

C A N A D I A N

# Mennonite

August 22, 2005  
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WE WANT YOUR VOICE



## Poverty pressure pays off

Over the past few months, there's been a noteworthy change in how some powerful nations have been responding to the suffering of the poor. However, our government is resisting the opportunity to do the right thing. We need to let it know how we wish it to act on our behalf.

U.K. Prime Minister Tony Blair and Chancellor Gordon Brown leveraged their country's current presidency of the G8 (and their corresponding power to set the G8 meeting agenda) to move poverty and debt relief to the centre of the world stage last month.

Days before the summit, in a masterful exercise in political persuasion, millions focused their attention on poverty through the Live 8 concerts (*see our coverage on pages 10 and 11*). Summit participants, mindful of how they would appear back home, suddenly found fresh will for new commitments.

At the Gleneagles summit, political pressure produced results. Multilateral foreign debts owed by the world's 18 poorest countries (with a paper worth of \$40 billion US) were forgiven outright. Twenty more countries stand to gain debt relief based on meeting conditions established as part of the Highly Indebted Poor Countries Initiative.

The G8 countries also committed an overall increase of \$50 billion US to existing foreign aid plans, with half that figure going to Africa, a doubling of aid for that continent, by 2010. There was also work on reasons behind poverty, with an (unfortunately typically weak) call to end western agricultural export subsidies and a decision to provide universal access to anti-HIV drugs by 2010. Access to drugs can't happen soon enough for the 26 million that have the disease; to date, 13 million have already died from AIDS.

Poverty and debt relief are not new issues for G8 gov-

ernments. These topics were on the agenda when Canada had the G8 presidency and hosted the 2002 summit in Kananaskis, Alta. There, the G8 agreed to an Africa Action Plan, 20 pages of good ideas but with far fewer results than the U.K. summit produced. The British government has done far better than we could at making a difference for the poor.

Our national political will to address global poverty continues to be lacking. Also at Kananaskis, the Canadian government committed to raising aid levels to 0.33 percent of gross domestic product by 2010. So far, Prime Minister Martin has gone no further, failing to follow the U.K and France lead to raise their aid to 0.5 percent of gross domestic product by 2010 and 0.7 percent by 2015. This year, Canada's current aid level is 0.26 percent of our GDP.

Speaking to his parliament, Blair stated: "I pay tribute to the organizations around the world who care passionately about Africa and who made their voice heard to the G8 leaders in the run-up to Gleneagles. It was a remarkable and brilliantly led campaign by people who have long demonstrated their commitment, and I particularly praise the contribution of Make Poverty History and the organizers of Live 8. Faith groups, schools, businesses and many millions of concerned people attached to no formal organization made their demands, protested for them reasonably and gave political leaders the support they needed to turn a campaign into a victory."

Pressure pays off. Let's urge our government to align its actions with our values. The website [Makepovertyhistory.ca](http://Makepovertyhistory.ca) provides an easy-to-use way to send your views to the Prime Minister's Office. A Canadian announcement to up our aid funding would be excellent news at next month's United Nations World Summit in New York.

—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](http://www.canadianmennonite.org) on the Thursday before the issue date. So you can check out the September 5 issue by September 1.

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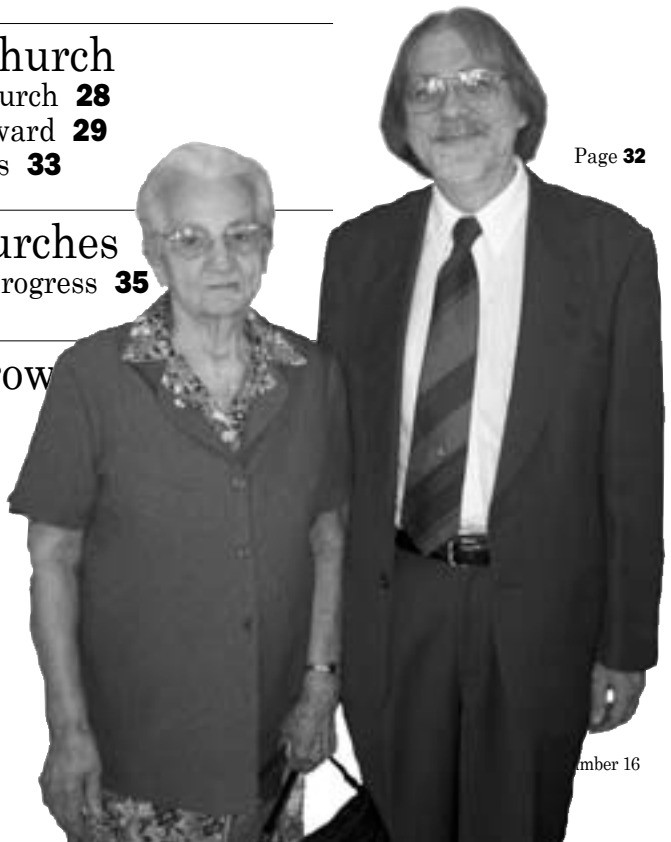
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**Cover: Andreas Derksen Hiebert, left, and Vanessa Snyder-Penner—with their Make Poverty History T-shirts—stand on the stage of the Barrie (Ont.) Live 8 concert after the day-long show ended. Photo by Chris Derksen Hiebert**

Winnipeg

## Gifts of grace and gratitude

I'm told there are four rules for success in white-water rafting:

1. Rest during calm spots because there are always more rapids ahead.
2. When a rock looms ahead, lean into it, not away from it.
3. Whatever else you do, never, ever stop paddling.
4. Let everything else but your life jacket go if you fall into the water.

While I've never pursued this activity, I have found these guidelines both descriptive of, and instructive for, my journey of the past nine years as executive director of Mennonite Central Committee (MCC). They capture some of the sense of breath-taking adventure that I've described as "working with wonderfully committed people on critically important issues."

### Global Church

The growth to prominence of the "Third Church," the church of the global south, has been one of the major historical phenomena of the 20th century. It now has the majority of living Christians, and will have a significant impact on the future shape of Christian mission.

At least two important factors will determine whether the global church will optimize this shift:

- Will the church of the affluent part of the world be able to learn from the vitality, commitment and courage of those in the poorest part of the world?
- Will the enormous economic gap between these two parts of the world church be bridged?

During the 85-year history of MCC, there has been a close relationship with the congregations and denominations of the Anabaptist community of faith at the local country level and with the Mennonite World Conference [MWC] on the global scene. It is the global church that has taught us ways to witness with respect, integrity and authenticity in dialogues of life [living, laughing and crying together], social action [working together on survival issues], theological exchange [analyzing each other's traditions], and personal faith testimony.

### Assignment Opportunities

One of the rich gifts of this position has been the window on the world that it has offered. One learns to pray the daily news. Discussions, reading and reflection cover topics as varied as international affairs and development, management and leadership, theology, ecclesiology, and missiology.

The MCC mission has allowed

interaction and service with a whole range of Amish, Brethren in Christ and Mennonite denominations, as well as the spectrum of Protestant, Roman Catholic and Orthodox traditions. And what a powerful witness this has been!

Shortly after the tsunami hit the Indian Ocean rim, a stranger entered the office of a Mennonite church, offered a donation, and said simply, "I know you people help others."

### Mathies named first Sawatsky Visiting Scholar

Outgoing Mennonite Central Committee (MCC) executive director Ron Mathies has been named Conrad Grebel University College's inaugural Rodney and Lorna Sawatsky Visiting Scholar.

"Ron is well-known locally and within the international NGO community for his leadership and vision on issues of service, development, and international peacemaking," says Marlene Epp, Grebel's academic dean.

Besides his nine-year term at MCC, Mathies is the former director of peace and conflict studies at Conrad Grebel College and the former MCC Southern Africa coordinator and Malawi country representative.

Given Mathies' departure from MCC, the Sawatsky Scholar Committee felt that, "as the Sawatsky Visiting Scholar for '05-'06, Ron would have the opportunity to debrief and reflect on his important contributions to service and development over the past decade."

In keeping with Sawatsky's own academic activity, the Sawatsky Visiting Scholar is awarded to renowned scholars, practitioners and performers whose expertise in their field represents a wide range of interests to the Grebel community. As the Sawatsky Visiting Scholar, Mathies will make presentations and engage in dialogue within the college's academic and residential programs, and also give a public lecture. As well, he will teach a full semester peace and conflict studies course entitled "Doing Development: Issues of Justice and Peace."

—From Conrad Grebel release



Photo by Evelyn Rempel Petkau

**Ron Mathies, right, together with his wife Gudrun, is presented with a plaque in recognition of his nine years as executive director of MCC. Executive board member Harvey Bicksler, the artisan, explained that the plaque is crafted from 11 different kinds of wood from eight different countries. The MCC logo and the basin and towel at the bottom depict a theology of service. The variety of woods on the border reflect the global nature of MCC and the white aspen is symbolic of the spirit of God surrounding MCC.**

In the words of Dietrich Bonhoeffer, “The most profound witness of the church in the world will be prayer and righteous action, not just proclamation.”

### Lessons Learned

I celebrate the generosity, goodwill and commitment of so many colleagues, partners and supporters. While MCC has 1,200 staff members, and the same number of short-term workers annually, there are at least some 75,000 volunteers and tens of thousands more donors and intercessors who make this mission possible.

I lament the polarization that seems to be growing on ethical, theological and missiological issues within the North American Christian community.

This vocation, with all its ambiguities and complexities, is impossible without the daily gift of being able to commend the people, places and issues to God’s care and keeping.

### Tough Issues

One of the most difficult issues for those involved in this mission is to discern where to allocate finite resources in the face of overwhelming need. The wellbeing of workers and partners, many of them in situations of political unrest or community violence, is cause for daily concern and intercession.

Each denomination represented incorporates a wide diversity of opinion on ethical, theological and missiological matters, and interpretations of statements of faith vary. Consequently, MCC has always received rigorous analysis and spirited counsel from its supporting constituency. The most frequent critique has come on issues of social justice [perceived by some as being too political] or inter-faith interaction [seen by some as being pluralist].

### Conclusion

One of the first letters received by MCC for food sent to the Ukraine in the early 1920s includes these words of gratitude: “Our thanks, dear friends, a thousand thanks! May God in grace reward your deed through all your life.”

Gifts of grace, given and received. Thanks be to God.

—**Ronald J.R. Mathies**

Clearbrook, B.C.

## Author of *Peace Be With You* passes

**B**orn in Leonidouka, Ukraine, on Dec. 15, 1920, Cornelia (Nellie) Lehn grew up on a farm near Hanley, Sask. Her oldest sister, Tina, taught her to read German when she was six. For a time, she was a pupil of her sister Sara in the little Sunrise School about three miles from their home.

In 1941, after her family had moved to B.C., Lehn was baptized in Greendale First Mennonite Church. A Mennonite Central Committee volunteer, she spent time with refugees in Gronau, Germany, after World War II. On her return, she attended Canadian Mennonite Bible College in Winnipeg, Bethel College in Newton, Kan., and earned a masters degree in journalism from the University of Iowa.

Lehn spent most of her working years in Newton. Starting in 1959, she was curriculum and story paper editor for the General Conference Mennonite Church (GCMC); in this capacity she fulfilled her life’s statement of purpose: Peace principles are best taught with stories.

Once I asked her, “What does the G stand for?” tracing the ornate C.G.L. on her purse.

“Gerhardina,” she answered. “For my father Gerhard.”

It was to the memory of her father that Lehn dedicated her landmark 59-story anthology *Peace Be With You* (Faith and Life Press, 1980).

In the preface to her book, Lehn described how her father (on an old rocking chair in front of the fireplace) told her of “those who had gone before us—people who had dared to live and die for their faith, people all through the centuries who had taken Christ seriously.”

Besides *Peace Be With You*, Lehn also wrote *God Keeps His Promise*, *I Heard Good News Today*, *The Sun and the Wind*, and *The Homemade Brass Plate*, a biography of Dr. Mary Jackson, a pioneer doctor in northern Alberta. Her last book was *Frontier*

*Challenge: The Story of the Conference of Mennonites in British Columbia.*

When Lehn was 10, she developed a circulation problem in her legs and was unable to walk. For the next five years she prayed, “Dear God, please let me be able to do something for you.” Surgery eventually corrected the problem.

Years later, when she dashed into the Mennonite offices from a Christian education workshop in Nebraska before rushing off to the Wichita airport to attend a curriculum meeting in Chicago, her friend Herta

Funk reminded her of that prayer. “Don’t complain, Nellie,” she said. “God is just answering your prayer. Remember, you wanted to be useful.”

Lehn always combined her curriculum work with teaching a children’s Sunday school class, wanting to incarnate the peace that she was putting into print.

She never thought of herself as a radical, but in 1977 she did a radical, illegal thing: she asked her employer, the GCMC, not to withhold income tax from her pay cheque. When asked why, she answered, “My father taught me to read the Bible and obey it. I want to be a good citizen, but in an age of nuclear weapons, nonresistance has to take a different form. The U.S. government has alternatives for military service, but what about our dollars?”

She stated her views in front of the delegate body at the 1977 triennial session of the GCMC, concluding, “The time comes when you have to cut through all the complexity and just be obedient.”

Lehn lived her retirement years with two of her sisters, Tina (deceased 2003) and Sara, in Chilliwack, B.C. After Tina’s death, the two remaining sisters moved to the Eben-Ezer Care Home in Clearbrook, B.C. Cornelia Lehn died on July 2 following a series of strokes.

—**Muriel T. Stackley**, with notes from the funeral bulletin



Lehn

Chongqing, China

## Shocked by Jesus: A first-person account

**W**hen Li (not her real name) first heard the foot washing story in the Gospel of John, her shock was similar to Peter's when his feet were washed by Jesus. "How can he do this!" she exclaimed.

Li is a young doctor studying English at Chongqing University of Medical Sciences in the large commercial centre of Chongqing, China. In my work with Mennonite Church Canada Witness and its partner, China Educational Exchange, I teach Li and 28 of her medical colleagues in an advanced English program.

Neither Li nor her classmates have had exposure to Christian beliefs or the church. Growing up, they were taught that religion is for ignorant or superstitious people. But in my English classes last fall, these students sometimes asked insightful questions about Christianity.

Two weeks after Christmas, Li expressed interest in going with my wife Julie and me to the large Chinese church in Chongqing we attend. "I have never been to a church before," she cautioned.

The congregation meets in a 1,000-seat movie theatre. Though the crowd of 200 seemed sparse in this cavernous room, Li was surprised at how many had come.

Since I do not speak Chinese, Li translated for me, and for the first time since coming to China in July 2004 I was able to understand a church service.

The theme was "Christian service," and for his Scripture text the preacher read the story of Jesus washing his disciples' feet in John 13. As Li was translating, she suddenly blurted out: "How can he do this? His students should feel apologetic!"

To illustrate his sermon, the preacher told a story of how he and some friends had taken a quilt to a poor school where students had to sit on cold stone benches during the winter. Li was impressed by the social concern



Photo by Philip Bender

**Philip and Julie Bender worship with 200 Chinese believers in a movie theatre in Chongqing, where they serve with Mennonite Church Canada Witness and China Educational Exchange.**

these Christians were showing.

After the worship service, I asked Li how she felt about her first visit to a church.

"It opened a whole new world for me," she reflected. "I am not familiar with it."

Sensitive to how her peers would look upon her if they knew she had gone to church, she added, "Please don't tell anyone I went with you."

Li said she would be open to further conversation about the foot washing story, and I met with her a few days later to talk about it. She continued to be puzzled how such a great man could perform such a humiliating action, and how his disciples could accept it, since her culture exalts teachers.

I later learned that foot washing has a place in traditional Chinese culture. People wash their feet at night because they believe it will help them sleep. And occasionally a younger person will wash the feet of their elders to assist them or as a sign of respect.

**In our chat Li also voiced questions about other biblical stories—the creation, the Ten Commandments, and 'a story about a boat in a flood.'**

But people of senior social status do not normally wash the feet of younger people.

In our chat Li also voiced questions about other biblical stories—the creation, the Ten Commandments, and "a story about a boat in a flood." We agreed to talk about them sometime.

Because it is against the law in China for westerners to proselytize, our ministry is largely one of presence. But sometimes we have appropriate opportunities to speak about Christ, especially when students like Li ask questions.

Though Li has not yet become a believer in Jesus, my hope and prayer is that the seeds sown during her first visit to a church, and through our follow-up conversations and ongoing friendship, might take root and grow.

I also would like to feel afresh the shock of some of the Bible's familiar stories, like Li did when she first heard of Jesus washing his disciples' feet and exclaimed, "How can he do this? His students should feel apologetic!"

—Philip Bender

*The author and his wife, Julie Bender, are Mennonite Church Canada Witness workers in partnership with China Educational Exchange.*

# In the name of Jesus

*The following sermon—excerpted below—was preached by Peter Stucky, president of the Mennonite Church of Colombia and pastor of Teusaquillo Mennonite Church in Bogotá, during the Charlotte 2005 bi-national assembly in July.*



In Acts 3 and 4—where Peter and John heal a lame man and are arrested for it—there are two opposing forces at work. Our early Anabaptist forbears had this very clear. They called them two kingdoms:

- The kingdom of light, of love, of mercy, of goodness, which is where God rules and God's people belong.
- And the kingdom of darkness, violence, selfishness and death, where Satan, God's enemy, rules.

The Anabaptists believed that you live in one kingdom or the other, and they thought that Christians should live and act in the first, and obey their chief, instead of the world's prince.

We in Colombia try to keep clear where we must belong. And one thing we are clear about is that if a Christian general runs the army, it doesn't make that army Christian. And if a Christian runs the government, it doesn't make that government Christian. Those things still belong to the prince of this world.

When Peter and John healed the lame man, they probably thought everyone would be happy, especially the religious folks. Instead, they got thrown in jail and got hauled before the ruling body—Congress or the Department of Justice we might call it—to answer for what they had done.

Those rulers were worried. They had the religious, political and economic power, and they didn't want any rivals. The Sadducees said there was no resurrection. If there is no resurrection, the powers that be on earth have the last word.

But now these two men were teaching that there is resurrection—that

new life is possible—and they were saying that the elders and priests and Sadducees and Pharisees didn't have the last word when they killed Jesus and they didn't have the last word now.

These rulers represented the kingdom of this world. And the kingdom of this world tried to silence, to squash, to neutralize or defeat the kingdom of light and of life. They try it all the time—sometimes by force, more often by seduction.

But one more thing we should know about these two kingdoms is that no matter how strong, how brilliant, how powerful, how invincible the kingdom of this world looks, it's time is up. It's finished.

Jesus himself told his disciples, "Be brave! I have defeated the world!" And he gave his followers authority over Satan's kingdom. In fact, he told them that the community of believers was so strong that not even the gates of hell could prevail against them.

That sounds pretty frightening. It sounds like the next thing to hell. The Bible says that Satan "roams round like a roaring lion, looking for someone to devour."

Satan and his representatives here on earth—governments, financial institutions, military groups and many more—try to squash and devour a fragile and obedient church. Behind these rebellious men and women, behind armies and worldly structures, there are invisible powers: the principalities of the air, the demonic powers of Satan and his agents.

And today these powers are at work as well. These powers attack the church, they attack God's servants, they oppose the liberating work of the church. They will attack your church when you are faithful.

## **The gates of hell in Colombia**

Let me tell you a little about how we experience the gates of hell in Colombia. You can imagine that in a country that has been at war for almost 60 years many terrible things occur.

A few weeks ago in one of our churches, a couple by the name of Carlos and Rosalba invited a new couple to their house for lunch after the Sunday service. Along with

**Continued on page 8**

**Satan and his representatives here on earth—governments, financial institutions, military groups and many more—try to squash and devour a fragile and obedient church.**

**Jesus** *From page 7*

them they invited another couple from the church, Caleb and Yalile. As they talked after lunch, the new woman in church, about 30 years old, half native American, half white—we'll call her Dora—asked, "Can a person who has killed someone be a Christian?"

Why did she ask? Because when Dora was a 10-year-old girl, she had been raped by three men. Some time later, the guerrillas captured these men. The guerrilla commander called Dora, gave her a gun and commanded her, "Kill them." So she did.

When she was 13, her older brother sold her to a policeman. Dora suffered a great deal at the hands of this policeman, who sometimes put his gun to her head to get his way. They had three children. But finally she got fed up with him and left. Now she lives with a former guerrilla, a man who left the armed group and accepted a government amnesty.

Since the pastor of the congregation was giving leadership to a rehabilitation program for members of illegal armed groups who were abandoning that life, Dora and her partner arrived in church. Now she wanted to know if a person who had killed people could be a Christian. How does a Mennonite answer it?

The gates of hell were manifest in February of this year when eight people who belonged to a declared peace com-

munity called San José de Apartadó were executed. Among those executed were the leader of the community, his wife, child and baby. Yet the U.S. government insists on certifying the Colombian government in human rights.

Some years ago, José Chuquín, the president of the Colombian Mennonite Church and a member of the executive committee of MWC [Mennonite World Conference], was gunned down in Lima, Peru, by unknown gunmen for unknown reasons. Last year, Javier Segura, one of our promising young pastors, was killed by a bomb explosion in a street in Bogotá.

Do you know the pain all this brings? The way we experience the gates of hell in Colombia is too terrible for words. Sometimes we just sit listening to these stories and weep with those who are weeping.

**Heal us, Lord, and we shall be healed**

We are a wounded country, a wounded people in deep need of healing. But we can't heal ourselves. Healing our wounds seems beyond our capacity and we exclaim with the prophet Jeremiah, "Heal us, Lord, and we shall be healed, save us and we shall be saved." Along with Dora, millions of our compatriots are searching for the merciful kindness of God to touch their lives and bring healing and hope into their desperate situation.

The Sanhedrin had a certain kind of authority, the authority of this world. But they didn't know anything about the kind of authority that Peter and John were exercising. They wanted to know by which power, or in whose name, they did this.

The apostles said it's by the power of Jesus that this helpless discard of society—that no one gave a dime for, no one cared about—could walk and have the dignity of a child of God. That is the authority that the apostles were putting into practice and that is the authority Jesus asks you to put into practice.

Where there are crippled, wounded, helpless and terrorized men, women and children, God has a more powerful name to raise up those who are dead, the marginalized, the discards

**The apostles said it's by the power of Jesus that this helpless discard of society... could walk and have the dignity of a child of God.**



World Council of Churches photo

**One of the choices the Mennonite Church of Colombia has made is to locate its ministries where the poor and marginalized people are, creating ministries where people can come and become a part of our local congregations.**



of society, and to heal individuals and nations, and give them the dignity of the family of God and make their lives and their future glorious. And that's true in your society as well as ours. That's what God is up to, and Jesus is the name that does it. And that's the good news that can't be silenced.

One of the choices the Mennonite Church of Colombia has made is to locate its ministries where the poor and marginalized people are, creating ministries where people can come and become a part of our local congregations. And there they encounter their salvation.

In the name of Jesus the first Mennonite missionaries in Colombia opened a boarding school for healthy children of parents who had leprosy, for persecuted children from Protestant homes, for the children of poor rural day labourers, for the children of displaced people who were fleeing with just the clothes on their back.

They faced opposition. Their literature was burned. The house where they lived was stoned. No one would sell them property for a church building. Believers' lives were threatened. One of the schools was closed down numerous times. But in the name of Jesus the gospel took hold.

Today, in the name of Jesus, we feed hungry street people and enter into their dangerous neighbourhoods. We give displaced people a new start with an holistic care program. Many of them hear the gospel for the first time and their lives are transformed by the power of Jesus to the point that they can say, "I lost everything, but I've gained much more." Many are baptized and become a part of the local congregation.

### **New life in the name of Jesus**

Remember Dora? We left her on a Sunday afternoon asking a poignant question. Can a person who has killed people be a Christian? Notice that she wasn't asking, like some people do, if a Christian can kill people. That's out of the question. So our church people talked to her about the love of God, God's forgiveness and new life in the name of Jesus.

When they invited her to pray and

receive forgiveness in the name of Jesus, something happened. Dora's personality changed, and a gruff voice said, "No, she is mine, and she will remain mine. I am going to make her prostitute herself. I'll make her commit suicide."

So Caleb, Yalile, Carlos and Rosalba figured that it was time to cast out that spirit. Was it a spirit of hate? Of murder? In any case, a demonic spirit who didn't want her liberated or to claim the name of Jesus for herself.

So they prayed. But they didn't have much practice with that sort of thing. And two hours went by and they were not able to throw that spirit out. So they called up Idalí, another of our church members: "Idalí, we've been trying for two hours to liberate this woman and can't do it." "Okay, I'll pray and get a prayer chain going," Idalí replied.

They prayed for another half-hour and all of a sudden this woman calmed down and Dora's personality reappeared. The last thing she remembered was that she was getting ready to pray. And now she could do it. In the name of Jesus she opened her life and the love of God flowed in like a river, carrying away her awful past and filling her with happiness and freedom that afternoon.

Jesus said to his followers, "I have given you authority, so that you can walk on snakes and scorpions and overcome all the power of the Enemy, and nothing will hurt you." And when they ministered in his name, he said: "I watched Satan fall from heaven like a flash of lightning."

Like Peter and John, these are just ordinary people in Colombia: labourers, unemployed, housewives, church workers, and displaced and persecuted persons. But they are full of an extraordinary grace and power given by the name of Jesus to change the world. We have believed that the powerful and merciful name of Jesus will overcome all obstacles, all powers, all opposition, and bring the glory of God to our country and to the world. Can you believe that too?

The Lord says to you: "My dear Mennonite people, I have loved you with eternal love. I have called you to be my special people, a privileged people, to be a blessing to all the peoples of the world. But you must listen to me—you must obey me—because I will not share my glory with anyone. You will be my people and I will be your God."

Please receive his love. Jesus said that not even the gates of hell can prevail against the church.

**In the name of Jesus she opened her life and the love of God flowed in like a river, carrying away her awful past and filling her with happiness and freedom that afternoon.**

## Mennonite youths react to Live 8 message

Canadian Mennonite interviewed two youths—Vanessa Snyder-Penner, 11, of Waterloo North Mennonite Church, Waterloo, Ont., and Tobin Reimer, 20, of Toronto United Mennonite Church, a second year political science major at the University of Waterloo—who attended this summer's Live 8 concert in Barrie, Ont. The Barrie event was part of a global effort by some of the world's most popular musicians to raise awareness among G8 nations about the need to relieve the debt of the world's poorest countries.

**CM:** What made you decide to attend?

**Tobin:** I was very interested in going to Live 8 for both the political reasons and the music. I am very glad that I could go with MCC [Mennonite Central Committee], because I sure couldn't get any tickets online.

**CM:** How did you like the concert overall? What did you like least? What did you like most?

**Vanessa:** The concert was awesome. I've never been to a live concert before and this one was a great one to start with. The worst things about the concert were the smoking and the washroom lines. You wouldn't believe how many people were smoking and it was at least a five-minute wait for the washroom.

**Tobin:** Overall, the concert was amazing. The music was great, and I really got the impression that all of the artists had the right motives for playing. Also, a lot of older acts [like Deep Purple] turned out to be a lot better than I thought they would.

My least favourite part was the underlying theme of nationalism. Many fans were waving Canadian flags and were obviously still high on patriotism from Canada Day the day before. After the very last finale, all of the performers and thousands of fans sang "O Canada." I feel that patriotism is highly counteractive to the goal of global equity.

I really enjoyed listening to Nelson Mandela's speech live from South Africa, and Pink Floyd live from London. In Barrie, Jet and Our Lady Peace were my favourite acts.

**CM:** What was your own reaction to the "message" of the concert?

**Vanessa:** I already knew a bit about poverty in the world, so better aid, fair trade and ending child poverty in Canada wasn't new to me. But cancelling the debt was a new concept, but I think it is an awesome idea and it's also something that needs to happen. A concert is a great way to raise awareness because it targets young people. Our generation is the future and we will make a difference.

**Tobin:** I was very impressed by the message of the concert. Today, there are many heavily corporately sponsored charities for very western social problems, which pale in comparison

aid works, we know what it costs, now just do it." That was really a relief for me. I think the world needed to hear that backed up by two million people cheering.

**CM:** Did people seem to be there for more than just the music?

**Vanessa:** There was a real mix. Some people were definitely there because of the message, but some people were there because the tickets were free and who would pass up an opportunity for free tickets? But even the people who were there because the tickets were free walked away knowing the message and preparing to help.

**CM:** How much was the message of poverty reduction and political activism talked about?

**Vanessa:** Between every act there was a promotional video of some kind and the hosts would mention the website that you could add your name to, that was going to be sent to [Prime Minister] Paul Martin. They were selling T-shirts and bracelets to support Live 8 and the cause. They did not let you forget why you were there.

**CM:** Do you think the concert organizers achieved their goal? If not, do you have ideas on how it could have been done better?

**Vanessa:** I'm not sure if the debt was cancelled, but they did decide to give Africa more aid. They certainly got the message across to people and showed people what was going on in Africa. I think that we will make poverty history and create peace in the world. If every single person in the world did one small thing to help, the problem would be long over. The trouble is, not everybody does.

**Tobin:** I think that the concert was a success. It got a lot of media attention and the message seemed to really reach a lot of people. It remains to be seen whether the citizens of G8 countries will truly demand more international aid of their governments.



**Tobin Reimer, right, was part of an MCC Make Poverty History team that attended the Live 8 concert in Barrie, Ont., last month.**

to the rampant AIDS and poverty in Africa.

Live 8 was a relief for me because I think it was an enormous eye-opening experience for many citizens and leaders in the G8 countries. A lot of artists in Barrie tried to [drum] up support for Paul Martin to do the right thing in Scotland in the coming days.

One of the best accepted speeches of the day was [Live 8 organizer] Bob Geldof very curtly addressing the G8 leaders: "We know that [international]

MCC photo

## Live 8 spread 'make poverty history' message globally

**M**y family and I had the ear-popping privilege of attending the Live 8 concert in Barrie, Ont., in July. I was there in my professional capacity as a member of World Vision's advocacy team, but Loral and I also wanted our three sons [12, 4 and 2] to be part of an unprecedented event that had the potential to change the lives of millions of people—both those participating in the nine concerts around the world, and those living in poverty in the global south.

From a strictly musical/entertainment perspective, it was a great show—the old rockers still sounded pretty good, and some of the newer bands that my 12-year-old listens to have great energy and sound. For me, the most meaningful part of the day was when we were linked via satellite to millions of people attending the other concerts around the world and hundreds of millions more watching on TV. We raised our arms together and clicked our fingers every three seconds—each click representing the death of a child as a result of poverty [that's 30,000 each day].

The big question for me concerned the impact of the event in Barrie and those being held across the globe: Would they help create a lasting awareness of poverty, or even behavioural change among those who participated? And would the politicians—specifically the eight men who lead the G8 countries—heed the message of the day to “make poverty history”?

The Live 8 concerts came during the middle of a year-long, international campaign calling for more and better aid, debt cancellation, trade justice,

and, in the Canadian context, an end to child poverty. These are all connected to the Millennium Development Goals—a set of commitments that Canada and all other countries made in 2000. The most prominent of these is to halve world poverty by 2015. The Make Poverty History campaign and Live 8 are all about holding our leaders to these commitments.



**Loral Derksen Hiebert, along with sons Alexei (standing) and Stefan, sang along to Neil Young's "Keep on Rockin' in the Free World" at the Live 8 concert in Barrie, Ont.**

Even before the concerts, some good results had been achieved. The unprecedented debt cancellation package announced in June, in which 18 of the poorest—mostly African—countries were relieved of billions of dollars of debt, would not have happened without the enormous pressure and quality policy work of the Make Poverty History campaign. On the aid front, new commitments to achieving the 0.7 percent level of national income going to aid were made in several European countries.

In Canada, the public debate about this issue was intense. The campaign and Live 8 concerts created this focus. In terms of impact at the political level, all of the opposition parties have now supported the 0.7 percent goal and a related non-binding motion in the House of Commons was passed unanimously.

All of this is positive, but despite the pressure that tens of thousands of Canadians, rock star Bono and others have put on our leaders, Prime Minister Paul Martin has still refused to establish a timeframe to take Canada to 0.7 percent.

The campaign continues and it is crucial that Prime Minister Martin and our MPs continue to hear the message that a rich country like ours can afford to be more generous, and that we expect the government to use its international influence to help “make poverty history.”

The next big focus will be on the UN Millennium Summit in mid-September, and then the World Trade Organization talks in December.

Please go to [www.makepovertyhistory.ca](http://www.makepovertyhistory.ca) for more information on what you can do to be involved in the campaign. Your voice is needed!

—Chris Derksen Hiebert

*The author is acting director, Advocacy and Education, World Vision Canada. He lives in Heidelberg, Ont., and attends Waterloo North Mennonite Church.*

### Publishing note

#### Teens turn to Bibles in magazine formats

Beauty secrets, decoder rings and “Is this the guy for me?” quizzes are now turning up in the New Testament as Bible publishers find success marketing the Good Book to the golden demographic. Biblezines—Bible text in magazine format—for youths ages 13 to 18 have become bestsellers all over the country, and not just in Christian bookstores. Barnes and Noble, Wal-Mart, Borders and Amazon.com have sold millions of Biblezines, for an average of \$17.

—From RNS e-newsletter

## Letters

### Confession of Faith has a place in Mennonite churches

I was surprised by Jim Suderman's letter suggesting that our current Confession of Faith in a Mennonite Perspective be scrapped (June 27, page 15).

When this booklet was produced some years ago, it marked an important advance on traditional confessions in that it included explanatory passages and commentary, along with Bible references. In addition, Helmut Harder wrote a helpful study guide, "Understanding the Faith." As well, a number of churches "test drove" this Confession before publication with success. Naturally, these texts should be used in classes where they can be discussed and applied to arising conditions.

Jim alludes to troubles caused by this Confession, unfortunately without telling his readers what these were and how they came about. Perhaps it would be helpful to raise these questions for general discussion, so we can see whether they arise from the texts in question or whether the problems and troubles lie elsewhere.

Jim recommends the readings 712 and 713 in *Hymnal: A Worship Book*. To these we could add the Summary Statement and Unison Reading A and B in, what else, Confession of Faith in a Mennonite Perspective.

—**Victor Doerksen, Kelowna, B.C.**

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

### Columnist owes apology to families of slain women

I can scarcely believe that *Canadian Mennonite* saw fit to publish the July 11 "Outside the Box" column entitled "Our future is politically incorrect." The column places the words "serial offender" and "sex-trade workers" inside quotes as it intones, "Huh?"

I have read and reread the column trying to discern the author's meaning in seemingly dismissing the murder of as many as 20 Edmonton area women. Is this columnist marking his distaste for the RCMP in not using the more sensational term "serial killer," or is he upset that those of us he disdains as politically correct would rather offer a modicum of respect to the dead by the use of the term "sex-trade workers" rather than call these women "whores" and "prostitutes"?

The writer suffered a monumental lapse in judgement when he chose to make a marginalized group the butt of his joke. This unfortunate choice is all the more disappointing because it appears in a column that advises Christians to be conscious of the power of words to "deeply wound."

I believe Mr. Wagler owes an apology to both the readers of this magazine and to the families of these murdered women.

—**D. Joel Dick, Toronto**

### Take Mennonite Confession down from its pedestal

I remain dismayed at the continued misuse of the Confession of Faith in a Mennonite Perspective within too many parts of the Mennonite Church family. It was never intended, and makes no claim to be, the final authority of who is "in" and who is not.

Historically, Mennonite confessions of faith have been seen as teaching tools, guidelines for faith and action, and the best theological understanding of the Mennonite community at the place and time in which the confession was framed. The introduction to the current Confession says it is an "updated interpretation of belief and practice in the midst of changing times."

In the 1920s the Mennonite Church tried to define theological purity in the theological controversies of the day, leaving wounds that divided the church until our recent "integration." The realignment of Mennonite denominations in North America has fostered an unfortunate rebirth of heresy-hunting within the Mennonite Church. This modern trend began in MC USA, but has extended into MC Canada.

The desire for unity within the Body of Christ (and within the Mennonite family) is one justification proposed in seeking to identify leaders, congrega-

### Pontius' Puddle



tions or conferences that are “at variance” with the Confession of Faith in a Mennonite Perspective.

Does “at variance” mean that some persons (or congregations or conferences) do not really uphold the Confession? Does questioning two sentences in the Confession put me “at variance”? Is it a paragraph? Does it have to be one complete article? Does “accepting” the Confession mean agreement with every line?

I fear our desire for unity through discipline of those we identify as “at variance” has too often led us to a focus on selective purity. For some of us, this has focused on issues around sexuality. In former years, “at variance” might have been about divorce and remarriage, the role of women in leadership, or how Mennonite separation from the world should be expressed.

MC Canada is weakened when

family members focus on differences instead of our common core. The tension between MC British Columbia and MC Eastern Canada mentioned at the Charlotte 2005 delegate meetings is only the latest manifestation of this.

Might our leaders agree to lower the Confession of Faith in a Mennonite Perspective from the pedestal to which it never aspired? Can we remain accountable to one another by neither walking away from, nor expelling one another from, our family of faith? Can we practise a measure of forbearance within that accountability?

—**Sam Steiner, Waterloo, Ont.**

### Work as ‘redemption’ is a luxury for the rich

My thanks to Maurice Martin for his essay, “By the sweat of our brow... Can work be redeemed?” (June 13, page 6).

It is the kind of article that gets you thinking about the concept of work in a Christian context and also evokes reflection of a personal nature.

While I do not fully share Maurice’s interest in the “redemptive” character of work, I do share many of his and Cal Redekop’s views about work.

In our thinking about work, however, I believe what is most critical to remember is that for the majority of people in the world, work and survival are synonymous. For the majority, each day is another day to get enough food and secure shelter, and generally it is done without thought as to the “esoterics.” It is only in wealthy societies that thought and discussion can be focused on work in terms of specialization, meaningful employment, disconnect from family, “sweat to service,” and “redemption.” And it is only because of our accidental advan-

**Continued on page 14**

## Even more with even less

I could review the latest in MCC’s cookbook trilogy, but what I really want to do is review the first—the lovingly tattered, generously dog-eared *More-with-Less*. As glad as I was to receive the recently released *Simply in Season* cookbook, there’s a special place in my Mennonite heart for its enduring and endearing forerunner. (*Extending the Table*, released in 1991, completes the three-decade culinary trilogy.)

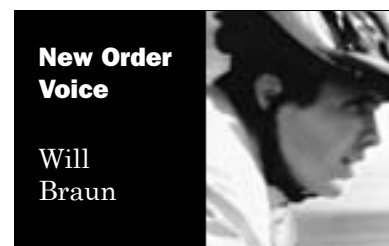
*More-with-Less* is a guide to healthy theology, good food and a hearty heritage—as much a statement of faith as a culinary how-to. It is common-sense home economics and global ethics lightly packed into three words. Having grown up on *More-with-Less*, the wisdom of these words has become second nature, as embedded in my psyche as the page number of the Basic Biscuit recipe (page 72).

Edited by the late Doris Janzen Longacre, the creedal cookbook may be the most popular Mennonite book ever, with sales surpassing 900,000. Its mix of food and spiritual spice includes everything from Orange Eggnog Popsicles to End-of-the-Garden Pickles, Creole proverbs to the book of Proverbs, Oatmeal Cookies With A Purpose to Menno Simons quotes, and Rollkuchen to

Ratatouille.

It overflows with bits of eminently practical advice (“costs about two thirds as much as commercial mayonnaise”) and personalized comments (“husband hates zucchini but liked this and never knew...”) that give it grandmotherly charm and down-to-earth integrity. “Less” never seemed so inviting.

For me, *More-with-Less* is more or less the opposite of McDonalds. Against the



sacrilege of commodified and commercialized food, it invites us to “taste and see that the Lord is good.”

And its relevance is evolving. The food system has increasingly become a profit-driven, international tangle of sugary exploitation. It is ever harder to “taste and see that the Lord is good” when the tomatoes are picked by migrant workers, the fruit is grown on ill-gotten land, foods are processed beyond recognition, the potatoes have been sprayed over and over, and much of it comes from thousands of gas-guzzled kilometres away.

In this context, I consider myself a neo-More-with-Less’er. For me, that means unplugging from a godless food system. So I grow, can, freeze, buy local and avoid processed foods to the extent possible. My wife and I are also part-time market gardeners. With each carrot we grow, we displace a long-distance corporate carrot. We’re directly subverting an exploitative food system while nourishing our souls. (The farm also provided us with in-season produce to use as we tested numerous recipes for *Simply in Season*.)

We’re returning to our pragmatic roots out of spiritual necessity. The faith-food connection is intuitive.

I consider myself fortunate to have fallen into circles in which jam is traded for freezer space, fresh basil for homemade salsa. Canning is cool. Extra pickle jars are a quarter apiece at the MCC store, and advice is free from mothers and elders. It’s all in the spirit of *More-with-Less*, and we love it.

“We are,” as Doris Janzen Longacre wrote, “looking for ways to live more simply and joyfully, ways that grow out of our tradition but take their shape from living faith and the demands of our hungry world.”

*Will Braun is a member of the Wiens Shared Farm worker collective, and editor of the new Geez magazine (www.Geezmagazine.org). He writes and cans pickles in Winnipeg.*

**Work** From page 13

tage of wealth that we, as Anabaptist Christians, have the luxury to reflect and be challenged about the meaning of work and related issues. More specifically, we should be debating these and other issues:

- In a social democracy like Canada, what is our responsibility to the poor, challenged and elderly?
- How can we help without taking away initiative?
- Should we help at home before we help abroad?
- With a tradition of “building community,” what is our response to the “individual rights” orientation in our culture?
- How do we achieve a balance between collective rights and individual rights?
- What is our responsibility with respect to strikes and lockouts, the common good versus rights?

• As wealthy Christians in a wealthy country, do we leave our money to our children or help build communities?

A final thought: I think we ought to see less of a dichotomy between a “job” and a Christian calling or vocation. To pursue our passion is God’s calling. When we are true to God and true to ourselves, “sweat” may well turn to service, and the resulting synergism may be redemptive.

—**Peter A. Dueck, Vancouver, B.C.**

**News brief****MCC helps clean wells in Samalanga, Indonesia**

In tsunami-wracked Samalanga, a sub-district in Indonesia, Mennonite Central Committee is providing some \$192,000 to a partner organization, Ummul Aiman Foundation (YUA), to clean 600 wells of mud and debris and to pump seawater out of them. The

**Clarification**

In the July 4 “Old photo strengthens bond of friendship” article on page 4, a number of German words and phrases were used but not translated. *Canadian Mennonite* apologizes to those readers not fluent in German. The translations are as follows:

- *meine kleine Gredel*—my little Gredel (a diminutive of Margaret);
- *Liebes kleines Ruthchen zur stehen Erinnerung an unserer kleinen Gredel*—To dear little Ruth to remember our little Gredel; and,
- *Umsiedler*—resettler: used to refer to Mennonites from the former Soviet Union who have resettled in Germany.

—**Ross W. Muir**

project will also clean and repair river and canal drainage areas and rebuild 17 bridges.

—MCC release

**How does your garden grow?**

I’m looking down upon the family garden from our upstairs window and am reminded again of the gift my wife and I have to destroy plants.

Each spring we seek to revive something of our agrarian roots, only to have it become abundantly clear that the Lord saved himself much aggravation by directing us away from the soil—leaving only a 20’x50’ plot of ground to our muddling hands. So the gift of those who can produce beautiful gardens always amazes me and my observation of those botanists teaches me something about the nature of getting the most out of nature—time and working with the Lord of heaven and earth.

This leads me to the enterprise of growing disciples. Why does it appear that our gatherings of disciples, known as the local church, all too often reflect my garden? Oh, we’re producing a crop, but it seems to be far from the yield that Jesus promised.

Canadian communities are dotted with emptying church buildings; there are many who like spirituality these days, but few who enjoy discipleship. Mennonites have been in Canada since 1786 (that’s 219 years) and yet Mennonite Church Canada has

only 35,000 baptized disciples in 235 churches!

I say “only” because the send-off Jesus gave us was: “Go and make disciples of all nations.” He also told us to open our eyes because the fields are ripe. So why is our harvest so paltry? My farmer friends would bemoan such a poor yield.

I am beginning to think the problem is akin to my gardening expertise—or lack thereof. Truth be told, Jen and I, though



liking the idea of a garden, spend far too little time in it to realize its full potential. Can the same be said of our disciple-making efforts?

Disciples are made through time and working with the Lord in people’s lives. They grow as they are watered by the Word of God, exhale the confession of sin, inhale God’s truth, are encouraged in the Way even as they veer off course, and are guided in the growth of godly living that is the fruit of their abiding in Christ.

My growing (no pun intended) convic-

tion is we are far too stuck on the notion of church as a performer of religious services or a building for social gatherings, and give far too little time in the garden of disciple-making. Disciple-making requires more than just shaking a hand on Sunday morning or having a name on a membership roll. And it is the mission of the body of Christ!

The challenge in our day is thus: It is time to make disciples, not build churches. It’s time the garden starts producing again. It’s time we get on our knees, work some dirt under our fingernails, and grow people up as disciples of Jesus, not even primarily as Mennonites.

We’ve been letting the garden go for too long and, frankly, it’s looking a little pathetic. Our biblical understanding and worldview is shallow; our conversations reflect that shallowness. We are blind to the spiritual realities of our communities. Our radical discipleship is a pithy theological slogan of a glorified past. And our understanding of the church is consumeristic on the one extreme and socialistic on the other.

The garden is pretty weedy, but let’s see what happens if we put some time and effort into it.

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

## Canada/U.S. relationships prized

**A**t the joint Canada/U.S. delegate session, and again in a Canada-only delegate session, table groups and individuals repeated calls for strong connections between Canadian and American churches in a variety of areas, preferably including another joint assembly held in Canada.

“We’ve been meeting together as Canadians since the early 1900s,” said moderator Henry Krause to the joint Canada/U.S. assembly session. “What we also had, however, was the sense that we were always the little brother or little sister when we met together with our American family. So there was a significant joy in becoming a truly Canadian church that could work on issues of mission and theology in equal partnership with Mennonite Church USA.”

“There was also a significant sense of loss for various parts of the Canadian church, which had close ties with U.S. sisters and brothers,” he continued. “As a result, some

### Coffee, ice cream, pizza delegates’ foods of choice

**T**hey’ve prepared well in advance for our coming, but what have Charlotte convention staff and nearby restaurants discovered about the 8,647 Mennonites who took over their turf?

“They drink a lot of coffee—black coffee,” said a convention vendor.

Convention vendors and nearby restaurants also mentioned Mennonites’ slight obsession with cookie dough Dippin’ Dots ice cream, SoBe Green Tea and pizzas in copious quantities.

“We had a problem with some youth going up the escalators backwards, and we told them not to do that because we were concerned with their safety,” said a convention centre security guard. —mPress release

Canadians have continued to stress the need to meet together as a bi-national body. Our delegates and churches encouraged us to continue to seek ways to make a bi-national gathering a possibility even though our preference as Canadians had initially been to meet in Canada. But given the complexity of finding an adequate and reasonably priced venue, we agreed it was beneficial to meet together here in Charlotte.”

Providing feedback on the joint assembly format, Canadian delegates expressed appreciation for the fellowship found in combined worship services and for the energy and resources available to a youth assembly several thousand people strong.

Finances, geographic accessibility and little overlap in agenda were all mentioned as barriers for shared assemblies. Given the travel, facility and accommodation costs of sending youth and adults to Charlotte—and the low delegate numbers—the Canadian church paid a significant price for coming to Charlotte to meet.

Despite the practical concerns, there was warm appreciation expressed for this assembly. At the bi-national delegate session (where table groups had mixed Canada/U.S. delegates), virtually every table report expressed a desire for continued bi-national programs, exchanges, joint assemblies and other ways to maintain connections.

Delegates also mentioned the significant spiritual benefits of cross-border relationships despite their financial and logistical costs.

“It’s hard to equate the Kingdom of God with your own country when you know God is working in other countries also,” said delegate Glenn Bauman.

“A gift we can share with each other is confession of sin,” said MC USA delegate Rachel Friesen. “We at MC USA can confess our sin of domination, in the past and present. Those of us in MC Canada could confess our



**Sven Eriksson, MC Canada denominational minister, left, and Cora Brown from Church Without Walls in Elkhart, Ind., took part in joint delegate discussions in Charlotte.**

Photo by Dan Dyck

judgmental attitude to U.S. Christians without always acknowledging American Christians’ struggles to be faithful in their context.”

At the Canada-only delegate session discussing this topic, there were also repeated wishes for another joint assembly to be held in Canada or at least closer to the border. (There is still hurt felt by some Canadian delegates that neither of the first two opportunities for joint assemblies were held in Canada—even though initial agreements between the two churches were that the next joint assembly after the 1999 church reorganizations would be north of the border.)

“The biggest thing is to keep the conference more northerly. There are a lot of kids who would have come if it wasn’t so far,” one youth reported.

“We are open to meeting together in the future, but only if there is a real reciprocal relationship. The next meeting should be in Canada,” stated delegate Craig Frere for his table group.

Alternative assembly formats were backed by several table groups.

Along with assemblies, delegates also suggested shared promotion of programs, professional associations, articles in church magazines, publications, sister church partnerships, and joint education of pastors as ways to maintain ties.

—Tim Miller Dyck

## Political involvement tops list of MC USA discussion topics

Congregational and conference representatives to Mennonite Church USA's 2005 delegate assembly embraced a new way of doing the work of the church that melded worship and work. The "table-group protocol" also allowed each of the 926 delegates to speak—at least to nine other people—on every issue before the assembly and assured that individuals or special interest groups could not easily alter the plans established by the Executive Board.

### Speaking to government

Those plans focused on several national issues and how MC USA should speak to those issues. But before sorting that out, the agenda called for debate about how the national church should address the U. S. government on any matter.

J. Daryl Byler, director of Mennonite Central Committee's Washington Office, listed four reasons why MC USA should "bother to witness to government." Those reasons included: it is biblical, it is part of our Anabaptist theology and practice, our global brothers and sisters are asking us to do so, and the church has "prophetic imagination."

John D. Roth, history professor at Goshen (Ind.) College, framed his reservations as a "deep pastoral concern" that was not intended to be a rebuttal to Byler's call for speaking to government.

Roth noted that the 2004 presidential campaign "revealed a deep division within the Mennonite Church that should be named, analyzed and openly addressed." Roth also proposed that "Mennonites in the U.S. should commit themselves to a five-year sabbatical from affiliations with any political party."

But not everyone was ready to accept the idea of such a sabbatical.

Horace McMillon said, "People have sacrificed too much to not be part of the political process."

Others were willing to consider such a hiatus from political party involvement, but only with certain conditions.



Photo by Dan Dyck

### MC USA delegate sessions were a study in cultural and generational contrasts.

"A sabbatical may be appropriate," Pauline Buller reported for her table group, "but it should not be a retreat."

Others wondered why the political process was being singled out.

"Maybe we should also take a five-year sabbatical from the consumer culture," Anita Amstutz said for her table. "We do believe we should speak to government, but we need a blueprint."

Some supported the notion that the church has become more concerned about national politics than is appropriate.

"We agree that political polarization has affected us as a church," Don Kouts said for his table. "We should be focusing not on red states but on the red-letter verses [in the Bible]."

### War in Iraq resolution passed

A second resolution—a statement on the war in Iraq—took even more time. The resolution took a different course from all others. It was proposed by the Executive Board on the day Charlotte 2005 opened. The board decided to craft a statement and place it before delegates because, in the weeks before Charlotte 2005, many individuals and groups requested that MC USA make a statement about the war.

But when the statement arrived on the floor, there were so many suggestions for changes that the delegates voted to send the original statement—and all proposed amendments—to the

Resolutions Committee for processing.

When the statement came back on Saturday morning—with some of the 34 proposed amendments reviewed by the committee—it was approved almost unanimously.

"This resolution is primarily for us to use," said Resolutions Committee member Jim Harder. "It is a call to our own Mennonite Church USA family to act on our convictions. A secondary audience is the global church."

### Health-care access

The question of speaking to government was sparked in part by a two-year process set in motion by delegates to Atlanta 2003. Wanting to speak to the U.S. government about lack of health-care access for many citizens, an extensive study process was supposed to give this year's delegates a resolution they could adopt.

But during the past year, feedback from many congregations caused the health-care access commission to remove specific actions from the resolution placed before the delegates.

After discussions about the health-care access statement, three priorities emerged. The top priority called MC USA members to be "better stewards of our own health." The second priority was for health-care access for pastors and church workers. Advocating for public policy changes was the third priority.

Delegates approved the health-care access statement by a 95 percent majority. To help congregations begin working at steps that grow out of their interaction with the newly adopted statement, the commission distributed a resource guide entitled "Healing Healthcare."

### National church addresses racism

Explaining that white people need to be leading the church's efforts to dismantle racism, Executive Board members Jane Hooper Peifer and J. Daryl Byler led the delegate assembly in an hour-long exercise.



To engage the issues of racism in the church, table groups worked from a graphic that showed the roots of a racist church. Those roots included the power to enforce prejudice alongside white privilege. The graphic, adapted from original work by Mary Jo Osterman, also demonstrated that the antiracist church has its roots in such life-giving Old Testament passages as Micah 6:8 and such “New Testament words to live by” as Matthew 7:12.

### Mountain States Mennonite Conference approved

One of few actions taken by the delegate assembly was to approve a new area conference that is in formation. After the necessary legal papers are filed this fall, Mountain States Mennonite Conference will be formed out of 16 congregations in Rocky Mountain Mennonite Conference, two Western District Conference congregations and four “dual-conference” congregations that currently belong to both conferences.

“We believe this proposal...is the best one for our situation,” said Don Rheinheimer, staff person for the committee that formed the proposal and pastor of Mountain Community Mennonite Church in Palmer Lake, Colo.

The process provided opportunities to ask basic questions about what a conference should do. One result is an innovation called “relational accountability” in faith and life forums. The forums will be patterned after the nondecision-making role of MC USA’s Constituency Leaders Council.

“To remain in good standing in the new area conference, each congregation will be expected to participate in these new forums,” said the recommendation from Mennonite Church USA’s Executive Board.

The idea of such relational accountability sparked interest among many delegates who asked for more information about how such forums might work in their own conferences.

### MC USA considers ‘Christian Churches Together’

Most MC USA delegates were positive about an Executive Board proposal to explore affiliation with the new ecumenical organization called Christian

### Rosemary resolution followed up at Charlotte

Jeremy Bergen, representing the Charlotte 2005 Resolutions Committee, provided delegates with a response to a Winkler 2004 resolution submitted by Rosemary (Alta.) Mennonite Church. The resolution sought direction from Mennonite Church Canada for holding congregations who are at variance with the Confession of Faith accountable.

The intention behind tabling the motion last year, said Bergen, was to give “time for the leadership of MC Canada and Rosemary to process further the underlying issues.”

Despite subsequent conversations, Rosemary decided to withdraw from membership in MC Canada and discontinue further discussions on the resolution or related issues.

“The fact that Rosemary has withdrawn does not affect the significance of the underlying issues,” said Bergen. “For this reason, we considered carefully how to best respect the intention of the resolution and to serve you, the delegates, by facilitating constructive discernment here together.”

An alternative resolution was to be proposed this year. Instead, delegates were asked to work at the underlying issues through two motions already on



**Jeremy Bergen presented a Resolutions Committee response to a tabled resolution from 2004 at one of the Canadian delegate sessions in Charlotte.**

the agenda: discussions on the nature and expectations of membership will pick up on the issue of congregational accountability, and the Faith and Life Committee may be charged with issues such as interpretation of the Bible, homosexuality and accountability/poly issues.

“These issues are obviously urgent given the current circumstances of our life together as MC Canada,” noted Bergen. “However, we also note that these issues do not exhaust our call to be the church of Jesus Christ. And we pray that we do not lose sight of the urgency of our collective ministry both gathered and scattered, specifically the urgent need in the world for healing and hope in Christ.”  
—MC Canada release by **Dan Dyck**

Churches Together (CCT).

CCT, which has not yet formally organized, delineates five “families” among its invited constituencies: evangelical/Pentecostal, historic Protestant, historic racial/ethnic, Orthodox, and Roman Catholic. MC USA would be in the evangelical/Pentecostal family.

Cheryl Bridges Johns, a leader from the Pentecostal Church of God (Cleveland, Tenn.) addressed the delegate assembly at the invitation of executive leadership. Johns explained that her denomination has lost the pacifist tradition it had in the early 1900s. “The gifts that the Mennonite Church offers are particularly needed at this time,” Johns said. “We need you to help us discover who we are, who we have been.”

Most table groups responded with enthusiasm to the idea of joining CCT. No vote was taken on the proposal, but each table group filed a written report

with its feedback to the Executive Board.

### MC USA hears from the next generations

Keshia Littlebear Busenitz from Busby, Mont., and Miles Musselman from Souderton, Pa., introduced Speak Up!—a new arrangement that allowed youth delegates to discuss the issues before the MC USA delegate assembly.

The delegate assembly also included many young adults, and they were given special notice at the end of the week. Laura Steiner reported that more than 100 young adult delegates met on July 6 to discuss their experiences during the delegate assembly. “We are excited about what the church is,” Steiner said, “and excited about what it will become. Our...involvement in local churches is desperately important to us.”

—**Everett J. Thomas**, *The Mennonite*

# Youths try not to look like tourists in Charlotte

Every trip must begin with, well, a trip, and the Youth Convention 2005 was no exception. The fact that it took place in Charlotte, N.C., gave youth groups across the country a couple of options: To Fly or Not To Fly. The youth from Saskatchewan, of which I am a proud part, chose Not To Fly. We have very brave youth sponsors!

The bus ride itself was a whopping 40 hours, meaning we had to sleep on a bus for two nights. All of us tried, some of us succeeded. We slept under seats, on seats, and in the aisles. It was quite a feat to get to the bathroom between 11 p.m. and 6 a.m. without stepping on anybody. Most everyone was awake by 5 in the morning in any case.

During the long hours on the road, we watched movies, stared absently out windows, played cards, read books, appreciated air-conditioning, had parties, saw some beautiful countryside, talked with friends, made new friends, and, ultimately, got to our destination.

Charlotte is a big city, although it's difficult to tell for all the trees blocking the view. As instructed by the "Youth Conference 2005 Handbook," we tried very hard not to gawk at the skyscrapers. (Makes us look like tourists, apparently.) Climbing atop said skyscrapers and waving gleefully at the tiny people milling about below was never mentioned, however, and many youths took advantage of this.

One of the best things about attending such a large conference was meeting so many new people. Mennonite youths were everywhere because the hotels were so packed with us. The only problem with so many people was that you tend to forget who you've already talked to.

As is expected at a youth conference, there were worship sessions and seminars to attend. The seminars had to do with everything from miming and being yourself to Hobbits and drugs. It was great being able to choose which ones, if any, you wanted to attend,

although you had to get there really early if you wanted a seat.

Our speakers were exciting, and often shared meaningful stories and experiences from their own lives, adding a very personal touch to their messages. Above all, they helped us to improve our relationship with God, as did the dramas we enjoyed and the opportunities to share joys and sorrows with the youth community.

The worship services—on the theme "being bold"—took place in a gigantic room with a large stage in the centre;



Photo by Rachel Derksen

**Thousands of Canadian and American youths joined in spirited worship at the Youth Convention 2005 in Charlotte, N.C.**

youths surrounded the talented speakers, musicians and actors on all four sides. As unnerving as I'm sure this was for some of them, it was also appreciated by their audience, as nobody

was stuck sitting a whole room away from the stage.

Music played a big part in worship, as it usually does. The conference theme song "Can't Keep Quiet!" was a catchy favourite. If your teen went to Charlotte, you've probably heard how it goes. Another favourite musical part of worship was Ken Medema. Blind from birth, Ken would make up a song on the spot for us every day, complete with a fantastic piano accompaniment.

Charlotte 2005 was easily the most memorable conference experience

I've ever had, and I'm certain most people who went would agree with me. The scale of it all was phenomenal, and all the planning that went into it was evident. There were trips to an amusement park and a genuinely American shopping mall; parties on the Westin's 13th floor, a shaky elevator, and the roof of a 25-storey hotel; invigorating worship services, songs and service projects; and authentic southern-style grits.

Charlotte 2005 had it all.

Who can honestly say they didn't have a blast? I'm sure my fellow youths who attended would join me in saying that we'd go again in a heartbeat.

—Rachel Derksen

## Pastors divided over 'purpose-driven' philosophy

Participants in a Monday consultation likened the popular "purpose-driven" movement to a bungee jump: the process often sends congregations and individuals flying forward in their faith, but some end up springing back to where they began.

More than 200 Mennonite churches have followed some form of Rick Warren's purpose-driven models. During the "40 days...now what?" session, about 40 church leaders examined Warren's concepts expressed in books like *The Purpose-Driven Church* and *The Purpose-Driven Life*. Many said the programs

energized their churches, but they sought the next step.

Some pastors offered words of caution. John Troyer of Locust Grove Mennonite Church, in Burr Oak, Mich., fears church becoming a packaged product instead of the living, organic creation Christ intended.

Gary Blosser, pastor of North Clinton Mennonite Church, Wauseon, Ohio, agreed, but said the purpose-driven philosophy, like any idea, is a tool that can complement Mennonite faith.

Howard Wagler said objections to parts of the system should not keep Christians from examining their purposes. "Will you let 5 percent of a book keep you from learning 95 percent of it?" he asked.

—Mennonite Mission Network release

## Young adult passion for church inspires delegates

**S**uzanne Bender and Nicole Cober Bauman inspired Canadian delegates in Charlotte when they testified to their passions and desires to be involved at all levels of the church.

Bender represents Mennonite Church Canada on a planning team for Nidas Festival 2006, a summer ecumenical festival with the theme “Streams of living water.”

“We have something to say to the broader Christian community as Mennonites,” said Bender of Steinmann MC in Baden, Ont. “Ecumenism isn’t just about papering over the cracks and differences. [It’s about] looking for common ground while learning about the diversity in tradition. The church has a message for the world, but infighting hinders

the communication of that.”

Bauman of Tavistock MC, Ont., is part of an informally organized group of young adults initiating conversations with church leaders, seeking greater involvement in the church at all levels. She has impressive goals to unite young adult passion for the church, make intentional “structural” room for young adult involvement, and encourage the various generations in the church to cultivate more mutual relationships. Actively recognizing and matching the gifts of young adults with opportunities to serve at all levels of the church would go a long way, she said.

“These conversations have shed light on our common passion for the church. These conversations have been so energetic because we feel a deep connection to the Mennonite Church and find within it valuable pieces of our forming identities. Thus we want to express gratitude and affirmation for the formative nurture with which the church



Photo by Dan Dyck

**Nicole Cober Bauman inspired Canadian delegates with impressive goals to unite young adult passion for the church.**

has provided us throughout our lives,” she told delegates.

Bauman noted the challenge in defining “young adults.” Typically in transition between home communities and distant schools, jobs or service projects, it is “...through these new experiences that we are faced with challenges that often drastically shape our beliefs, values [and] worldviews.”

“New ways of doing church through these formative years and new experiences [are how] young adults gain perspectives which are unique to this phase of life, and hold great potential value for the life of the church as it grapples with many tough and divisive issues.”

—MC Canada release by **Dan Dyck**

**MC Canada volunteer videographer Steve Carter of Listowel (Ont.) Mennonite Church got a taste of American “homeland security” in Charlotte, N.C., on July 6. While on assignment to collect stock footage of the city’s downtown core for a video about the 2005 Assembly, Carter was approached by a security guard and police officer, who told him that “since 9/11” he could be charged for shooting video of American buildings. Later he reflected, “I wonder if it’s easier to shoot video in China.” Following his return from Charlotte, Carter helped produce promotional video vignettes of Mennonite Church Canada ministries, assisted in producing a video for MC Manitoba’s Camps with Meaning ministry, and collected stock video footage for use in future projects. Listowel Mennonite Church helped to fund Carter’s short-term assignment.**



MC Canada photo by Dan Dyck

### By the numbers Convention Stuff—Wednesday

262 Staff T-shirts  
59 Walkie-talkies  
50 Name tags lost  
22 Nextel phones  
4 Purses and wallets lost  
1 Backpack missing  
1 Pair of sunglasses lost  
1 Retainer lost

## Weary travellers *Sing the Journey*

The first thing 140 travellers did July 4 after journeying to Charlotte 2005 was celebrate *Sing the Journey*, a new companion to *Hymnal: A Worship Book*.

Pre-convention seminar planners led participants through 31 songs and other worship resources from *Sing the Journey*, which has 118 songs and about 70 prayers and litanies. It was the official songbook for the adult assembly of the two denominations.

The pre-convention worship experience helped bring people into God's restful presence after harried travelling and hectic schedules, said Marlene Kropf, minister of worship for Mennonite Church USA and a member of the committee that compiled the new resource.

"A story in the April 5 *Christian Century* talks about how a group of sherpas [guides] in the Himalayas walked and climbed with a group of western mountaineers for several days and nights," Kropf said. "After a long period of almost continuous journeying, they abruptly halted, put down the equipment and rested, not going to sleep but sitting alert, as if waiting for someone.

"When the westerners asked, the sherpas explained simply, 'We have travelled a long way; we are waiting for our souls to catch up with our

bodies.'

"Because convention goers just arrived at Charlotte after a long journey, they may have found it helpful to let their souls catch up with their bodies—in silence, in song and in prayers," Kropf added. "After experiencing the deep engagement with people here today, it makes me wonder if we should start every convention this way."

For participants, singing through the resource seemed to centre their spirits in quiet and robust moments.

The creation of *Sing the Journey*—which involved taking selections from a subscription service in operation from 1997 to 2003 and other new resources—had its scary moments, according to Ken J. Nafziger, professor of music at Eastern Mennonite University in Harrisonburg, Va.

Others who joined Nafziger and Kropf in the project from Mennonite Church USA were Randall Spaulding, managing editor of the hymnal supplement project and pastor of Covenant



Photo by Laurie L. Oswald

**Nearly 150 Canadian and American Mennonites sang through 31 songs in the new hymnal supplement *Sing the Journey* at its pre-convention introduction.**

Mennonite Fellowship in Sarasota, Fla.; James E. Clemens, Dayton, Va., composer and arranger of music; and Goshen poet Carmen Horst.

Mennonite Church Canada was represented by Jeff Enns, Kitchener, Ont., church organist and choir conductor; and Marilyn Houser Hamm, Altona, Man., a teacher, composer and church music consultant.

Faith & Life Resources, a division of Mennonite Publishing Network—the publishing agency for Mennonite Church USA and Mennonite Church Canada—published *Sing the Journey* once the committee whittled the final draft down from about 160 selections to 118.

"The process of making the final selections for this supplement was really terrifying at times," Nafziger said. "We were making choices on behalf of people we don't know. And we can't really surmise what state the church would be in by the time we were ready to use this resource.

"Another terror is the fact that there is no changing our choices now. I worried about whether there would be some flaw or mistake. I also worried about people's responses.... But I had to let all that go, knowing that when our part was finished and the supplement was printed, it wouldn't belong to us anymore. It now belongs to the people."

—Laurie L. Oswald, MC USA news director, for mPress



**Cheyenne peace chief Lawrence Hart of Clinton, Okla., who has dedicated himself to preserving the Cheyenne heritage, received the Peace Pitcher during the Charlotte 2005 convention from the Peace and Justice Support Network of Mennonite Church USA. Hart, pastor of Koinonia Mennonite Church and executive director of the Cheyenne Cultural Center, is also a respected native leader in Canada, having most recently visited Manitoba for the North American Native Assembly held during the summer of 2004 in Riverton. Hart has played a key role in Mennonite Central Committee's "Return to the Earth" project, which recovers ancestral remains of Native American peoples that have been taken to museums and universities. Previous recipients of the ceramic pitcher, which is specially made by potter Dick Lehman of Goshen, Ind., include Atlee and Winifred Beechy, Marian and Delton Franz, Edgar and Ethel Yake Metzler, and Gene Stoltzfus.**



Waterloo, Ont.

## ‘Where the black walnut grows’

**M**ennonite emigrants from Franklin County, Pa., described the land they settled around Kitchener-Waterloo 200 years ago as “a land beyond their expectations!” Edsel Burdge Jr., keynote speaker for the Mennonite Historical Society of Ontario annual meeting, held June 11 at Conrad Grebel University College, talked about the links between Mennonite families in Franklin County and in Canada.

The original families had names such as Reesor, Shirk, Burkholder, Schneider and Eby. Letters written by folks in Franklin County to their relatives in Ontario have recently been returned to Pennsylvania and have been reproduced in two issues of the *Conococheague Mennonist* newsletter.

Burdge teased out the question, “Why did they come to Ontario?” Was it a matter of principle, to experience liberty of conscience as promised by Lord Simcoe? There were provisions for military exemption in Pennsylvania, albeit at a cost of 7 shillings 6 pence per day.

Burdge’s research showed these 20 or so Mennonite families were neither landless nor penniless. “Land brought them to the Cumberland Valley in the 1730s and land took them out,” he said, adding, “There are few flat fields in the Cumberland Valley. The fields of Woolwich Township looked very appealing!” The Franklin County contingent bought several lots in the 60,000-acre German Company Tract.

The historical society meeting celebrated 200 years since that land acquisition was made. Sam Steiner quoted Benjamin Eby, who wrote in 1841, that their brothers in Pennsylvania helped them, “not for personal gain, but to help their brothers.” Nonetheless, it was clearly also a good investment.

*Sunday Afternoon at the Brubachers*, a one-act play by

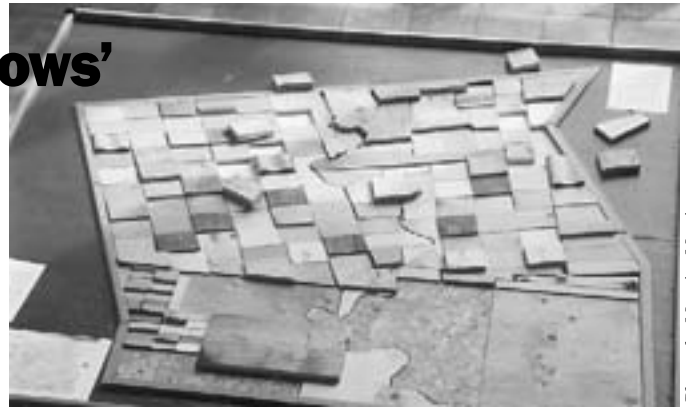
Barb Draper, depicted two couples in the parlour of the Brubacher House in 1853, two years after it was built. Although the conversation is fictional, it is based on historical fact. Draper played light-heartedly with various themes.

The conversation turns to the fact that so many Brubachers are named John. “Don’t they have any imagination; is John the only name they know?” asks one of the women.

“Will you give your child two names?” the one Brubacher woman asks the other.

She replies, “Oh we wouldn’t do that, because for us Mennonites it’s too frivolous. It would make a child proud, and we believe we are to be humble.”

Afterwards, Grebel president Henry Paetkau led in a



Photos by Maurice Martin

**Among the displays at the Mennonite Historical Society of Ontario annual meeting was this artwork by David Peter Hunsberger, which shows the lots of the 1805 German Company Tract within the Township of Waterloo.**

dedication of the black walnut garden, stating, “At Conrad Grebel University College we are planting gardens, not cut flowers. We believe we need to preserve our history.”

Last fall, a Russian Mennonite garden was dedicated, featuring an offspring of the famous Chortiza oak. Now the Swiss Mennonite story has been recognized in similar fashion. Robert Woolner and Dale Woolner contributed a walnut sapling, descended from the host of walnut trees that Robert’s mother had planted years ago on a farm threatened by new highways and development.

In his reflection, Paul Tiessen said, “In 1957, Reaman wrote in *The Trail of the Black Walnut* that this kind of tree grows in the best limestone soil, the kind of soil thus easily identified by the presence of the black walnut tree. He notes how Mennonites in this region teach us how to nurture the land.”

Paetkau commented that the tiny tree symbolizes the fragile nature of the early settlement. “As it grows and spreads, the story itself also will spread and bear fruit.”

—Maurice Martin

**Luanne Shantz, left, and Vicky Roeder Martin play a visitor and hostess in *Sunday Afternoon at the Brubachers*, a drama by Barb Draper set in the 1850s.**



Haifa, Israel

## Summer peace camp begun in wake of attacks

The lawns of Givat Haviva, the Jewish-Arab Peace Centre near Haifa, are littered with white makeshift tents, brightly painted with drawings and slogans for peace and coexistence. Loud rock music blares and the screams and laughter of over-excited children can be heard from every corner of the campus. Candy wrappers overflow in the garbage cans and art projects are thrust in one's face with demands from tiny voices that you admire their work.

Not that the staff at Givat Haviva are complaining about the excess energy and noise! The children, aged 9 to 12, are here for the summer peace camp. The camp, which takes place for two weeks every summer, brings Arab and Jewish children together from villages, kibbutzim and towns in the region. The aim is coexistence through giving Arab and Jewish children a chance to spend time with each other in a relaxed and fun environment.

"Peace is the reason for the camp, but it's not the main focus," says a 17-year-old camp counsellor. "We just want the kids to realize that everyone here can be their friend."

Building bridges between the two communities is an important part of the work done at the camp, as the children do not often have a chance to interact with people from the other side.

Considering the barriers of language, culture, and conflict it is easy to see how neighbouring communities can be so separate. The camp was created to provide a stepping-stone towards interaction with the "other."

Saeed Arda, a camp leader, makes it clear that the goals of the camp are not excessively idealistic. "We don't expect them to become best friends. We expect them to respect each other."

This expectation is more than a goal of the camp. It is a pledge for peace in the entire region. The importance of the fun and playful atmosphere is underlined by the events that initiated the camp.

In 2002, Kibbutz Mezer, where many of the children participating in the camp are from, experienced a horrific attack. A gunman from the West



Givat Haviva photo

**Building bridges between the Israeli and Palestinian communities is an important part of the work done at the Givat Haviva summer peace camp, as the children do not often have a chance to interact with people from the other side.**

Bank entered the kibbutz and shot a woman and her two young children in their home. During his escape, he shot two more people who had rushed to the scene.

The members of the kibbutz, who had always fostered good relations with the neighbouring Arab villages, were shocked by the attack. However, they were determined not to let it destroy the relationships they had with their Arab neighbours, especially Meiser, an Arab-Israeli village just a kilometre from the kibbutz.

The people of the surrounding Arab villages came to Mezer to offer their condolences, and from there the two communities made a concerted effort to send a message of peace and coop-

eration. From the horrible tragedy of that attack, the summer peace camp was born.

The task of enhanced co-existence and cooperation set by the parents of the campers is not an easy one, especially considering that the Jewish children don't speak Arabic and only a few of the Arab children have begun to learn Hebrew.

The children themselves do not seem to notice the bi-national aspect of the camp; most join for the fun of it all. Sammy, 10, an Israeli, and Eyad, 11, a Palestinian, say they just came to the camp "to swim, play and make beautiful things."

—**Julie Fellmayer** for Givat Haviva

*The article is reprinted from the August 2005 MennoLetter from Jerusalem.*

Winnipeg

## Quebec teen spread joy this summer

Eighteen year-old Patrick Rochon of Sainte Marthe-sur-le-lac, Que., was very busy this summer. He was one of eight young people from the Maritimes to British Columbia who met in Winnipeg in June for the 2005 Summerbridge conference, a three-day meeting hosted by Mennonite Central Committee Canada.

Summerbridge gives Canadian youth from diverse cultural backgrounds a chance to develop leader-

ship skills and strengthen ties to their congregation by allowing them to serve in their home communities for a summer. Participants are hosted by their home congregation, which provides them with a unique opportunity to develop many skills by working closely with their neighbours.

For the past three years, Rochon has accompanied individuals with mental disabilities, gathering valuable experience that proved helpful with his

numerous Summerbridge placements. He worked at the Centre du Florès, a centre for people with mental disabilities; Camp Péniel, a summer camp for people with mental disabilities; and taught Sunday school classes at Camp Péniel and two area churches, Saint-Laurent and Saint-Rose, with another Summerbridge participant from his home congregation.

Rochon was also chosen to be one of two youth leaders for Youth Mission International (YMI) SOAR 2005—a two-week summer program in Montreal. With help from friends, he was able to organize four car washes to raise money for SOAR 2005. SOAR encourages a spirit of giving by placing young people, aged 15 to 18, with inner-city missions.

Summerbridge participants are encouraged to share their gifts with the people they encounter through their placements. “I want to help spread joy to those I meet,” Rochon said before leaving Winnipeg to return home to Sainte Marthe-sur-le-lac. “More importantly, I know I’ll learn a lot from the people I meet through the programs I’m involved with. I hope that I can build upon my own relationship with Jesus by serving in his name.”

Rochon has expressed an interest in becoming more involved with his church, perhaps as a youth pastor, once his Summerbridge service is over. —MCC release by **Tara Tharayil**

## News brief

### Palestinian women farmers receive MCC financial aid

The East Jerusalem YMCA, a Palestinian Christian organization supported by Mennonite Central Committee (MCC), provided 123 women with loans in the past year for agricultural projects. Taghreed Aref, a single woman in the northern West Bank village of Raba, planted grape vines on a parcel of her family’s land after attending a workshop and receiving a loan at the YMCA. “After my father saw this land turn fertile and green, he registered the land in my name as a reward for my accomplishments,” Aref says. —MCC release



**The 2005 Summerbridge participants included, from left to right: Felix Poon (British Columbia), Paul Girvan (Nova Scotia), Christian Parent (French translator from Quebec), Matthieu Lambert (Quebec), Vanessa Vaillancourt (Quebec), Patricia Nagant (Quebec), Patrick Rochon (Quebec), and Phillip Regner (British Columbia).**

### Ho Chi Minh City, Vietnam

## Vietnamese Mennonites live in the shadows and light

**R**ecent reports from Vietnam give some hope of lowering tensions between government authorities and Mennonite churches at various levels, while at the same time hostile actions continue elsewhere. Church leaders interpret the signs of the times differently as well, and tensions over these issues continue within the church.

A pastor on the central Vietnam coast was called in to the local security police office in June and told that city and provincial officials do not want to hinder their house churches’ worship, which has long gone on illegally. Officials now stand ready to respond in positive ways to lessen the difficulties the churches have faced.

Pastor Nguyen Quang Trung reports that in July the Ho Chi Minh City Office of Religious Affairs told him that his long-standing application for national legal status for the denomination has progressed to a new stage. Trung has submitted a constitution as the next step toward recognition, to be followed by an official organizational conference. Similar notifications have been extended to three other groups: Baptist, Seventh Day Adventist, and World Evangelization Crusade.

Meanwhile, on July 19, a building in District 2 of Ho Chi Minh City—which had served as a place of worship and an office for Mennonite Church Vietnam—was partially demolished by local authorities. Officials had long main-

tained a portion of it was built illegally. The leaders of this house church are distraught at this sign of ongoing hostility to the Mennonite Church. They have asked for the prayers and support of the international Mennonite and evangelical communities. (See “*Vietnam Mennonite church destroyed by government*,” Canadian Mennonite, Aug. 1, page 19.)

Vietnam has been under international scrutiny over its intrusive monitoring of religious groups. Since November 2004, the government has proclaimed several national-level changes intended to lessen criticism of its heavy-handed management of organized religion.

Conversations with officials indicate that a major concern of the government is political insecurity regarding the rapid growth of evangelical believers among ethnic minority groups, who have long been at the margins of Vietnamese culture. A majority of the Mennonites in Vietnam are ethnic minority peoples.

Strong public advocacy for the plight of minority groups and minority Christians by Pastor Nguyen Hong Quang and several other Mennonite leaders in recent years may be a major underlying factor in government hostility toward some Mennonite churches.

Of the six Mennonite leaders and church workers arrested in 2004, two remain in prison: Pastor Quang and Nguyen Ngoc Thach, an evangelist. Four have been released, some after serving their full sentences. An amnesty in April 2005 resulted in the release of Nguyen Thi Lien, whose prison experiences led to serious mental trauma; she has since experienced a return to health, for which her family and church are grateful to God.

—MWC release by Vietnamese Ministries

Niedergöersdorf, Germany

## Siberian exiles come home to Mennonite faith

Three heads bowed as Pastor Jake Unrau poured baptismal water over salt-and-pepper hair. After living a lifetime without a church nearby, these Siberian exiles were finally home in the Mennonite Church. On May 29, Armin and Anna (Schmidt) Isaak, and Maria (Boschmann) Unruh were baptized at the *Christliche Glaubensgemeinschaft* (Evangelical Mennonite Church) in Niedergöersdorf.

Born in Ukraine in 1933 at a time when Mennonites were being persecuted, Armin and Anna were just eight years old when their families were sent to Siberia, a region whose isolated reputation applied to religion as well as geography.

Says Armin, "The churches were all closed, and some people would meet from house to house in small groups and at different times. It was strongly forbidden to talk about God, and if the police found out that there was a gathering in any home, they would go there, break the door in, break up the meeting and chase the people away."

With God's protection, the Isaaks survived Siberia and returned to Ukraine, but did not find a meaningful faith until God brought them to Germany in March 2003.

Maria also came to Germany in 2003. Born in Siberia, she moved with her husband to Kazakhstan at the age of 24. Following his death and a son's motorcycle accident, Maria began to save money to move to Germany. There, she hoped to find better medical treatment for her son and was determined to find a church nearby.

While waiting for their immigration papers to be processed, the three lived at the *Aussiedler Heim* (Newcomers Home), a government-run home for immigrants with German ancestry. There, the three met Mennonite workers who invited them to attend *Christliche Glaubensgemeinschaft*.

"I was not really looking for a church when we came here and did

not even think about getting baptized, but because we kept coming to church we learned that we should get baptized," Armin says of his experience.

Jake and Dorothy Unrau—members of the Rosemary (Alta.) Mennonite

Church—have worked in Europe with Mennonite Church Canada Witness and its partner, Mennonite Mission Network, since 1998.

They note the marks of active atheistic emphasis in the schools on families like the Isaaks, Unruhs and Schmidts, who had a sense of faith in God and wanted to pass that on to their children. But because they were unable to attend church, it was difficult to pass their faith to their children. Now adults, their children question what their baptisms and faith mean.

"We want to pray for them and help them grow in their Christian walk, and also pray that their children will come to know Jesus as their savior and lord," says Dorothy Unrau.

—**Bethany Keener**



MC Canada Witness photo

**Former Siberian exiles Armin and Anna Isaak and Maria Unruh (front row, left to right) have found a spiritual home in the Mennonite Church. Jake and Dorothy Unrau (back row) helped celebrate their baptisms on May 29.**

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Yopougon, Ivory Coast

## Worshipful work builds Ivorian Anabaptist church

The construction worker in heels and a lace blouse lifts her skirt to step over a pile of beams. She moves to steady a homemade ladder for her equally well-dressed husband, who is helping situate a trestle atop two of the walls that are becoming their church building. It is a common sight in Yopougon, where every Sunday after worship more than 300 men, women and children grab hammers, mason's trowels and shovels, and put their faith to work.

After nearly a decade of phenomenal spiritual growth and meeting under makeshift tarps to keep out the worst of the sun and rain, the Yopougon congregation of the Protestant Anabaptist Church of Ivory Coast decided this year that the time to build had come.

Building regulations in Yopougon, a suburb of the capital city, Abidjan, decree that property owners must begin building on land within six months of the purchase date in order not to have it repossessed.

So the congregation poured a foundation and began to lay blocks even though they had few funds. Little by little they bring rebar to bend into forms for supporting columns. Each week the walls mount a little higher.

Not only are the Ivorian Anabaptists' hands used for labour, they are also laid on walls and rebar skeletons, as church members petition God for resources to continue construction in the coming week. "Lord, provide the cement to finish this column," they pray.

In 1994, Raymond Affouka Eba, founder of the Protestant Anabaptist Church of Ivory Coast, left a promising career as leader of a large Baptist church. He gathered together a group of believers who tried to live out a theology of adult baptism, nonviolence, peace, justice and the importance of community.

At first, Eba had a church without a name. Then one night in a dream he saw the word "Anabaptist" written on a scroll. Although he knew a little about the 16th-century Anabaptists, he had no idea that Anabaptists were alive and well in the modern world.



Photo by Steve Wiebe-Johnson

**Members of the Yopougon congregation of the Protestant Anabaptist Church of Ivory Coast lay hands on the walls of the church building they are constructing block by block as they pray for the resources to complete the structure.**

As he re-examined Anabaptist beliefs, he realized how closely they expressed his own convictions.

A year after beginning his new church, Eba met James Krabill, a Mennonite mission worker who served for two decades in Ivory Coast. Krabill, now Mennonite Mission Network's senior executive for Global Ministries, helped Eba connect with Anabaptist leaders around the world and Anabaptist literature.

"Anabaptists care about lifestyles and living out the Christian life," Eba says. "One of the biggest challenges in the Ivory Coast is the influence of Islam and much violence. I am trying to teach my followers that we can't make any true changes through violence. Building relationships with Mennonites makes me feel like I have a whole community behind me."

The Protestant Anabaptist Church of Ivory Coast grew from 200 members in three congregations in 1994 to more than 1,500 members in a dozen congregations today. Mennonite Church

Canada Witness helps to financially support ministries in Ivory Coast.

—Lynda Hollinger-Janzen

### News brief

#### MCC aids Zimbabwe schools with income projects

Mennonite Central Committee's Global Family program, in addition to assisting needy students and helping improve school facilities, is providing 10 schools with grants for income-generating activities. Some schools are raising chickens or goats to sell. Others are growing produce. Several schools have formed tuck shops that sell basics such as bread, flour and candles to the community. The profits go to improve schools and assist students. "The project is thriving and the community is already benefiting, as well as the school," reports Tirison Cheteni, the headmaster of Pashu Secondary School.

—MCC release

Kitchener, Ont.

## A life lived amidst God's refining fire

**L**ord, how can I be a good steward of my loss?" These words echoed in Jerry Weber's mind as he cleaned up debris from a fire that destroyed his shop, his equipment and his livelihood as a manufacturer of high-end furniture last fall.

Setbacks are not new to Weber and his family. In 1996, their youngest son Sam was born with a serious pancreatic problem and needed 24-hour care. In order to provide the needed care, Weber and his wife Lila quit work and relied on welfare to get them through. He then experienced bankruptcy when the markets for his custom-made furniture business dried up after the events of 9/11. Last year, his wife went on stress leave from her social work position when she suffered a serious whiplash in a car accident.

"The grace that we received over the past years was more significant than the losses experienced," Weber reflects. In retrospect, it was all part of "God's refining fire," he says.

The fire on Sept. 30, 2004, happened just as he was rebuilding clientele and the business, and became yet another setback threatening the livelihood of the family. In spite of good intentions, he had neglected to put insurance coverage on his business and the loss of \$30,000 worth of equipment and furniture-in-progress threatened another round of want and difficulty for the family of five. "We can't help thinking why our life was so much on display all the time," Weber muses.

When the tragedy struck there was a groundswell of caring support from church and community. Mutual Aid Ministries, the mutual aid arm of Mennonite Aid Union and MAX Canada Insurance Company, worked with the Webers' congregation—Glencairn Mennonite Brethren in Kitchener—to seek collaborative financial, emotional and spiritual aid. This collaboration resulted in a \$5,000 donation from Mutual Aid Ministries that was more than matched by the



Photo submitted by Jerry Weber

**Jerry and Lila Weber and their children—Josiah, 13, Elisa, 10, and Sammy, 8—of Kitchener, Ont., thank their church family and the broader Mennonite community for their assistance following a number of traumatic experiences over the past few years.**

generosity of the congregation. More support came from their local neighbourhood and the school where their oldest son Josiah attends.

But out of all this community support, it was a human interest story about the family in the local *Record* that provided the greatest miracle for Weber.

A Christian businessman from a nearby community just happened to buy the paper that day and saw the story. He called Weber on a Sunday afternoon and confided that he felt compelled to call him and invite him to work for his company building stairs and railings.

"Mr. Huffman offered me a job, generosity and love all at once. He's become like a brother to me," confides Weber, who began working for him last November. Weber continues his employment there while his passion for furniture building has been relegated to a small but insured shop behind their Kitchener home.

"We're constantly being prepared and developed for what God wants of us," says Weber.

The morning of the September fire, Weber had met with a friend who had challenged him to acknowledge his anger for events of past years. It was with this challenge fresh on his mind that he received word of the enormous and life-changing loss of his shop and equipment on his parents' farm near Petersburg, Ont.

His reflective response to the question of how to be a good steward of

his loss is "to receive it gladly and not with shame or resignation."

Part of God's grace for the Weber family has been the encouragement from other people who have experienced tough times. It is through their grace that God ministers. In spite of difficulties, setbacks and tragedies, Weber remains optimistic and positive. He and his family truly model the promise the Apostle Paul received from God after all his setbacks: "My grace is sufficient for you..." (II Corinthians 12:9). This promise is particularly true and powerful when surrounded by a loving and caring community.

—MAX Canada release  
by **Nelson Scheifele**

Winnipeg

## Ethiopian leaders invite participation in education dream

**H**ailu Cherenet and Bedru Hussein, senior leaders from the Meserete Kristos Church (MKC) in Ethiopia, now the largest national Mennonite denomination in the world, were in Winnipeg this summer urgently seeking assistance for the much-needed expansion of Meserete Kristos College.

"Our college is still in its infancy—

only 10 years old, with 77 graduates last year," said Cherenet, college president and chair of the MKC education committee. He noted, though, that the educational needs of Ethiopia are "simply staggering." Less than half of the elementary school aged children attend classes and only one out of 7,000 Ethiopians graduates from a post-secondary institution.

Bedru Hussein, the college's associate development director and former Mennonite World Conference vice-president, said that currently "our pastors are mainly self-taught. They have little formal biblical training."

That is why, after much planning, prayer and fasting, the Ethiopian church has embarked on an ambitious \$2.3 million US building project to expand its college at Debre Zeit, near Addis Abba, on 13 acres of land donated by the government. Plans are to launch eight new Anabaptist-based programs next December. The church has already raised more than half of the needed amount and the building project is moving ahead. Some of the financial needs will be met through student tuition and special offerings,

including graduates contributing their first cheques after employment to the college.

"We are in the middle of a [challenging] dream right now," said Cherenet. "That's why we came to this side of the world, to invite you to stand with us again. You helped us plant the seed when you sent...missionaries to restore true biblical Christianity...and we invite you now to be with us to help us accomplish our goal."

"We don't have money to return to you, but we will pray for you [because] we are a 'praying church,'" Cherenet promised. "God has blessed you materially and he has blessed us spiritually. Together we have great strength."

Donations can be sent to: Mennonite Church Canada, 600 Shaftsbury Blvd., Winnipeg, MB R3P 0M4, Attn: Meserete Kristos College. For more information, check out the MKC website: [www.mkcollege.org](http://www.mkcollege.org).

—**Leona Dueck Penner**



**Cherenet**

## Speaking out and keeping quiet

**N**ot many people from this continent have experienced what Hailu Cherenet went through. He has had a near death moment, converted criminals to Christianity, and heard an audible voice inside his heart that saved his life. His life is one people will turn their heads at, and I hope many will learn from him.

Hailu was born in the capital of Ethiopia, Addis Ababa. When he was a teenager, he left his home for several days to spend time with his friends. His mother had no idea where he had gone, and was very afraid. When Hailu came back, his mother had mixed emotions, but her anger won her over. She picked up a knife and aimed it at Hailu's head. Miraculously, Hailu moved his head to the side just a little, and was saved. From that day on, he believed that angels were watching over him.

Hailu's second experience was just as amazing. Because of his religious beliefs, Hailu was sent to prison. He was put with prisoners who had committed serious crimes and offences. Hailu felt it was his duty to raise the spirits of the prisoners, so he shared the Bible with the others. By the end of his time in prison, Hailu had converted 14 prisoners to Christianity.

Hailu's third experience was the most amazing. There was a time when communists ruled his country. They prohibited any religion, which made Hailu a criminal. He was to be questioned by the authorities, but he felt an audible voice calling to his heart. It said, "My son, whatever they ask you, keep quiet!" By keeping quiet, he escaped from the communists and was saved once again.

Hailu's life is one big experience. I don't think it was just by luck that he was saved so many times. Hailu is an alive Christian and I think he has someone watching over him. I think North Americans can learn from Hailu's story. I hope they will be changed by it, just as so many lives have been changed because of his love for others.

—**Hannah Burkholder**

*The 13-year-old author wrote this story as a Grade 8 project at River Heights School, Winnipeg.*



# 3

## Upcoming seminars

### Pastoring in the Context of Addictions

Presenter: Brice Balmer, D.Min.  
September 30, 2005

### Transitions:

#### The Congregation as Ecology of Care

Presenters: Nancy Kauffmann, D.Min.; Lloyd Miller, M.Div., Daniel Schipani, Psy.D., Ph.D.  
January 23, 2006

### Pastoring in the Context of Sexual Abuse

Presenter: Carolyn Holderread Heggen, Ph.D.  
June 2006 (Date to be announced)

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Didsbury, Alta.

## Bergthal Mennonite celebrates second annual 'cowboy church'

Under a clear blue sky, on a carpet of green grass surrounded with trees, stood a hayrack for an altar adorned with the tools of a working cowboy. God's creation sat in full beauty awaiting the congregation that would celebrate his presence.

Bergthal Mennonite invited the nearby Mountain View Evangelical Church to join us for this special day. The people came by cars as well as on horseback, some with working dogs in tow. The crowd swelled, filling the clearing to the rim. The horses were tethered, the people grabbed blankets and chairs. Then we all settled in as God's magnificence was shared.

Prayers were uplifted in the presence of our Lord.

His greatness was celebrated in song. The Brothers (Duane and Garry Derksen, David Loewen, and Eric and Albert Goerzen) shared their talents while the crowd hummed along.

Doris Daley, cowboy poet extraordinaire, shared inspirations and celebrations in verse and meter. Mike Brown

led the children in worship, reading the book *'Til the Cows Come Home* by Jodi Icenogge.

Although we were not treated to a "sermon from the mount of a horse," Eric Froese led us through a meditation of thankfulness and stewardship from a cowboy's perspective. The past year has been full of challenges for the cowboys in our midst, yet each day they live choosing to care for God's creation in spite of the loss of monetary return. Many illustrations in the Bible are easily seen through the eyes of a farmer or rancher. Life in the country is inherently close to the heart of creation, yet sometimes we forget to take the time to look at the intricacies of life. Even when we are faced with struggles that are beyond our understanding, if we examine the intricacies we will see the power of God.

In true western style, we closed the service with fellowship and the sharing of a wiener roast and potluck buffet.

—Diane Jonson

Edmonton

## Dutch refugee connects with 'Comfort' quilt at Relief Sale

Rain could not dampen the spirits of an enthusiastic sale crowd on the weekend of July 15-16, as hundreds of Albertans opened their hearts and wallets in support of the world relief efforts of Mennonite Central Committee (MCC).

A great variety of items were up for auction, including a brilliant rainbow of gorgeous quilts and wall hangings, art, handmade wooden furniture, wheel alignment certificates, hotel accommodations, a barbecue, a playhouse, pottery, and an interesting array of high quality craft items.

The top-selling quilt, handmade by Pennsylvanian Amish, went for approximately \$3,600.

A highlight of this year's sale was the "Passing on the Comfort" quilt display. The quilts—made by North American women and sent to the Netherlands after World War II—hung next to stories of quilt makers and those who found shelter under them.

Visitor Helen Neufeld of Westlock, Alta., became excited while reading one particular story. "That was me!" she exclaimed.

Organizers helped Neufeld look through a list of approximately 400 names of Mennonite refugees who had come through Holland after the war. Neufeld found her name and her mother's name on the list. Her mother, in her 90s, lives in Three Hills, Alta. They are planning to record their story and send it to MCC.

Admission donations came to about \$4,500.

A signed copy of the book, *Passing on the Comfort: The War, the Quilts, and the Women Who Made a Difference*, by An Keuning-Tichelaar and Lynn Kaplanian-Buller, also provided a high note. After hearing



Photo by Diane Jonson

**Congregants for Bergthaler Mennonite's second annual "cowboy church" arrive on horseback and by car.**



Photo by Donita Wiebe-Neufeld

**Clown auctioneer Hilton Mierau got the children involved in the fun of the MCC Relief Sale.**

that a similar book sold for \$250 at the Saskatchewan Relief Sale, the Alberta crowd responded with cheers and a winning bid of \$450.

On Friday, good weather helped make the walk-a-thon, bike-a-thon and barbecue events a success, contributing approximately \$16,000 to the sale totals.

The 2005 Relief Sale in Sherwood Park netted approximately \$145,000 for the work of MCC. Organizers are pleased with these results, as they show a more than \$20,000 increase over 2002 totals, when the sale was last held at Millennium Place near Sherwood Park.

On Sunday morning, MCC Alberta executive director Abe Bergen reflected on the sale when he spoke at Edmonton First Mennonite Church. "Regardless of whether or not the sale makes money, it's worth it," he said. "It is ministry, not only to ourselves as believers, but it is a terribly important witness to the larger community and the world. I view these relief sales as essentially revival meetings."

—Donita Wiebe-Neufeld

Ottawa, Ont.

## Governor General presents bravery award to Low German Mennonite

**P**resentations by the Governor General at Rideau Hall are routinely made in English and French, but the Canadian Bravery Decorations ceremony on June 24 included another language that had never been heard there before: Low German.

Receiving a posthumous Medal of Bravery from Governor General Adrienne Clarkson was Katharina Giesbrecht Ham of Bow Island, Alta., with the citation read in Low German. Twelve-year-old Katharina lost her life in July 2003 while attempting to rescue her seven-year-old sister from drowning. Both girls died. The award was accepted by Katharina's father, Enrique Ham, a Mennonite who moved to Canada from Mexico about five years ago.

Because the Hams speak neither English nor French, the Governor General's office contacted the Ottawa Mennonite Church looking for someone who could translate into Low German for the couple. Erwin Wiens offered to act as guide and interpreter for the Hams, and suggested that his friend, Eric Friesen, read the citation. Friesen, a CBC Radio broadcaster in Ottawa, pre-taped the first hour of his show so he could attend the ceremony.

"I immediately e-mailed the world's

foremost Low German expert, Dr. Jack Thiessen, in Manitoba, who, in a matter of hours, had translated the citation into proper Low German," reported Friesen. Wiens translated instructions and proceedings for the Hams during the ceremony.

The Hams "were rather awed by their surroundings," said Friesen, "but Erwin kept them fully in touch.... When it came Enrique's turn to receive his medal, he walked to the dais, and I came to stand next to the woman who was reading the citations. She read it first in English and then I read it in Low German."

The citation noted that Katharina's sister had slipped off a rock and become caught in the undertow of an irrigation

canal near Medicine Hat, Alta. Katharina jumped into the water and managed to drag her sister to the edge of the canal but, exhausted, was unable to lift her onto the slippery surface. Both girls were swept away by the strong current.

Clarkson spoke personally with the couple after the presentation. During the reception that followed, many other recipients came up to the Hams and hugged them, sharing their congratulations and condolences. The Hams

were obviously moved by the event, said Friesen.

"For me, it was...a very emotional and moving experience," said Friesen. He couldn't help "feeling a kinship with this Mexican Mennonite couple and to feel some small sense of wonder at having been part of the first ever public presentation in Low German at Rideau Hall."

—Margaret Loewen Reimer

**During the reception...many other recipients came up to the Hams and hugged them, sharing their congratulations and condolences.**

**Cindy Mochizuki of Vancouver has been awarded the 2005 Canadian Japanese Mennonite Scholarship by Mennonite Central Committee and the National Association of Japanese Canadians. This year marks the 20th anniversary of the scholarship; it was first awarded in 1986 as a tangible expression of regret for the treatment of Japanese Canadians in the years during the Second World War. Mochizuki is in the second year of a master of fine arts program at Simon Fraser University's School of Contemporary Arts; she is using film, art and writing to express the feelings associated with memory and the internment experience of Japanese Canadians during World War II.**



Photo provided by Cindy Mochizuki

Elmira, Ont.

## Community gives MCC Thrift and Gift a new look

The Elmira MCC Thrift and Gift Store held its grand opening celebration on April 21 during National Volunteer Week. The dedication service was led by Art Beyer, former pastor at Bethel Mennonite Church, who has been a volunteer at the store for many years. This was an opportunity to celebrate the new location and also to thank the approximately 65 volunteers who helped renovate the building and convert it into the store, as well as the more than 150 volunteers who keep the store operating.

The original Elmira MCC Thrift Store was opened in 1978 on King Street. It moved to its Samuel Street location in 1982 and remained there for more than 22 years. When the Stone Crock Restaurant on Church Street closed and the building was put up for sale, the board of directors decided to purchase it.

The new building is approximately



Photo by Nancy Martin

**Staff and customers alike appreciate the new, larger MCC Thrift and Gift Store in Elmira, Ont., which opened on March 15 in the old Stone Crock Restaurant building.**

2.5 times larger than the Samuel Street location and is all on one level. The increase in size has allowed the store to double the retail space and also to expand the receiving and sort-

ing areas. Office space, a staff room for volunteers, and three fitting rooms were also added.

Grant and Ruth Ann Bauman were the volunteer renovation project managers. Everyone who stopped in to help was given something to do. Many trades people volunteered their services or worked at a reduced rate. Some local businesses provided racks, bins, shelves and display cases. After two-and-a-half months of work, the store opened its doors to the public on March 15.

The expanded sales floor has permitted the addition of a furniture area and has also allowed merchandise to be more openly displayed. This has prompted many positive comments from an increased number of customers, including remarks about how easy it is to find merchandise. The changes have translated into increased sales; so far, average daily sales have doubled.

Manger Betty Marshall, with the help of Julie Lumsden, assistant manager—furniture, and Ruth Ann Bauman, assistant manager—housewares and displays (volunteer), coordinates the staff of volunteers who run the store.

The store has expanded its hours (it is now open Mondays and until 7 p.m. on Fridays).

—MCC release by **Nancy Martin**

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Photo by Hugo Theissen

**Three generations of golfers—grandfather Cornelius Driedger sitting in golf cart with son Bill and grandson Bo standing—took part in the third annual Leamington Mennonite Home fundraising golf tournament at the Erie Shores Golf and Country Club in Leamington on June 25. The 128 golfers, along with corporate sponsors, raised \$24,500. The funds raised from the tournament will be used to purchase patio furniture for the balconies and terrace of the recently completed \$9.5 million expansion of 84 long-term care beds. Leamington Mennonite Home is a charitable not-for-profit facility that provides care for seniors and the frail elderly. The Home has served the needs of seniors in the community since 1965.**

Montreal

## 'Promoting a culture of peace': Montreal's third annual peace festival

Despite oppressive heat like a humid blanket weighing down, Montreal Peace Festival workers, volunteers, street vendors, performers and festival goers alike made connections, built new relationships and strengthened old bonds.

The festival opened with a supper conference on June 10 hosted by the women of Refuge Juan Moreno (a centre for refugee women and children) at the House of Friendship. The delicious African dishes were followed by Vern Redekop's thoughtful presentation on his book, *From Violence to Blessing*. Redekop is a professor of conflict studies at St. Paul's University in Ottawa and a past director of the House of Friendship. The evening ended with a lively question and answer period.

This year's festival theme—"Promoting a Culture of Peace"—was lived the following day, as various organizations networked and mutually

encouraged one another while educating passers-by about alternatives for a more peaceful way of living. Local centres for non-violence and restorative justice, as well as those with an environmental or community focus, lined the street. The festival's first gesture towards inter-religious dialogue appeared this year, as members of the Order Sufi Naqshbandi set up a table.

Due to life's inevitable "technical difficulties," the morning worship service was cut short. However, the concert that followed was moving and empowering. A message of peace and justice rang clearly through the reggae, rock, folk, soul, ska and rap.

The peace festival was sponsored by MCC Québec, la Maison de l'amitié and le Conseil Mennonite Québécois, with special collaboration this year from Galerie Fokus.

—Dora-Marie Goulet

Montreal

## Quebec Mennonites proclaim peace, commission pastor

Two recent events celebrated different aspects of Mennonite work in Quebec.

On May 29, the *Conseil Mennonite Québécois* held its annual *Ralliement* at an east-end Montreal high school. Conducted mostly in French with simultaneous translation, the service was punctuated with English choral singing, most memorably "True Evangelical Faith," a musical rendition of the words of Menno Simons, and French praise songs, all expanding on the *Ralliement's* theme of "Proclaiming truth in peace."

"Peace and truth aren't options between which we are invited to choose," said Brethren in Christ missionary David Miller in his sermon, because Jesus lived out—and demands—both.

The testimonies shared earlier in the service shed light on the various ways in which Mennonites in Quebec put these words into practice.

The *Ralliement* was attended by the English-speaking Montreal Mennonite Fellowship and by French-speaking churches in Joliette and Rawdon, north of Montreal, and was followed by a meal together.

Montreal Mennonite Fellowship celebrated its own milestone a week earlier, as it commissioned Lucille Marr as sole pastor. Since 2003, Marr had shared the role with her husband, Jean-Jacques Goulet, who now works exclusively in restorative justice. Muriel Bechtel, MC Eastern Canada conference minister, gave the sermon—a summary and analysis of the book of Ruth—to which Marr had mentioned being particularly drawn as a woman and as a relative newcomer to Quebec. Referring to the past and envisioning the future of the Fellowship, Bechtel concluded by quoting Psalm 107:42: "Let those who are wise give heed to these things, and consider the steadfast love of the Lord."

—Christopher Loughheed



Photo by Dora-Marie Goulet

Musical groups of all kinds performed at the third annual Montreal Peace Festival in June.

Tavistock, Ont.

## Cassel Mennonite celebrates 70 years of serving Christ

**O**n a cold wet Sunday morning, May 5, 1935, approximately 30 families made their way to an unfamiliar place of worship, the empty evangelical church building on the corner of the 17th Concession and Cassel Sideroad in East Zorra Township, Ont. This was the solution to overcrowding at the 16th Line (East Zorra) Mennonite Church. Those living closest to the empty church building at the time were expected to attend.

They came to appreciate the smaller, more intimate atmosphere, and the opportunities it provided in nurturing gifts of leadership, music and teaching that had previously been undiscovered. Within four months, the worshippers were unanimous and enthusiastic about continuing in their new home. Thus Cassel Mennonite Church was born.

On May 8, Cassel Mennonite celebrated 70 years of worship and service to Jesus Christ. The theme of the morning service was I Corinthians 3:11: "For no one can lay any foundation other than the one already laid, which is Jesus Christ." Pastor Jim Whitehead gave the message: "Celebrating and seeking."

It takes commitment from a group of people who have a continuing need and desire to strengthen their faith in

Christ for a church to flourish. Three members of the congregation—Sandra Swartzentruber, Jim Bender and Howard Gerber—shared their memories and thoughts of Cassel. A quartet—Harold C. Bender, Howard Gerber, Sam Wagler and Ralph Swartzentruber—sang "He is Able to Deliver" and "Keep Me Every Day." The service closed with a congregational song, "O God, Our Help in Ages Past."

A time of fellowship followed, with sharing and a cake. And since it was also Mother's Day, the MYF group baked and served fruit tarts in their honour.

Cassel Mennonite continues to have a rich worship life and Sunday school. It offers a community Vacation Bible School, participates in local and world missions, cooperates in a parish nurse ministry with neighbouring St. Matthew's Lutheran Church, and is involved with farm community ministries.

—Cassel Mennonite Church release

**Charter member Melinda Roth is pictured with Pastor Jim Whitehead at the 70th anniversary service of Cassel Mennonite, Tavistock, Ont., on May 5.**



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Ray Bystrom, D. Min.  
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Gerry Ediger, Th.D.  
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#### FOR MORE INFORMATION

##### PLEASE CONTACT:

Web site: [www.ambis.ca/easp](http://www.ambis.ca/easp)  
Pierre Gilbert [[pgilbert@cmu.ca](mailto:pgilbert@cmu.ca)] or  
Anne Friesen [[annefriesen@cmu.ca](mailto:annefriesen@cmu.ca)]  
or call 204.487.3300

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## People&Events

**Petitcodiac, N.B.**—Siegfried Janzen, who served with Mennonite Central Committee (MCC) in various capacities over the past 60 years, died Aug. 2 in Petitcodiac. He was 84 years old. Janzen was born in the Ukraine in 1920; his family fled persecution in the newly formed Soviet Union, arriving in Canada in 1927. As a conscientious objector, Janzen was assigned to selective service in Ontario during World War II. It was there that he met and married his wife Margaret in 1945. Soon after their wedding, the couple left to serve with MCC in the Netherlands and West Germany. From 1945 to 1950 they helped establish two refugee camps, Gronau and Backnang; one became a processing centre for individuals headed for South America and Canada. In all, the Janzens helped 6,000 refugees get to Canada. Janzen volunteered with the prison ministry program at Waterville Correctional facility after being ordained as a lay Baptist minister in 1980. Upon retiring in 1985, he dedicated himself to ministry and mediation with inmates in Eastern Canada. (See "MCC worker receives national award," Aug 1, page 5.) Siegfried and Margaret Janzen were recognized for their long service with MCC in 1996. Siegfried Janzen is survived by his wife Margaret and their four daughters, as well as several grandchildren and great grandchildren.  
—From MCC release by **Tara Tharalay**

**Fukuoka, Japan**—A former Mennonite World Conference (MWC) leader and one of the most creative Anabaptist church leaders that the Mennonite Church in Japan has produced has passed away. Takashi Yamada, 80, died on June 20 in Fukuoka, where he had been receiving treatment for stomach cancer. For

nearly 48 years, Yamada was a Mennonite pastor in the rural Kobayashi district of southern Japan. He also worked at building a voluntary network of Japanese Christians in the remote agricultural area and towns.

—From MWC release by **Ferne Burkhardt**

## Transitions

### Births/Adoptions

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

**Braun**—to Edna and Allen, Ottawa Mennonite, a daughter, Naomi, July 20.

**Fast**: to Pam and Harold, Trinity Mennonite, Calgary, a son, Elijah David, July 14.

**Fehr**—to Anita and Bevin, Morden Mennonite, Man., a daughter, Jorja Praise, July 11.

**Froese**—to Kim and Jared, Winkler Bergthaler Mennonite, Man., a son, Brayden Jacob, June 18.

**Grasmeyer**—to Cindy and Marvin, Foothills Mennonite, Calgary, a daughter, Vivian Rachelle, July 21.

**Heide**—to Rebecca and Duane, Rockway Mennonite, Kitchener, Ont., twin sons, Noah Simon and Kieran Edgar, July 19.

**Hrabets**—to Nikki Wiens and Jonathan, Faith Mennonite, Leamington, Ont., a son, Joshua Ryan, June 7.

**Johns**—to Lisa ((Froese) and Chris, Faith Mennonite, Leamington, Ont., a son, Kasey, Feb. 10.

**Kroeker**—to Julie and Dave, Mount Royal Mennonite, Saskatoon, a daughter, Jorja Bernadette, July 22.

**Martens-Koop**—to Dawn and Jeff, Mount Royal Mennonite, Saskatoon, a daughter, Emily Elizabeth Darlene, May 13.

**Schroeder**—to Judy and Mark of Lexington, Ky., Avon Mennonite, Stratford, Ont., a son, Andrew Eldon, July 21.

**Walker**—to Kathryn (Weier) and Steve, Bethany

Mennonite, Virgil, Ont., a son, Samuel Ryan, June 30.

**Willms**—to Deanna and Shami, Foothills Mennonite, Calgary, a son, Ethan James, July 27.

**Willms**—to Jeannie and Topher, Springridge Mennonite, Pincher Creek, Alta., a son, Autin Ty, June 14.

### Marriages

**Ahanko-Ewert**—Henry and Jeanine, Ottawa Mennonite, July 9.

**Charko-Coles**—Duane and Jessie, Mount Royal Mennonite, Saskatoon, July 29.

**Christopherson-Dueck**—Jeff and Justina (Graysville Mennonite, Man.), at Weldon, Sask., July 9.

**Dueck-Elias**—Raymond (Graysville Mennonite, Man.) and Joanne, at Winkler, Man., June 11.

**Hayden-Redekop**—Jonathan and Lisa, Ottawa Mennonite, July 2.

**Henderson-Mayer**—Jamie and Lyndsay, Bethany Mennonite, Virgil, Ont., July 30.

**Jantzi-Roberts**—Greg and Micaela, Waterloo North Mennonite, Waterloo, Ont., Aug. 6.

**Koop-Joshi**—Jonathan and Sima, Ottawa Mennonite, Aug. 13.

**Lepp-Nisbet**—Eric (Leamington, Ont.) and Rebecca, Avon Mennonite, Stratford, Ont., at Hidden Acres Retreat Centre, Aug. 6.

**Lightfoot-Filsinger**—Dennis and Erin, Tavistock Mennonite, Ont., July 23.

**Sawatzky-Peters**—George and Vicky, Faith Mennonite, Leamington, Ont., June 18.

**Stark-Segedin**—Jason and Kristy, Faith Mennonite, Leamington, Ont., at Hockley Valley, Ont., July 2.

**Unger-Heppner**—Donavan (Graysville Mennonite, Man.) and Chantelle, at Calgary, July 16.

**Wieler-Sawatzky**—Matthew and Cassandra, Steinbach Mennonite, Man., Aug. 6.

### Deaths

**Brenneman**—Larry, 58, Elmira Mennonite, Ont., March 29.

**Buehler**—Alice, 89, Elmira Mennonite, Ont., July 12.

**Froese**—Agnes (nee Driediger), 79, First Mennonite, Saskatoon, July 14.

**Hoepfner**—George, 90, Morden Mennonite, Man., July 11.

**Horst**—Aaron, 82, Elmira Mennonite, Ont., Jan. 6.

**Lehn**—Cornelia (Nellie), 84 (b. Dec. 15, 1920), Greendale First Mennonite, B.C., July 2.

**Leili**—Sara, 18, Leamington United Mennonite, Ont., July 22.

**Martin**: Menno S., 94, St. Jacobs Mennonite, Ont., July 31.

**McCaffery**—Mary, 65, Ottawa Mennonite, June 26.  
**Peters**—Maria, 99 (b. June 6, 1906), Steinbach Mennonite, Man., July 25.

**Schroeder**—Mary, 85, Hague Mennonite, Sask, April 15.

**Teichroeb**—Daniel, 101, Mount Royal Mennonite, Saskatoon, July 22.

**Zacharias**—Elsie (b. May 4, 1926, nee Janzen), 78, Fiske Mennonite, Sask., June 20.

**Zehr**—Luella, 86, Tavistock Mennonite, Ont., July 26.

### Baptisms

**Faith Mennonite, Leamington, Ont.**—Christina Friesen, Brian Neufeld, Jason Neufeld, Vicky Peters, George Sawatzky, June 5.

**Mount Royal Mennonite, Saskatoon**—Tabith Isaac (baptized at Amatque Bay, Guatamala), March 8.

**Tavistock Mennonite, Ont.**—Caity Dyck, Carlee Smythe, Candice Seyler, Samantha McClintock, Tiffany Winhold, June 19.

**Winkler Berghaler Mennonite, Man.**—Grace Guzman, July 17.

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

## Mennonite Church Canada

### Retirement evening for Walter Franz

After a lifetime of pastoring, teaching and Native Ministry involvements with Mennonite Church Canada (formerly Conference of Mennonites in Canada), Walter Franz is retiring from his current 15-year position as MC Canada Native Ministry director at the end of September.

A special retirement dinner and evening is being planned to celebrate the service of Franz and his wife Hilda. It will be held at Sargent Avenue Mennonite Church on Sept. 20, at 6:30 pm. All are welcome, especially those with connections to places at which he served, including Osler Mennonite Church, Swift Current Bible Institute and Altona Bergthaler Church.

Call 204-888-6781 or 1-866-888-6785 to register.

After his retirement from "formal" service, the Franzes plan to take on a part-time volunteer pastoral assignment at Riverton Fellowship Circle.

## Mennonite Church Eastern Canada

### Young adults called to 'learn at the mountain'

"Morality: Learning at the mountain" is the theme for the North American young adult retreat to be held from Sept. 30 to Oct. 2 at Hidden Acres Camp. This event will be hosted by MCEC young adults and will replace the retreat usually held at Crieff Hills each fall.

MCEC young adults have been well represented at this retreat, which moves around North America. The last three

have been held in Winnipeg, Pasadena and Laurelville.

Young adults, and those who work with them, are invited to come and explore how morality is lived in the present world. The discussion will be set within an intentional Bible study and exploration of the Sermon on the Mount. How is our own morality formed and shaped? How does it take shape within the context of our present world?

Matthew 5 to 7 will be recited by memory, as a vivid presentation of a biblical passage which was, no doubt, originally also spoken "by memory."

Strong drawing cards for the event are the game playing, good food, recreation and worship, and especially the opportunity of getting to know fellow Mennonite young adults from across North America. There will also be discussion on the place of young adults in the church.

Your congregation might want to consider sponsoring one or two young adults to go, at the specially subsidized MCEC cost of \$60. For more information, contact Yoel Trakoon Masyawong, interim student and young adult minister, by e-mail at yoel@mcec.on.ca or phone at 519-650-3806 1-800-206-9356.

## Mennonite Church Manitoba

### Camps with Meaning grateful for prayer

Bob Wiebe, director of Educational Ministries, is grateful for the intercessory prayers that have been offered for Camps with Meaning: prayers for staff and volunteers to fill the many roles; prayers for campers, their safety and their spiritual

growth; and prayers for ongoing needs and another successful summer program.

Two-hundred-and-eighty staff were involved with the 2005 summer Camps with Meaning Program. Wiebe reports that 123 staff poured into Camp Assiniboia for Training Week, July 3 to 7, 58 of them for the first time. Forty-two excited and energetic Grade 10 and 11 students were part of the Counsellor in Training program.

More than 1,250 campers signed up for camp this summer, with room for more.

Nearly 50 campers signed up for the very first Boys/Girls Extreme Adventure Week at Camp Koinonia. In this program two-and-a-half days were spent in the wilderness.

"Unbelievable goodness from God," says Wiebe.

## Mennonite Church Saskatchewan

### Executive to meet with churches

MC Saskatchewan moderator Henry Block has sent an update of the work being done by the executive to all the provincial churches.

Following the decision by the delegate body in February to adopt the Vision 2010 statement, the executive met in April with the general council, commission and committee members to set goals and objectives that are in keeping with our vision.

Out of that meeting came a decision to stay connected with the 36 functioning congregations by meeting with each one over the next three years.

In an attempt to keep things simple, the four members of the executive are willing to meet with a congregation in one of the following ways:

- Bringing a brief report with or without a morning message on a given Sunday;
- Attending a board meeting to bring a short report, as well as answering questions about the conference's program; or
- Coming to a special congregational meeting.

Members of the executive are Denise Martens, secretary; Doyle Wiebe, finances; Gary Peters, deputy moderator; and Block.

Arrangements can be made through the MC Saskatchewan office or by contacting the moderator.

## Mennonite Church Alberta

### Changes coming at Camp Valaqua

After three summers of directing at Camp Valaqua, Don and Tanya Dyck Steinmann worked their last day on Aug. 12. On Aug. 14, they moved to Kitchener-Waterloo, where Don begins teaching at Rockway Mennonite Collegiate in September. On the evening of Aug. 13, a surprise farewell party, organized by Matt Love and Jenn Loewen, was held to thank Don and Tanya for their excellent leadership.

Love, former assistant director, directed the camp the week of Aug. 14 to 19, and Jenn Loewen, the 2005 assistant director, took over for the final week from August 21 to 26.

Camp managers Jeff Schellenberg and Ingrid Janssen returned from their leave of absence mid-month and were available to help Loewen with the closing week.

### Churches hold VBS without troupe

After a proposed Vacation Bible School troupe plan fell through this spring, some

Alberta churches were left wondering how, or if, they would be able to host programs of their own.

Edmonton's First Mennonite and Holyrood Mennonite did not run VBS programs; Bergthal Mennonite was not able to run a program either.

Three Calgary congregations—Foothills, First and Trinity—co-operated to run a program based out of the Foothills church.

Lethbridge Mennonite hosted a successful program, including activities tied to the theme of "The Bible: Digging for treasure." Activities included a treasure hunt, paper-making, planting seeds, presenting a Bible drama, and Saskatoon berry picking. The Lethbridge VBS was held on three evenings. Pastor Ruth Preston Schilk and pastoral intern Ryan Siemens co-directed the program.

### Mennonite Church British Columbia

## Youth groups serve across North America

Several Mennonite Church B.C. youth groups have been busy doing service projects in various locations this summer.

Eight youths and college and career members from Eben-Ezer Mennonite volunteered at an orphanage near Tijuana, Mexico, with Foundation for His Ministry. Projects included teaching and other ministries in the orphanage school, helping with maintenance and doing outreach among local residents.

Twenty-four youths from Emmanuel Mennonite travelled to Miami, Fla., in mid-July for a week in the DOOR (Discovering Opportunities for Outreach and Reflection) program of Mennonite Mission Network. Their work included volunteering in soup kitchens and rescue missions, spending time with nursing home

residents and refugee children, and working in a halfway house.

Young people from Sherbrooke Mennonite in Vancouver spent a week-and-a-half in Tactic, Guatemala, with IMPACT Ministries, helping build a new school and operating a Vacation Bible School ministry for children in a mountain village.

Middle school-aged youths from West Abbotsford Mennonite spent several days in Oliver, B.C., volunteering with the Okanagan Gleaners the week of Aug. 21. Okanagan Gleaners help feed the hungry by cutting and drying fruit and vegetables not deemed of high enough quality for the North American market, but still edible. The processed food is then sent overseas.

## Double fatality follows service

Tragic but separate circumstances left a husband and wife, members of Clearbrook Mennonite Church,

Abbotsford, dead following church services on July 31.

John and Tina Hoepfner, both 85, had just left Sunday morning services at the church. Mr. Hoepfner was crossing nearby Clearbrook Road on his motorized scooter when struck by a car in the crosswalk. Paramedics were transporting him to the hospital when his wife, accompanying him in the ambulance, suffered a seizure. She died in hospital, and he died shortly afterwards.

Joint services for the couple were held at the Clearbrook Mennonite Church on Aug. 5.

*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.*

## MC Saskatchewan summer camps: Works in progress

This year our province is a place of celebration, as both Saskatchewan and Alberta celebrate 100 years as provinces within Canadian confederation. Much celebration has occurred within a context of respect for the past, commitment to the present, and optimism for the future.

*Canadian Mennonite* readers will have noticed the Calendar of events for Saskatchewan. Within MC Saskatchewan there is a summer camping program. One banner states that we are "one camp—three locations." We are excited to report that Camp Elim—[www.campelim.ca](http://www.campelim.ca)—celebrated its 60th anniversary this year, Youth Farm Bible Camp—[www.yfbc.ca](http://www.yfbc.ca)—celebrated 40 years of service to the Mennonite Church community and beyond, and Camp Shekinah (Shekinah Retreat Centre) [www.shekinahretreatcentre](http://www.shekinahretreatcentre).

org—celebrated its 25th year of service and outreach.

Each camp has a unique and proactive history. Each camp is blessed with enthusiastic, talented and active local leadership, and each year we rededicate ourselves to offering a meaningful Christian camping experience. Options are offered to children, teens, youths, adults, special needs adults, and families. We feel that summer camps are a ministry to the next generation of church and community leaders, and thus deserve high priority attention through facilitated visioning and goal-setting.

Christian summer camps change people's lives! Very often we think of the campers—the children, youths, young adults, and people with special needs—who are changed. It is also true that the lives of staff, counsellors and volunteers are greatly impacted. Testimonials of life-changing experiences and touching role model stories make this evident.

## From our leaders

A bumper sticker reads, "When good could be better, then good isn't good enough." And so in spite of 125 combined years of summer camp experience, all this is still a "work in progress." You may obtain more information about our camps and programs and meet our people by visiting each camp's website.

We thank 37 churches and more than 4,200 members who form the assembly of MC Saskatchewan for their support. We pray that God's blessings will again be generously evident as each camp aims to provide a God-honouring program through curriculum, activities and inter-generational friendships.

*John H. Dyck is the Camp Coordinating Commission secretary in Saskatchewan.*



## Historical Society banquet on MCC story

“From America with love” will be the theme for the annual Mennonite Historical Society of B.C. banquet, Oct. 15, 6 p.m., at Columbia Bible College.

Speaker John Ruth will relate the story of how Mennonites from the United States sent aid to their brothers and sisters in 1920s post-war Russia, thus beginning the ministry of Mennonite Central Committee.

Tickets will go on sale in September.

—Amy Dueckman

## Habitat for Humanity changes site location

**Cambridge, Ont.**—The Mennonite Coalition Habitat for Humanity build has

changed locations from Cherry Street in Kitchener, Ont., to 128 Schlueter Street, Cambridge, Ont. The house will be built for the Cromwell family, which includes a mother and four children. The build dates remain the same, running through Sept. 2.

This change helps Habitat for Humanity consolidate its 2005 build sites in Cambridge, where two other homes are being built this summer.

Anyone wishing to help out should call Habitat’s volunteer coordinator at 519-747-0664 ext. 23.

## Conference seeks moral investors

A coalition of church-related organizations and NGOs working for a just peace in the Middle East presents an inter-

national conference in Toronto from Oct. 26 to 29.

Sponsored by Canadian Friends of Sabeel, “A call for morally responsible investment: A non-violent response to the Israeli occupation” is intended for representatives of international, national, regional and local groups working for a just peace in Israel and Palestine.

In addition to the program of over 15 internationally recognized speakers, the conference will include equal time for discussion and question periods, small group workshops, non-denominational theological reflection, and networking.

For more information or to register, visit: [www.sabeel.ca](http://www.sabeel.ca) and follow the appropriate links.

## Calendar

### British Columbia

**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.

**Sept. 24-25:** Mennonite Church of Vernon 25th anniversary celebrations.

**Sept. 29-Oct. 1:** Mennonite Disaster Service B.C. dessert/information evenings: Kelowna Mennonite Church (29); Westwood MB Church, Prince George (30); Northgate MB Church, Dawson Creek (1); all meetings at 7 p.m. Lois Nickel, guest speaker.

**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. 1-2:** Thanksgiving vespers with Abendmusik Choir at Emmanuel Free Reformed Church, Abbotsford. Donations to Menno Simons Centre.

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

**Oct. 13, 14, 16:** Mennonite Disaster Service B.C. dessert information evenings: Willingdon MB Church, Burnaby (13); Eben Ezer Mennonite Church, Abbotsford (14); Yarrow MB Church (16); all meetings at 7 p.m. Kevin King, guest speaker.

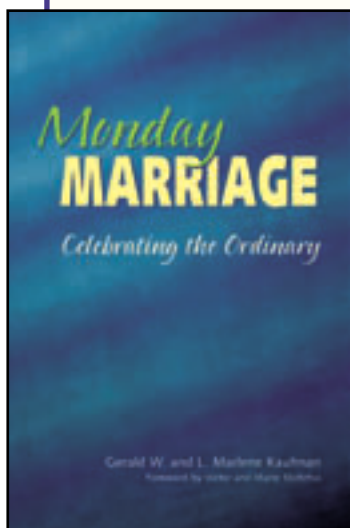
**Oct. 15:** Mennonite Historical Society of B.C. banquet at CBC, 6 p.m. Speaker: John Ruth. Topic: “From America with love.”

**Oct. 20:** CBC annual meeting in the chapel.

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

### Alberta

**Sept. 18:** Installation service for Erwin Wiens, pastor of Trinity Mennonite, at Menno



## Monday Marriage Celebrating the Ordinary

Gerald W. and L. Marlene Kaufman

This book is about discovering the wonderful things that occur in the daily routines of marriage. Things that many couples miss because they chase impossible dreams and fantasies. For example, the quiet of an evening together after the kids are in bed. Sometimes without a word being said! Maybe the closeness comes from an unsolicited back rub. Mainly they are close because nothing else is allowed to come between them. That is when they discover a richly ordinary marriage. What the Kaufmans call Monday Marriage.

“The basic message of this book is an important one to get out.”

—Arbutus B. and Ronald J. Sider

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Simons School, 11 a.m.  
Everyone welcome.

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

**Oct 21:** Mennonite Disaster Service dessert/information evening, 7 p.m., Dalhousie Community Church. Speaker: Gerald Klassen. Everyone welcome.

**Saskatchewan**

**Sept. 9-11:** Junior high retreat at Shekinah.

**Sept. 11:** RJC opening service, 2:30 p.m.

**Oct. 4:** Annual fall supper at Youth Farm Bible Camp, Rosthern.

**Oct. 14-15:** Women in Mission retreat at Shekinah.

**Oct. 23, 30, Nov. 6, 13:** "Stories Jesus told: A look at the parables," with Vern Ratzlaff, Nutana Park Mennonite Church.

**Oct. 29:** Equipping conference at Mount Royal Mennonite Church, Saskatoon.

**Nov. 4-5:** MCC annual meeting in Yorkton.

**Nov. 4-6:** RJC visioning meeting with Jeff Steckley.

**Nov. 4-6:** Quilting retreat at Shekinah.

**Nov. 7-8:** "Personal financial management for families" workshop with Jim Brown of Mennonite Foundation, Osler Mennonite Church.

**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. 20:** Retirement event for Walter Franz, MC Canada Native Ministry director, at Sargent Avenue Mennonite Church, 6:30 p.m. To register, phone: 204-888-6781 or 1-866-888-6785.

**Sept. 23-24:** Brandon MCC Relief Sale at Keystone Centre.

**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.

**Oct. 28-30:** Manitoba Mennonite and Brethren Marriage Encounter weekend in Winnipeg. For more information, call Peter and Rose Dick at 204-757-4705.

**Ontario**

**Aug. 26:** Ontario Mennonite Music Camp final concert, 7:30 p.m., at Breslau Mennonite Church.

**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 Nighswander at 905-640-1536 for details.

**Sept. 11-12:** Storyteller and stewardship theologian Lynn

Miller is speaking at Grace Mennonite, St. Catharines, 7 p.m. each evening. Topics: "Putting the camel on a diet is not what Jesus is talking about" (11); "How to give your life away" (12).

**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.

**Sept. 30-Oct. 2:** Young Adult

Fellowship annual retreat at Hidden Acres Camp. Theme: "Morality: Learning at the mountain." For more information, e-mail: wbiebe@menno-church.mb.ca or markrachel@golden.net.

**Oct. 16:** Christian Steinman(n) reunion at Shakespeare Optimist Hall. Potluck at 1 p.m.

**Oct. 22:** Launch of the second *Hope Rising* CD, with music written and performed by Rick Pauw, at Hamilton Mennonite Church, 7 p.m. Proceeds to MCC Ontario's Circles of Support and Accountability Program.

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

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**How to subscribe:**

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

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Payment enclosed

Charge my  VISA  Mastercard

card number \_\_\_\_\_ expiry date \_\_\_\_\_

**Subscription changes:**

- When submitting a change of address or cancellation, please use the subscription number:

**Subscription number**      **Expiry date**

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Kathy Mennonite 999 Menno St. WINNIPEG MB X0X 0X0	

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

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

**Contact information:**

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

## Employment opportunities

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

SECONDARY ENGLISH (1.0)  
TEACHER LIBRARIAN (1.0)  
GUIDANCE / CAREER COUNSELLOR (1.0)

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 web site at: [www.cais.edu.hk](http://www.cais.edu.hk).

Personal data will be used for recruitment purposes only.

### EDEN MENTAL HEALTH CENTRE Nursing Unit Coordinator (Head Nurse)

The incumbent in this professional and administrative position will provide leadership, support and direction to ward staff in order to ensure the provision of a high standard of nursing care in the Centre's 40-bed inpatient unit.

Qualifications/Assets include:

- BScPN, RPN, BScN, RN
- Current registration with CRPNM/CMARN
- Several years clinical experience in a psychiatric setting/in-patient unit.
- Supervisory experience in a unionized environment.
- Working knowledge of the Manitoba Mental Health Act and other relevant legislation.
- Experience in budget administration.
- CPR.
- Crisis Response Training.

Located in Winkler, a 75-minute drive from Winnipeg, Eden Mental Health Centre is a service of Manitoba Mennonite churches and the RHA – Central Manitoba.

Direct applications to:

**Personnel, Eden Mental Health Centre**  
1500 Pembina Ave.  
Winkler, MB R6W 1T4  
Telephone: 204-325-4325; Fax: 204-325-8429  
E-mail: [edenment@edenhealth.mb.ca](mailto:edenment@edenhealth.mb.ca)

Closing date: August 29, 2005

Goshen College seeks a full-time

### GRAPHIC DESIGNER

For more details and to apply, visit the specific position announcement on the Goshen College web page:

[www.goshen.edu/employment/](http://www.goshen.edu/employment/)

Goshen College seeks a full-time

### WEB DESIGNER/COORDINATOR.

For more details and to apply, visit the specific position announcement on the Goshen College web page:

[www.goshen.edu/employment/](http://www.goshen.edu/employment/)

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](http://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 Central Committee (Ontario) invites applications for the position of

### STREET PASTOR FOR LAZARUS RISING, TORONTO

This position requires a person with a commitment to Christian faith, active church membership and non-violent peacemaking.

MCCO is seeking an individual who will develop pastoral relationships and connect those who live on the streets of Toronto to an existing Christian community.

The ability to walk with people from diverse experiences, ability to access community resources, pastoral skills, and Biblical approach to street ministry are preferred.

This half-time position (may expand into full-time ministry in the future) is available on a salaried basis.

Application deadline is September 15, 2005.

Inquiries and requests for applications may be directed to:

**Cath Woolner**  
**Mennonite Central Committee**  
50 Kent Ave., Kitchener, ON N2G 3R1  
Phone: 519-745-8458  
E-mail: [cathw@mennonitecc.on.ca](mailto:cathw@mennonitecc.on.ca)

## MCC supports a hospital, cultural centre in Iraq

Mennonite Central Committee (MCC) is helping to fund improvements to a children's cancer treatment centre in southern Iraq and the development of a children's cultural centre in Baghdad in partnership with several other aid organizations. The cancer treatment centre is housed at Ibn-Ghazwan Pediatric and Gynecological Hospital in Basra and is receiving medical equipment, staff training and sanitation facilities. The Iraqi Children's Cultural Center is housed in Baghdad's al-Fanoos al-Sihree Theater and its staff are receiving training in organizational management, child psychology and performing arts. MCC is contributing to both projects as a member of All Our Children, a partnership of international aid organizations in Iraq.

—MCC release

Mennonite Central Committee Ontario  
invites applications for the position of



**YOUTH AND YOUNG ADULT COORDINATOR**  
(BASED IN TORONTO)

The position requires a person with a commitment to Christian faith, active church membership and nonviolent peacemaking. MCC is seeking an individual with a commitment to invite youth and young adults into vital engagement with MCC at all levels, and excellent communication and interpersonal skills, especially in interactions with youth and young adults.

This position includes the coordination of the TOOLS (Toronto Ontario Opportunities for Learning and Service), a learning and service program of MCC Ontario in Toronto.

This full-time salaried position is available beginning December 1, 2005. Application deadline: September 15, 2005.

For more information, contact:

**Cath Woolner**  
Phone: 519-745-8458  
E-mail: [cathw@mennonitecc.on.ca](mailto:cathw@mennonitecc.on.ca)



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](mailto:psd@mcc.org)  
Fax: 717-859-2171

The position is scheduled to begin December 1, 2005.

## For rent

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

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

## Wanted

Wanted: We need someone to bring out a tent trailer from Kitchener to Winnipeg. Call after Aug. 27: 204-452-4076.

## Announcement

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

## Housing

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

Bachelor suite for rent, four blocks from Kitchener Farmers Market. See [www.52cameron.com](http://www.52cameron.com) for information & photos, or contact Melanie & Mark at [mark@wordhistories.com](mailto:mark@wordhistories.com). Call: 519-742-8536.

For Rent: New Hamburg area, 2 storey, 2 bedroom "Doddy" house. Quiet, rural, secluded. Large deck, treed yard. 20 minutes from K-W. Call: 519-625-8899.

## Advertising information

Contact: Barbara Burkholder  
1-800-316-4052  
[advert@canadianmennonite.org](mailto:advert@canadianmennonite.org)

**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](http://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](mailto: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:

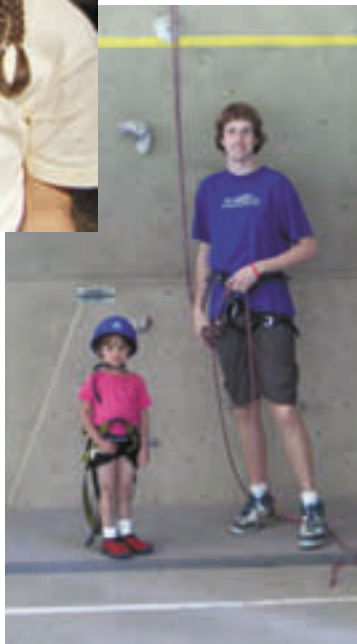
**International Guest House**  
1441 Kennedy St. NW, Washington, DC 20011  
Phone: 202-726-5808; E-mail: [igh-dc@juno.com](mailto:igh-dc@juno.com)



*During the recent Valleyview Mennonite (London, Ont.) Church annual picnic and service, worship leader Joel Pauls Wohlgemut presented the Top Ten list of Bible characters who would have been sent home early from summer camp:*

10. **Shadrach, Meshach, and Abednego**—for disregarding fire safety rules.
9. **Peter**—for trying to walk on water without a personal flotation device.
8. **Noah**—for going a bit overboard on the boat construction badge.
7. **Adam and Eve**—for failing to wear shirts into the dining hall.
6. **Samuel**—for waking up his counsellor just one too many times.
5. **Jael** (from the story of Deborah in Judges)—for history's most flagrant misuse of a tent peg (you can read about the death of Sisera in Judges 4).
4. **Jonah**—for neglecting to wash his clothes after spending three days in the belly of a whale.
3. **Mary, sister of Martha**—for shirking her responsibilities during cabin clean-up.
2. **Daniel**—for claiming once too often that he wouldn't defile himself with camp food.
1. **Moses**—for calling down a plague of frogs on the girls' camp across the lake.

Photos courtesy of Camp Squeech



# Top 10 Bible characters... who would have been sent home early from summer camp



Photos courtesy of Camp Squeech