figure quickly increased. Corporate and individual donations began to pour in and ticket sales were brisk, with patrons coming from Edmonton, Coaldale, Lethbridge, and even Saskatchewan and Manitoba to hear Lewis speak. When the receipts were finally tallied, Glimmers of Hope had raised more than \$125,000 for MCC's Generations at Risk program.

Youth groups from high schools and churches, not only in Calgary but from as far away as Sundre and Wainwright attended the event, as did politicians, church leaders, philanthropists, activists and concerned citizens from all walks of life.

Tipi of Courage, a First Nations AIDS awareness group, presented Lewis with an honour song, calling him a warrior, which, said spokesperson Whiley Eagle Speaker, means "useful human being." Lewis joked that that was "the most humane definition of a warrior I've ever heard."

MCC Alberta presented him with a handmade quilt, symbolic of MCC's commitment to give comfort and care in the name of Christ.

Michael Embaie, a leader in Calgary's African community, thanked Lewis, saying, "When I dream alone, it's just a dream. When we dream together, it's the start of a better tomorrow."

—Doris Daley Haysom

Mission, B.C.

'Missional' defined as 'being the church'

What does it mean to be a "missional church"? About 40 participants came together on June 3-4 at Cedar Valley Mennonite Church to explore that question, as other Mennonite Church B.C. members had done at a similar missional church seminar in Richmond the previous weekend.

The emphasis for the majority of the time was on "being the church" rather than on "doing mission." It is from this concept that the term "missional church" has been derived. Much of the seminar focused on interpreting Scripture with this new understanding of the church and its functions. It is quite surprising how different the task of the church looks when viewed with this new lens.

To illustrate, Jack Suderman, executive secretary of Mennonite

Church Canada Witness Council, asked what the "good news" is according to Mark 1:14-15. He defined it as the kingdom of God being at hand (among us) while our task is to repent and believe (align ourselves with the kingdom).

The function of the church is to align itself with God's purposes, according to Suderman. To illustrate this, he listed some of the differences between what God does and what the church does. For example: God saves, the church witnesses and invites; God creates unity, the church maintains unity; God judges, the church discerns and is prophetic; God receives worship, the church worships.

Both Suderman and Janet Plenert, director of International Ministries, are wonderful storytellers and were able to illustrate their teaching with these stories.

Suderman illustrated the difference between "being and doing" from his experience on his family farm in Manitoba. His parents, along with others in the area, were poor farmers. One year, the Univer-

sity of Manitoba sent out some young agriculture graduates to teach the old farmers such new agricultural methods as crop rotation and the use of new seeds and fertilizers. His father and the others laughed at these "youngsters" who had never farmed before, wonder-

ing what they could teach them. They attended the seminar, but remained sceptical, so nothing changed.

The next year, the university changed its strategy. The graduates rented strips of land along the highway and

planted grains on these plots using the new techniques. As time went on, the farmers saw that these plots yielded twice the crops their own fields produced. That winter, the farmers went to the university and asked if they could again send out people to teach them even more new methods the following year.

—Ed Janzen with Amy Dueckman

The function of the church is to align itself with God's purposes.

Waterloo, Ont.

NGOs worry about how CIDA will disperse its dollars

Church-related aid groups are concerned that Canada's new way of providing aid may not be the best way to help the world's poorest citizens—or involve Canadians in international development.

That's the sentiment being expressed by some Canadian aid groups following a decision by the Canadian International Development Agency (CIDA) to send more money directly to governments and local groups in the developing world, instead of channeling it through Canadian organizations.

"It makes sense in theory," says Kim Pityn, vice-president for international operations at Mennonite Economic Development Associates (MEDA) of Waterloo. "But there is also the possibility that such an approach is ripe for corruption, fraud and misuse of funds."

From CIDA's point of view, the change to what it calls a program-based approach—pooling and funnel-

ling money through local governments or groups—will be more effective than funding dozens of individual projects operated by Canadian aid groups. At the same time, it aims to build up the ability of fledgling governments and local groups to serve the needs of their own citizens.

Pityn says that MEDA, like other Canadian aid groups, seeks to work with and build up local partners in the developing world. "But many of these groups have limited capacity to handle large amounts of money," she says, adding that interference by govern-



MEDA photo by Carl Hiebert

MEDA's mandate is to help the poor earn sustainable livelihoods through the development of businesses, while seeking to remain at the leading edge of economic development. It is just one of many NGOs that make use of government funding for their projects.

Continued on page 16

NGOs From page 15

ment officials and lack of transparency can result in money being wasted.

“This isn’t the thought of a greedy Canadian group wanting to keep getting money from CIDA,” she says, noting that her agency is not expecting a large downturn in funding. “Canadian aid groups have expertise and have something to offer. We have an effective role to play in grassroots development.”

Other groups are more alarmed. The new policy will have “a disastrous effect on hundreds of Canadian non-governmental organizations,” says Dave Collins, president of Canadian Food for the Hungry International. By placing control for funding inside CIDA, instead of within aid groups, he claims that this is a move by a government “in desperate need of a success story.”

For Pityn, the challenge will be keeping Canadians involved and interested in helping poor people if the agencies they support no longer can receive CIDA funding. Noting that much of CIDA’s funding for aid groups comes in the form of matching grants—for every dollar given by Canadians, CIDA provides additional money—she wonders how Canadians will stay connected if the groups they support no longer can operate programs overseas.

The new policy will also find CIDA reducing the number of countries receiving Canadian aid dollars. In the future CIDA will focus on 25 high-priority countries that will receive two-thirds of Canadian funding, while an additional 50 will split the remaining funds. Aid groups that have programs in countries not included on the list will be unable to obtain government funding.

Along with concerns about the changes in the way CIDA provides funds, aid groups continue to be critical of Canada’s failure to meet the internationally accepted aid target of 0.7 percent of gross domestic product by 2015.

—John Longhurst

This article originally appeared in ChristianWeek, May 27, 2005. Used with permission.

Waterloo, Ont.

MCC can continue to can meat...for now

A decision earlier this year by the Canadian Food Inspection Agency (CFIA) to prohibit the Mennonite Central Committee (MCC) from canning meat at its mobile canners in Ontario and Manitoba has been overturned—for now—by federal agriculture and agri-food minister Andy Mitchell.

In a recent letter to Donald Peters, MCC Canada executive director, Mitchell said, “The extraordinary nature of the MCC project compelled the CFIA to make allowance in its interpretation of the requirements.... [T]he CFIA has informed the MCC that it will exceptionally provide a one-year extension to the current agreement.”

The MCC’s mobile canner has been operating in Canada since 1997 under official authorization as an extension of the licenced facilities at the University of Guelph, Ont., the H.J. Heinz Canada plant in Leamington, Ont., and the Winkler Meats plant in Winkler, Man.

On March 2, the CFIA announced that it was enforcing an immediate ban on mobile meat-canning facilities in Canada, effectively cancelling MCC canning events scheduled for Ontario and Manitoba in April and November.

This decision resulted in a number of appeals by the MCC executive and supporters to the agriculture and agri-food minister and his staff, asking for a reprieve that would allow MCC to continue to operate its mobile cannery and ship meat products across provincial and federal borders without violating the Canadian Meat Inspection Act and Regulations.

The reprieve initially came in the form of a memo from CFIA’s Richard Arsenault, national manager of the Food of Animal Origin Division’s Inspection Strategies and Evaluation Branch. Like Mitchell, Arsenault pointed to the temporary nature of the reprieve. “It is understood that the MCC and the CFIA will work over the next 12 months towards a more definitive arrangement that more adequately satisfies regulatory provisions requiring operations to be conducted in a fixed federally registered facility.”

It remains to be seen whether or not MCC can once again negotiate exemptions for Mennonites, as it so often has in the past, so they can quietly go about their business of being a faithful people of God in this way.

—Maurice Martin



Photo by Ross W. Muir

Mennonites can continue to can meat in Canada for another year at least, thanks to a reprieve from agriculture and agri-food minister Andy Mitchell.

Winnipeg

CMU launches new music, media programs

Canadian Mennonite University (CMU) is launching a new degree program in music therapy this fall. Also coming in September is a new minor in communications and media.

With the introduction of the new music program, CMU will be the only university on the Prairies offering a bachelor of music therapy degree. It is also the only university music therapy program offered within a Christian context.

Jim Wiebe has been hired to lead the new music program as assistant professor of music therapy. Wiebe has been employed as a full-time music therapist at Eden Health Care Services in Winkler, Man., for the past 15 years.

“Music therapy at CMU is a great fit,” says Wiebe. “Mennonites have a history of being involved in both music and healing.”

Wiebe says that research has consistently shown that music can be used successfully to maintain, restore or improve mental, physical, emotional and spiritual health. Music therapy is a growing practice in Canada, used to help adults and children with special needs, such as mental illness and physical or developmental disabilities.

In keeping with the requirements of the Canadian Association for Music Therapy (CAMT), the four-year program—followed by a six-month internship—will feature rigorous requirements in music, music therapy and psychology. As well, there will be courses within the theological and biblical studies area, which will explore counselling, ethics and spirituality as they relate to music therapy.

Graduates will be eligible to join the Canadian Association for Music Therapy as accredited music therapists.

With the creation of the new minor in communications and media, students may choose to take a variety of communications and media courses as electives or bundle them for a bachelor of arts degree with a minor in communications.

“Not only will CMU be able to help position professionals in the broader market with a faith perspective, but we will help to resource our churches, institutions and businesses by providing students trained in both theoretical and applied knowledge in communications,” states CMU vice-president and academic dean Gordon Zerbe.

The launch of this new program area was made possible through a donation by Elmer Hildebrand, owner of the Golden West Radio network that has stations throughout Manitoba, Saskatchewan and Alberta.

The donation of \$150,000 over three

years will serve as seed money to develop the program’s growth. Hildebrand says that not only would his network of stations benefit from having employees with a Christian university education, but so would the broader media in Canada.

“In today’s world, the media is almost void of reporters and writers that have any spiritual grounding,” says Hildebrand. “It is my hope that this course will be the start of having dozens, and then hundreds, of individuals ultimately working in the media and communications world.”

An initial print communications case was offered this past year. Next year, CMU will also offer communications and media; oral communication; and politics, society and the mass media.

—CMU release



Wiebe



MC Canada Witness photo

Ben Wiebe, second from right, former pastor of Brussels Mennonite and St. Catharines United churches in Ontario, has returned from Mennonite Church Canada Witness special teaching assignments at the South Asia Institute of Advanced Christian Studies (pictured) and Union Biblical Seminary in India. Wiebe’s month-long teaching assignment included a module on the Dead Sea Scrolls to help students understand Judaism of the Old and New Testaments and introductory courses in New Testament.

Summer issue schedule

The next two issues of *Canadian Mennonite* will be published three weeks apart, rather than the usual two: August 1 and August 22. Online versions will be posted July 28 and August 18.

Central America

Global Family program aids Nicaraguan, Honduran students

Through its multi-faceted Global Family program, Mennonite Central Committee (MCC) is helping 69 preschool and school age children in Honduras attend class and a further 21 students from Anabaptist denominations in Nicaragua with their university studies.

Seven years after Hurricane Mitch devastated Honduras, MCC continues to support the community of Colonia Buen Pastor by funding a preschool and providing scholarships that help 69 children attend school. The scholarships are distributed by a Honduran Mennonite women's organization, *Mujeres Amigas Millas Aparte* (MAMA). The monthly stipends help pay for school fees, books, transportation and utility bills at home.

"If we did not have the scholarships, our kids would not go to school," says Maritza Maldonado Euceda, whose four children receive scholarships. "My husband is the stepfather of the kids, so he just helps with food, but I have to cover all the other expenses."

MAMA staff encourage the residents to initiate improvements in the community. The residents have planted trees, banned liquor sales and picked up trash. "It's a really healthy environment for young people," says Linda Bonilla de Robelo, MAMA's executive director.

The biggest achievement has been working with the regional government to construct their own elementary school, which opened in 2003.

"We hauled blocks, we hauled sand, we hauled stones," Maldonado says. "Women did a lot of work.... Here, women learned that we are important and that we are able to do a lot in our communities."

In Nicaragua, the 21 university students receive \$31 a month to help pay for books, food and transportation.

Marisol Lopez, 21, is studying agricultural economics at National Autonomous University of Nicaragua with a scholarship from MCC. With one year left in a five-year degree program, Lopez shows tenacity as she

faces the primary obstacle to higher education for many Nicaraguans—poverty.

Only one in nine Nicaraguans attend university, in part because of widespread poverty and low levels of basic education. A third of Nicaraguan adults cannot read, which is the highest illiteracy rate in Central America.

Lopez has taught her mother to write her own name. "I wanted to teach her [to read]," Lopez says, "but she said, 'I'm too old.'"

Lopez writes all her papers by hand and pays to have them typed. She also pays for transportation to class and to the countryside, where she does agricultural research. Most of her scholarship money goes for transportation and document preparation. When she graduates, she would like to work as an agricultural consultant.

MCC supports seven college students from each of three Anabaptist



Photo by Jenna Stoltzfus

Marisol Lopez attends university in Nicaragua with the help of an MCC scholarship.

denominations in Nicaragua—the Convention Mennonite Church, the Fraternity Mennonite Church and the Brethren in Christ Church.

In total, MCC's Global Family program supports the education of more than 4,400 children and adults in 41 countries.

—MCC release by **Tim Shenk**

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Calgary

Austin Powers encourages peacemakers

Mennonite Central Committee Alberta hosted its second annual Festival of Fine Arts for Peace on March 4. More than 100 young peacemakers and their parents were treated to an entertaining “Peace Agent training experience” by the evening’s host, comedian Gery Schubert.

the form of paintings, songs, plays and essays about peacemakers, and even baking.

First prize at this year’s festival went to Bethany Loewen for a song she composed and performed. Her \$1,000 scholarship will go towards her post-secondary education at the college or university of her choice.

Quest, a drama troupe from Edmonton, received the second-place prize of \$700. Third prize of \$500 went to David Dick for his handcrafted guitar. Other winners included Meghan Thiessen for her poem, *Beautiful is You*, Adrienne Janzen, for her essay surrounded by four portraits in pencil, and Chris Verge for a four-minute video presentation.

After two-and-a-half hours of entertainment and “training,” Schubert (dressed as secret agent Austin Powers) encouraged the 120 new “agents of peace” to advocate for truth, peacemaking and care of the

environment in their home communities.

MCC Alberta organizers are pleased with the growth and success of the Festival of Fine Arts for Peace, which began in 2003. Planning for next year’s festival is underway, with the possibility of including Edmonton as a second location.

—MCC Canada release
by **Tara Tharayil**

Banda Aceh, Indonesia

CIDA aids MCC tsunami relief efforts

Thanks to matching funds set aside for Mennonite Central Committee (MCC) Canada by the Canadian International Development Agency (CIDA), an American doctor was able to provide much-needed medical care to the survivors of the Dec. 26, 2004, tsunami in Banda Aceh, Indonesia. CIDA provided \$180,940 of the \$195,200 total project cost.

After years of working with Amish patients and making house calls in rural Ohio, Dr. Elton Lehman put his knowledge to work this spring as a short-term MCC worker in this tsunami-devastated area of Indonesia, serving on a medical team for MCC partner organization, YAKKUM Emergency Unit (YEU), in March and early April.

Lehman treated about 50 to 60 patients a day, many suffering from respiratory problems such as bronchitis, asthma and pneumonia, which were caused or exacerbated by living in tents and being exposed to cool night air.

Lehman and the medical team, which included doctors, nurses and medical students, treated some patients who had lacerations from the tsunami that were not sutured and had not healed properly. “Some of my Amish friends don’t come in [for medical care] right away, so I’d done that before,” Lehman said.

—MCC release

by **Marla Pierson Lester**



MCC photo by Abe Janzen

Members of Edmonton’s Summerside youth group have fun with host Gery Schubert (as secret agent Austin Powers) at the 2005 Festival of Fine Arts in Calgary.

The 2005 theme—“What does a peacemaker look like?”—drew entries from 50 young people living in Calgary, Edmonton and Didsbury. Their creative submissions came in

Join Mennonites in Ukraine in 2006

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

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Bammental, Germany

Youth club provides sense of community for German teens

The soldier, armour plating covering his body, rushes into the room, spraying bullets left and right. After only a moment, bodies lay before him, sprawled lifeless on the ground.

From the other side of the video screen, featuring one of the newest and most violent games sweeping through the youth landscape, German teens cheered at the carnage they witnessed. But Benni Krauss stayed silent.

Krauss, a 13-year-old in Bammental, said his faith in Christ and his pacifist Anabaptist beliefs separate him from most other youths his age. "I thought, 'What's so cool about that? Those people are all dead now,'" Krauss said. "Sometimes I tell [the other youths] it's not really good to play those games. Very seldom will they ask why I say that."

Since last fall, Krauss and several other boys have gathered for a youth group they call *Da JC Klub*. David Stutzman, who represents Mennonite Church Canada Witness and its partner, Mennonite Mission Network, in Bammental at the Military



MC Canada Witness photo

Benjamin, left, mission worker David Stutzman and Benni are part of *Da JC Klub*, a youth group that gives teenage German boys a place where they can feel comfortable talking about their faith.

Counseling Network, leads the youth activities.

"To be a Christian as a kid means that you are probably one of a handful at school who would call yourself one.... In a post-Christendom society, you are one of the few," said Stutzman, who was born in Germany and attended school in the United States. "To be a Mennonite, or, for that fact, a Christian, is a very lonely thing, and kids go to [*Da JC Klub*] to worship together and to hang out."

Club members share in Bible study, attend a monthly *Jugend Gottesdienst* youth service in a nearby town, organized and led primarily by Mennonite youth, and talk about issues that are important parts of their lives at school and in the church. They also gather purely for fun, watching movies, playing games and rock-climbing.

Perhaps the largest gap between Krauss and his friends is the differ-

ence faith in Christ makes in taking responsibility for actions.

"The others just don't believe in anything. They think that when you're dead, you're dead, and as far as the idea of sin, when somebody does something wrong, maybe the police will punish you, but there's nothing else beyond you. They don't think about it beyond that, and they will justify what they do," Krauss said.

"It does make a difference when there's just Christian boys together," Stutzman said. "We can talk about why we're Christians and why it's a good idea to go to church."

"It all starts with groups like the club," Stutzman concluded. "It's so important to get kids at an early age in a place where they can talk about these issues, and also have fun and have role models that are not just their parents."

—MC Canada Witness release by **Ryan Miller**

Executive Position

Applications are being invited for an administrative position with the Evangelical Mennonite Conference, responsible to the Board of Trustees, Board of Missions, and the General Board. This position is a sharing of 120 percent, with exact percentages to be negotiated.

This position includes the role of chief financial officer and requires training and experience in financial management. Administrative leadership and office management skills are essential. Good oral and written communication abilities are required. For information or an application form, contact the office at 204-326-6401 or Ron Penner, EMC Moderator, at 204-255-8062. Note: This position is open to male and female applicants.

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Applications should be in by **August 31, 2005.**



Africa

Transferring power to Africa no struggle for Mennonite agencies

Mennonite Church leaders from Africa and mission workers from three North American Mennonite agencies have put new administrative structures to the test in the Democratic Republic of Congo and Burkina Faso.

Africa Inter-Mennonite Mission (AIMM), Mennonite Church Canada Witness and Mennonite Mission Network have engaged in a restructuring process that attempts to more adequately reflect current realities in the global Mennonite Church by transferring decision-making powers to African church leaders through national partnership councils.

"It is right that African church leaders engage with a stronger voice in the decision-making about mission vision, personnel and priorities that impact the churches they have been called to lead," says AIMM executive

coordinator Rod Hollinger-Janzen. "The hope is that this open [partnership council] structure will collaborate with the Holy Spirit, empowering the African church to pursue a mission vision that corresponds to its unique identity, strengths and gifts."

National partnership councils meet twice a year, in addition to the annual International Central Council that brings together the partnership councils of Botswana, Burkina Faso, Democratic Republic of Congo and South Africa.

The Congolese Partnership Council met in late March in Kinshasa, Congo, where three national Mennonite denominations are working to present a united witness in a country devastated by armed conflict and the personal greed of foreign and national leaders.

Adolphe Komuesa, president of the Communauté Mennonite au Congo (Mennonite Church of Congo), emphasized the gifts that each denomination brings to their collaborative efforts to

send missionaries across this vast country, and to provide education, leadership training and health care in the areas where one-fourth of the world's Mennonites live.

"Each gift is for the building up of the church," Komuesa said. "As

Mennonite churches, we shouldn't live separately, and our partnership council will help us use our gifts together for the growth of our Anabaptist family."

Siaka Traore, president of both the Burkinabé Partnership Council and

the Mennonite Church in Burkina Faso, echoed the priorities stated by Komuesa. At the partnership council in Orodara, Burkina Faso, in April, Traore also shared a vision for a peace education centre, saying, "I've seen the evils of war in Ivory Coast, Sierra Leone and Liberia. Let's work so that this does not happen in Burkina Faso."

The International Central Council meeting is scheduled for Nov. 14-15.
—Lynda Hollinger-Janzen

'As Mennonite churches, we shouldn't live separately.'

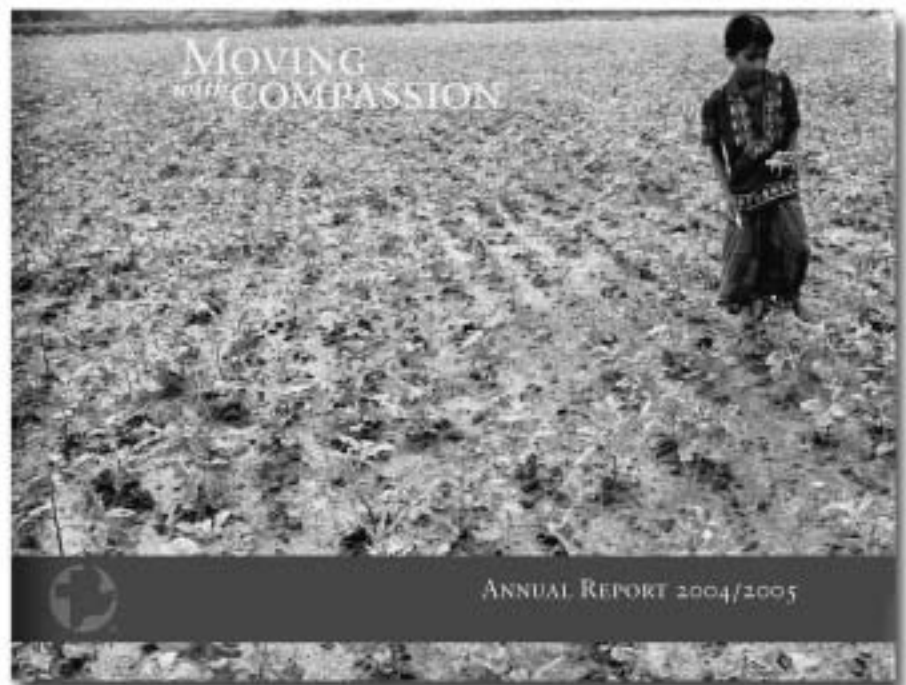
Our annual report profiles some of the stories and a few of the statistics that describe MCC's ministry of demonstrating God's love in action, moving with compassion.

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**Mennonite
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Committee**



Leamington, Ont.

New 84-bed facility dedicated at Leamington Home

More than 500 people attended the dedication service for the new long-term-care residence at Leamington Mennonite Home. The new 84-bed facility was completed on schedule and on budget.

This \$9.4 million project required the home to raise \$1.79 million and the fundraising committee was pleased to announce that in two years it exceeded this target by \$200,000. The Ontario Ministry of Health is contributing \$6.3 million over a 20-year period.

Area members of parliament—MPP Pat Hoy and MP Jerry Pickard—praised Leamington Mennonite Home for its exceptional care to seniors and the frail elderly in this community for the past 40 years. Since its inception in 1965, 874 seniors have benefited



Leamington Mennonite Home photo

Leamington Mennonite Home administrator Linda Tiessen and Erna Janzen participate in the dedication service of the new long-term-care residence.

from long-term care at the Mennonite home. Mayor John Adams applauded the community for its strong support of this project.

Leamington Mennonite Home is the

only not-for-profit, charitable home in the region and is supported by area Mennonite churches.

—Leamington Mennonite Home release

Rosemary, Alta.

Songfest singers 'can't keep quiet'

Chosen from Acts 4:20, "Can't Keep Quiet" was the theme for Mennonite Church Alberta's Songfest, held in Rosemary on May 28-29.

The annual celebration featured a morning worship service, with a variety of church choirs and musical ensembles sharing their voices and talents in praise to God. This year, the Bergthal, Edmonton First Mennonite, Springridge and Rosemary congregations brought choirs, with Rosemary providing both mixed and ladies choirs. The Lethbridge Mennonite Tone Chimes added their unique and

enjoyable renditions of "This is My Father's World," and "Kum Ba Yah." Pastor Jerry Buhler of the Springridge Church preached the message.

The famous hospitality of the Rosemary congregation was especially enjoyed over a roast beef lunch served in the arena next to the church. A special feature of the lunch break was the mini concerts presented in the church sanctuary. Adela

Wedler, a pianist from Edmonton, and Whole Wheat, a folk trio from Springridge, entertained while their audience relaxed with full stomachs, waiting for the afternoon mass choir performance.

Ron Brown, long-time choir director from Bergthal, and pianist Ashley Nickel led the adult mass choir in a well-planned concert. The service moved through praise, expression of need for God, assurance in

God, and a challenge to live a life of faith. The children's choir was directed by Samantha Knights, with Deanna Willms accompanying. Joanne Dyck led the male choir, with Jessie McNabb on piano.

Songfest 2006 will be hosted by Edmonton First Mennonite Church.

—Donita Wiebe-Neufeld



Ron Brown conducts the congregation in a hymn with the Songfest mass choir in the background.

Winnipeg

Quilters compare notes, patterns

Five women from the Riverton (Man.) Fellowship Circle—Myrtle Anderson, Emily Collins, Barb Daniels, Joyce Grimard and Pat Palson—spent an exciting two days in Winnipeg in May on a quilting tour arranged by Kathy Fast of Mennonite Church Canada Witness.

The first stop of the trip on was at the Mennonite Heritage Centre Gallery, where they viewed the Mennonite World Conference banners made with quilt squares from around the world, including one from their own church in Riverton.

After a visit to the Mennonite Central Committee Material Resource Centre—where they saw the refugee blankets that are collected for distribution overseas, along with quilts being worked on for the upcoming MCC Relief Sale—the Riverton quilters were hosted by the women of Sargent Avenue Mennonite Church,

one of Riverton's partnering congregations. On display were some of the blankets the Sargent women are making for MCC, as well as church banners, quilts and craft items they have made. The women from Riverton also brought along their church banners and craft items to show their hosts.

The following day, about 30 women from Bethel Mennonite Church hosted the Riverton Fellowship Circle members. The Bethel dining hall looked like a quilting convention, as many quilters had brought family heirlooms to display, along with a variety of other quilts sewed for MCC and grandchildren, or those created as reminders of events in the life of a family.

The Riverton quilters brought some of their banners and explained the significance of the aboriginal symbols,



Photo by Jim Penner

Pat Palson (pictured) and four other women from the Riverton (Man.) Fellowship Circle spent an exciting two days in Winnipeg in May on a quilting tour arranged by Kathy Fast of Mennonite Church Canada Witness.

prompting the Bethel group to display their banners as well.

A number of the quilters told stories associated with the patterns and the fabrics in their quilts. The mutual interest in creating intricate patterns out of many-coloured materials reminded the Bethel quilters of the joy of bonding with others from different cultures and ethnic backgrounds.

After a morning of visiting and comparing notes around the displays, the quilters from both groups gathered around the tables for lunch, proving that a quilt display isn't complete without a reminder that the Amish Mennonites have a rich tradition of quilting.

The tour ended with an afternoon visit by the Riverton Fellowship group to the Northern Store Workers Co-op, where Ojibway women sew Northern Star-patterned blankets and other clothing items.

—**Edith von Gunten**
and **Joyce Kroeker**

The article originally appeared in the Spring 2005 issue of Intotemak.

Correction

Julene Fast, not Julene Sittler, was the organizer of the Hawkesville Mennonite Church group that created "Esther's Flower Garden" quilt (June 27, p. 28).



Photo by Karin Fehderau

A smiling snowman sits in front of a collection of wool crafts made by Barbara Schmidt of Waldheim, Sask.; the wool comes from her angora goats. Other skills on display at the Artisan Day organized by the Mennonite Historical Society of Saskatchewan on May 7 in Saskatoon included pottery, painting, photography and scrapbooking.

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News brief

Mennonites, Lutherans discuss 16th century condemnations

Does the condemnation of Anabaptists spelled out in the 1530 Augsburg Confession apply to Mennonite World Conference (MWC) member and related churches today? Mennonite and Lutheran scholars, theologians and historians got together to offer their perspectives on this question at the first international MWC and Lutheran World Federation Study Commission held at the Ecumenical Institute in Strasbourg, France, from June 27-July 1. Other questions discussed at the commission included: What connections exist between the Augsburg Confession's condemnation of Anabaptists and their execution in Lutheran lands in the 16th century? Does the confession perpetuate

mistaken images of Anabaptists and justify the violence against them? What consequences emerge for relationships between today's Mennonites and Lutherans? Co-chairing the commission were Rev. Rainer Burkhart, Mennonite Church leader in Germany, and Gottfried Seebass, Lutheran theologian, also from Germany. Besides MWC executive secretary Larry Miller, other Mennonite study commission members included Claude Baecher, theologian and professor from France; John Roth, church history professor from Goshen College, Goshen, Ind.; and Hellen Bradburn, a Mennonite theologian from Arusha, Tanzania, an area that has approximately three million Lutherans.
—MWC release by **Ferne Burkhart**

Transitions

Births/Adoptions

Bradley—to Erin and Keith, Leamington United Mennonite, Ont., twin sons, Cole Philip and Caleb Gerald, June 18.

Dupuis—to Jenn Maagdeleyn and Larry, Leamington United Mennonite, Ont., a son, Conner Jeffrey, April 13.

Hoffman—to Vicki and Tim (of Cookstown, Ont.), Leamington United Mennonite, Ont., a daughter, Leah Madeline, June 13.

Gabriele—to Karrie and Kyle, Leamington United Mennonite, Ont., a son, Kaden Michael, June 3.

Gossen—to Sharon and Paul (of Winnipeg), Leamington United Mennonite, Ont., a daughter, Kendra Tiessen, June 7.

Kupfer—to Edith and Glen, Riverdale Mennonite, Ont., a daughter, Ainsley Rene, June 24.

Mohr—to Sarah and Tony, Erb Street Mennonite, Waterloo, Ont., a daughter, Avery Elizabeth, May 19.

Quiring—to Ruth and Darren, North Kildonan Mennonite, Winnipeg, a son, Conner Scott, May 16.

Rempel—to Shannon and Darryl, North Kildonan Mennonite, Winnipeg, a son, Rylan Chase, June 4.

Vollmer—to Susan Hartzler and Corey, Nith Valley Mennonite, New Hamburg, Ont., a son, Alen David, June 8.

Wiebe—to Jennie and Colin (of Pelee Island, Ont.), Waterloo North Mennonite, Ont., a son, Joshua John Krueger, May 30.

Marriages

Andres-Dunne—Andrew and Stacey, Bethany Mennonite, Virgil, Ont., June 18.

Froese-Thiessen—Ben and Lena, Leamington United Mennonite, Ont., May 29.

Hergot-Witzel—Jamie and

Jessica, East Zorra Mennonite, Tavistock, Ont., June 25.

Hiebert-Moerman—Vince and Kendra, Steinbach Mennonite, Man., June 11.

Hilker-Dettweiler—Trevor and Sarah, Breslau Mennonite, Ont., June 11.

Kornelson-Hiebert—Karis and Val, Steinbach Mennonite, Man., June 18.

Simpson-Reidl—Dan and Stephanie, Leamington United Mennonite, Ont., June 11.

Wiebe-Harder—Delmer and Wendy, Steinbach Mennonite, Man., July 2.

Deaths

Bender—Wallace, 90, East Zorra Mennonite, Tavistock, Ont., June 16.

Brubacher—Emanuel, 90, St. Jacobs Mennonite, Ont., June 8.

Derksen—Susana (nee Zacharias, b. Oct. 18, 1913), 91, Coaldale Mennonite, Alta., June 13.

Driedger—Margaret, 97, Leamington United Mennonite, Ont., June 6.

Hildebrand—Anna (nee Fast), 90, Sherbrooke Mennonite, Vancouver, June 21.

Kroeker—Heinrich, 77, Douglas Mennonite, Winnipeg, March 7.

Loewen—Elvina Matilda, 90, Zoar Mennonite, Waldheim, Sask., June 13.

Martens—Katharina, 93, Leamington United Mennonite, Ont., April 7.

Martin—Elizabeth, 100, St. Jacobs Mennonite, Ont., June 26.

Regier—Mary, 82, Leamington United Mennonite, Ont., June 4.

Reimer—Elizabeth, 89, Leamington United Mennonite, Ont., May 9.

Reise—Melinda, 87, Nith Valley Mennonite, New Hamburg, Ont., May 18.

Roth—Wilfred, 76, Cassel Mennonite, Tavistock, Ont., May 31.

Tiessen—Anna, 91, Leamington United Mennonite, Ont., April 10.

Wiebe—John, 93 (b. March 15, 1912), Bergthal Mennonite, Didsbury, Alta., June 10.

Willms—Anna (nee Rempel),

107, First Mennonite, Saskatoon, May 27.

Baptisms

Bethany Mennonite, Virgil, Ont.—Denise Dick, Matthew Goertz, Amy Hansen, Lydia Klaassen, Amy Neufeld, Becky Roberts, Jason Roberts, Sarah Roberts, June 26.

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

Emmanuel Mennonite, Abbotsford, B.C.—Rachel Bergen, Mitchell Braun, Mark Currie, James David (JD) Dueckman, Anna-Marie Janzen, May 15.

First Mennonite, Edmonton—Jennifer Taylor, Heather Taylor, May 15; Alyson Baergen, Ryan Andres, May 22.

Floradale Mennonite, Ont.—Ben Greenwood, Blair Freeman, Julia Freeman, Erik Martin, Jessica Martin, Doug Draper, May 15.

Glenlea Mennonite, Man.—Dinah Peters, Rebecca Unger, June 5.

Leamington United Mennonite, Ont.—Ben Froese, Kenneth Friesen, Steven Peters, Robert Kipping, Benjamin Winter, Mallory Schwengsbier, Lena Froese, Emily Driedger, Robyn Warkentin, Angela Dueck, May 15.

Poole Mennonite, Milverton, Ont.—Jake Albrecht, Ben Balfour, Greg Kupfer, Corey Leis, Jamie Martin, June 5.

North Kildonan Mennonite, Winnipeg—Jason Arlt, Elizabeth Franz-Warkentin, Phil Franz-Warkentin, Kristy Matyas, May 15.

Tofield Mennonite, Alta.—Matthew Janzen, Bradley Regehr, June 12.

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.



MCC photo by David Martin

Zulkifly, a farmer and merchant, and one of 3,150 Indonesian tsunami survivors living in the Padang Panyang relief camp, proudly shows some of the new eggplant crop that he has grown with other farmers in Cot Rambong, Aceh Province, with the assistance of Mennonite Central Committee and its partner agency, YAKKUM Emergency Unit (YEU). “Getting out of the [tsunami relief] camps and back into the fields helps me to stop thinking about my situation there and start thinking about the future,” says Zulkifly, who lost two children, his parents and two brothers in the tsunami’s wake. He plans to continue farming, planting watermelon once the eggplant is harvested. YEU is providing basic supplies to farmers, helping fishermen repair damaged boats and helping women resume handicraft production in the region.

Mennonite Church Canada

Equipping brimming with summer resources

Besides the usual helpful resources, the July/August edition of *Equipping Canada* includes two letters from MC Canada leaders that invite us to relax and enjoy the summer!

Dave Bergen, Christian Formation executive secretary, reflects on how our concepts of time in a “doing-obsessed” society actually run counter to Scripture. He notes that “the most significant references to time in the Bible are concerned not with its quantity, but its quality. God’s will is revealed in the fullness of time to people like Mary, Moses, Paul, and others. Timeliness in the Bible doesn’t refer to keeping the right production schedule, but to cultivating an appropriate sense of awareness, expectation, and receptivity to the movement and work of God.” He concludes by encouraging us to “make the most of your time this summer as you disconnect from ‘doing’ and embrace the opportunity for ‘being.’”

Sven Eriksson, denominational minister, follows up with a list of summer reading, gleaned from conference ministers (including several novels), which will help us do just that.

Prayer requests

Let us pray for western farmers and their families who are struggling to cope with the recent flooding on the Prairies and those who are still feeling the effects of the BSE crisis. Pray for reprieve from the weather and political hindrances; pray for and encourage understanding and support from financial institutions and suppliers; pray for and encourage government aid for the

resulting financial effects; pray for supporting businesses that are impacted; and pray that God’s grace and love will be shown by God’s people to all who are affected.

- Please pray for:
- Ginny and Herb Buckwalter of the Wardenwoods Mennonite Church in Scarborough, Ont., who started a special eight-month service assignment at Nazareth Village in Israel, on July 9.
 - Werner and Adelia Wiens, Witness Mission Associates in Kenya, who are in Manitoba for a two-month period this summer, as their son Caleb is settling in and preparing for fall studies at Canadian Mennonite University.
 - Todd and Jeanette Hanson, Witness workers in China, who are in Canada in July and August and who look forward to connecting with churches in Saskatchewan and Manitoba in these months.
 - The Mission Worker reception at Canadian Mennonite University on July 22. It will be an opportunity to hear stories and meet with more than a dozen International Ministry workers who will be in Manitoba for a Mission Seminar.

Mennonite Church Eastern Canada

Seminary aid fund in danger of depletion

At its May meeting, the Financial Aid Committee of MCEC approved grants totalling \$47,118 from the Seminary Student Aid Fund for the 2005-2006 academic year.

The recipients include: Alissa Bender, Penny Driediger, Charlene Jongejan Harder, Kendall Jongejan Harder, Ellie Hubner, Juanita Laverty, Taylor Martin, Craig Neufeld, Dave Sararus and Emily Toews.

The committee expressed profound thankfulness that so

many individuals are considering careers in ministry. However, they lamented that the Seminary Student Aid Fund will be unable to sustain this amount of financial support in the future. Currently, the MCEC budget provides \$10,000 for the fund.

Unless there is a concerted effort to align MCEC’s expressed mission to train pastors with the practical financial support, this fund will become depleted. Persons interested in providing financial support for the future leaders of MCEC congregations can contact the MCEC office or Mennonite Foundation of Canada for further information.

Grebel fundraising more than half-way

A fundraising banquet for the Ralph and Eileen Lebold Leadership Endowment Fund in late June at Conrad Grebel University College provided a picture of Grebel’s Theological Studies Program.

The goal is to raise \$1 million for the fund, which would generate \$50,000 per year. Organizers are over halfway to that goal.

Ralph Lebold reminisced about how, in 1976, he felt the need to have training in a Mennonite context, as many students were studying at Waterloo Lutheran Seminary and other theological schools in Ontario. In 1978, the Pastoral Leadership Training Commission emerged. He said, “I find it encouraging to see that we are doing some of the things we envisioned then; we are in fact producing leaders for the Mennonite Church in Ontario.”

President Henry Paetkau verified that observation as he noted some of the statistics regarding the Master of Theological Studies program (MTS). There are presently 50 students enrolled in the MTS program, half of whom are in

the ministry option. More than a third of our congregations’ pastors have studied in the MTS program; 24 of the current students are in congregational pastorates at the moment.

Three of these “working students” gave brief reports.

“What is good news in a society where we seemingly have enough money to meet our own needs?” asked Nancy Mann.

Darrell Bender cited Loren Meade. “In the postmodern context, we are in shifting times; another ‘reformation’ is afoot. We are in the ‘in between’ times with our compass flickering between a remembered past and a new ‘north pole.’ How then do we navigate?”

Lori Reesor suggested that the greatest pastoral challenge is not getting in God’s way by trying to “fix” people, rather than loving them! For her, the greatest value in the training program is “to hang around with people who are really passionate about God.”

Marianne Mellinger, coordinator of Leadership Formation and supervisor of MTS Studies—Ministry Option, agreed that “no other profession would allow the permissive attitude we have in the church on the matter of requiring continuing education of their pastors.” She said congregations should encourage and expect their pastors to be life-long learners, and ask them regularly, “What do you need to be an effective pastor?”

Mellinger suggested that spiritual formation for pastors is even deeper than maintaining an adequate prayer life. It means, as Eugene Peterson suggests, the formation of a “vocational holiness” in which pastors develop virtues and learn to love.

New admin assistant appointed

David Brubacher reports the appointment of Karla Richards

as the administrative assistant for the executive minister and the financial staff person of MCEC. Richards is a member of Shantz Mennonite Church. She has previously worked in the offices of Mennonite Central Committee, Ontario. She is a graduate of the business program of Conestoga College and has worked as sales coordinator for Descartes Systems and MKS.

Mennonite Church Manitoba

Seniors enjoyed trip to Moose Lake

Upwards of 45 seniors from Steinbach, Winnipeg, Niverville, Starbuck, Plum Coulee, Altona, Giroux and Sperling enjoyed two warm days in the sun, and on the pontoon boat. It was so relaxing. It was fun to meet old friends and make new ones.

The men enjoyed horseshoes, fishing and bird watching.

The ladies prepared knitted teddy bears and stuffed them. They will be given to children after surgery and to orphanages in Third World countries.

We are so thankful Shirley Bestvater came to lead us in

singing and worship. We were blessed.

Our variety night was special. Ed Zacharias and wife sang Low German children's songs and read Scripture. Louella Peters and Susie Friesen did a skit about two teens baking cookies from Grandma's recipe book that was hilarious.

Annie Janzen reported on her trip to Iceland. She enjoyed the hot water springs and met lovely people there.

Arthur and Kathleen Driedger, who work with MCC in Abbotsford with a Gleaners project drying produce, packing and shipping it overseas, showed photos of their work.

The speaker was Jim Brown, who is (only) in his 40s, from Winnipeg. He spoke of God's story and how we fit into God's story—past, present, and future. God is faithful, God encourages us (Philippians 1:6). Our future is secure (I John 3:1-2, Hebrews 10:25). We should stimulate one another to good deeds. Be patient, God is not finished with us yet. Jim did an excellent job of creating group participation.

—Betty Pauls

Mennonite Church Saskatchewan

North Star Church hires interim pastor

North Star Mennonite Church in Drake has hired a new pastor. Harold Peters-Fransen will begin his duties on Aug. 1. His title is intentional transitional pastor.

"He will help the church discern whether the stated vision and the practised vision are the same," noted church chair John Bartel.

Peters-Fransen has agreed to a one-year stay. His family will remain in Winnipeg during his Saskatchewan term.

Present pastoral couple Ken and Yolanda Quiring are leaving at the end of July.

Mennonite Church British Columbia

Olivet Mennonite ordains youth pastor

Stacey O'Neill, youth pastor at Olivet Mennonite Church in Abbotsford, was ordained for the ministry at the congregation's June 12 worship service. A graduate of Columbia Bible College, O'Neill has been

serving the youth of Olivet for the past nine years. Henry Kliever, Mennonite Church B.C. conference minister, gave the message, and the church fellowshiped with a barbecue lunch after the service.

Church damaged by dumpster fire

Fire has hit another Mennonite Church B.C. congregation. Grace Chinese Mennonite, located on Graveley Drive in Vancouver, sustained damage the second week in June when a garbage dumpster from the business next door caught fire. Cause of the blaze is uncertain. Though one of the church's exterior walls was damaged by fire and water from the firefighting, the building is still usable.

Olivet Mennonite in Abbotsford was damaged by fire both last December and again this past April.

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), Amy Dueckman (British Columbia). See page 2 for contact information.

The Both/And Principle

In the movie *City Slickers* the character played by Billy Crystal learns a life lesson from Curly, the grizzled and laconic cowboy who guides dudes into the wilderness. That lesson is, "Remember one thing!" Curly dies before Billy can extract from Curly what that "one thing" is, but he discovers it for himself: one has to set and stick to priorities in life.

As valid and scriptural as this lesson is, I think there is more for seekers to learn.

Faithful Christian living is often not so simple as finding one thing. I don't mean that we look elsewhere than to Jesus Christ as the way, the truth and the life. I think there is a "both/and" principle at work as we follow our master.

The phrase "both/and," a favourite of a former MC Manitoba leader who was my supervisor, captures the dynamic tension which faithful living requires. Look at some of the "both/ands" in the life of faith:

- We know God is a God of both grace and judgment.
- We are counselled to have both faith and works.
- We are to be as wise as serpents and as innocent as doves.
- We need to pursue both peace/justice and piety/devotion.
- We are wise to seek both renewal and to maintain tradition.
- We need both our perspective and that of different cultures.
- We need the gifts of both the old and the young.
- We experience faith both as individuals and as community.
- We should both rejoice in what God accomplishes through the Mennonite

From our leaders

Church and not let our "good press go to our heads."

- We make progress as we both pursue our side of a debate and listen to the other.

If the grammatically impure construction of "both/and" has one thing to offer, perhaps it is this: Let us learn to reason and pray together all the way through both sides of each other's points of view. Whatever apparently opposing points of view we promote, such as inclusion or purity, let us walk all the way to the ends of both arguments together, that we may find Christ in each other.

As director of Education Ministries for Mennonite Church Manitoba, Bob Wiebe works in the areas of camping, young adult and equipping programs.



Calendar

British Columbia

Aug. 14-21: MCC B.C. quilt show and demonstration at Clearbrook Public Library.

Aug. 20: Camp Squeah alumni event. Fundraising memorabilia auction. To register or for more information, visit: www.squeah.com/alumni.

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

Nov. 5-6: Rosemary Mennonite

Church 75th anniversary celebrations.

Saskatchewan

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

Grande Prairie, Alta.

Anniversary celebrates Hillcrest vision and renewal

On May 15, Hillcrest Mennonite Church celebrated its 45th anniversary and Hillcrest Centre its silver anniversary. In the Mennonite tradition, we celebrated with food, song and storytelling.

The church was planted in 1960. In the early '70s, the few members who were left contemplated closing the doors. But one youth announced to the congregation that if the church closed its doors, he would personally arrive every Sunday morning and sit on the steps of the church to worship. His strong statements caused much reflection.

In 1978-79, after discussions about the vision for this struggling church, a collective understanding developed that Hillcrest was to go beyond the traditional western church and serve the Grande Prairie community. Questions remained, but it was clear that our present building would not serve the purpose.

The church council looked at a number of places, but none seemed to fit—until council looked at the Sisters of the Holy Cross building, and found it old but perfect!

Our small congregation could not finance a large mortgage, but the Sisters of the Holy Cross accepted our offer even though it was lower than the others. The Sisters requested that someone move in to avoid more vandalism, so a young couple took up residence in an upstairs room and the church began its ministry. In 1980, Hillcrest Centre opened its doors to a

young mother of three trying to escape an abusive and violent marriage.

God opened many more doors over the years. In the past 25 years, we have worked with individuals dealing with drug and alcohol abuse, and provided programs for adults with developmental and behavioural disabilities and a home for children and youth in need of care. Those dealing with depression, personality disorders, occult backgrounds and homosexual issues all came through our doors. We provided daycare to the

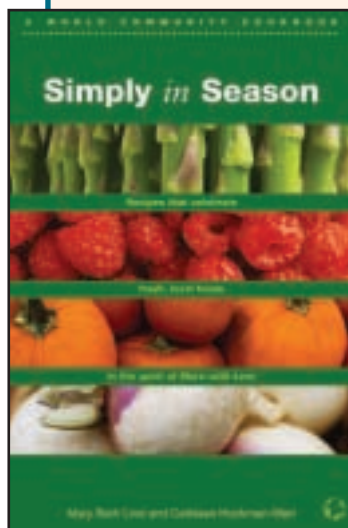
community for 16 years and opened a school in 1981.

At the anniversary celebration, Ray Landis, a former conference pastor, spoke words of encouragement; he has been a support over the years and his presence was appreciated.

Past and present members shared personal experiences and stories of the people who gave the church its roots.

As we celebrated the past, we could also be excited for the future. We are curious what doors God will open next.

—Wendy Smith



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

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

“This cookbook reflects . . . a commitment to eat what is fresh and best in season. Here you will read about how real people grow and use the natural bounty of the lands they call home. Enjoy the flavors of this book.”—*From the Foreword by Graham Kerr*

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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.
Sept. 11-13: Refreshing Winds retreat at Shekinah Retreat Centre. Theme: "Worshipping through music," with a focus on the new hymnal supplement.

Manitoba

July 20: MCC fundraising golf tournament at Quarry Oaks. For online registration, visit: www.mcc.org/manitoba/golf/form.

July 22: MC Canada Witness's Evening of Exciting Stories and Tantalizing Tastes from around the world, 7:30 p.m. at CMU's Great Hall, Winnipeg.

Sept. 10: Eden Foundation "Head for the Hills" bicycling fundraiser, Lake Minnewasta, Morden.

Sept. 11.: Westgate Alumni and Friends Golf Tournament at Bridges Golf Course. Banquet and prizes. Register online at: www.westgate.mb.ca/alumni/alumni.htm, or call 204-775-7111.

Sept. 23-24: Canadian Mennonite University Home-

coming 2005. Theme: "Building, renewing, celebrating." For more information contact 1-877-231-4570 or e-mail: alumni@cmu.ca.

Sept. 30-Oct. 2: Camp Moose Lake workathon.

Oct. 1: "Equipping the congregation" conference at Winkler Bergthaler Mennonite Church.

Oct. 18-19: J. J. Thiessen Lectures at Canadian Mennonite University with Paul J. Griffiths, professor of Catholic studies, U. of Illinois, speaking on "Curiosity: Towards a theology of intellectual appetite."

Oct. 22: Manitoba Women for MCC annual conference at Rosenort EMC. Registration at 9:30 a.m.; session begins at 10 a.m. Bring a brown bag lunch, bar of soap, and a new or used article to be sold.

Ontario

July 17: UMEI pancake breakfast, 8 a.m.

July 31: Fraser Lake Camp 50th anniversary celebration. Rain or shine. E-mail: fraserlake50@fraserlakecamp.com or call 905-471-6562 by July 22 to register.

Aug. 1-4: Fraser Lake family camping week. For more information, visit: www.fraserlakecamp.com or call 905-471-6562.

Aug. 7: Benin Festival at Steinmann Mennonite Church. Outdoor celebration of

ministries in Benin, West Africa, hosted by Steinmann, St. Jacobs, Poole and Wanner congregations.

Aug. 9-13: Camping and Learning week at Mattagami First Nation. For more information or to register, contact Lyndsay Mollins Koene at 705-264-2494 or go to www.mcc.org/ontario.

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.

Sept. 3-4: Mortgage burning celebration at First Hmong Mennonite Church, Kitchener. Songs, slide show, special

speakers, 9 a.m. to noon (3); Sunday worship with special speaker Rev. Wang Chou Yang, 9:30 a.m. to noon (4). RSVP to fhmc@295.ca by Aug. 1.

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.

Please send **Calendar** events by e-mail to: calendar@canadianmennonite.org

Subscriber services

How to subscribe:

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

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Announcement

FRASER LAKE CAMP CELEBRATES 50 YEARS!

Come and join in the celebration!
11 am Sunday July 31, 2005 at Fraser Lake Camp
 Bring your lawn chair, your passion for Fraser, and leave the world behind. This event is rain or shine, and free to all who wish to participate. Please register before July 22. Call or e-mail **905-471-6562; fraserlake50@fraserlakecamp.com**

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Come and experience Fraser Lake Camp as a family. Reserve a cabin for \$30/night, tent site for \$25/night. Daily activity/food costs are \$25/adult, \$15/child. Age 3 and under are free. For further information see our website, or call **www.fraserlakecamp.com; Phone: 905-471-6562**

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Mennonite Central Committee Ontario invites application for the position of

**MANAGEMENT SUPPORT WORKER for FURNITURE
at the Global Closet Thrift Shop, Toronto**

The position requires a person with a commitment to Christian faith, active church membership, and non-violent peacemaking. MCC is seeking a person with experience/interest in retail merchandising, physical stamina, and ability to do heavy lifting. Strong interpersonal skills and good organizational skills are essential.

This full-time or half-time shared position is available on a service worker basis. Beginning Summer, 2005. Application deadline August 5, 2005.

For more information contact:

Shirley Sherk: 416-429-2861
or Arli Klassen: 519-745-8458

Mennonite Church Saskatchewan (MC Sask) is seeking a full-time

CONFERENCE MINISTER

The Conference Minister gives overall leadership and direction to the mission, ministry and well-being of MC Sask., with particular focus for pastors and congregations.

Qualifications include an understanding of and commitment to Mennonite/Anabaptist theology and a preference for education and training in a Mennonite/Anabaptist institution, significant pastoral experience within the Mennonite Church, well developed listening and communication skills, ability to relate to theological diversity, and demonstrated administration and organizing skills. The successful candidate will exemplify boldness and creativity in implementing and building on the vision set by the Conference. Willingness to travel throughout the province is a necessity. A detailed job description is available on the website www.mcsask.ca. For more information and to apply, contact:

Henry Block, Search Committee
3214 Milton Street Saskatoon SK S7L 3X4
Phone: 306-933-4660 (day), 306-683-0524 (evening)
E-mail: h.gblock@sasktel.net

The appointment will commence mid-February 2006. Applications will be considered until September 30, 2005.



Mennonite Central Committee is recruiting for the position of

MCC LIAISON to the UNITED NATIONS in NEW YORK

This is a three-year, full-time, salaried position. The liaison's assignment is to foster a Christian pacifist vision in the conduct of international affairs at the UN, interpret MCC to the UN, and advocate relevant policies on behalf of MCC.

Significant experience outside North America and Europe, or other highly industrialized areas of the world, is important. Training in international relations, law or theology is preferred. Self-motivation and skill in cross-cultural communication are required. Relating to UN diplomats, hosting MCC workers, overseeing the work of office interns, and maintaining regular contact with MCC offices defines the routine work of the MCC UN Liaison Office in New York. Candidates of a gender or ethnic group typically underrepresented in this type of MCC assignment are encouraged to apply.

Contact Prem Dick for a copy of the job description, and send him a letter of intent and a resume by Sept. 1, 2005 at:

Prem Dick
E-mail: psd@mcc.org
Fax: 717-859-2171

The position is scheduled to begin December 1, 2005.



MCC Manitoba is seeking a

**VOICES for NON-VIOLENCE (VNV)
COORDINATOR**

VNV responds to situations of abuse within the Mennonite constituency and guides both victims and offenders towards a healing process. It seeks to promote positive family and church life and work towards greater awareness and prevention of abuse. The Coordinator will be responsible for all aspects of this work including responding to abusive situations, public education, advocacy, training and connecting with other service providers/advocates at the local and national level. This is a .75 FTE position located in Winnipeg, MB.

All MCC workers are required to have a Christian faith, be actively involved in a Christian church and be committed to non-violence and peacemaking. Due to the nature of this assignment and the gender of the majority of clientele, a suitable female candidate will be given preference.

Application deadline is July 29/05. For more information contact:

Sol Janzen: sjj@mennonitecc.ca
Janelle Siemens: jms@mennonitecc.ca
Phone: 204-261-6381

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



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Phone: 306-945-2080; Fax: 306-945-2225
E-mail: mtl@sasktel.net

EXECUTIVE DIRECTOR WILLOWGROVE

Willowgrove is a Christian organization with a wide programme offering which includes Fraser Lake Camp, Glenbrook Day Camp, Willowgrove Primary School and Willowgrove Outdoor Centre. Located in Stouffville, Ontario with a second camp in Bancroft, the programmes serve over 35,000 children per year with an annual budget in excess of \$1million. A self-sustaining, non-profit organization, Willowgrove enjoys the enthusiastic volunteer and financial support of a large membership base and is affiliated with the Mennonite Church of Eastern Canada. Willowgrove is looking for a dynamic Executive Director to build on its past success. The new Executive Director will work closely with Willowgrove's Board to:

- Build and execute upon a dynamic vision for Willowgrove's programmes.
- Direct and supervise a highly capable staff including camp leadership, teaching staff and a large volunteer staff.
- Establish and administer the annual budget.
- Oversee programme development.
- Develop and execute effective public relations and marketing plans.
- Develop and participate in fundraising efforts.

The successful candidate will preferably have worked in a Christian organization, will have demonstrated success in managing a diverse organization and will have worked closely with a Board of Directors. He/she will have managed a budget and be comfortable being visible in the community, directing staff and making presentations. A strong Christian faith and an enjoyment of working with children is a must.

Interested candidates should respond in confidence to:

E-mail: willowgroveresumes@sympatico.ca
Fax: 905-640-9630
Attention: Chairman of the Board

LEAD PASTOR

St. Catharines United Mennonite Church is in search of a Lead Pastor who will be part of a multiple staff. We are a 60-year-old multi-generational congregation located in the beautiful fruit belt of Niagara in southwestern Ontario. We are seeking an experienced Lead Pastor with a "shepherd's heart" who is able to communicate and relate to all ages.

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

Holyrood Mennonite Church, in Edmonton Alberta, is seeking a

SENIOR PASTOR (full-time) and ASSOCIATE PASTOR (half-time)

Consideration will also be given to hiring a pastor couple where the spouse would serve as the associate pastor. Tentative starting date is January 1st, 2006.

We are members of Mennonite Church Alberta and Mennonite Church Canada. Average attendance is 80-100, in a congregation diverse in cultures, ages and walks in life. See www.holyroodmennonite.ca for further information about the congregation. Interested applicants please contact:

Alberta Conference Minister, Jim Shantz
Phone: 780-485-2518
Chair of Pastoral Search Committee, Guenther Toews
Phone: 780-458-9358

Housing

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

3 bdrm house with detached garage, large cedar deck & private backyard in Uptown Waterloo. Lease required. Avail. mid-August, \$1150+ util. Phone 519-588-1146

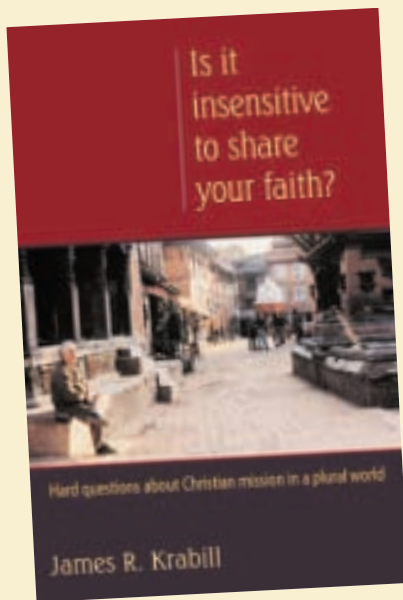
Mennonite Voluntary Service Intentional Community in Toronto. Call 416-422-2406 for details.

For rent

Newly renovated office space for sub-lease with the Christian Labour Association of Canada #2-396 Assiniboine Ave. Winnipeg, MB. 2 offices; shared common area; downtown Winnipeg; riverfront location. Contact us at: 204-989-0198.

Vacation on Lake Manitoba, two hours north of Winnipeg. 3500 sq ft cedar log house on Lake Manitoba, Steeprock area. 3 bedrooms with a loft. For rental details phone 717-426-3135.

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by Wally Kroeker

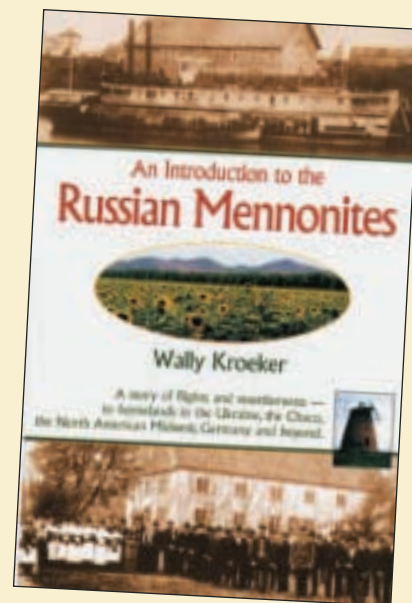
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Kroeker is editor of *The Marketplace*. \$7.95 (U.S.), \$10.95 (Canadian), paperback



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