

CANADIAN Mennonite

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Charlotte 2005
pages 12-18

**Church
demolished**
page 19



Delegate wisdom irreplaceable

As a church, we reserve our most important decisions for times when we can consider matters together and then decide collectively what we should do.

Both parts, the being together and the shared decision-making, are important to who we are. At every level of the church, we commit ourselves to make the best decisions we can as a group and then to carrying them out together.

Both in this and our next issue, we are carrying a number of reports on the national church delegate assembly held in July in Charlotte, N.C. It is critical that the whole church learn and reflect on what happened there.

The importance of delegate discernment was expressed in many ways, from the new Faith and Life Committee, formed as a result of delegate feedback, to the decision to continue meeting annually. One decision sticks in my mind, however.

On Friday afternoon, at nearly the end of a very full week, delegates considered a set of bylaw changes. In the third part of that discussion, the odds-and-ends changes, a moment of church identity emerged.

Proposed changes included removing “peace and justice advocacy” and “service ministries” from the list of activities of MC Canada’s Christian Witness Council because they are currently not being staffed. (Other specified council activities include evangelism and church planting, international missions, multicultural ministries and native ministries.)

Pam Driedger from Altona Mennonite Church, in Altona, Man., and Doug Woodburn from Community Mennonite Fellowship in Drayton, Ont., both spoke against this change.

“I would propose an amendment to the motion to leave in the references to peace and justice advocacy and service ministries in the bylaws of MC Canada,” said Woodburn.

“While I understand the rationale to have the revised bylaws reflect the current activities of the council...I cannot

accept the removal of what I understand to be foundations of our faith and tradition. I chose to become part of the Mennonite faith community. These references are core of what compelled me to change to this faith tradition and how we distinguish our witness from that of our brothers and sisters in other denominations.

“These references should be left in as a reminder that MC Canada is not meeting its full commission and that before new ministries are initiated, the traditional calling of MC Canada be honoured.” He continued, “I would find it strange to earlier celebrate the unique contribution that MC Canada has been making to the broader church community, then permit ourselves to strike from our bylaws the very mention of key aspects of our ministry that define our uniqueness.”

I believe this statement expressed what many were feeling. The delegate body nearly unanimously passed the amendment to preserve these two activities in the bylaws. This is the kind of grassroots renewal and correction that a delegate session can provide.

That’s why it was a blow to the effectiveness of this year’s assembly that so few delegates were able to participate (see story, page 12). It’s a matter of accountability: The General Board of Mennonite Church Canada shall “report to, and be accountable to, its members at delegate assemblies,” according to the bylaws. There was also less wisdom and experience from which the delegate body could benefit. The group was less representative of the whole church—pastors and other church workers are over-represented when numbers are low. There are fewer people who can now engage their home congregations with the work of the national church.

Delegate assemblies provide a way for us to say, with the apostles in Acts 15, “It seemed good to the Holy Spirit and to us.” I hope more of us can gather next year in Edmonton to pursue that goal.

—Tim Miller Dyck

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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 22 issue by August 18.

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Cover: More than 8,000 youths and adults gathered for a joint worship service at Charlotte, N.C. Although the stage was in the centre of the large hall, everyone could feel involved because the activities on stage were projected onto four large screens. mPress photo by Joe Wyse.

Winnipeg

Spiritual awakening in Canada

I grew up in a half-Christian family. My mom is a Christian, but my father is an unbeliever. I admired my father in his belief that he trusted in himself because he thought that his spirit was strong enough to manage his life. When my mom started to attend a church, there were some conflicts in my family because my father didn't like her to go. Because of the conflict, I didn't like mom going to church. Besides that, I didn't go to church either. I didn't believe in God at that time.

Looking back on those days now, I remember that my father was very frustrated by our family situation. Life seemed to be such a burden to him. Even though my father and mom were in the same situation, my mom looked more peaceful in her life. Although her life was so distressed and she was discouraged in many things that were happening to her, she always looked peaceful, and she cared for her children with love.

Now, through my experience of God's peace and grace in the hardest time of my life during the past year, I

can understand what gave mom such a strong spirit in her difficult life.

Until I came to Canada, I didn't go to church. I didn't understand people who attended a church every Sunday. I thought Sunday should be a day of rest, a day without having to do anything after a long week of working. I worked six days a week. For me, going to church seemed to be another job on Sunday morning.

I didn't try to know about God, but I just believed some rumours and news about misbehaving Christians. I thought I was much better than those people who believe in God, so why did I have to go to a church to be good? However, I had problems. I was the person who compared herself to others continuously. I was always unsatisfied with myself; therefore, I couldn't love myself or others deeply. There was no peace in me, just struggles.

Now I have been changed a lot. Last year, I underwent twice mastectomy and chemotherapy for breast cancer. It was much harder than I expected. I prayed a lot whenever I felt hopelessness and anxiety, and whenever

the chemicals made me depressed. I prayed, "Please take me out of this suffering."

There was nothing I could focus on. I love watching movies, but even it didn't help me to get out of the depression. The only things I could do were pray and listen to hymns.

I say a special thanks to God because he was, and is, with me, and he has listened to my prayers so that I can now endure my suffering in peace. I felt God's presence through the church congregation's prayer and caring for me. When I received the diagnosis, a friend of mine told me, "God will give you more than you will suffer." Now I truly understand what her words mean.

I lost a little physically, but I have much more than before spiritually. I am in the image of God so I don't need to compare myself with others anymore. I am enough to be myself. God loves me as I am. I am happy now to try to find out what God's purpose was in creating me and what gifts God has given to me.

There are some favourite Scriptures that I like to keep thinking of in my life. One is, "Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus." The other is John 13, where Jesus says, "Love one another, as I have loved you, so you must love one another."

I believe in Jesus and I would like to have the privilege to live as a member of God's family.

—**Helen Kim**

The author came to Canada three years ago with her nine-year-old son and husband. In Korea, she was a sales manager in international business. In Canada, she has been involved in home care, child care and volunteer service, things she never did in Korea. Through these new experiences, she met mentally challenged children who need loving care, leading her to understand there are so many people who need help. Although she had no knowledge of the Mennonite Church when she came to Canada, she learned about the history of the Mennonites and their life. "Not only they love peace, but also they have tried hard to keep the peace in the world," she says. "They show their love and sacrifice through their life. That's why I am really happy to become a part of [Charleswood] Mennonite Church."



Photo submitted

Helen Kim came to Canada three years ago from Korea. During that time she has grown in her faith while dealing with cancer.

Dorchester, N.B.

MCC worker receives national award

Siegfried Janzen of Petitcodiac, N.B., a Mennonite Central Committee service worker, has been recognized with the 2004 Taylor Award by the Correctional Service of Canada (CSC) and the National Volunteer Association.

The Taylor Award is presented to individuals who have devoted considerable time and energy to working within Canada's corrections system; it was established in 2001, the International Year of the Volunteer.

Janzen is well qualified for the award; he has dedicated the past 23 years to restorative justice initiatives and to prison ministry. Today, at age 85, he carries on with the work he began when he was 62.

Janzen's prison ministry began in 1982, when he offered to lead Bible studies at the Waterville Correctional Centre in Nova Scotia. Later, his mission took him to the Westmoreland Institution at Dorchester Federal Penitentiary. Although he retired from the pastorate in 1995, he used the opportunity to delve deeper into prison ministry.

Government officials, family members, prison officers and inmates attended the award ceremony, held on April 22. Their common admiration and respect for him was clear.

Recalling the event, Janzen said, "It was a tremendous occasion. I've never experienced anything like this before."

Margaret, his wife, added, "This award was extra special for us because we knew Dr. Taylor [for whom the award is named] from our time in Nova Scotia. He did wonderful work."

CSC commissioner Lucie McClung praised Janzen's commitment, saying, "Not only is he dedicated in assisting inmates in their personal evolution, [but] he has built and developed significant ties between the Correctional Service of Canada and his community."

One of the event's most poignant moments came when an ex-offender spoke of how Janzen had enabled him to successfully reintegrate into his community.

Janzen's wife has been a commit-

ted partner throughout this journey. When asked about the effect of her husband's passion for restorative justice work on her home life, she said, "Well, we're a team.... We've chosen to do this work together."

The Janzens are known in the community for their caring and hospitable nature. In February 1988, they opened their home to the wife of an inmate who could not afford the flights to visit her husband on a regular basis. She stayed with them for the next 11 years until her husband's release. The couple has since relocated to Moncton, N.B., where they both now work.

Janzen remains committed to his regular visits with Westmoreland inmates and he also participates in chapel services there. In fact, it seems that his hard work and dedication are limitless. Five years ago, at the age of 80, he oversaw the work of inmates who restored an 18th century Methodist cemetery that had fallen into disrepair. Afterwards, he person-



Photo submitted by Siegfried Janzen

Marena McLaughlin, Correctional Service of Canada's Atlantic regional deputy commissioner, right, presents MCC worker Siegfried Janzen with the 2004 Taylor Award.

ally constructed a sturdy stone cairn to commemorate the work of the inmates with the help of only one assistant.

Janzen had opportunities to work with the man the award was named after and his wife on several occasions and now continues the work they started.

—MCC Canada release
by **Tara Tharayil**

DISCOVERING THE WORLD FOR 35 YEARS

2005 TOURS

EUROPEAN FALL HARVEST (September 22 - October 6)
EGYPT with MEDA (October 9-21)
FOLLOWING JESUS in ISRAEL (October 19-31)
In the FOOTSTEPS of the APOSTLE PAUL
(November 6-22)

2006 TOURS

EXPERIENCING JAMAICA, its CULTURE
and PEOPLE (January 13-20)
SERVICE TOUR in SUNNY JAMAICA (February 3-10)
AUSTRALIA and NEW ZEALAND (February 3-23)
VIETNAM (February 8-25)
MEXICO (March 10-18)
PARAGUAY, BOLIVIA and PERU (March 21 - April 6)
MOSCOW, SIBERIA and ST. PETERSBURG
(May 26 - June 9)
ALASKA CRUISE TOUR (June 7-19)
WEST PRUSSIAN MENNONITE HERITAGE
(June 25 - July 5)
ENGLAND and SCOTLAND (June 28 - July 10)
EUROPEAN HERITAGE (July 5-20)

ISRAEL-PALESTINE (July 19-29)
CANADIAN MARITIME PROVINCES (August 5-14)
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We shall never be the same again:

Reflections on the WCC Conference on World Mission and Evangelism

Janet Plenert—the Mennonite World Conference representative of Global Mission Fellowship of Anabaptist-related Churches and executive director, International Ministries, Mennonite Church Canada Witness—attended the World Council of Churches Conference on World Mission and Evangelism this spring in Greece. Over the next two pages, read her reflections on the conference, followed on page 8 by a Mennonite World Conference report of the conference that highlights the impact Anabaptist peace theology is having on the global church.

Standing at the foot of the Areopagus in Greece, I couldn't help but wonder about the Apostle Paul on the day he stood there and preached to the people of Athens (Acts 17:16–34). Did he have any idea that the message he was preaching would one day reach two billion people in all parts of the world? Or that 2,000 years later 650 people from more than 100 countries would gather in that very spot to worship his God?

Maybe he would have found it tragic that the church, still in its infancy in Paul's day, had grown into hundreds of denominations so diverse in faith, practice and understanding that they could not share the Lord's Supper together. Maybe he would find hope in this group's gathering to discern, in spite of their diversity, their common calling to mission and evangelism, and that the theme was "Come Holy Spirit, heal and reconcile: Called in Christ to be reconciling and healing communities."

Diversity

As a Mennonite attending the World Council of Churches (WCC) Conference on World Mission and Evangelism, I benefited from the inclusive nature of the conference. Roman Catholic, Pentecostal and evangelical churches and networks that do not belong to the WCC were welcomed as full participants. Diversity was not glossed over, however.

The most obvious and painful sign of the diversity and need for reconciliation was the inability of this group to be together around the Lord's Table. Several faith groups

present share communion only with members of their own community.

Nonetheless, seeing the long flowing black robes of the Orthodox priests, the crisp shirts and clerical collars on Lutheran women, the beautiful saris of the Indian women, and faces glistening in every colour, and hearing a plethora of languages I couldn't identify, let alone understand, and English spoken with a great variety of accents, reminded me that God's people can come together, even in the midst of diversity.

We can come together around what we hold in common: one faith, one hope, one Lord and Saviour who is Jesus Christ, one Spirit, and the tasks of discerning what the world would look like were it to live faithfully to the Word of God.

'You're Mennonite. There aren't many Mennonites around here, but you have a significant presence.'

Mission and evangelism as holistic gospel

I wondered at this conference on mission and evangelism how these two critical terms—mission and evangelism—would be held together. How broadly would "salvation" be understood? I was pleased with the assumptions I heard from almost all quarters about holistic gospel. Word and deed were presented as two wheels on one vehicle.

Much time was devoted to the HIV/AIDS crisis; stories of the Truth and Reconciliation Commission in South Africa were shared and applications suggested for other contexts; the divisions in Palestine/Israel were passionately acknowledged; a member of an intentional Christian community talked about its outreach through worship and community work.

Intimately interwoven throughout

were stories of personal healing by the Holy Spirit, testimonies of people coming to Christ and of God enabling the church to grow. Rather than tension between understandings of mission and evangelism, I sensed longing to be the Christian church, repentant of past failures, and to be messengers of truth, healing and reconciliation between people and God, people and people, and people and creation.

WCC and Anabaptism

I prepared for this conference with a certain amount of “dis-ease.” Although Mennonite World Conference had been invited to this conference, most Anabaptist denominations in the world are not members of the WCC. Are we welcome in global ecumenical circles? Would anyone have heard of Anabaptists? How can our tiny 1.3 million-member church make a difference—or have a voice—when the host church alone (the Greek Orthodox Church) has nine million members? Was there a place at the table for a church such as ours?

The conference began with the words of the general secretary of the WCC, a Kenyan Methodist, Samuel Kobia. He implored the gathering to “consider peace and non-violence as gospel imperatives.”

My dis-ease quickly dissipated. Not only did I discover eight Anabaptists from three continents in attendance, but there was genuine interest in, and welcome of, Mennonite-related delegates. The conference moderator noted my name tag and said, “You’re Mennonite. There aren’t many Mennonites around here, but you have a significant presence.”

European Mennonites have been responsible for the initiation and implementation of the WCC’s Decade to Overcome Violence, a program that

is gaining momentum globally and that received high visibility at the conference. Being a peace church is a significant, compelling distinctive.

While many churches are involved in peace efforts, Anabaptist tradition has in its very foundation the passion, the systematic biblical reflection and interpretation, and the painful history that define us as a peace church, not just a church that does peace initiatives.

This perspective is sought after. Never had I been called on so often to explain what it means to be a historic peace church, nor had I ever felt such powerful affirmation and interest by other faith groups for the peace position of our church. We are being asked to help others understand our interpretation and to tell our story. We are not only welcomed at the table, we are needed by the broader church.

I was profoundly moved by a letter drafted at the end of the conference that was released to churches around the world. It resonated strongly with our struggle as Anabaptists to understand the broken world in which we live, our diversity, our longing to participate in all forms of healing and reconciliation, our longing for God’s kingdom to come more fully. It is a letter that we can feel a part of, as joint heirs and fellow sojourners with the global church on the journey of Christian faithfulness.

I appreciate the closing words of Dr. Kobia, as he sent us from the Areopagus back to our countries, homes and churches: “Like the Apostle Paul and the disciples of Christ, who heard the good news...and were never the same again, let us allow the same Holy Spirit to come upon us, to convict us and transform us in such a way that we shall never be the same again.”

The most obvious and painful sign of the diversity and need for reconciliation was the inability of this group to be together around the Lord’s Table.

Photo illustration by Tim R. Dyck



Athens, Greece

Reconciliation the theme of international church conference

Healing and reconciliation were at the centre of the 13th World Council of Churches (WCC) Conference on World Mission and Evangelism, held in Athens from May 9 to 16. Janet Plenert, the director of International Ministries and facilitator for partnerships in Latin America for Mennonite Church Canada Witness, represented the Global Mission Fellowship of Anabaptist-related Churches at the event.

“Anabaptists are small, but significant, fish swimming in an ecumenical ocean,” said Plenert of her experience at the conference. “Never have I been called on so often to explain our church history, our global church growth, what it means to be a historic peace church or where our name comes from.”

The Greek Orthodox Church, part of the Eastern Orthodox family of churches, hosted the conference at the summer retreat centre for the Greek army, a deliciously ironic twist for historic peace church delegates.

The theme for the week-long event was “Come Holy Spirit, heal and reconcile.”

A symbolic gift for conference delegates arrived in Athens by boat. The crowd, gathered at the dock, watched the unloading of a five-metre wooden cross, then joined a procession to the worship centre. The cross was fashioned from thousands of olive wood tiles made from trees cut down in Bethlehem to make room for the illegal Israeli separation wall.

“It was a moving and generous act of unity, yet also of recognition that we have so far to go in our attempts to work together,” observed Plenert.

Integral to the focus on mission and evangelism were stories of church ministries, spiritual and physical healing, large-scale reconciliation efforts in South Africa, and personal testimonies.

Along with a South African missiologist and a Palestinian human rights activist, Plenert, representing the historic peace churches, participated

in a panel to discuss the ambiguous relationship between mission and violence. The panel was part of a plenary session hosted by WCC’s Decade to Overcome Violence, an initiative first suggested by Fernando Enns, German Mennonite professor in ecumenism, and now staffed by Swiss Mennonite Hansuli Gerber.

“It is abundantly clear to me that Mennonites have much to offer the ecumenical movement in promoting a biblical interpretation that leads to a witness of Jesus that both disavows violence and forms deliberate peace-building communities,” said Plenert. “We have a profound history and significant understanding of peace that we sometimes take for granted. Our message is one of healing, of hope, of reconciliation in Jesus Christ.”

Plenert was also able to articulate an understanding of community that is less hierarchical and attempts to decentralize power.

The 650 participants from more than 100 countries and diverse faith groups included members of the WCC and non-members such as Roman

Catholic, Pentecostal and evangelical churches and networks. Although delegates shared three meals with each other every day, they were not all able to sit together at the Lord’s Table since some of the faith groups share communion only among their own members. This painful reality cast a shadow over the otherwise inclusive nature of the conference.

Delegates approached discussion of the task of mission and evangelism with a great sense of humility, Plenert reported. The pain and violence of the past, and the church’s role in genocide and other violent historical mission efforts, were named and lamented. The divided situation in the Holy Land and the HIV/AIDS pandemic were acknowledged. There was a clear recognition that world issues like these cannot be ignored when thinking about the church’s task of mission and evangelism.

“It was refreshing to be a part of a gathering representing a large portion of the world’s Christians, and to be able to talk about things like peace, non-violence and reconciliation,” Plenert said. “We cannot tackle the world’s issues by ourselves. We must cooperate with other initiatives to be more efficient and effective.”

—MWC release by **Ferne Burkhardt**



Janet Plenert, Mennonite World Conference representative of Global Mission Fellowship of Anabaptist-related Churches and executive director of Mennonite Church Canada Witness’s International Ministries, spoke about peace at the World Council of Churches assembly in Athens, Greece, in May.

Photo courtesy of www.mission2005.org

Harrisonburg, Va.

New documentary on mental illness in production

While mental illnesses wreak havoc on families and individuals, the church has not always lived up to its promise of offering a community of respite, support and hope. A new documentary for ABC-TV, currently being taped and produced by Mennonite Media, will examine the impact of mental illnesses on individuals and society.

Mennonites have long been known for their pioneering work in the field of mental health, dating from the experience of Mennonite Civilian Public Service workers during World War II. Many men and women worked in mental hospitals and found gross institutional abuse and neglect. Moved by compassion, the church founded Mennonite-run mental health institutions offering care based on Christian principles.

“Over time, this care became more and more professionalized,” says Burton Buller, director of Mennonite Media and executive producer and producer of the documentary. “In our research we’ve learned that too many congregations are leaving support and care of the mentally ill to the professional programs, and many families feel immense stigma, shame and aloneness.”

The central focus of the documentary will be persons telling their own stories of dealing with mental illness, along with their caregivers.

One person already interviewed for the documentary is Chet Watson, past president of the California chapter of the National Alliance for the Mentally Ill (NAMI), co-chair of FaithNet (the faith arm of NAMI), and an Episcopal priest. Out of his professional life and personal experience with his son’s mental illness, he points out, “Most seminaries do not teach anything about mental illness. And most clergy people are no different than the average citizen [in their awareness].”

“The only thing they know about mental illness, unless they have a

personal experience, is what they read in the newspapers. And we all know that the mentally ill are portrayed as monsters, rapists and bank robbers.”

Compounding all this is the guilt some parents feel. Watson admits, “My wife still feels some sense of guilt, and she blames herself for our son’s illness. But we know now that it’s not bad parenting; it’s genetic. It’s a chemical imbalance in the brain.”

In the church, mental illness can be a challenging issue both for the person who is ill and the church as it relates

to that individual.

“We want the mentally ill person to become human. We want the viewer to come away from the documentary saying, ‘I will never be able to look at, or think about, mental illness in the same way again,’” Buller says.

The documentary—being created for the ABC series *Visions and Values*—is scheduled to air in October 2005 at the discretion of the network’s local affiliates.

—Melodie Davis

Breslau, Ont.

Deacons of Jazz raise \$3,000 for Generations at Risk

Jazz and Mennonite churches aren’t normally words found in the same sentence. But that combination raised more than \$3,000 for Mennonite Central Committee’s Generations at Risk program recently.

About 100 people gathered in the Breslau Mennonite Church foyer on June 3 for an evening of fine desserts and jazz music. The Deacons of Jazz performed a variety of jazz classics including Cole Porter’s “Under My Skin,” George Gershwin’s “Summertime,” and a Dixieland rendition of “Just a Closer

Walk With Thee.” Charlene Nafziger of New Hamburg added to the evening with a piano set of hymns beautifully arranged in jazz style.

The event was an MCC-sponsored fundraiser to support Generations at Risk, a program that responds to the HIV/AIDS pandemic. The program provides education, healthcare and supplies for clinics and hospitals, and homecare for orphans and for people living with AIDS. Presently, 40 million people live with HIV/AIDS in the world; since 2001, 14 million children have lost one or both parents to AIDS.

“We’ve all done hymns and classical music in various settings, but not [had] much opportunity to play jazz. It is sort of ‘un-Mennonite,’” said Deacons vocalist Darren Pries-Klassen. “Finding time to play together can be tough, given the demands of day jobs and family commit-

ments, but it provides a great opportunity to enjoy the music and each other’s company.”

Arli Klassen, MCC Ontario’s executive director, called the event “a wonderful evening,” adding, “The crowd was wonderfully responsive to the music and the cause. It was one of the best MCC fundraisers we’ve had.”

—Deacons of Jazz release

Photo submitted by Darren Pries-Klassen



The Deacons of Jazz—from left: Darren Pries-Klassen, Allan Dick, Linden Gossen, Randy Brown and Harold Dick—raised \$3,000 for MCC’s Generations at Risk HIV/AIDS program at a concert at Breslau (Ont.) Mennonite Church in June.

Letters

History lesson on Constantine and Luther

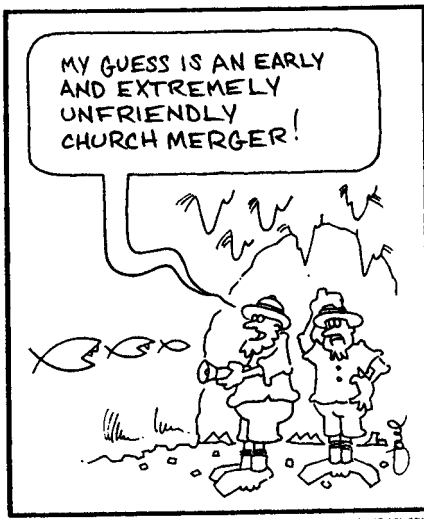
In regards to “A positive theology of law” (*Canadian Mennonite*, May 16, page 6), while Constantine favoured the Christian religion above others, Christianity was established as the state religion by Theodosius I in 380 A.D., in his decree *Cunctos Populos*.

Also, in the Bible quiz (back page of the same issue), the reason Luther called the letter of James “a strawy epistle” in 1522 was because it had little to say about Christ—the letter mentions Jesus only twice. In 1534, though, Luther says of James, “It’s a good book, promulgating the law of G-d,” and he quotes James frequently in his writings about prayer. Menno Simons, on the other hand, quotes James only twice. It’s interesting that Luther’s throw-away line from 1522 is quoted, but his later extended positive reflections don’t make the answers page.

Neither Luther nor Constantine need my defence, as they have much more to answer for, and to higher authorities, but our references could perhaps reflect history a little more closely.

—Vern Ratzlaff, Saskatoon

Pontius’ Puddle



JOBLEAUFFRANNEAOL.COM

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.

New terminology increases confusion

I thoroughly enjoyed Roger Groening’s letter about the “missional church” (June 13, page 13). He hit the nail right on the head. His letter drives home a point about the invention and use of new terminology and buzzwords.

As far back as I can remember, every church that my family was involved with had an annual weekend Thanksgiving and mission festival. To my knowledge, there was never any question about whether the church had a mission or what that mission was. And it was clearly understood that the emphasis would be focused on restating and revitalizing that mission.

Perhaps time spent on explaining the term “missional” and other such terms might be better spent on doing what was done at those Thanksgiving and mission festivals.

—Frank Thiessen, Winnipeg

Dialogue with Canadian soldiers important for Mennonites

Your June 27 article reviewing the war museum (“New war museum lacks peace perspective,” page 10) was well written, and the call for “making room for peace” in the war museum is to be applauded.

I grew up in a rural Mennonite home where, as a young boy, I feared even the soldiers from Canadian Forces Base Shilo, whose lights I could see from my bedroom window. Since then, I have had a few conversations with real soldiers and have come to see that, while I disagree with the

ultimate method they have been permitted (to kill “when necessary”), our goals are ultimately the same—peace.

I believe much could be accomplished by entering into conversation between the peace movement and the protectors of the peace. If we cannot act peacefully with our own soldiers, how can we do so with those of another country? There is much to learn in this interchange, and I applaud those few who are actively engaging in these conversations.

As for the reference to hope being represented by the Peace Tower, I had the privilege of visiting it a year ago, and was discouraged to see that the memorializing of those who had “died in service of the country” was entirely interpreted as those who had died as soldiers. While their sacrifice was great and their lives need to be honoured, I’d like to see the Peace Tower also include a recognition that many Canadians have given their lives for peace without ever being a member of the armed forces—that “serving one’s country” can be done in many ways, not just by picking up arms.

—David S. Pankratz, Winnipeg

Service has roots in CO experience

In the June 27 *Canadian Mennonite* there were two articles and an ad that intertwined the topic of service in a Canadian context.

First, I was pleased to see Dan Nighswander’s article, “Young adult visions sought by MC Canada.” It is good to see effort being placed on listening to, and hopefully acting on, the dreams, wishes and desires of this emerging generation. As I read the

article—and especially the excerpts—I could not help but think that not long ago MC Canada had a department, Christian Service Ministry (CSM), whose mandate included pursuing these questions. Attached to this department were two programs, Mennonite Voluntary Service (MVS) and Service Adventure, which worked at responding to the many questions of youth and young adults by providing congregationally based service options both within Canada and with its American counterparts. Sadly, CSM was only beginning to see the possibilities when it was eliminated because of budget constraints.

The article on the alternative service website (page 22) reminded me that the modern roots of our understanding of service are found in that conscientious objector (CO) experience.

On the same page as this article was an ad by Mennonite Voluntary Service Canada. This small band of churches (remnants of CSM), with the affirmation of MC Canada, continues to offer

a Canadian contextual experience rooted in a local Mennonite congregation and its missional efforts. Their hard work is limited because of a lack of resources and structure that would provide support, broader recruitment and an ability to be engaged with the broader service world.

Given this, my prayer is that MC Canada, as a national church body, would recognize its role in nurturing a holistic understanding of service and move in a direction that reaffirms its commitment to service in Canada, and begin to plan a meaningful strategy to meet this objective.

—**Brad Reimer, Fannystelle, Man.**

Women can still carry the 'good news' today

I read with interest the letters to the editor in every magazine or newspaper that comes to the house. I can find them amusing or irritating, but always challenging, for one finds

as many points of view as there are people.

When I have an instant thought or rebuttal, I find myself writing a letter of my own. This was so when I read the letter regarding women that was written by P.J. Rempel (May 16, page 11).

Both Matthew 26:56 and Mark 14:50 tell us that all the disciples deserted Jesus and fled when he was arrested. John 20:1-18 tells of their consternation when they found the tomb empty and then they returned to their homes.

It was the women who gathered at the cross and it was Mary Magdalene who stayed by the tomb weeping. It was to Mary that Jesus revealed himself and it was to her that he gave the message for the disciples that he was risen.

If Jesus gave this most important of messages to a woman, isn't it possible that women today can still carry that message? For isn't preaching simply carrying to others the good news of Christ's resurrection?

—**Ruth Reesor, Schomberg, Ont.**

Afghans and Marriage

How is a marriage (or other relationship) like an afghan? I've been drawing parallels between the two this summer as I've crocheted a wedding gift for a niece. My musings follow.

Both afghans and family relationships blend the ancient with the new. For thousands of years, humans have crafted threads together into protective, warm blankets. Those who create afghans today build on this ancient art. Similarly, the union of a man and a woman dates back to the dawn of humanity. Each couple fashions their new union from ancient traditions. While each relationship is unique, it also draws on these historical roots. Many threads are woven together in an afghan. Each strand has its own history of how it came to a particular craftsman's hands. Likewise, there are many threads or people who shape the couple who are marrying, part of what makes each relationship unique!

In deference to my niece's fondness for novelty, I chose a funky multi-hued yarn, with loops and scallops formed by small threads twisted around the larger strands. It's challenging to work

with this yarn. I had to take care not to snag my hook on the little threads. (Maybe that's a parallel for "don't sweat the small stuff!") The afghan I ended up with is not exactly the one I started out to make, as I adjusted to the particulars of the yarn and my own abilities and circumstances. The same is true for relationships. Surprises are guaranteed.

Afghans, like relationships, are acts of creativity. Constructing the new prod-



uct involves vision and imagination. As pastoral remarks at the wedding, I said to the couple, "It will take all the intelligence, wisdom and creativity you can muster to fashion your marriage—and it will be worth it." There seems to be a correlation between creativity and tension. To crochet, one has to hold the yarn in slight tension; otherwise it's too difficult to loop the thread into the pattern. In the same way, some tension—conflict, yearning,

disappointment—builds and strengthens the relationship. Too much tension, though, breaks the threads of the afghan or the relationship.

Making an afghan takes time, energy and commitment. Hours and hours of time. Which can look like "wasted" time. But the rhythmic twist and tug of the hook through the yarn is soothing, a welcome respite from other pressures like attending a dry committee meeting or driving a high-traffic freeway. Relationships, too, take time, energy and commitment. Sadly, such time is often in short supply or is seen as wasted time. In fact, it's one of the most valuable investments that can be made.

At the end, when the afghan is finished, one (hopefully!) holds an object of beauty, warmth and strength. Like an old friend that one can nestle with, an afghan offers protection from cold realities and comfort from harsh unpleasantness. Marriage, too, can afford such comfort, strength and beauty. Relationships, formed from many influences, built on ancient traditions, using tension creatively, can be works of beauty.

Melissa Miller is a counsellor and author from Winnipeg.

'Can't keep quiet' about Canadian decisions



Delegates formed a Faith and Life Committee and focused on what the purpose and structure of the national church should be at MC Canada's 2005 annual delegate assembly.

Slightly more than 700 Canadians (234 of them delegates) were registered at adult and youth assemblies held from July 4 to 9 in Charlotte, N.C. For the first time since the formation of Mennonite Church Canada, the two assemblies met jointly with Mennonite Church USA's delegate and youth assemblies.

Canadian and American youths gathered together for worship and service programs for their entire assembly. Adult worship sessions were bi-national, but delegates from the two countries met mostly separately as meeting agendas for the two churches were quite different. One combined session—out of the eight Canadian delegate sessions—was held to discuss the relationship between the two churches. (*See Aug. 22 Canadian Mennonite for a report on this combined session.*)

Delegate discussion was in round-table format, as it was at the 2004 Mennonite Church Canada Assembly in Winkler, Man., with a designated table spokesperson reporting for each table.

Important background information for the assembly was its low attendance: Quorum was just barely met. This is the lowest delegate attendance at an MC

Canada assembly or at a Conference of Mennonites in Canada assembly (MC Canada's predecessor organization) in the last 34 years.

Faith and Life Committee gets nod from delegates

Delegates unanimously approved the formation of a Faith and Life



Photo by Dan Dyck

MC Canada delegates vote on one of many resolutions passed during eight sessions in Charlotte, N.C.

Committee, a new five-person group to address questions of theology, ethics, polity and practice in the church.

At the Winkler assembly last year, delegates expressed a specific desire for the national church to take a greater role in this area, and this committee is the response. A similar body existed in the old General Conference Church and is ending its work this year in Mennonite Church Eastern Canada.

The mandate of the group is to "attend to the interface" between the Confession of Faith and church identity, "give leadership to Mennonite Church Canada in discerning God's will on issues of theology, ethics, polity and practice," and work

with Mennonite schools and others to develop resources for study and guidance for the church.

Table groups were mostly supportive of the proposal, some strongly so. "It is very important to approve this," "We felt the committee was very much needed," and, "This is an incredibly important committee," were some com-

ments in table reports.

Within the sense that the group was needed were also some concerns over its level of authority to carry out its work.

"Our major concern is if we see the mandate of this committee as putting out theological fires and making theological pronouncements," said delegate Barb Draper. "We assume the goal would be to lead us in discernment."

"Will it be perceived as prescriptive or dialogical?" asked delegate Peter Epp.

"We generally affirm the resolution," said MC B.C. moderator Doug Epp. "The direction it is taking has encouraged us. We probably need a provincial version of this.... How proactive can this committee be?"

There were suggestions to change the wording of the motion. In the end, the Resolutions Committee stated that the mandate of the group to "give leadership" expressed the right range of activities it would take, and that language was approved by the delegates.

The committee will be made up of two pastors (male and female), one theologian, one Mennonite Church Canada staff member and one additional MC Canada General Board

By the numbers: Canadian figures

Total adults registered: 293
Total delegates: 234
27 delegates from five area churches (quorum is 27)
207 congregational delegates (quorum is 200)

appointee. The group will also meet annually with a reference council composed of area and national church leaders and representatives from each of the four Canadian Mennonite post-secondary schools.

The first three positions listed are elected by the delegate body. The initial three elected were: Rudy Baergen, pastor at Bethel Mennonite Church in Winnipeg; Doreen Neufeld, pastor at Holyrood Mennonite Church in Edmonton; and Karl Koop, associate professor of history and theology at Canadian Mennonite University.

Identity and Purpose Statement established

Delegates also provided guidance on how the national church should structure its overall mission and ministries by establishing a new Statement of Identity and Purpose.

Delegates affirmed that the 13-line statement was biblical, but expressed a desire for the statement to be more distinctively Mennonite, and suggested that some language used was too mild for its intended purpose.

"It says nothing about the transforming nature of our experience with God," said Ray Friesen, co-pastor of Zion Mennonite Church in Swift Current and Emmaus Mennonite Church in Wymark, Sask. "The fact that we commit resources and efforts seems too bland. We commit more than surface things."

The Resolutions Committee also added the word "reconciling" to the statement, to strengthen its Anabaptist distinctiveness.

As a result of this feedback, the statement was slightly changed to em-

phasize the commitment of our entire selves to its stated goal of "calling, equipping, and sending the church to engage the world with the reconciling Gospel of Jesus Christ."

In revised form, the statement was nearly unanimously adopted.

"It's not replacing the [Vision: Healing and Hope] statement," said Jeremy Bergen on behalf of the Resolutions Committee. "It's the next step in our understanding of what we do together as a national church."

Church membership compared to marriage or family

Delegates wrestled with what expectations of MC Canada church membership should be. A small number of churches—located in B.C., Alberta and Manitoba—have asked for the option to be members of their area conference only, but not of the national church body. Current national church bylaws make church membership in MC Canada automatic when a local church joins its area conference.

In addition to churches wanting some distance from MC Canada, a membership option like this might be attractive to churches beginning to connect with the conference, said general secretary Dan Nighswander. This arrangement would be open to congregations in all area conferences, but with a time limit for review. "We should encourage area conferences to work with MC Canada to define membership categories that will embrace the fullest possible number and range of member congregations, in the hope and expectation that we will all grow toward full fellowship and belonging together under Christ our head," he

said.

The table groups that reported were generally supportive of more flexible models of membership.

"Within a family, we have different levels of participation," said delegate David Martin. "We sometimes distance ourselves periodically, but we still are part of the family."

"The covenant is like a marriage," said delegate Lynne Williams. "You don't have everything worked out, but you make a commitment to the relationship.... We believe there can be a variety of statuses with area conferences, and that people can have a variety of statuses if they have good reasons."

There were no resolutions presented on this issue. The five-year agreement with churches in B.C. that currently allows for area church conference membership only expires in May 2006.

Leadership formation a top priority

Delegates ranked general church priorities and collectively stated that calling and equipping leaders should be the top priority for the national church.

The top priorities identified by delegates were, in order:

- Finding and forming church leaders who can lead "toward what God wants us to become" and who "have a vision to expand our sphere of influence."
- Working so that "healing and hope in Canada and other countries will increase."
- Working so "every member and congregation will have a heart that seeks

Continued on page 14



Photo by Dan Dyck

MC Canada delegate John Melendez listens intently to his colleagues.

Mennonite Church Canada Statement of Identity and Purpose

God calls, equips, and sends the church to engage the world with the reconciling Gospel of Jesus Christ.

We are a community of disciples of Jesus, a part of the Body of Christ, covenanted together as congregations, area conferences, and a national church.

Gratefully responding to God's initiatives and empowered by the Holy Spirit, we commit ourselves and our resources to calling, equipping, and sending the church to engage the world with the reconciling Gospel of Jesus Christ.

Leadership *From page 13*

to know and do what God is doing.”

The least important priority for the national church was that “every member will be able to articulate our Confession of Faith and their personal faith.”

This information is general feedback for the MC Canada General Board. There were no statements made on how the prioritization might affect programs in the future.

Concern over 2004 surplus; spending to rise slightly in 2005

“Here is the executive summary: We received more money than we spent by approximately \$106,000,” reported Lloyd Plett, interim chief financial officer in his summary of MC Canada financial results for the year ending Jan. 31, 2005.

Both revenue and expenses were down slightly from the previous year. A surplus was achieved by reducing spending more than the reduction in revenue.

“This is not a good thing,” stated Ingrid Peters-Fransen, a member of MC Canada’s Financial Policies and Audit Committee, who presented the rest of the audited financial statement. “What that means is that Financial Policies and Audit Committee has done its job. It has been prudent. We out-counted the bean counters. We spend our lives saying no. We say no to Dan Nighswander, to Jack Suderman, to Dave Bergen, to Pam Peters-Pries. Why do we say no? Because our revenues are down. We look at that, panic, slam on the brakes, and end up with expenses less than revenues. That means the three of us on Financial Policies and Audit Committee get to override the wishes of delegates. That’s scary.

“There are cuts to our programs. They are significant. A positive of \$106,000—[but] this is not a for-profit agency. This means there are programs we are not doing,” she said.

Delegates approved a national church budget that holds donation expectations to 2004-2005 levels—as is MC Canada financial policy—and increases spending slightly, including spending for cost-of-living salary



increases. The budget anticipates an operating deficit of \$75,000. Transfers from reserves will be used to cover this deficit, resulting in a zero balance bottom line for the fiscal year ending January 2006.

Edmonton welcomes delegates in 2006

Delegates voted to continue meeting once per year, based on table group feedback from Winkler, where twice as many comments favoured this arrangement over biannual assemblies. The decision will be reviewed in 2010.

Jim Shantz closed the Friday afternoon delegate session with an invitation to the next assembly: “As conference pastor for Alberta and an MC Alberta delegate, and also an Edmontonian, I invite you to come to Edmonton, Alberta, next summer....

“There are a lot of advantages to meeting in Alberta. We have no provincial sales tax.... Also, the most compelling reason is to come and enjoy what God is doing in Edmonton. We’ll see you in Alberta.”

—**Tim Miller Dyck**



Photo by Dan Dyck

Delegate Lynne Williams spoke in favour of more flexible models of MC Canada membership, saying, “The covenant is like a marriage. You don’t have everything worked out, but you make a commitment to the relationship.”

New realities for funding ministries and missions

How should decisions be made to spend money on ministry projects that are beyond Mennonite Church Canada’s budget? Should the national church focus on short- or long-term ministry, local or international missions? These were the questions delegates wrestled with at discernment sessions in Charlotte.

Responses contrasted an earlier financial report when finance committee representative Ingrid Peters-Fransen noted the committee is in the unfortunate position of saying “no” to requests for ministry projects because of limited resources. Instead, delegates were challenged to say “yes”—and then flesh out the implications of such affirmative action.

Delegate responses noted several tensions, although a number of table groups pointed out that the strengths of every level of church must be married for the strongest possible result:

- While local congregations bring passion, they lack the expertise, experience, and discernment of the wider, national church;
- Congregational engagement with non-Anabaptist mission agencies is continually growing;
- Congregations need the national church to select ministries that best represent Anabaptist Christians.

For many church members and local congregations, mission support boils down to personal relationships. Those close to a congregation are often most successful at engaging passions and generating funds.

MC USA is currently building on this relational familiarity through Mission Support Teams (MSTs). MSTs are made up of friends, family and fellow parishioners who support an individual or family with a passion for a particular ministry.

Various funding models have their own strengths and weaknesses. With the input from delegates in Charlotte, MC Canada leaders hope to find a way that builds on the strengths of both unified and relational funding models.

—MC Canada release by **Dan Dyck**

General secretary reflects on last six years

The following are excerpts from an address by outgoing MC Canada general secretary Dan Nighswander on the second day of the bi-national assembly in Charlotte, N.C.

On June 18, the *Globe and Mail* started a series of articles on things Canadians do well. The first skill they discussed was separating conjoined twins. Apparently, Canada is the country of preference for people from around the world for this kind of surgery.

Friends, this is no surprise to us. We at Mennonite Church Canada know a lot about separating conjoined twins. That's what we've been doing for the last six years. And I think we've developed considerable skill at it.

Six years ago this month, I was introduced as the person who would succeed Helmut Harder as general secretary of the Canadian Church. This is now the last assembly where I will have the opportunity to address you as general secretary. So today I want to review some of the developments in MC Canada during the last six years. And I want to name some of my hopes and dreams for the future.

Over the years, we have passed resolutions in support of health care agencies and workers, and resolutions in support of agriculture—in fact, we added a day of discussion to the assembly three years ago to talk about issues of food production and land use under the title “Making peace with the land.” We passed a resolution of concern about anti-Semitic acts of violence.

But there have been many issues that we have not even begun to discuss, issues that, because we are the church, we cannot avoid discussing and acting upon. There is a proposal before us this week for the mandating of a committee to lead us in the work that we must do in discerning matters of theology, ethics, polity and practice. I have high hopes and enthusiasm for the possibilities that are inherent in the proposed Faith and Life

Committee.

We all know that a set of questions around homosexuality and same-sex marriage have engaged us both as citizens of Canada and as citizens of the Kingdom of God. Some of the issues are pastoral; some are theological; some are prior questions about how we discern God's voice, the relationship between Scripture and tradition and experience in giving guidance to issues of faith and life.

In almost all the assemblies since 1995 we have talked about the *Canadian Mennonite*—first, whether to use it as our national church paper; then how to share the costs; then how well it serves us.

In the past six years, Canadian Mennonite University has evolved faster and further than anyone publicly predicted it would. The governance pattern has changed entirely; the program is expanding; and this week we will consider whether to transfer ownership of the property to the university.

In the transformation of MC, GC and CMC into MC Canada and MC USA, perhaps the most contentious issue was defining membership. A great deal of energy was invested in that, and the task is not yet finished. One of the things we will talk about this week is our understanding of membership, and I think we have a chance to make significant progress together on this.

One of my hopes for us is that we will learn to think with our minds and feel with our hearts the precious gift of belonging to each other, not as a matter of control or obligation or suspicion, but as a wonderful privilege. I look forward to the day when we will embrace each other across Canada and leave room in our embrace for others to join us in our communities of grace, joy and peace, and through which God's healing and hope flow to the world. I look forward to the day when we can express and experience the fullness of the joy of being in communion with each other, of relishing the privilege of belonging to each other

under Christ our head.

It has been for me a great disappointment that the Northwest Conference chose not to join MC Canada. One of my hopes and dreams is that one day the NWC would re-join MC Canada. I still believe God might open up a way for that relationship to be healed and full reconciliation to take place.

Back to the conjoined twins, now fully separated: the procedure of the surgery and re-construction is interesting, even fascinating, for some of us. But far more important is the quality of life that the separated twins experience. After six years I can say with confidence that the surgery has been a success. In spite of setbacks, unexpected developments and continuing challenges, the separated twins have not only survived, they are thriving. And what's far more important, they are growing, as Jesus did, “in wisdom and in stature and in favour with God and humanity.”

I look back on the past six years with considerable satisfaction and with surprised gratitude that I was able to be part of all that has taken place. I recognize my mistakes and shortcomings, and I'm grateful for the wise and skilled persons who have compensated for them. I have been blessed with an excellent staff and a wise board. May God continue to bless them all.

The vision and enthusiasm of youth and young adults, the passion of newer ethnic groups who are part of us, the stable and strong faithfulness of mature people are all signs of the possibilities that lie before us.

I have great hopes for MC Canada. I hold those hopes not because of what I think we can do, but because I believe in what God can do. As Michele Hershberger said in the sermon last evening, I too believe God is healing our brokenness and is making us into the church that God wants us to be. I believe that God is working in and through, and also sometimes in spite of, us. God is faithful; God will bring to completion the work that God has begun. God is faithful. God is.

—Dan Nighswander



Nighswander

U.S. Customs turns back Cuban paintings

Three blank spots on a wall honour places where works by Cuban artists would have hung as part of the “In God’s Image” exhibit at the joint MC Canada/MC USA assembly. The pieces were not stolen or lost. Instead, United States Customs officials denied entry of the paintings at the Canadian border because of a longstanding U.S. embargo on Cuban goods.

“[The paintings] are not political in any way,” said Ray Dirks of the Mennonite Heritage Centre Gallery in Winnipeg. “One of them is a painting of a church...it’s just ridiculous.”

The three paintings—by Cheleni and Adrian Infante—were to be part of an exhibit of around 100 art pieces and daily life photos collected from 17 countries.

Palliser Furniture, a company owned by a Mennonite based in Winnipeg, had agreed to transport the five crates containing the exhibit from Winnipeg to Charlotte as part of a load of furniture on its way to one of the company’s factories in North Carolina. The truck, loaded with more than 300 items, mostly furniture, was turned back at the border after Customs agents refused to allow the three Cuban art pieces to enter the United States. The driver returned to Winnipeg.

Dirks said it was difficult for him to arrange transport of Cuban art across the border five years ago, but congressmen from New York and New Jersey intervened and the pieces were allowed to pass into the United States.

“I knew how regulations were in the past,” Dirks said. After contacting U.S. Customs agents, he was told regulations had changed and the art was not



Instead of viewing a series of Cuban paintings (see example at left), visitors to the “In God’s Image” exhibit in Charlotte saw a note of explanation in their place (above).

acceptable for transport into the U.S.

Instead of viewing the Cuban paintings,

visitors to the exhibit in Charlotte saw a note of explanation in their place.

“I left a hole in the exhibit so

people can know what happened,” Dirks said. He hopes this incident will spark discussion, saying, “I think it’s important.”

—**Anna Groff**, Goshen College, for mPress



mPress photo by Ryan Miller

After being the beneficiaries of a recent benefit concert in Winnipeg, Canada’s House of Doc, in turn, joined Road Less Travelled and Thirstborne in a Healing and Hope benefit concert for the Macau ministries in Charlotte, N.C., raising nearly \$2,200 US. Known as a “graveyard for missionaries” because of the difficulty ministering there, Macau (a popular gambling destination on the southern coast of China since 1850) is experiencing a spiritual breakthrough. Last year, the mission team in Macau (supported by Mennonite Church Canada Witness, Mennonite Mission Network, Eastern Mennonite Missions and the Conference of Mennonite Churches in Hong Kong) joyfully witnessed a dozen professions of faith.

Canadian song leaders, new hymns enliven worship

Seating was at a premium as 2,500 adults gathered in the ballroom of the Charlotte Convention Center for worship each day. Even those far from the stage could see facial expressions and feel part of the worship experience because the activities on stage were always projected onto two large screens.

A major highlight was the singing, led by Canadian musicians Paul and Linda Dueck, Bryan Moyer Suderman, Andrea and Jamie Weber Steckley, and Carlos and Angelika Guenther Correa. Their joy in worshipping God through music was infectious. Paul Dueck could hardly contain his excitement as he chose songs from the new *Hymnal* supplement, *Sing the Journey*.

A daily feature was a video clip providing brief glimpses of what had happened the day before. Snippets from adult and youth worship were interspersed with snapshots of seminars, concerts, service projects and people hanging out in hallways. No one could participate in everything that was offered at the assembly, but the daily videos gave everyone a sense of being part of the whole.

The “Ted and Lee” drama team of Ted Swartz and Lee Eshleman provided interesting new interpretations of the biblical passages. On Tuesday morning Ted and Lee represented the Sanhedrin, dressed as judges in black gowns and long white wigs. The juxtaposition of the ancient story with contemporary comments and witty asides kept the audience laughing while at the same time providing a fresh perspective to the story.

Ken Medema, with his unique gift of instantaneously composing a song that reflects the theme of a worship service, was also widely appreciated. On the final day he sang a song about the Mennonites going home from Charlotte. “They are dangerous people; they could make some changes in history,” he sang.

Although there were many activities to choose from, the attendance at adult worship was always very high. Many people must have agreed with Jeanne Smucker of Pennsylvania, who



mPress photo by Joe Wyse

Cliff Bauman of Floradale Mennonite Church, Ont., front row, enjoyed singing from the new *Hymnal* supplement, *Sing the Journey*, that was widely distributed at Charlotte.

said, “I love the worship; the speakers are fascinating.”

Michele Hershberger, chair of the Bible department at Hesston College, Kan., reflected on the story of Acts 3:1-10. She suggested we should not think of ourselves as Peter and John, but as the beggar who was healed. “We do not carry the load,” she said.

Barbara Moses, founding principal of Philadelphia Mennonite High School, entitled her talk, “Wimp to witness.” When the request came to start this high school, she didn’t want to do it, but after some dramatic messages from God she finally decided to do so if it was God’s will. The impact of her story was heightened by her amazing success in turning out high school graduates.

Bishop Leslie and Natalie Francisco, pastors of the large Calvary Community Church in Hampton, Va., spoke about the five core values of their church: being Christ-centred, excellence-prepared, seeker-friendly, service-oriented and family-focused.

On the final day, Ray Aldred, a member of the Swan River Cree Nation and director of First Nation Alliance Churches of Alberta, gave a critique of traditional western

theology.

“Conservatism and liberalism has never saved anybody,” he said. Traditional western theology, which depends on a scientific worldview, is not big enough to include what is happening among First Nations Christians and among other Christians around the world, he said.

God used aboriginal people to teach Aldred about theology. Western Christians “are arrogant enough to think that we are the first ones who have gotten it right,” he said.

Aldred encouraged Mennonites to sit down and listen as they read the gospel. They should study indigenous theology because “it is the theology of the future.”

Throughout the worship services the “Can’t keep quiet” theme was reinforced and everyone was encouraged to talk about their faith. A willingness to reach out to others was shown in the offerings. The adults collected \$17,000 and the youth \$30,800 to develop lay leaders in the growing church in China, and the adults collected \$11,800 for the Hmong Mennonite Church project in Hickory, NC.

—**Barb Draper**

Colombian Christians knows 'kingdom conflict' first-hand



Ravaged by a 60-year-old civil war, the pain, suffering and horror is great in Colombia.

Peter Stucky, a pastor and president of the Colombian Mennonite Church, said during Wednesday morning's adult worship that living, working and being faithful in the midst of this has meant that the "gates of hell" are often very close by as the "kingdom of light and the kingdom of darkness oppose each other."

"The kingdom of the world tries to defeat the kingdom of light, sometimes by force, but often by seduction," Stucky said.

He told stories of church members facing kidnapping, torture, execution, death threats from illegal and legal groups in Colombia, and the reality of being refugees. "But they carry on with the power of Jesus," Stucky said.

In the last three years, 70

Protestant church pastors and leaders have been martyred. "We are a wounded country and people; we can't heal ourselves," Stucky said. "The gates of hell are not a distant symbol for us. They are a daily reality."

The reality of life in Colombia keeps the issues of the dual kingdoms, faith in God, loving enemies, forgiveness and pacifism at the forefront of the Mennonite Church there. "Jesus has given us authority over our enemies. You have authority and power you don't know about and can't imagine," Stucky said. "Jesus is asking you to put it into practice and heal individuals and whole nations. This is true in your [North American] society, as well as in ours."

The Colombian Mennonite Church has made choices to locate its ministries where the poor and marginal-

Peace without the Peacemaker is futile

At Tuesday morning's adult worship session, Nelson Kraybill called on Mennonites not only to make peace but also to name the Peacemaker.

The president of Associated Mennonite Biblical Seminary in Elkhart, Ind., used the image of the "piano man," a mysterious person who recently appeared in Britain with a marvellous ability to play the piano but who can't or won't speak. Kraybill challenged the Mennonite Church not to be like the piano man, but to talk openly about Jesus.

He encouraged the church to imitate the growing Spanish-speaking Mennonite churches that witness through their daily relationships. "God, let us be virtuoso piano players and give us words to say who we are," said Kraybill.

According to Kraybill, "The central issue facing Mennonites in North America will centre around Christology." A clear Christology will bring us to worship, which will be the power of our mission, he said. We can learn from the wider evangelical community about Christ-centred worship.

North Americans often stop talking about Jesus because of sensitivity to other religions. There is also pressure to choose a civil religion that talks about Jesus but takes part in society's consumerism and militarism.

A Dutch pastor visited the seminary in the past year and told Kraybill that in a generation the Mennonite Church in the Netherlands had gone from 50,000 members to only 9,000. Asked why, a Dutch woman said, "We kept the deeds but lost the words." Now there is a renewal in the Netherlands, and some churches are growing.

Evangelism is more than placing tracts in public places, Kraybill suggested. He told about Bernard, an agnostic he knew in England who was attracted to Mennonites because of their peace stance. After more than 20 years, he decided to be baptized as a believer.

Evangelism is a matter of putting words, deeds and community before people, but knowing that "God is already drawing them," Kraybill concluded.

—**Gordon Houser**, *The Mennonite*, for mPress

By the numbers: Charlotte Convention Center—Tuesday Lunch

13,000 Pieces of chicken cooked
8,000 Bread rolls baked
5,600 People served
649 Steps taken to get through the lunch line
400 Tables set with 10 chairs apiece
400 Gallons of tea brewed
120 Servers
24 Buffet lines

ized are, and to work with displaced people, refugees, children and the ill. "We do it all in the name of Jesus," Stucky said. "Like Peter and John, these are ordinary people in Colombia who are filled with extraordinary grace and power from Jesus to change the world."

Mennonite Canada general secretary Dan Nighswander and Jim Schrag, executive director of MC USA, offered blessings to the Colombian Mennonite Church, which were then returned by Stucky. Because of North American wealth, power, success and security, Stucky said, "It is very hard to remain faithful in a society like this, maybe harder than it is for us in Colombia."

—**Jodi H. Beyeler**, Goshen College, for mPress



mPress photo by Laurie L. Oswald

During an adult delegate session at Charlotte 2005, Janeen Bertsche Johnson, a Mennonite Church USA executive board member, left, presented 200 prayers to Nancy Heisey, president of Mennonite World Conference, to be sent to brothers and sisters in Christ who are suffering economic, physical and spiritual hardship in Zimbabwe. (See Canadian Mennonite, June 27, page 20, for details of the persecution in Zimbabwe.)

Akron, Pa.

MCC and Herald Press release *Simply in Season*

Not so long ago, most fresh food on North American tables came from home gardens and local farmers markets. Today, the average item of food travels more than 1,000 miles before it lands on our tables. This system is a remarkable technological accomplishment, but has not proven to be healthy for our communities, our land or us.

Through stories and simple “whole foods” recipes, *Simply in Season*, a new Mennonite Central Committee (MCC) cookbook from Herald Press, explores how the food we put on our tables impacts our local and global neighbours. The cookbook shows the importance of eating local, seasonal food and invites readers to make choices that offer security and health for their communities, land, bodies and spirit.

Today, most people make no con-

nection with the season and the origin of the food they eat. Written in the spirit of MCC’s first cookbook, *More-with-Less*, *Simply in Season* makes this connection by featuring the use of local, seasonal foods in wholesome, delicious dishes.

The cookbook authors—Mary Beth Lind of West Virginia and Cathleen Hockman-Wert of Oregon—spent nearly two years gathering more than 1,600 recipes from some 450 contributors across Canada and the United States. The 352-page, full-colour cookbook offers 307 recipes for spring, summer, fall, winter, and “all seasons.”

It also features a colourful fruit and vegetable guide to assist readers in learning about the selection, storage,

handling, preparation and serving of fresh fruits and vegetables featured in the recipes.

Simply in Season is the third cookbook in the MCC World Community Cookbook Series. The two previous cookbooks—*More-with-Less* and *Extending the Table*—each offer unique recipes and writings to assist readers in raising awareness about world food issues and the interconnectedness of the global community.

Simply in Season is available from local bookstores or online booksellers. For more information about *Simply in Season* and other MCC cookbooks, contact Herald Press at www.heraldpress.com or 1-800-245-7894, or log onto www.simplyinseason.org. —MCC/Herald Press release



Ho Chi Minh City, Vietnam

Vietnam Mennonite Church destroyed by government

The recent destruction of Mennonite Church Vietnam’s headquarters in Ho Chi Minh City—along with the living quarters of Reverend Nguyen Hong Quang and his family—has led Mennonite Church Canada to begin a fundraising drive to rebuild the facility.

The raid by dozens of government officials and hired labourers, who used hammers and electric saws to destroy much of the structure, occurred on July 19. After four hours of destructive work, they left a pile of rubble comprised of brick, wood and metal rebars. The destruction followed a government order to dismantle the rear part of the church centre, a ruling Mennonite Church Vietnam had tried unsuccessfully to have overturned on numerous occasions.

Only Quang’s wife and two of her small children were at home when the area was cordoned off and the destruction of part of the building took place. Her husband, the national church’s general secretary, recently suffered a serious decline in his health following more than a year of imprisonment for his faith.

Hours later—after the officials left the site—a steady stream of Christians came to comfort Mrs. Quang and her two small children, and helped her clean up. An American diplomat arrived at the scene to investigate and to give assurances to Mrs. Quang and family.

For its part, MC Canada is asking for help to raise \$5,000 in additional assistance for the reconstruction of the Quang family home and the church’s worship space. Gifts should be designated “Vietnam Church Destruction.” Funds raised in excess of \$5,000 will be used to assist other churches under political pressure.

Mennonite Church Vietnam has developed an encouragement card to help Canadian congregations and individuals stand in solidarity with their Vietnamese brothers and sisters. Readers can download the card and further instructions at www.mennonitechurch.ca/programs/peace/vietnam/. —Mennonite Church Vietnam/MC Canada release



A Mennonite Church Vietnam member points out the offending baptismal tank that government officials claim encroached on a nearby drainage ditch. Authorities dismantled not only the tank, but also four metres of adjacent building.

Winnipeg, Man.

Tsunami relief dominates MCC annual meeting

The Dec. 26 tsunami that ravaged much of southern Asia and the east coast of Africa was never far from the centre of discussions at the annual general meeting of Mennonite Central Committee (MCC) in June. It was pivotal in shaping MCC's year and the meeting agenda.

Don Peters, MCC Canada executive director, said the three weeks following the tsunami "were the most intense days we've experienced. People were lined up to make donations. Volunteers were needed and came because staff couldn't meet the demands." MCC received the largest influx of money for any single event in its history. "We sensed more deeply the great degree of responsibility and accountability that comes with this support."

Carolyn Heggen (MCC Asia) opened the annual general meeting with a meditation on the 2005 MCC theme, "Moving with compassion." Speaking of the unprecedented wave of compassion that followed last December's

tsunami (donations were up to \$84.8 million US, from \$69 million the year before), she said, "I am sorry so many MCCers are feeling exhausted from the extra work, but I am grateful that MCC has provided a way for people to give concrete expression to their heartfelt compassion."

MCC's history of involvement in the area gave integrity to its responses.

"No one was confusing MCC aid with political involvement or interference," said Erin Morash, MCC board member.

MCC will be using tsunami relief funds over the next three to five years to help with the rebuilding program in the affected region.

A large percentage of the donations were from first-time MCC supporters and non-traditional supporters, noted Ron Loeppky, MCC Manitoba executive director. "This raises questions of what will happen to the larger support base and are we still going to remain the same MCC we've always been."

While it was clear that the tsunami did bring the work of MCC to new levels, one long-time MCC supporter expressed the hope that this would not overshadow MCC's responses to needs elsewhere in the world.

There was a dynamic discussion on MCC's 60 years of involvement in Israel/Palestine. Typically, MCC's involvement has been with displaced persons—the Palestinians—but discussion included the possibility of partnering with others, including Israeli peace groups.

"We agreed that the conflict situation is not being resolved in this region and that is a real concern," Vernon Jantzi said. "We need alternative ways to address this issue."

Interfaith bridge-building also stirred lively discussion. Increasingly, MCC's work brings it alongside organizations and agencies from other faiths.

"There is a concern for respecting

other faiths and differences, but also wanting to come with a strong desire to bear witness to our faith," said Laura Schmidt Roberts. "We serve as a result of our faith. It is a genuine starting point—an unapologetic ownership of our faith."

Following a report from Mennonite World Conference (MWC), new guidelines for MCC's partnership with this organization were outlined.

MWC's David Wiebe expressed appreciation for the new partnership.



Photo by Mark Beach

Robb Davis, left, received a series of gifts, including some books and a watch, in recognition of his becoming the next MCC executive director, at the organization's annual meeting in Winnipeg in June. Former executive director Ron Mathies, right, extended his appreciation to Davis for the gifts he is bringing to the position.

"The ties will help to keep MCC close to the church and will be an integral part of our experience," he said.

The MCC board also looked at a new memorandum of understanding in its relationship with Ten Thousand Villages, which is looking to take advantage of the booming \$6 billion gift market in the U.S. and the need to supply the rising middle classes in such countries as India and Vietnam.

In closing comments, J.M. Klassen, first executive secretary of MCC Canada, said, "MCC operates on a high level of trust. That level of trust is a precious capital which MCC has to guard with transparency, integrity and compassion. MCC receives a passing grade on all counts."

—Evelyn Rempel Petkau

Church Builder 2005

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Waterloo, Ont.

Equipping leaders for today's church

There is no such thing as a generic pastor any more, according to Jim Lapp, Franconia Conference minister, who spoke at the Lebold Endowment for Leadership Training fundraising banquet held at Conrad Grebel University College on June 23. "Our largest problem is not to find enough pastors, but to find pastors who fit the particular 'culture' of the congregation in which they will serve."

As he worked through his theme, "Equipping leaders for today's church," Lapp began with the last word first. "Church" is no longer a noun without a qualifying adjective, he said. There are urban churches, rural churches, Hispanic or Laotian churches, small churches and mega-churches. Add to this the various denominational descriptors. Even when "Anabaptist" is used as a descriptor, there are varying points of view as to what that means, he pointed out.

With particular churches wanting a pastor to fulfill their particular vision and calling as a congregation, Lapp asked, "Can we afford to train pastors for such a diversity of needs and expectations?"

Regarding the term "leaders," Lapp observed that for a number of decades in the past century the church drew heavily on a business model of pastoral leadership, with the attendant entrepreneurial and management skills that allowed them to "market" the gospel. But that does not fit the many Mennonite churches of 100 members or less, Lapp said, suggesting instead that it might be better if the laity were the "vision casters," supported by their pastor.

Having worked backwards to the first word in his theme, Lapp then addressed the key word: "equipping" (see Ephesians 4:12). He is not sure that Mennonites can depend on their schools for all the training their pastors need.

He believes the role of ministerial schools is to provide tools and disciplines to help pastors learn how to keep on learning through life.



Photo by Fred Martin

Lapp

Hermeneutics, Bible knowledge, church history and other subjects are learned in the academic settings. But pastors need to be life-long learners, he stressed.

To this end, Lapp postulated that four kinds of pastoral training are needed:

- Clinical pastoral education, personal therapy or mentorship: to assist pastors who may be skilled scholars but lack the emotional intelligence to serve effectively in ministry.
- Learning how to equip others to minister: so the congregation is not

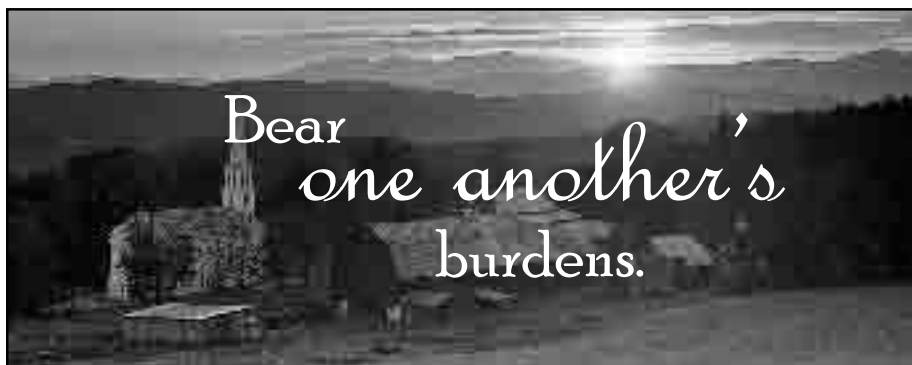
relegated to the status of observers. This has always been an important vision for leadership in Anabaptist churches.

- A team approach to pastoral training: leadership development in congregations is greatly enhanced when key leaders also participate in some of the training that their pastors are engaged in. "Is that not what was happening with Jesus and his disciples?" Lapp asked.

- Spiritual equipping: because if pastors are to be spiritual directors for their congregants, they have to learn how to pray and nurture their own souls. Pastors need someone who regularly asks them, "How is your prayer life? How is your journey with God?"

For Lapp, these qualities are not necessarily, and certainly not only, taught in the academy. "The specificity of ministry suggests that leadership training exceeds what schools have to offer," he said. "How large a school would we need to train people for the wide diversity of expectations?"

—Maurice Martin



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Saskatoon

Long-time Relief Sale volunteer calling it quits

Sitting at an empty table at the Prairieland Exhibition building after 1,100 people have just finished supper, Harvey Martens holds a can of pop and makes steady eye contact as he talks. In his 13th—and second-last—year on the Mennonite Central Committee (MCC) Relief Sale Committee (the past 10 as chair), Martens looks completely at home in the noisy auditorium where old friends catch up over weak coffee while amplified voices boom from an adjoining room.

With a background in business—he works full-time as a territory manager for Jostens Photography and runs a small company on the side—Martens, 50, likes to embrace new ideas, challenging the notion that the MCC sale must always be run the same way. During committee meetings, he admits that he likes to push the comfort zone of traditional thinking.

As a businessperson, Martens is puzzled why some Relief Sale supporters can't see the importance of spending money on advertising to enhance the sale's outcome. Equating it to farming, which everyone in Saskatchewan understands, Martens draws a parallel between advertising and using fertilizer. Both are an investment in the product, he says. Both are necessary for success.

"When you're chairman of something, you direct, you lead, you put out fires, but sometimes you also say, 'Now this is what we're going to do,'" Martens says unabashedly.

The most enjoyable part of Martens' role is dealing with the volunteers. He likes encouraging people and handling complaints. He is also continually amazed at what lengths his volunteers will go to accomplish the goals of the committee. "In all respects, you get more out of it than you put into it," he says of his time-consuming role. "We have a lot of fun."

Ron Schellenberg agrees. Having worked under Martens' leadership for



Harvey Martens checks on the work done by his daughter as she volunteers at the MCC Relief Sale in Saskatoon.

the past four years, he sees that sense of play shine through during meetings. "He's easy to work with," says the computer repairer and father of two. "Harv is very open to people's ideas and suggestions."

Martens' no-nonsense approach to task management also sits well with Lucille Wall. "Harv is a strong and gifted leader and [he] makes each of us feel we are important members of the team," she says.

While acknowledging the individual strengths of his volunteers, Martens is also quick to point out the importance of a supportive family. Four of his five daughters help at the sale. He also credits much of his ability to keep up with the demands of the role to his wife. "Linda is phenomenal," he says with admiration. "I'm not a detail person; she reminds me of what needs to be done."

Martens has agreed to chair one more sale, then he wants to get out of the way so someone else can lead. But he wonders about passing on the vision to the next generation. "That's the biggest challenge," he says, "to get the belief in MCC instilled in younger people."

"This is my contribution," says Martens of his 13 years of volunteerism. He humbly compares what he

Wildwood children's quilt keeps on giving

The last quilt to be auctioned off at this year's MCC Relief Sale didn't just come on the stand as a fundraising hopeful. It came backed by the prayers and efforts of 22 children from the Venture Club at the Wildwood Mennonite Church in Saskatoon.

One year ago, the energetic youngsters wanted to do something for someone else. Encouraged by club leaders Debbie and Gerry Unrau, the children, including 11 from the community, decided to make a quilt for a child in Sudan. After the blanket was finished, they realized their attempts would only help one person. But if they sold the quilt, they could help more people.

A raffle was held at the church and the quilt raised \$1,100. One week after taking home the sticks-and-stones-patterned item, the winner, Joan Harms, approached Debbie. "I want this quilt to do more," she explained.

Together, the Unraus came up with the "pay-it-forward" plan to raise more money with the quilt. The concept is taken from a book of the same name that involves passing on a favour rather than returning it. Before the quilt was auctioned off, Debbie explained that whoever bought it was purchasing a concept, not just a quilt.

"You don't get to keep the quilt," she said. The agreement is that the quilt must be sold every six months to continue raising funds for children in need around the world.

The Unraus want to keep track of the ways people find to sell it and are starting a website devoted to exactly that idea. It will be an extension of the church's present website: www.wildwoodmennonite.org.

does for the MCC to playing hockey: "You make time for the things you love to do."

—Karin Fehderau

Lowe Farm, Man.

Fellowship, plaque unveiling marks Lowe Farm Bergthaler centennial

More than 300 worshippers attended centennial events at the Lowe Farm Bergthaler Mennonite Church on July 2 and 3.

Celebrations began Saturday with the launch of the church's new 33-page history book, Henry Neufeld's introduction to the Cross Lake Church mission project, Margaret Harms' historical children's story, and reflections and sharing by Peter G. Dueck, a long-time minister.

Historically, when the 18 West Reserve townships were filled with homesteaders, Mennonite settlers began to move beyond the reserve into the immediate Lowe Farm area about 1895, with names like John Funk, John Peters, Jacob Heppner and John Hiebert on early records.

Henry Gerbrandt, in *Adventure in Faith*, wrote, "The Bergthaler Church began to show signs of life shortly after the turn of the century. The

Henry Heinrichs family, *Rudnerweide*, an original member of the Bergthaler group in 1892, moved to a farm near Lowe Farm in 1900.

"As more Mennonites moved onto the Lowe Farm area in the early 1900s, ministers from the Bergthaler churches at Altona and Winkler were invited to come and hold services in the school."

"By 1914, a local Bergthaler church had been organized and that same year the Bergthaler congregation held its first communion service. It held its first baptism service in 1923."

"In 1964, the present church was built and the new building was dedicated on Oct. 18. The Rev. J. J. Hooge, one of the pioneering ministers who had an active part in the development of the church, participated in the dedication services."

At the July 3 morning service, former minister Peter Nickel (1975-1983) presented the message. Nickel noted that Lowe Farm had an important role in the history of the Bergthaler Church. He also referred to the church as "a dwelling place for our God." He suggested that the placing of a memorial stone was a reminder connecting congregants with God's involvement in the past.

A mass choir sang at an afternoon service, followed by reminiscing and greetings from former ministers and conference leaders, including Henry Patkau, Glen Klassen, Sig Polle, Jake Pauls, John Klassen, and Lan and Vicki Chau.

Three generations of Lowe Farm Bergthaler's Paetkau family—Cornie Paetkau, son Russell and grandson Corey Paetkau—unveiled the stone centennial plaque. The plaque reads: "Lord, you have been our dwelling place for all generations.' Psalm 90:1. Lowe Farm Bergthaler Mennonite Church 1905—2005."

Church chairman Randy Schroeder noted the church began with members meeting in school buildings, where they listened to itinerant speakers, and reportedly also to H. H. Ewert.



Photo by Elmer Heinrichs

Three generations of Paetkaus—Cornie Paetkau, son Russell and grandson Corey—unveiled Lowe Farm's centennial plaque, with church council chair Pastor Art Hiebert and Randy Schroeder (in background) also participating.

The Sunday school was a forerunner to the establishment of the church itself.

The first church was built in 1928, and Lowe Farm Bergthaler got its first minister when William P. Heinrichs was ordained on the third holiday of Pentecost, 1929.

Other pastors who led the church were Peter P. Heinrichs (brother to William Heinrichs), Peter G. Dueck and Glen Klassen.

Three other ministers who were elected in Lowe Farm, but served elsewhere, were Ernest Wiebe, George Groening and Ed Funk. Two others—Art Hiebert and Sig Polle—served on an interim basis.

A new church (main sanctuary of the current church) was built in 1964, with the basement renovated and a new foyer added in 1995. The Lowe Farm Bergthaler Church has a membership of 60, with an average of more than 80 worshippers on Sunday mornings.

Former pastor Glenn Nickerson (1984-1990) led in the closing.

A traditional Mennonite *Faspa* concluded Lowe Farm Bergthaler's centennial celebrations.

—**Elmer Heinrichs**

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Edmonton

Bergthal's oldest, longest member turns 92

Pink tablecloths, flowers and chocolate cake adorned tables at the Good Samaritan Place seniors housing complex in Edmonton on June 12, in honour of Hannah Neufeld's 92nd birthday. A small group of family members, her deacons and pastor shared a simple time of fellowship and exchange of memories and birthday wishes.

She was born to Peter and Maria (Wiens) Hamm on June 12, 1913, in Gouldtown, Sask. She was baptized on June 4, 1933, in Saskatchewan. On March 28, 1935, she married Johann G. Neufeld. The couple moved to Didsbury, Alta., and on May 28 of the same year her church membership was transferred to Bergthal Mennonite Church.

The Neufelds farmed near Didsbury and had three children: Mildred, Mervin and Gerald. Neufeld was an active volunteer, both on church committees and at the Didsbury hospital. Her membership remains with Bergthal, making her both its oldest member (at 92), and its most long-standing (at 70 years).

In 2001, Neufeld moved to Edmonton to be nearer her family.



A member of Bergthal Mennonite Church for 70 years, Hannah Neufeld celebrated her 92nd birthday recently with friends and family, including son Gerald.

She moved into a full care seniors facility in 2005. While her health and memory are gradually failing, she still greatly appreciates music, visiting with friends and family, listening to readings from her extensive diaries, and hearing her favourite Scriptures.

—**Donita Wiebe-Neufeld**

Lac Pelletier, Sask.

Camp Elim celebrates 60 years of service

Beginning in 1945 as Elim Gospel Beach, Camp Elim celebrated 60 years of ministry on the shores of Lac Pelletier, southwest of Swift Current, on June 25 and 26. The theme for the Sunday morning worship service—a joint service of Zion Mennonite Church of Swift Current and Emmaus Mennonite Church of Wymark—was “Great is thy faithfulness.” With unsettled weather outside, there was lots of visiting, food and fellowship indoors.

In 1945, Iverson Beach resort was purchased. The large main building was named the Tabernacle, a meeting place of God and his people. Speakers were brought in and camps for children were held. In the early years,

people came out on Sunday afternoons during the summer to relax, visit and purchase treats at the concession.

For many years, summer camps were the main emphasis. More recently, day camps were added. A live-on-site year-round manager was hired in the spring of 2002 to work with school groups and winter rentals. Camp Elim is one of three Mennonite camps in Saskatchewan; its emphasis is on such water sports and activities as sailing, waterskiing, canoeing, kayaking, water trampolining and swimming.

The large poplars along the shore of the lake (planted in 1922) were replaced in 1992, and the Tabernacle was replaced in 1997. The new building included indoor washrooms and showers, and a modern kitchen. In March 1998, a fire destroyed the new building; it was rebuilt with the help of Mennonite Disaster Service and was ready for the summer camping season.

—**Grace Funk**




Photo by Grace Funk

Unsettled weather kept many of Camp Elim's 60th anniversary celebrants indoors at a ceremony to mark the occasion in mid-June.

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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www.mennotvl.com

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1-800-296-1991; www.mywtours.com

News briefs

MCC continues trauma projects in Indonesia

Following the Dec. 26 tsunami that struck southeastern Asia, Mennonite Central Committee (MCC) consultants Karl and Evelyn Bartsch joined a team of Indonesian experts who trained 83 people in trauma healing techniques in Java and Banda Aceh, Indonesia. Now, MCC is providing \$376,190 to Forum for Humanity and Peoplehood to continue trauma healing work in Aceh and Nias; Nias was also devastated by a March 28 earthquake. The project involves training 120 residents in Aceh and Nias to promote trauma healing in their own communities and teaching another 120 people to work with traumatized children through play therapy. In addition, trauma healing information will be broadcast on local radio; 1,000 tsunami survivors will receive radios so they can listen to these programs.

MCC-funded school clean-up sparks hope in students, staff

The Politeknik Kesehatan Nursing School in tsunami-devastated Banda Aceh was able to open for classes this spring because of a Mennonite Central Committee-funded clean-up. MCC provided some \$7,570. The wave left six to eight inches of mud and debris throughout the school. The clean-up brought hope and excitement to

faculty and students, and spurred other donors to support clean-up efforts. MCC worker Steve Steiner said a teacher told him, "The money you gave allowed us to get back to life, to get started." The school is where MCC partner Forum for Humanity and Peoplehood conducted training in trauma healing.
—MCC releases

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The Foundation for International Development Assistance
155 Frobisher Drive, Unit H-109, Waterloo ON N2V 2C9
www.fida-pch.org

Transitions

Births/Adoptions

Bailey-Dick—to Nina and Matthew, Waterloo-Kitchener United Mennonite, Waterloo, Ont., a daughter, Mona Hebsi, June 30.

Carter—to Bonnie and Jason, Listowel Mennonite, Ont., a daughter, Emily Laura, June 28.

Desroches—to Sonia (Sferrazza) and Mike, Hillcrest Mennonite, New Hamburg, Ont., a daughter, Olivia Grace, July 9.

Janssen—to Moni Janssen and Bartek Kostanecki, First Mennonite, Calgary, a daughter, Jade, June 28.

Janzen—to Jen and Jeremy, Steinbach Mennonite, Man., a son, Jude Ruth, June 27 (in Nairobi, Kenya).

Koop—to Dawn and Rey, Foothills Mennonite, Calgary, a daughter, Asenath Clare, June 20.

Lichti—to Mary (Bargh) and Rod, Hillcrest Mennonite, New Hamburg, Ont., a son, Ethan Roderick, May 19.

Nagge—to Sarah and Paul, Waterloo-Kitchener United Mennonite, Waterloo, Ont., a daughter, Kate Margaret, June 29.

Neufeld—to Andrea and John, Stirling Avenue Mennonite, Kitchener, Ont., a daughter, Mikayla Christina Shantz, July 3.

Ramer—to Jenn and Chad, Zurich Mennonite, Ont., a son, Seth Kallan, March 14.

Schlosser—to Julie (Shantz) and J.P., Hillcrest Mennonite, New Hamburg, Ont., a daughter, Carling Margaret Vera Faye, June 21.

Shantz—to Christina Enns and Phil Shantz (of Toronto), Waterloo-Kitchener United Mennonite, Waterloo, Ont., a daughter, Mackenzie Alice Enns, June 14.

Sider—to Denielle and Ivan, Listowel Mennonite, Ont., a daughter, Abigail Carolyn, May 26.

Smith—to Peggy and Wayne, Zurich Mennonite, Ont., a daughter, Miya Maggie-Jane, May 14.

Sonnenberg—to Trish and Gary, Foothills Mennonite,

Calgary, a son, Timothy Edward, July 1.

Steinmann—to Wendi and Jason, Zurich Mennonite, Ont., a daughter, Renee Claire, April 30.

Stobbe—to Barbara and David (of Munich, Germany), Waterloo-Kitchener United Mennonite, Waterloo, Ont., a son, Benjamin Ray Christon, June 22.

Wagler—adopted by Jen and Phil, Zurich Mennonite, Ont., a daughter, Jessie Ann Lydia (b. May 5, 2003).

Wiebe—to Kathy and Ken, Grace Mennonite, Winkler, Man., a son, Jady Mark, June 9.

Willms—adopted by Anita Fieguth and David Willms, Rockway Mennonite, Kitchener, Ont., a daughter, Naomi Li Fieguth, May 16 (b. May 26, 2004).

Yantzi-Neilson—to Jennifer and Steven, Avon Mennonite, Stratford, Ont., a daughter, Lauren Eileen, June 28.

Marriages

Berg-Gingrich—Bryan and Kristen, Breslau Mennonite, Ont., July 9, at Durham, Ont.

Doerksen-Goetz—Stefan and Christina, Springfield Heights Mennonite, Winnipeg, June 25.

Dyck-Bartel—James and Brandi, North Star Mennonite, Drake, Sask., July 9.

Dyck-Friesen—Eric and Sandra, Springstein Mennonite, Man., June 11.

Friesen-Wheatley—Robert (of Sargent Avenue Mennonite, Winnipeg) and Jill, at Shebandowan, Ont., July 9.

Gingerich-Peers—Jason and Melissa (Missy), Zurich Mennonite, Ont., July 2.

Jantzi-Donaldson—Scott and Andrea, Bible Fellowship Assembly, Porcupine, Ont., July 16.

Klassen-Toews—Leander and Holly, Springfield Heights Mennonite, Winnipeg, June 11.

Lehman-Unrau—Chris and Bonnie, Springfield Heights Mennonite, Winnipeg, May 28.

Martin-Ladd—Elo and Debbie, Brussels Mennonite, Ont., July 9.

Peters-Schaitel—Christopher and Andrea, Zion Mennonite,

Swift Current, Sask., May 14.

Rempel-Enns—Jason and Kristy, Steinbach Mennonite, Man., July 9.

Si-Sayavong—Dave and Nora, Grace Mennonite, Regina, at Winnipeg, on July 2.

Yantzi-Poole—Tyler and Jessica, East Zorra Mennonite, Tavistock, Ont., July 9.

Deaths

Bahnman—Ellen, 75, Rosthern Mennonite, Sask., June 30.

Buhler—Edward, 44, Foothills Mennonite, Calgary, June 29.

Cornies—Anna (nee Rempel), 90, Springfield Heights Mennonite, Winnipeg, June 10.

Cornish—Walter, 85, Avon Mennonite, Stratford, Ont., June 26.

Fast—Karl, 83, Springfield Heights Mennonite, Winnipeg, April 1.

Gascho—Kenneth Ray, 81, Zurich Mennonite, Ont., June 20.

Goetz—Gerhard, 81, Springfield Heights Mennonite, Winnipeg, May 26.

Harder—Edna, 90, Rosthern Mennonite, Sask., July 1.

Harder—Heinrich (Henry), 62, Springfield Heights Mennonite, Winnipeg, May 31.

Heide—Irma, 83, Whitewater Mennonite, Boissevain, Man., May 5.

Hildebrand—Doreen, 69, Grace Mennonite, Winkler, Man., June 7.

Loewen—Elizabeth, 90 (b. Nov. 19, 1914), Bergthal Mennonite, Didsbury, Alta, June 18.

Matthews—Jeff, 32, Listowel Mennonite, Ont., June 15.

Penner—Helene (nee Olfert), 75, Springfield Heights Mennonite, Winnipeg, June 11.

Penner—Susie (nee Klassen), 88, Springfield Heights Mennonite, Winnipeg, May 4.

Redekop—Elizabeth, 79, Bethel Mennonite, Langley, B.C., June 25.

Rempel—Margarethe (nee Zacharias), 80, Springfield Heights Mennonite, Winnipeg, April 7.

Sawatzky—Gerhard (George) K., 62, Springfield Heights Mennonite, Winnipeg, May 5.

Shantz—Nyal, 88, Shantz Mennonite, Baden, Ont., July 8.

Warkentin—Tina, 95, Winkler

Bergthaler Mennonite, Man., June 25.

Baptisms

Avon Mennonite, Stratford, Ont.—Arielle Champion, Gail Kirnbauer, Suzanne Piper, Erin Zehr, June 26.

Bergthal Mennonite, Didsbury, Alta.—Lauren Hildebrandt, July 3.

First Mennonite, Calgary—Gary Braun, Jason Gerling, Dorothy Stuart, June 26.

Floradale Mennonite, Ont.—Blaine Cressman, May 15.

Listowel Mennonite, Ont.—Leah Lichti, May 29.

Springfield Heights Mennonite, Winnipeg—Andrea Janzen, May 15; Brayn Giesbrecht, Melanie Kampen, Erna Toews, Tiffany Toews, Tillman Unrau, June 26.

Stirling Avenue Mennonite, Kitchener, Ont.—Brandon Leis, June 19.

Winkler Bergthaler Mennonite, Man.—Lori Derksen, Alyssa Penner, Arlen Thiessen, Justin Krahn, John Hiebert, Nina Rau, Victor Rau, May 15. **Zurich Mennonite, Ont.**—Julie Bechard, Adam Gascho, Jillian Gingerich, Mary Hart, Kerri Kipfer, June 26.

Please send all Transitions announcements by e-mail to transitions@canadianmennonite.org, including the congregation name and location.

Announcement

For part-time evening self employment/small business training, call ASSETS Vancouver, 604-708-0448.

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Employment Opportunities

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

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.

VOLUNTARY SERVICE ASSIGNMENTS

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

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



Mennonite 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.

Christian Alliance International School (CAIS) in Hong Kong requires the following full-time teachers:

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Applicants should possess a minimum B.Ed. (or equivalent) with the relevant major. Further details about the positions and the application process may be found at the school website at: www.caiss.edu.hk.

Personal data will be used for recruitment purposes only.

Announcement

MENNONITE TRUST LTD.
 is pleased to announce that

Mr. Gerald Willems of the Saskatchewan Conference of Mennonite Brethren Churches has been elected to the position of President of the Mennonite Trust Ltd. Board of Directors. **Mr. Lorne Grunau** of the Fellowship of Evangelical Bible Churches has been elected to the position of 1st Vice-President. **Mr. Bruno Klassen** of Mennonite Church Saskatchewan has been elected to the position of 2nd Vice-President. Continuing to serve on the advisory Board are **Mr. Wayne Harms** of the Saskatchewan Conference of Mennonite Brethren Churches, **Mr. Alvin Schultz** of the Fellowship of Evangelical Bible Churches, and **Mr. Harvey Braun** of Mennonite Church Saskatchewan.

Mennonite Church Canada

Bogotá march planned for slain youths

Rebecca Bartel, Mennonite Church Canada Witness international volunteer in Bogotá, writes about seven youths who were recently killed by one of the illegal armed groups.

Bartel says youth are being targeted as they are deemed as threats to “orderliness” in the neighbourhood, for looking “different” or being out too late, or for whatever reason the authorities decide.

The victims of this massacre are between the ages of 20 and 25—displaced youths working and participating in the community soup kitchen run by the parish.

Bartel asks for prayer for the safety of the young people and their families as they struggle to make a life for themselves.

Pray also for the youth leaders whose lives are at risk, and for Bartel and her Mencoldes (the development arm of the Colombian Mennonite Church) colleagues, who travel to this part of the city on a regular basis, working in solidarity and support for the youth in this very neighbourhood.

A peace march is being planned by Mencoldes and the Catholic parish, as a statement of solidarity and denouncement of the violence.

Bartel concludes, “We will denounce and speak and write and sing and dance the justice of the Kingdom of God. We will not be silent. But we need your prayers to sustain us because fear is a difficulty that even Jesus encountered.”

Other prayer requests

Please pray for:

Witness workers returning to the field:

- George and Tobia Veith and

children return to Macau, Sept. 1, after a full year of itineration.

- Pat and Rad Houmphan are returning to Thailand while their children remain in B.C. to attend university.

- Todd and Jeanette Hanson returned to China on Aug. 14 after two months in Manitoba and Saskatchewan.

- Cheryl Woelk, in Canada for two months, returns to South Korea in late September.

- Werner and Adelia Neufeld Wiens return to Kenya after a month in Canada, while their son remains behind as a student at Canadian Mennonite University.

- Vic and Kathy Thiessen return to England after a three-month period in North America.

Workers beginning new assignments:

- Timothy Friesen and Bob and Fran Gerber in South Korea.

- Ginny and Herb Buckwalter in Israel.

Workers who have completed their mission/service assignments and are returning to Canada:

- Jason and Donna Martin from Italy, returning due to health-related concerns.

- Cari Friesen from China.

- Gina Loewen, Jeremy Martens, Alison Pauls, and Erwin and Marian Wiens from South Korea.

Mennonite Church Eastern Canada

Changing times at Agape Fellowship

Agape Fellowship and Agape Fellowship House Churches are experiencing changing times.

Agape Fellowship said goodbye to Ruth Johnston after two years of interim pastoral ministry. Pat Smith, who led the service, used the image of “the loaves and fishes” to describe Johnston’s ministry,

passing around bread and “fish crackers” after reading the parable. Johnston was given a basket with loaves and fishes made of felt.

According to Smith, Johnston consistently looked for ways to multiply blessings among people in the Agape ministry network. “This is not really goodbye,” Smith said, as Johnston has been asked to support Agape in various ways in the future.

Pastoral ministry responsibilities were passed on to Sunny Lee. Smith gave Lee a watering can, symbolic of I Corinthians 3, as she reminded everyone that some plant, some water, but God makes the church grow. Lee will be watering seeds through ministries that began with the vision of the late Alvin Roth and were carried on by Enos and Doris Kipfer.

There is another transition in the Agape ministry network. “A sad, but beautiful time,” is how Mary Gingerich described the final meeting of the Monday night group of Agape Fellowship House Churches last fall. It was an evening to celebrate the many years of meeting together, to remember through singing, prayer and sharing of memories the vision and work begun by Roth in 1976.

Gingerich remembered interesting conversations between pacifist Mennonites and a man from the military. She recalled Blanca, who had experienced many difficult years in El Salvador before coming to Canada; she became a Christian through the influence of this group and was transformed from a hard, bitter woman to a warm, generous person with the gift of seeing needs and responding to them. The baptism of Blanca was a highlight for the group.

With the leaving of key members through sickness, death or moving away, and no one able to assume leadership,

the remaining members of the house church decided it was time to bring this ministry to a close.

—From *Share the Light*, July-Sept., 2005.

Mennonite Church Manitoba

MC Manitoba, CMU offer lodging help

Mennonite Church Manitoba, together with Canadian Mennonite University (CMU), is again offering assistance to students looking for rental accommodation in Winnipeg. The institutions are offering assistance to both those willing to share space and those looking for space.

Young adults looking for lodging may contact MC Manitoba for a list of available spaces. Individuals who wish to offer their property for rent can do so by contacting MC Manitoba for a registration form. Landlord information will be made available only to MC Manitoba churches and CMU students.

MC Manitoba and CMU do not endorse the landlords. Rental rates and expectations are negotiated between the landlord and renter; MC Manitoba and CMU have no part in setting the rates.

For further information, contact MC Manitoba at 204-896-1616 or e-mail: office@mennochurch.mb.ca.

Mennonite Church Saskatchewan

Witness workers to be featured at Missionfest

MC Canada Witness workers Todd and Jeanette Hanson and Carina Friesen, all with Saskatchewan roots, will be featured during an afternoon Missionfest on Aug. 14 that focuses on the sights and smells China.

Continued on page 30

Missionfest *From page 29*

Titled “A Taste of China,” the Mennonite Church Canada and Mennonite Church Saskatchewan-sponsored event will be held at Rosthern Junior College at 3 p.m.

The Hansons and Friesen will share their experiences living and working in China. Topics like Chinese culture, food, history and church leadership will be showcased in a fun and relaxing way.

Staff change at Zion Mennonite

Half-time youth pastor Kelli Downey is finished at Zion Mennonite in Swift Current. Coming to replace her is Joel Kroeker, originally from Steinbach, Man., who is married to Heather Peters. Kroeker will begin duties in mid-August.

Mennonite Church British Columbia

Three churches call new pastors

Three MC B.C. congregations are rejoicing with new pastoral leadership calls.

Bob Cowan, formerly of Dartmouth, N.S., was installed as lead pastor of Mennonite Church of Vernon on May 1, taking over from interim pastor Eugene Harder. Cowan, his wife and three children are now settling in to their new home in Vernon.

At Clearbrook Mennonite Church, Siegbert Zukowski was installed as pastor on Mother’s Day, May 8. Conference minister Henry Kliever took part in the service. The German-speaking congregation is grateful to once again have full-time leadership since the retirement of the previous pastor, Dietrich Rempel.

First United Mennonite Church of Vancouver wel-

comed Hans Gerhard Fast as associate pastor on June 5, with the conference minister also taking part in the installation service. Fast and his wife Regina have already been serving the congregation in less formal ways for many years.

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.

People&Events

Athabasca, Alta.—Jennifer Loewen-Horsch, a recent graduate of the University of Athabasca, was awarded the Governor General’s Silver Medal for academic excellence. She also received the university’s Governing Council Scholarship for the highest GPA in the Bachelor of Arts

program. Loewen-Horsch and her family live in Schwandorf, Germany. Proud parents are Ken and Nancy Loewen of Prince Albert, Sask.

Hepburn, Sask.—Bethany College, an evangelical Anabaptist educational institution, held its graduation and commencement exercises on April 17. The students were challenged by Steve Siemens, student council president, and Kendall Friesen, student council vice-president, to remain passionate about knowing and speaking out God’s Word and facing “the mountains” ahead of them with boldness and determination, for in and through and in them God could do anything (Isaiah 41:14-15). As the ceremonies concluded, faculty prayed for the students that they would continue to live out God’s will for their lives and that God would keep and bless them, shine his face upon them and give them peace.

—From Bethany College release

How do you measure success?

The local newspaper in my community recently sported the headline, “Soup kitchen marks one year of success.” Among the “marks of success” noted by the press writer were the fact that the kitchen began a year ago by serving about 10 meals a day and now serves up to 60 per day. Another indicator noted was the planned expansion of this service from two to five days a week. At first glance, I felt rather pleased, even personally satisfied, that this community ministry is being so well received. It was conceived by members of the church where I last served as pastor, and it has rapidly become a community-owned work.

On second thought, I found the report rather ironic. Isn’t the “success” of this, or any, soup kitchen actually an indication of a rather conspicuous failure of another kind? Isn’t the very existence of soup kitchens a sign that

the social fabric in our communities has not only worn thin, but that it is showing some rather large holes that are leaving more and more people exposed?

The age-old question raised by Cain in Genesis 4 springs to mind: “Am I my brother’s [sister’s] keeper?” The answer for Christians is an obvious yes. In case we need further clarity on who this might be, we need only to recall Jesus’ parable of the Good Samaritan, told in response to a parallel question from a critic: “Who is my neighbour?”

Perhaps, then, in addition to rejoicing over the successful operation of a ministry of service designed to meet some of the most basic and pressing needs of the poor among us, we should add our own humble confession of failure. We might confess that many of us participate in, and even promote, the very systems of economics and politics that create ever-greater numbers of vulnerable, needy people. We might confess our failure to advocate for better access to job training, adequate

From our leaders

day-care funding, a higher minimum wage, and good quality, affordable housing for all of our neighbours. We might confess our complacency about things as they are and our failure to envision a world as God would.

Ideally, success for a soup kitchen would be achieved when it had to close its doors because there were no hungry people left to feed, because God’s people had rediscovered what it means to truly be a neighbour to all. Crazy, I know! In the meantime, we’ll have to settle for the occasional satisfaction of knowing that here and there, wherever people reach out to meet their neighbour’s need in small ways, wherever we work to build a society more reflective of God’s vision, little bits of divine light sneak into our world.

How do you measure success?

Dave Bergen is executive secretary, Christian Formation, Mennonite Church Canada.



Calendar

British Columbia

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.

Oct. 1: Special delegate session to present final report of MC B.C. ad hoc committee on future of MC B.C. Location and time TBA.

Oct. 3-5: MC B.C. pastor/spouse retreat at Mountainview Retreat Centre, Hope.

Oct. 20: CBC annual meeting in the chapel.

Oct. 21-23: B.C. Women in Mission annual retreat at Camp Squeah.

Alberta

Sept. 25: Coaldale Sunbeam Ladies Aid celebrates its 60th anniversary, 3 p.m., at Coaldale Mennonite Church. Former members and friends welcome.

Nov. 5-6: Rosemary Mennonite Church 75th anniversary celebrations.

Saskatchewan

Aug. 15-19: Bethany sports camp—volleyball; on campus.

Jan. 13-15: Refreshing Winds retreat at Shekinah Retreat Centre. Theme: “Worshipping through music,” with a focus on the new *Hymnal* supplement.

Manitoba

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 Homecoming 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

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).

Sept. 9-11: Annual cross disability “Building Community” retreat at Hidden Acres Camp. Theme: “Jesus and community.” Speaker: Allan Strong. Volunteers needed. Call 519-748-0539.

Sept. 11: A service of remembering and thanksgiving at Altona Mennonite Meeting House, 3 p.m. Call Joe Nighwander at 905-640-1536 for details.

Sept. 17: Black Creek Pioneer

Village Relief for MCC, Toronto, Ont. Gates open at 10 a.m.; quilt auction at noon in new pavilion.

Sept. 26, 27: Seniors retreat at Hidden Acres Camp. Theme: “Welcoming the stranger as our neighbour.” Speaker: Barbara Lehto. Same program each day. Registration deadline: Sept. 19. For more information, e-mail: jscheifele@sympatico.ca.

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

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Lynn comes 20-some years later, showing up in Amsterdam fresh from America in the early '70s, tired of another war. She didn't know An then, but one weekend, Lynn discovers the quilts that survived the War and goes searching for their owner and their stories. She found An and, ultimately, herself. \$14.95 (U.S.), \$20.95 (Canadian), paperback

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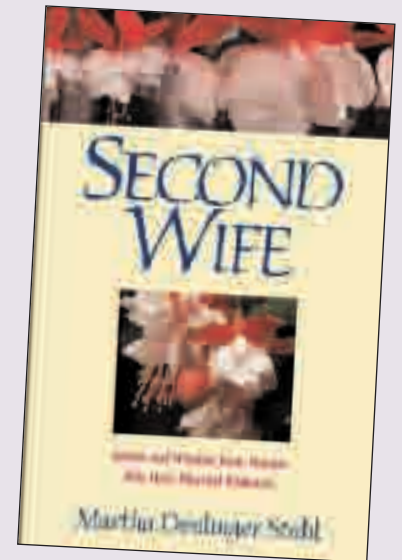
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Stahl married for the first when she was in her late 40s. The marriage turned out well, but it presented her with situations she hadn't imagined before.

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