

CANADIAN Mennonite

May 16, 2005

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Portraits of Jesus

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Baptisms 13 years in the making

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Drinking the new wine

Having just gotten married, my mind is still spinning with all the things my wife Myrna and I needed to think about that day. One thing we did for fun was to have her outfit match the old English rhyme, “something old, something new, something borrowed, something blue.” Since then, old schedules have been changing and new habits have been forming.

Our union with God is an even deeper bringing together of two things than marriage is: “For it is said, ‘The two shall be one flesh.’ But anyone united to the Lord becomes one spirit with him,” as Paul writes in 1 Corinthians 6. In this joining of spirits, the old and the new rub shoulders awkwardly. Uniting with the Lord involves major changes to the way things used to be.

It’s a warning Jesus makes clear to us: “No one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins,” Jesus said.

“New wine, new wineskins” (right) was the theme of the MC Eastern Canada spring conference held last month (see pages 15-16 for our report).

“There is a fundamental incompatibility between the old kingdom and the new kingdom,” said Scott Brubaker-Zehr, pastor at Rockway Mennonite Church, preaching during one of the worship services at the conference.

Brubaker-Zehr said that the substance in our wineskins had to take precedence over their form. When the wine changes, the wineskin must change to accommodate its new contents. He shared from his own experience

how difficult it is to make our outward lives show we are followers of Jesus on our own strength. “I had been carrying the bag around long enough and I was getting thirsty, and maybe it was time to take some sips,” he said.

“So much of Jesus’ experience in Mark is with the forms. Jesus is always going to exceptions: to women, the poor, the sick. God’s love can’t be contained by the forms,” he continued. “Our churches can continue to exist by just holding the bag. Jesus invites us to taste the wine.”

We’ve just celebrated Pentecost, one of the great moments in the church where God filled the church with new wine. In fact, some in Jerusalem thought that those crazy disciples had simply been emptying too many wineskins!

Being transformed by God outwardly and inwardly is hard. As the psalmist wrote in Psalm 119:83, some days we feel like old blackened wineskins! Those days especially are ones when God invites us to call on his spirit for new life.

Call for faith stories and testimonies:

One source of new life for me is hearing people tell their stories of faith. It’s a very moving experience to be a witness to someone’s public testimony of their commitment to Christ and the church. Easter and Pentecost are often times these stories are shared publicly. Readers (and the churches that hear these), we would welcome your accounts of what God has been and is doing in your lives.

Our thanks to Natasha Krahn, who has been the magazine’s administrative assistant for the past three years. We welcome Lisa Jacky, of St. Agatha Mennonite Church, into that role. She’ll be the person you’ll be reaching when calling about subscription or address changes.

—**Tim Miller Dyck**



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Web site preview

Get a preview of the next *Canadian Mennonite* before it comes in the mail. Selections are posted on our web site at www.canadianmennonite.org on the Thursday before the issue date. So you can check out the May 30 issue by May 26.

Cover: Glenn Edward Witmer, right, with Dr. Maureena Fritz, president of the Bat Kol Institute, are pictured at the security wall extending past the Bethlehem checkpoint near the MennoJerusalem office at Tantur. See story on page 16. Photo submitted by Glenn E. Witmer.

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Winnipeg

Labour camp survivor sees miracles everywhere... Especially in the Ukraine!

Despite a childhood and youth marred by war, starvation, exile and family separations, Ella Federau—who was born in Ukraine in the midst of World War II—has not lost her capacity to believe in, and recognize, miracles when she sees them. Indeed, she sees them everywhere, and insists that her whole life has been a miracle.

The most recent example occurred late last year when Federau (who speaks seven languages, including Russian and Ukrainian) experienced the miracle of returning to the land of her birth. On Dec. 26, she and 400 other Canadians served as observers during the Ukrainian presidential

election in an effort to eliminate election fraud in this emerging democracy.

Federau, who now attends Springfield Heights Mennonite Church in Winnipeg, writes passionately about the joy of being chosen to witness the birth of democracy in her homeland and the emotional impact this had on her:

“There were well over 4,000 applications, but only 20 were chosen from Manitoba. I was one of them. A miracle!... It was great to have the opportunity to participate in this historic event, witness the critical

moment in the history of Ukraine, the birth of a new nation.... I know that some of us, if not all, were praying for this election. God answered our prayers. Praise the Lord!... My prayer is, God bless Ukraine, the president and the many little Sashas!” (Sasha is a child Federau helped in Kyiv on Christmas Eve. *See sidebar story below.*)

However, miracles were part of Federau’s life long before this event. They began with her survival of “a childhood of starvation” when so many others didn’t. Her older sister starved to death at 14 in a labour camp in

Ella Federau, front right, was one of 400 Canadian electoral observers overseeing the federal election in the Ukraine. They all signed a Canadian flag as a memento of their contribution to democracy.



Kyiv, Ukraine

Sasha’s Story

On December 24, while serving as a Canadian observer during the Ukrainian presidential elections, I went to the city’s Independence Square. There was a beautiful illuminated Christmas tree with many decorations in the middle of the square. Speaking Russian (the language spoken in Kyiv) I shared a smile and a joke with people who had no idea where I was from.

Close by, I discovered a six-year-old boy begging. I gave him some money, but he took me by my hand, looking straight in my eyes, pleading, “Please bring me something to eat. I am very hungry.” I promised. After all it was

Christmas Eve.

I bought Sasha a blanket, toque, mitts and food. He was so happy to see me, and wore the scarf, toque and mitts, and covered his frozen tiny body with the blanket, and happily took the bag with food.

I told Sasha that 55 years ago, exactly to the day, that Santa had given me a piece of bread for Christmas. I was also six years old, hungry and starving in a Soviet labour camp.

Sasha was my biggest Christmas present. God gave me the opportunity to do something for a hungry child on Christmas

Eve. I told Sasha, “Never give up.”

Later the same evening, a group of 20 observer team members took the train to Odessa.

We spoke about Christmas and I shared my story about little Sasha and we sang *Silent Night*. Somebody suggested we go carolling on the train. So we did. All together, we sang *Silent Night* in English...then I sang it in Russian...and the others were humming.... People listened to the Christmas message with contentment in their language.”

—Ella Federau

Tadjikistan, Central Asia; Federau's mother and two daughters had been exiled there in 1946 by the Red Army, after they lost track of her father and brother, who were working in various places in Germany during World War II.

But thanks to a mother who "prayed with hope" throughout those long harsh years of exile, while working on a collective cotton farm, Federau's faith was kept alive. Without a Bible or church in the formerly atheistic country, she says her mother "taught me the Lord's Prayer and told me bits and pieces from the Bible she remembered by heart."

In the early 1950s, they learned that Federau's father and brother were actually alive and had immigrated to Canada in 1948. "My mother was so thankful to God for answering her prayers.... Father started to send letters and parcels...and words of love, which warmed our hearts with hopes that one day the family would be reunited...." But sadly, that never came to be.

In 1956, Federau and her mother were released from exile; she grew up and received a master's degree in biology in Tadjikistan, where she later worked as a laboratory supervisor in a large hospital.

After the deaths of her father (1971) and her mother (1974), Federau, now a divorced mother of two young daughters, immigrated to Canada in the mid-1970s with the assistance of her brother, whom she hadn't seen for 30 years. She settled in Winnipeg, where she remarried and had another son. She retrained and was registered as a medical microbiologist in Manitoba, working for the government, and later the private sector, for many years.

After a couple of decades in Canada, Federau got "very homesick" and began looking for ways to re-visit Ukraine. Providentially, she came across a short-term mission brochure at Springfield Heights Mennonite highlighting the work of Disciple Making International (DMI), which coordinates door-to-door visitation campaigns in over 30 countries, including Ukraine.

This program proved to be a good fit for Federau, who, since 1997, has been on eight mission assignments, includ-

ing seven trips to Ukraine and one to Russia.

She speaks passionately about "experiencing one miracle after another" as she spends several weeks of her yearly holidays travelling around the Ukrainian countryside together with local hosts, sharing her faith testimony and handing out Bibles and other Christian literature

to people who are biblically illiterate because of their atheistic upbringing.

"I can understand where they come from," she says, "since I, too, knew nothing about the Bible aside from the things my mother taught me.... But now I see a revival coming!"

Federau not only believes in miracles, she helps make them happen.

—**Leona Dueck Penner**

Donetsk, Ukraine

MCC aid arrived this winter in Ukraine

Around the same time that Ella Federau of Winnipeg was travelling to Ukraine to help monitor the presidential election, a container from Mennonite Central Committee (MCC) arrived at Donetsk loaded with clothing, soap and 4,800 cans of turkey.

After receiving permission from Ukrainian customs officials, staff and students from Donetsk Christian University (DCU) worked quickly to unload the entire container in less than two hours, all the while singing songs and distributing tea. Their positive attitude impressed onlookers who represented several government organizations.

The staff at DCU received clothing and canned meat to share with their families in time for the country's Christmas and New Year's celebrations. Since the start of the new semester, soap from the shipment has been used for the students' laundry and bathing needs, and the canned meat has been given to the DCU cafeteria to be used for their meals.

In a letter to MCC, DCU students wrote, "We prayed that God would help our families and he has answered through you. Your act of kindness is a huge blessing for us and is an example of God's response to our prayers."

DCU is one of the many recipients of MCC aid in Ukraine. Last year, the value of MCC material resources—including 45,495 pounds of clothing, 17,760 pounds of soap (laundry and bar soap), and 11,327 school, health, sewing and newborn kits—sent to Ukraine totalled \$471,446.

—MCC release by **Tara Tharayil**



Denis Sidorov, a student at Donetsk Christian University in Ukraine, braved winter weather to help unload a shipment of material aid from MCC.

Donetsk Christian University photo

Seeing “law and civil institutions as part of the demonic,” with the church being “over against” this seemingly unholy pair, is a distorted view of reality, according to A. James Reimer.

This puts the religion and theology professor at Conrad Grebel University College in Waterloo, Ont., and the Toronto School of Theology at odds with many of his peers, both past and present. Anabaptist theologians have, for the most part, assumed that the birth of the church-state under the Roman emperor Constantine in the 4th century A.D. was the beginning of the fall of the faithful church.

Reimer put forth his case during a recent meeting with a group of lawyers, police officers and others, where he shared his long-term work-in-progress—*A Positive Theology of Law, Order and Civil Institutions*. The meeting, held at Grebel, was part of a continuing series called “The Practice of Law and Faith,” co-sponsored by MCC Ontario and the university college’s Peace and Conflict Studies program.

In the Roman Empire up to Constantine’s time, there existed a policy of official pluralism, based on polytheistic political theologies, Reimer explained. While implying a policy of “toleration,” the emperors were quite ready to use force against groups whose religious practices threatened their loyalty to the laws of the empire.

Constantine’s Edict of Milan in 313 A.D. gave Christians and others the freedom to follow whatever religion they wished. But 11 years later, when Constantine established Christianity as the official state religion, what seemed to be inclusive turned to exclusivism, as Jews and other dissenting groups were increasingly treated harshly.

Thus the religious pluralism and tolerance prior to Constantine was replaced by a Christian “public orthodoxy.” Instead of demonstrating

A positive theology of law

their loyalty to the state by performing ritual worship to their many gods, as they had done in the past, Reimer noted that loyalty was now determined by their allegiance to the Christian God.

Constantine originally had good intentions of not using violence or force in religious matters. But eventually concerns for the defence of the empire became a moral and ethical obligation, particularly for Christians.

Reimer postulates something radically different than Constantine’s “public orthodoxy” or Augustine’s “just war theory” that followed it. According to him, the centrality of Trinitarian thought is the foundation for law and public order. Reimer assumes that everything begins with divine agency, not human action. That is why religion, particularly Trinitarian thought, is a critical foundation for law and public order, especially since the Fall. It was then that “the boundaries of law [became] even more essential for the preservation of life from total annihilation.”

Reimer stated, “It isn’t not killing the enemy, or loving your enemy, that makes one Christian, it is loving the enemy as a form of faith in, and obedience to, the living Creator of all things, revealed in Christ Jesus, empowered by the Holy Spirit, that makes not killing Christian,” Reimer said, quoting from “Trinitarian Foundations of Law and Public Order,” the opening chapter of his work-in-progress.

“To follow the human Jesus of Nazareth in itself is not a Christian ethic. It is the confession that ‘Jesus is the Christ’ that makes the ethic of loving the enemy Christian.”

As a theologian, Reimer believes

there can be no society without a public orthodoxy of some kind. Even those who argue most vociferously for pluralism or diversity, have a public orthodoxy that drives their agenda, he suggested.

Some at the meeting wondered if “the rights of the individual” and Canada’s “multicultural society” are the “public orthodoxy” of this country today.

“In short,” Reimer said, “religious pluralism and democratic tolerance end up being not nearly as tolerant as they claim to be,” because their proponents often will not tolerate those they see as intolerant! “It’s an illusion that we have a neutral police force and legislative body,” he maintained.

The church may have a continuing role to play in encouraging the government to be consistent with its goals, such as those stated in the Charter of Rights and Freedoms, however. Some wondered, though, if the values expressed in the Charter are too liberal for the church to support. Is there anything that “trumps” law? a participant asked.

Reimer replied, “God does. Divine agency trumps human agency. We begin and end with God.”

What might this mean in terms of the practice of law and faith? Human laws—created by politicians or other members of civil society—have to do with ordering society for the common good. Such laws need to be enforced by those who have the care of the community, including the legal and judicial systems.

If such laws are just—designed for the common good, and equal for all—they are binding on people’s conscience, according to Anabaptist theology. Early leaders, including Menno Simons, held this view. But if laws are unjust, today’s dissenters, like the early church, may find themselves required to declare “we ought to obey God rather than men” (Acts 5:29).

—**Maurice Martin**

Peace Officer defends career choice

For Rob Schroeder, the recent killings of RCMP officers in Alberta has been personally difficult. Schroeder is a brand new RCMP officer in B.C. and the tragedy a province away brings the potential cost of his choice of work close to home.

The decision to become a Peace Officer—and Schroeder uses that term very intentionally—was not made lightly. He and his wife Angela had spent several years considering lifestyle changes. Schroeder wanted a career that enabled him to make a difference in the lives of others. While being a Peace Officer was not a childhood dream, police work has always been an interest of his.

“Policing is so much more than writing tickets and putting drunks in jail,” he says. “It’s holding people accountable to the values that hold our country together.”

He points to the main values of the RCMP as Christian values: honesty, integrity, professionalism, compassion, accountability and respect. Schroeder sees his role as a direct reflection of his life as a Christian, standing for what is right and just and doing so with integrity.

Still, the ideal is not always the reality, and Schroeder approaches his work with a great deal of humility, recognizing that he isn’t perfect. Life, he says, is not black and white, and he knows that his choice of career is difficult for some.

“The support I received has been unbelievable. My extended family has been an excellent support,” he says. “My relatives in South America could not understand, because the federal police is military and not that friendly. But I see the RCMP as an organization that defends the rights and privileges that our parents came to Canada to enjoy in the first place.”

Schroeder’s church—Sherbrooke Mennonite in Vancouver—has also been a place where he feels safe and supported in his decision, even though not all members may agree with his choice.

“[Sherbrooke] is home. And like any home with brothers, sisters, grandpar-

ents and elders, we won’t always see eye to eye,” he says.

The fact that Schroeder has to carry a firearm is an issue he realizes causes the greatest difficulty for some. He also understands that there is no easy way to answer those who would challenge him, as he struggles with this too.

“To tell you the truth, I struggle every day with this issue,” he says candidly. “There is something inside me that gives me the sense that this is where I need to be, and I believe my heart is right to trust in what I feel is a call from God.”

Schroeder believes firmly that his role as a Peace Officer is to bring peace to violent situations, and he hopes that people will not be quick to dismiss him simply because he carries a gun.

“I believe that we are quick to judge each other. I do it too,” he admits, adding, “...we all want things to be black and white, but they are not. I know that at times I must use force in arresting someone for a crime they’ve committed or in keeping people safe from themselves or others. But part of my call in bringing peace in violent situations is not to be violent and in not using excessive force and always using the least amount of force necessary.”

He also believes that he cannot have a “holier than thou” attitude with the issue of carrying a firearm, recognizing that violence can come in many forms. As he reflects on the tragedy in Alberta, Schroeder says he realizes his job can be dangerous, but it has also made him proud to wear his uniform as he considers the ultimate sacrifice that these officers made.

“I see my role as a Peace Officer actually defending the peace position,” he says. “My call and duty as a Peace Officer...is to bring peace in violent situations, actively seek justice, protect the innocent and victims, and be an example in our communities,” he says. “I know there will be times when I will fail. And that is all the more reason for me to lean on [Jesus] and my Christian family to support and challenge me.”

—**Angelika Dawson**

The views expressed above are those of P.O. Schroeder and do not necessarily reflect those of the RCMP.



Winkler, Man.

Passion Play's lead role a demanding one

At first glance, Don Martens might seem an unlikely candidate for a major role in any sort of theatrical production. The mild-mannered Winkler resident is married with two children, has a career in human resources and attends Winkler Mennonite Brethren Church.

But each summer, Martens portrays Jesus Christ in *The Carpenter*, Manitoba's outdoor Passion Play. Volunteer actors and crew stage the spectacle annually against the open-air backdrop of Manitoba's Pembina Valley near La Riviere.

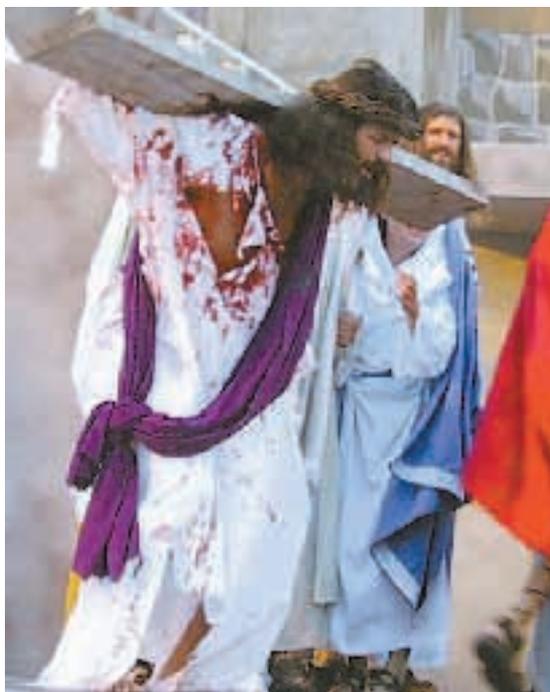
"I think we all have an expectation, or a picture, of what Christ would have looked like or would have sounded like...how he would have walked or how he would have smiled," Martens muses. "And I think through paintings or productions people have come to a preconceived notion as to what Christ might have looked like. We could all be very wrong," he admits with a laugh. "But I think producers...are looking for a particular voice, a particular look. And I guess they probably felt that I fit that to some degree."

"I didn't have to tell a lot of people initially that I was involved in *The Carpenter*," Martens says with a chuckle. "I have spent most of my life clean-shaven, so suddenly people were encountering me with a beard and with longer hair. It forced me to tell people what that all meant."

Martens admits the role is a difficult one, although not in the way most would imagine. "The first time I committed to playing the role of Christ, I wrestled with that a lot, because I am by no means a perfect person, and Christ was perfect, in the sense that he was without sin in his life here on earth. I have said to many that playing Christ onstage for me is relatively easy. For me, it's playing the part of Christ off the stage that is very

very difficult...in my workplace and in my home."

Martens also recalls his experience the first time he ever laid his body on the cross. "I found myself thinking, 'Who am I to be in this holy place?' I viewed the image of the cross to be a very holy image. And after a few practices, wrestling with that, I think it was God's quiet little voice in my



Don Martens of Winkler portrays Jesus Christ in *The Carpenter*, Manitoba's Passion Play, at La Riviere, from July 8-10 and 15-17.

heart that finally opened my eyes. I realized that this cross is not a holy place at all. This was my place, and because Christ sacrificed his life, then I don't have to be on there. So it has become a holy place because of what Christ did for us. When we see it empty, we don't see our bodies on there—we just remember the person that sacrificed for us."

When he first accepted the call to play the role of Christ, Martens' expectations were that it would be a

very serious, sombre kind of a role. "It has been that to some extent, but I also have really enjoyed portraying the lighter side of Christ," he says. "[Jesus] was a magnetic personality, and that doesn't come from just being serious and sober. It comes from someone who enjoyed life and enjoyed people. He taught in parables and stories, and I think often those stories were very amusing and very intriguing to people. So I think to that extent my expectations changed, and I started to see more the real Christ in scriptures."

"My personal faith impacts the way I see the role of Christ," Martens explains. "I believe very strongly in the story, but more so I do believe in the person of Jesus Christ. I was raised in a home with the beliefs I carry today, but I have gained a greater appreciation for what Christ did for me. And this has caused me to think about Christ as a real person—as someone who lived on this earth. As Christians, we often have some real distance with that thought."

Martens has gone home after a performance with a few scrapes and bruises on occasion. "I'm not nailed onto the cross as Christ was, but it does take some physical strength to maintain that position, and to try to make it look believable and make it look real. So I often go home with very tired arms and legs.

"I remember one time...when the production was over, I said, 'You know, if I could choose a time in life when I could die, now would be the time.' It's not as though I desired to lose or end my life, but I think if one wants to end life on a positive note, with the feeling of having accomplished something, that would be the time."

For more information about *The Carpenter*, visit the website at: www.passionplay.ca.

—Manitoba Passion Play release

Winona Lake, Ind.

Pop-Mennonite surrealism?

With his Pop-Mennonite series of paintings and drawings, Indiana artist Don Swartzentruber shatters any notion of an idyllic concept the general public might have concerning the Old Order Mennonite and Amish people. He portrays the shortcomings of his own ethnic community, confronting and even caricaturing their systemic problems and troubling aspects, so that sins, temptations and depravities are not only characteristic of the secular world outside.

Over the past decades, tokens of American mass culture have infiltrated the largely isolated world of these rural religious groups. These alienating elements of the popular cultural climate are represented by the artist in the form of “pop” icons taken from cartoons or comic strips. These figures appear in the artist’s drawings and paintings at odd angles, in jarring positions and in overlapping configurations alongside his images of “old-fashioned” community life and moralizing family traditions—with often startling effects.

A rather revealing—and disturbing—portrayal is called *Mennonite Jesus: A Publishers Perspective*.

Swartzentruber depicts Jesus as a dark-bearded and ordinary-looking white male. His large head is encircled by a headband of twisted rope instead of a crown of thorns, while he seems lost in gloomy meditation, chewing on a large stalk of grain. Jesus rests his child-like body on “a Stonehenge of hay bales,” with each bale featuring a grotesquely grinning or shouting mouth. Could this be the artist’s irreverent way of suggesting that “the stones will cry out” when humans fail to recognize the divine image?

In his drawing *What’s Up Menno*, for example, a figure of Bugs Bunny has been inserted into an otherwise conservative portrayal of Menno Simons. In this surprising way, the cheerful rabbit is contrasted with the cheerless founder of the Mennonites.

Bugs stands triumphant on the beard of Menno, pushing his hand irreverently against the preacher’s forehead. Both the old-fashioned preacher and the contemporary rabbit have their large incisors exposed—Menno in order to sink his teeth into a small book, symbolic of his intense piety to devour the scriptures (with allusions to Revelation 10:9), and Bugs to exhibit his voracious appetite to chew his carrot.

In this jarring juxtaposition of the sacred and the secular, Menno’s tongue offers only doctrine, while Bugs Bunny, as the jester, suggests—rather dubiously—a remedy to “life’s monotony and melancholy.”

Despite a general Anabaptist prohibition of portraiture as an art form, Swartzentruber—in his 2002 *Self Portrait: The Grotesque Facing the Sublime*—portrays himself with a large balding head and a sober, self-confident facial expression. He is dressed in the traditional plain coat that he had inherited from his grandfather, a common item of clothing that gives him the appearance of a re-



What’s Up Menno?

spected community elder.

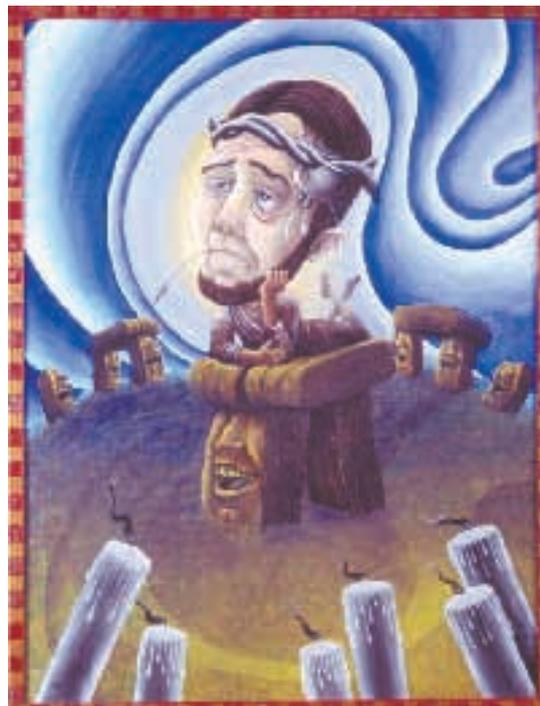
By placing himself in a central position in this work, the artist deliberately ignores an ancient tradition, deriving perhaps a sense of gratification by breaking the ban. There seems to be no sense of guilt or remorse on the artist’s part, unless the absence of caring and sensitive human hands—replaced by a pitchfork and axe—can be seen as self-condemnation, as if the very making of images of art can be counted among the other destructive human activities that have already depleted the earth’s resources.

On various occasions Don Swartzentruber has both verbally and visually expressed his troubled relationship to his own church and community, as we learn from the commentaries that accompany the work on his website gallery (www.swartzentruber.com, then follow the links to Pop-Mennonite.)

One wonders if such a dark confessional art, exacerbated by elements of pop culture and surrealist nightmares, yields a more honest perspective of Old Order life. Or are such images a pessimistic—even embittered—reflection of a very private bias, so that the artist is not only “seeing through a glass darkly,” but through a broken mirror?

—Ilse E. Friesen

The author is professor of art history and coordinator of fine arts at Wilfrid Laurier University, Waterloo, Ont.



Mennonite Jesus

Altona, Man.

De Traijtmoaka a Mennonite hit

De *Traijtmoaka*, the Low German play written by the late Ben Dueck of Steinbach, was presented as part of a dinner theatre at New Hope School, west of Altona, on March 17. The event has been a tradition at New Hope for about 25 years as a means of supporting the school in this rural community.

The play, which featured 16 capable acting performances, portrays what happens when patients go to the *traijtmoaka* (chiropractor in English), with various ailments like migraine headaches, arthritic pain and whatever else the medical profession deals with today.

Edwin Dueck did a masterful portrayal of the role of the *traijtmoaka*, Mitien Boakmaun. Mitien must be a counsellor and a massage therapist as well as a “bone-setter,” and the stress of his work leads him to utter frustration when problems arise that he cannot solve.

Joel Klassen played Vellim, Mitien’s son who has turned 18 and is totally frustrated with all the farm work he is required to do.

After a heated exchange between Vellim and his father, Mitien realizes that maybe his son should go to medical school, something Vellim would like to do.

Despite Mitien’s own poverty, he gives his son a tin box of money as a gesture of good will.

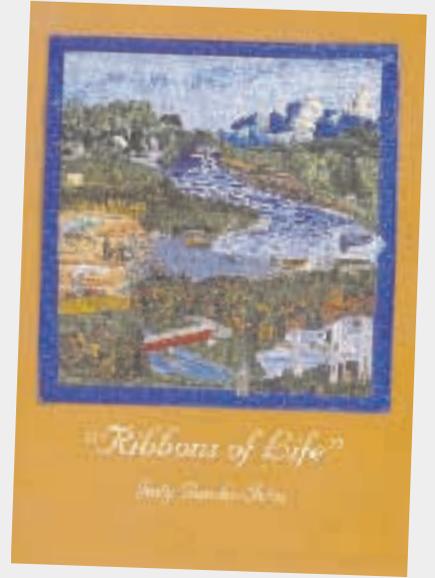
Comic relief in the play is provided by the English lady, Mrs. Donna Simpson from Steinbach, played by Roxanne Reimer; it was difficult to know whether she had a sprained ankle (which means “uncle” in *plaut dietjch*) or a hurt toe (“tee” in *plaut dietjch*) or she just wanted a plain cup of tea.

The play proved that rural Mennonites love their theatre as much as their urban counterparts.

—Ken Braun

The reviewer attends Altona Mennonite Church, Man.

Greeting card and poster reproductions of *Ribbons of Life*, a quilt designed by Judy Gascho-Jutzi of Kitchener, Ont., specifically for the 2004 Canadian Heritage Rivers System Conference, are now available from the quilt artist. She says the idea for the cards and posters came from requests by those who have viewed the quilt over the past year, which visually—in rich hues of blue, green and brown—tells the story of the role Canada’s rivers have played in the development of the country’s history and culture. “I feel privileged to have had the opportunity, in creating this quilt, to contribute to the Canadian Heritage Rivers System,” Gascho-Jutzi says. “I support their efforts to preserve and protect the great natural resource that is the Canadian river.” To order the cards or the 18”x22” posters, contact the artist at 519-743-9836.



Arts notes

Media award winner

Mennonite Media productions earned Crystal Awards of Excellence for programming in radio and TV production. *Fierce Goodbye: Living in the Shadow of Suicide* was named a winner in the Broadcast/Cable Programs division along ABC News’ program *20/20* and other national and regional productions. Mennonite Media’s *Glimpses of Hope* radio spots also picked up a Crystal Award of Excellence in the radio competition. There were 923 entries in the audio competition, and about 13 percent of the entries won the top award of excellence. The annual international awards program founded by communications professionals recognizes excellence in the communications field. The organization makes awards of excellence, distinction and honorable mention.

—MC Canada release
by **Melodie Davis**

LifeLine now in Ontario

LifeLine, a Canadian television program hosted by Dr. Dick and Joan Dewert, made its debut in Toronto and other regions of Ontario last month. *LifeLine* airs at 6 a.m. EDT each

Monday to Friday on CTS (Crossroads Television). *LifeLine* is an hour-long show featuring interesting guests who have incredible life-impacting stories on the miracles that God has performed in their lives. With the music of the Miracle Praise Band, testimonies, and live on-air prayers for the needs of the viewers, *LifeLine* has opened a gateway into the spiritual realm, imparting awareness to viewers as they get to know the true, living Christ. *LifeLine* also offers viewers a personal link to its prayer centre through interactive prayer lines.

—CTS release

Publishing note

Thermostat: How Can We Turn Toward Peace in a Time of Fear is a new DVD and study guide released by Mennonite Central Committee. The 100-page study guide organizes the three hours of video clips and activities into 33 sessions in seven units. Themes include peacemaking, dealing with situations of conflict, trust and security, terrorism, military recruitment messages and nonviolence. While designed for youth, the material is suitable for Grade 7 to adult. To purchase or borrow this material, contact your local MCC office or call 888-622-6337.

—MCC release

Letters

Scripture is clear about women pastors

How is it possible that something that was a no-no in our Mennonite churches a few years ago has now become respectable?

In the March 21 issue of *Canadian Mennonite*, there are seven women pastors listed in articles. I would like to hear and see what scriptures these pastors use to now say that it's okay for them to preach to our men in the church.

In Genesis 3:3, Eve says, "God said, 'You shall not eat...lest you die.'" In this verse, "you shall not" is a com-

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

mand. In 1 Timothy 2:12, Paul says, "I permit no woman to teach or have authority over men." Some say this is not a command. How can this be?

I asked a lady pastor how she worked around that verse. She said, "O, that was a tradition at that time. It doesn't apply now."

So you can call anything in the Bible a tradition? You then follow only what

you want to believe.

Another pastor said Paul was not inspired when he wrote that. If Paul put that in the Bible by himself, then the Holy Spirit was more than likely sleeping!

Is it possible that Satan is still working? Like he said to Eve, "Did God say...?" now people ask if God

Continued on page 12

An incredible mess

The incredibly animated movie *The Incredibles* begins with an incredibly revealing truth. During a television interview Mr. Incredible vents the pent-up frustration all superheroes must undoubtedly feel, saying, "Why can't the world just stay saved?"

I suppose the role of a superhero is not unlike that of mothers who perpetually seem called to the ministry of mopping up messes, which may very well mean that mothers are superheroes. Just when you think you've got things straightened out, sanitized, and put back in order, you end up right back where you started: dishes get dirty, kids need baths, and governments need prayer. Why can't the world just stay saved?

We all nod our heads thus far, acknowledging the reality of a world somewhere between the manure pile and bleach. Life's like that, we admit, and resign ourselves to the task of keeping things somewhat presentable. However, enter the world of the local church and mess is scorned and denied. Here is the one place that should stay saved, we reason, arranged like last we left it, perhaps even as Menno left it, and never, ever get out of sorts again.

How grateful I was for that holy moment a few months ago when a boy

vomited his breakfast in the middle of Sunday school. Yes, mess! There stooped teachers, parents and unfortunate bystanders cleaning, disinfecting, caring—doing the ministry of the incredible mess in the gathering best suited for it. The moment was a metaphor for the super-heroic call of the Body of Christ.

We each come sick, messy, broken, unclean and unrighteous, but we are declared righteous, not guilty, washed and healed in the sight of God because of the mess of Good Friday. Then we rise to a new life in the Spirit as children of God, and



Outside the box

Phil Wagler

discover (gasp!) that mess, clutter and filth remain. What is this horrific irony? Why can't we just stay saved?

Well, of course, we are still saved; nothing can separate us from the love of God that is in Christ Jesus our Lord, and our new identity is that of Christ himself. However, the Spirit's presence reveals mess that still needs grace and abundant mercy, and this we too quickly forget. So, to compensate, we wear masks to match our starched Sunday best, and self-righteously

keep at arms length those whose lives are too messy for us to deal with.

No prostitutes and tax collectors allowed! "Why can't the world just stay saved?" we mutter discouragingly as our once "Christian" culture revolts against our rather bland attempts at rescue. I think we need super-suits! Are our fellowships so untainted by the world that the world is left untainted by us? Have we forgotten the mess was, and is, found in us too?

Jesus' ministry was incredibly messy. He washed feet, healed disease, uncovered religiosity, touched the outcast, associated with the despised, disciplined smelly fishermen, forgave sin. The ministry of the incredible mess—that is what we are called to, too.

Called to kneel, to embrace those whose lives are weighed down, whose honesty disturbs those of us who are used to guarded deception, whose mess makes us nauseous and leaves us wondering how on God's green earth this will ever be cleaned up.

And that's the point. Only our great God can clean up the mess we make of our super sanitized sanitoriums we call church. But with him, something incredible is certainly possible!

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

Scripture *From page 11*

really said women shall not preach to men in the church. Satan told Eve she would be smart if she ate the fruit of the forbidden tree. Is Satan still using the same line today?

In Matthew 7:20-23, Jesus says that not everyone who calls him Lord will enter his kingdom, not even everyone who prophesied in his name or cast out devils. He then tells these people, "I never knew you; depart from me...."

Can anyone tell me who these people might be?

Women can work day and night for God, teaching their children and Sunday school and doing club work. They can bring more people to God than pastors.

I suggest you read these Bible verses and then discuss them with God. God will be your judge, not me.

—**P.J. Rempel, Rosthern, Sask.**

What we read needs more careful study

On reading your preamble to the letters section of the March 21 issue, I realized that the letters are very important, but sometimes, as you note, we get hung up on one topic to the exclusion of others. We need a steady flow of suggested topics.

Here is one which might garner future discussion: How do you determine the books to include in your church library? How widely do you read within the category of Christian literature? Do you enjoy reading outside that domain and why? Do you value reading clubs and what do you choose to read together? Does your faith community read and study books at a definable "grade level"? How do your answers affect the various ministries and services of the church—understood as including all levels from

local to MWC?

I recently noted a sidebar in *The Mennonite* that reported on a survey of non- or inter-denominational book publishers. More than 80 percent of their books were classified as self-help. What does this mean? I realize that most of the publishing houses in the study are profit centres and do not have ties to a theological perspective other than evangelical. What is the evangelical theological perspective? Is it defined by the profit motive and the self-interests of their reading public? We should have a discussion about intellectual property rights and the Christian book market. What about the religious book divisions of major publicly traded publishers such as *Time/Life*? How much do high volume sales affect theological development?

One further tidbit of information. *The Westminster Handbook to Evan-*

Self-indulgence seeking unselfishness

I took the bus to a meeting last year. Normally that's not a big deal—a couple of bucks for bus fare and an extra 10 or 20 minutes of travel time. But what if you live in Winnipeg and your meeting is in Montreal?

I stepped on the bus at 10 in the evening, spent two nights in my seat and arrived at 10 in the morning on the third day. The meeting started in the middle of one day and was over the next. Then I went home, another 35 hours on the bus.

Why all the hassle for a work-related meeting just a couple provinces away? Why not just fly? Everyone else at the meeting who came from points beyond Toronto flew.

The problem for me was that it was a meeting of environmental groups. We knew travel by jet was the most fuel-intensive way to go. Many of us, myself included, were encouraging Canadians to use less fossil-fuel-intensive transportation options.

So, while it took me a little extra time and effort, I took the bus to the meeting. And I was a bit of a celebrity for doing so. I got special recognition and polite applause. Wow, here's a guy who actually did what we're talking

about. Amazing!

We all have issues that make or break our conscience. For me, the issue of integrity is becoming more and more important. A friend who rides his bike virtually everywhere helped me decide to take the bus. "Integrity is the currency of change," he said.

In this time when we are over-saturated with words, action is critical. So, I'm working on my integrity, trying to bring my actions closer to my ideals. I know this can sound heavy-handed. Self-righteous even. But I didn't take the bus to be a saint or to alleviate guilt. I'm in the middle of an



New Order Voice

Aiden Enns

experiment in the pursuit of pleasure through clarity of conscience.

When I act in accordance with my conscience—which stems from my evangelical, Anabaptist, peace-loving, communitarian, frugal-living, charity-minded heritage—I feel more alive. I guess I'm doing what the apostle Paul called, "work[ing] out your salvation with fear and trembling" (Philippians 2:12). It's a self-indulgence that seeks unselfishness.

I now have to live with a few contradictions over technology. On the one hand, I'm a progressive Mennonite. I'm sitting here, typing on a portable computer that will send this article to Ontario by electronic mail. And I like it.

On the other hand, I'm also a new "old order" Mennonite. I'm distrustful of technology. I want to shun innovation and settle for life in the 1960s or '70s, just after the hand-held calculator and electric coffee grinder.

For now, I've chosen to abstain from air travel. I'm a modified conscientious objector (CO). The fast pace and high flying are symbols of our triumph over nature and gleeful destruction of our habitat. In sympathy with other COs, I see our hunger for oil as fuel for ongoing war.

Bus travel has become part of my Christian witness; it's a spiritual discipline.

When I arrived in Montreal, after 35 hours on the bus, I was the most relaxed traveller. It is a luxury to sit with people (coughing, sleeping, smoking, eating) and see the landscape. I was moving toward the sacred. Finding the gentle spirit of life that is unwelcome in the cult of speed.

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

gelical Theology struggles mightily in trying to come to a definition of evangelical theology. The surprising result is a severe reduction of the areas of consent as the variances between groups and individuals using the term are so many.

Ultimately, there are only three areas of doctrinal agreement: “the ultimate authority of scripture,” “that God is supremely revealed in Jesus Christ,” and “... a strong focus on personal salvation by repentance and faith.” Is there a clue here that the authority of the evangelical tradition to lead the faithful into the whole word of God is suspect?

We have 24 articles in our current Confession of Faith and many of our sister denominations have even more. Why would we rely on evangelical publishing houses for reading material? Wouldn't we be limiting ourselves from opening up the whole scripture for study?

—Dan Jack, Calgary

Kudos, criticism for April 18 issue

Beginning with DeskTop in the April 18 issue, I was inspired.

Jewel Showalter's account of Cheryl Derksen's foot-washing experience moved me to tears. Tony Campolo's observations challenged me, as did Charlotte Shristi's peace reflections. I was glad for Dan Nighswander's response, on our behalf, to Pope John Paul II's death.

Then I read about MCC reps meeting in New Hamburg! I hope it was just an unfortunate slipping into the world's jargon, but really! Mennonites looking into a crystal ball for direction? I have faith to hope that listening for the Spirit's direction is a more accurate portrayal of what was being done at that meeting. Perhaps you will have slept on it and realized it was not the most appropriate headline for the article, or for how MCC or the church seeks direction for its future.

I do enjoy *Canadian Mennonite* and value the information that keeps me in touch with what is happening in the larger church. Blessings.

—Ruth Nighswander Smith,
Ailsa Craig, Ont.

Menno Air splits to form PlettsGo

This just in. After only one week of operation, Menno Air announced today that it will split into two similar but distinct airline carrier services. Citing internal differences as the reason, a spokesperson for the new entity said this morning that the decision will make it easier for both groups to deliver the order of service they believe best suits their customers.

The new entity is to be named PlettsGo.

PlettsGo makes no apology for the similarity to its predecessor. Company president Martin Plett says, “It makes no sense to let what already exists go for jonk. Minor changes to much of the inventory will allow us to re-use averyting from business cards to jats. Friesen Signs and Roofing of Kola, Man., will handle all the changes to the logos on da planes, while Martha's Sewing Circle of Arborg, Man., will be re-stitching da names on uniforms and making skirts longer. Changes to all business cards, forms and vehicles will be made by hand at the Easter Plett Fest this koming weekend in Landmark. Wiss all da cousins together it makes for cheap labour,” Plett says.

Most noticeable change will be the unique PlettsGo monogrammed head coverings for all female employees and all pilots must sport beards. Ties are no longer mandatory. In fact, they are discouraged, although no disciplinary action is planned for non-compliant employees. Shunning is being considered, but has yet to be approved by the company elders.

The in-flight experience promises to be nothing short of “cultural” as many changes will make PlettsGo a true pioneer in customer service. For instance, gone are the “potluck” meals offered by MennoAir. Instead, all female passengers will be invited to help in preparations at the front of the cabin. All women will then serve the

men at their seats and facilitate all clean-up after, while the male passengers are encouraged to tilt their seatbacks to the fully reclined position and enjoy the complimentary issue of the *Messenger* conveniently located in the seat flap, beside the *culktosh*.

No headphones will be offered as in-flight entertainment will include a group hymn sing. Hymnals are located behind the *culktosh*.

At least once during every flight, the pilot encourages an open mike time for sharing. Smoking and drinking are allowed in the washrooms but not in the cabin where others might see you.

PlettsGo says it's okay for their female flight attendants to point out safety features of the aircraft as long as they are not actually teaching from a position of authority.

PlettsGo's security policy is simple. If anyone threatens the safety of any passengers, including a hijacking scenario, simply submit. “Passivity is always the best policy,” says PlettsGo security commissioner Rudy Hiebert. “If vie blow up in da sky, we just have a shorter trip to havan!”

Perhaps the biggest surprise awaiting PlettsGo passengers is the fact that there is no charge for the flight. Midway through the flight the pilot will lead the passengers in prayer (for a safe landing) and then two male ushers will pass around the offering bags. Special music will play during the offering, but never in 3/4 time. Giving is voluntary but highly encouraged. Both guilt and fear provide suitable motivation for most passengers.

MennoAir says it “bears no ill toward our PlettsGo brothers,” but rather wishes them “all the bast in their new andavours.”

According to Corny Harder (he married Gerty Plett), elder for the new airline, “It's not dat vie don't love each udder. It's just dat, to live at peace, it's bast dat vie do tings each ar own vay. PlettsGo is da only vay to go.”

—InterMenno NewsWire

Pontius' Puddle



Kitchener, Ont.

Why don't more kids attend church schools?

Twenty Mennonite Church Eastern Canada (MCEC) pastors met with Rockway Mennonite Collegiate principal Terry Schellenberg and staff last month to discuss findings of a survey entitled, "What prevents MCEC families from sending their children to Rockway?"

The survey, conducted by the school in January in light of declining enrolment from MCEC families, asked respondents to prioritize 15 stated reasons why some families choose not to send their children to Rockway. Half of the respondents have sent children to Rockway, the other half have not.

Vic Winters, principal at United Mennonite Educational Institute (UMEI) in Leamington, Ont., was interviewed by telephone and invited to offer his anecdotal perceptions on the same key question.

For families who do send their children to Rockway, high tuition was rated first on the list of reasons why they think their peers don't send their children to the school. In descending order, other reasons included:

- Friends determine the choice;
- Children decide whether to attend;
- Course offerings are limited;
- Distance is a factor; and
- Post-secondary education costs are more of a priority.

Families who do not send their children to Rockway not only used the school's list of reasons, but added some of their own. In descending order, their list of reasons included:

- Friends determine the choice;
- Tuition is too high;
- Children decide whether to attend;
- Distance is a factor;
- Special needs programming is limited;
- Course offerings are limited;
- Post-secondary education costs are more of a priority; and
- It is important to attend the public school to be "salt and light" in that setting.

Approximately 50 percent of the student population now attending

Rockway comes from the MCEC constituent churches. It was a drop from an earlier high of about 55 percent that prompted the survey.

A similar percentage of the student population at UMEI comes from MCEC churches. In addition, another 20 percent to 25 percent are drawn from other Mennonite congregations (Mennonite Brethren, EMMC, EMC, etc.).

Winters observes that, over the years, UMEI has produced many

students who became teachers in the public elementary schools of rural Essex County, carrying Christian values—or "salt and light"—into their classrooms. This is one reason UMEI does not offer senior elementary classes.

On the question of whether family and church should be the proper focus and priority for faith development—as opposed to school—it was overwhelmingly clear that a Christian school such as Rockway does have a legitimate role to play in faith development, the survey indicated. Eighty percent of respondents who don't have children attending Rockway agreed that school is important in a child's faith development; that number jumped to 96 percent of respondents with children who have attended the school.

Rockway is well aware that cost is an issue, and that it creates a perception of elitism. Winters shares this concern for UMEI.

It costs UMEI \$10,000 to educate each student, but MCEC and congregational support allows the school to cut the amount families pay in half. Winters believes the support comes from the local churches because they see the school as part of their mission.

At Rockway, the cost for a single

MCEC child is \$5,860 annually, but decreases to \$4,750 for a second child in the same family and to \$1,685 for a third child. This compares to \$9,420 for a student from outside the MCEC family of churches. The difference is the result of student aid plans offered by the school and many MCEC churches.

Some of the pastors talked about the tension caused in their congregations as families worry they may be straining their church budgets to help pay for their children's education.

One pastor wondered aloud about the values of people who could easily afford to send their children to a Christian school such as Rockway, but choose rather to spend it on finer homes.

One pastor noted that there may also be a degree of elitism in the high "performance/perfection" mentality; for some students who have trouble with their studies, coming to Rockway could be intimidating.

Schellenberg replied, "We need our best students to sit beside those who are less

capable."

Clearly both Rockway and UMEI focus on the arts and more "academic" course offerings. It is simply too expensive to broaden their programs into areas such as business, technology or the trades. The problem is compounded because provincial funding changes mean it is no longer possible for Rockway students to take some of these additional courses in neighbouring high schools.

One pastor wondered aloud about the values of people who could easily afford to send their children to a Christian school such as Rockway, but choose rather to spend it on finer homes. It was clear, though, that for some families the Christian school option is an essential choice for which they will make some sacrifices.

—**Maurice Martin**

Kitchener, Ont.

MC Eastern Canada: Extending the peace of Christ

A new vision for Mennonite Church Eastern Canada (MCEC), along with some uncertainty over how upcoming restructuring will affect the conference, marked the annual spring delegate sessions at Rockway Mennonite Collegiate on April 22-23.

“Extending the Peace of Jesus Christ... Making Disciples—Growing Congregations—Forming Leaders” is the new identity and purpose statement adopted by MCEC delegates. The statement is framed by the “Vision: Healing and Hope” document of MC Canada and Ephesians 2:17, “So he came and proclaimed peace to you who were far off and peace to those who were near.”

David Brubacher, MCEC minister to conference, noted that this statement is rooted in scripture and the Anabaptist tradition. The core statement—“Extending the Peace of Jesus Christ”—speaks of each members’ personal relationship to Jesus Christ and it addresses their being at peace with others. It invites them to be a

blessing to those around them, and extends to concerns for the earth and the environment.

Delegates passed the new ministry framework motion and gave approval-in-principle to a new organizational staff structure; both motions came from the MCEC Executive Board. There were a significant number of abstentions on the latter motion, however, reflecting delegates’ uncertainty over what changes they were specifically approving.

“We are wanting to write a check, but not a blank check,” said Ed Janzen, chair of the delegate session Listening Committee.

Presenting the new ministry framework, Brubacher identified existing staff work overloads, ownership by the next generation and finances as motivating factors in proposing this new way of working. “We have come to realize that working harder is not the answer. It is time to do things differently,” he stated. “The



key is a directional shift away from expert staff providing resources, to helping congregations grow their God-given ministries,” noted Brubacher. (Canadian Mennonite regional correspondent Maurice Martin and Marianne Mellinger worked with MCEC to help plan the new structure.)

Delegates expressed support for this shift to a greater emphasis on congregational-level ministry. Concerns were raised, though, about how existing valued programs—especially young adult and mission and service ministries—would be cared for in the new structure. And there were fears that the new structure might lead to greater isolation for churches without significant local resources or networking opportunities.

“We have to remember the different kinds of fringes we have in MCEC,” stated one attendee. “We want places like St. John’s [Nfld.] and New Brunswick to be equal participants. The same applies for Chinese, Lao and Spanish congregations.”

Increasing expectations about what local churches will do for themselves, or for one another, might lead to reduced conference giving, a number of attendees suggested.

“Our commission has been on the cutting edge.... We feel good about that,” said Elvin Martin, chair of the MCEC Stewardship Commission. “If things will be more grassroots... things will be more on a user-pay aspect, and that will affect the MCEC budget.”

Larry Martin, chair of the Finance Commission, and Ester Neufeldt, MCEC’s accountant, presented a

Continued on page 16

Does MCEC want ‘cookie cutter’ pastors?

In an effort to address issues of pastoral licensing and ordination, a workshop conducted by the Licensing Commission at the MCEC spring delegate session asked the question, “Do we want to have a ‘cookie cutter’ approach to requirements for persons who seek to be pastoral ministers in MCEC?”

In small groups, the workshop examined two case studies, typical of the kinds of ministry candidates who appear before the Leadership Commission for licensing.

Muriel Bechtel, Pastoral Services minister, pointed out, “We don’t have the authority to tell congregations whom they may hire as pastors. But we can discern what we, as Leadership Commission working on behalf of conference, require of candidates to be credentialled in licensing or ordination.” In this matter, she suggested

that varying circumstances call for a certain amount of flexibility.

Training is one part of the equation, as some Bible school programs are not really geared toward pastoral ministry. Participants were also asked if it matters if candidates agree with the historic peace position of the Mennonite Church? It was noted that the commission often recommends that a new pastor be paired with an experienced pastoral mentor.

Participants were asked how they would respond to the two hypothetical candidates—both affirmations and recommendations for further study or mentoring with a senior pastor.

At one point in the workshop the Leadership Commission turned the “cookie cutter” question on its head. Using a whimsical visual aid, it was suggested that the candidates themselves often need to ask, “Am I ‘cut out’ for ministry?”

—Maurice Martin

Extending *From page 15*

“giving narrative,” describing the programs of MCEC and the funds allocated to each. In a funding formula with the wider church, MCEC retains 60.16 percent of all congregational giving it receives, while MC Canada receives 36.84 percent and Associated Mennonite Biblical Seminary (AMBS) receives 3 percent.

MCEC ended the 2004-05 year in the black and was able to use its surplus to eliminate a small deficit from 2003-04. Giving by MCEC congregations was \$2.4 million, up 1 percent from 2003-04. MCEC's total revenue was \$1.7 million, with actual expenditures of \$1.69 million.

The budget passed by delegates for 2005-06 anticipates \$2.5 million in church giving, an increase of 3 percent over this past year's actual giving, with a projected year-end surplus of \$12,125.

Marv Friesen, pastor at Welcome Inn Church in Hamilton, noted cuts to the Mission and Service line item in the proposed budget will place a greater fundraising burden on these ministries. “I'm not sure what the sacred cows are, but perhaps some of them are sacred for a good reason, because they began as a way to reach out to communities with the good news of the gospel,” he said.



MCEC photo by Bev Reimbaull

Speaker Scott Brubaker-Zehr called on delegates to not focus on outward forms, but to drink the new wine Jesus offers.

Brian Bauman, MCEC minister of mission, stated during the finance question period that part of the cut was due to a diminishing Mission

Bequest fund and encouraged church members to consider supporting the fund in their wills.

—**Maurice Martin** and **Tim Miller Dyck**

Jerusalem

You can't get there from here any more

The story goes that a lost driver stopped to ask directions from a farmer by the roadside. He enquired about the town around here somewhere. “Do you know where it is?” he asked. The old man looked intently at the traveller and said, “Oh I know where it is, but you can't get there from here.”

The same can be said about Jerusalem and Bethlehem these days, following the construction of an eight-metre-high concrete wall (*see front cover*). Two millennia ago, Jews under Roman occupation could walk or ride donkeys to Jerusalem from Bethlehem.

But if Jesus tried it now, he probably couldn't get there from here.

The world media needed to know the truth, but how?

An idea was hatched by Palestinian George Rishmawi of the Holyland Trust in Bethlehem and Pennsylvanian John Stoner of the Every Church a Peace Church movement. They decided to hold a demonstration, knowing the likely outcome of their efforts. Heading north from Bethlehem on the road to Jerusalem, they could expect to be stopped at a military checkpoint, Rishmawi explained, noting, “There is a military base, with patrols going back and forth. Rooftops in the area are camouflaged, and Israeli snipers are all over the place.” Internationals would likely be allowed through, but locals—those whose land this had been for centuries and generations—would probably be stopped again, forbidden to go to the Holy City for worship!

So it was on Palm Sunday, when a group

of more than a hundred Palestinian and international demonstrators set out on a walk from Bethlehem toward Jerusalem. For the first part of the trip, some of the group—including about 50 children—rode on donkeys.

Then yes, right on cue, as we approached the checkpoint a bevy of army jeeps raced up to block the road while a dozen soldiers locked arms to block the demonstrators who sat down on the roadway.

A statement of “peaceful intent and vivid description of the injustice” was read, then everyone rose and left peacefully. The world media had its photos and journalists their interviews. Most will never be seen or read in the West.

—**Glenn E. Witmer**

The author is a Mennonite Church Canada Witness worker in Israel and publishes MennoLetter from Jerusalem.

Obihiro, Japan

Easter baptisms 13 years in the making

Following the funeral of a church member and friend last September, Mayumi Noto told her husband Hideo that she wished she could have seen their friend off as a member herself, and not just an outsider.

After 13 years of faithful attendance at Obihiro Mennonite Church, this death triggered something in the Notos. Hideo and Mayumi finally realized the extent of their commitment to the church and to Christ, and decided it was time to make that commitment public. The Notos were baptized together on Easter Sunday at Obihiro Mennonite Church.

As a child, Hideo attended Sunday school at a church in his neighbourhood. When their own children were elementary school age, the Notos took them to Sunday school as well. Hideo said that although he was not ready to commit to attending church himself—preferring to spend time with his wife on their organic farm—his own children helped keep him in touch with Jesus.

“There is some understanding that to be a Christian—to be baptized and to be an active member of a church—takes time and effort as well as just belief,” said Mary Beyler, a member at Obihiro and a Mennonite Mission Network missionary in Japan since 1974. “I have friends who think well of the Christian faith, but say that they do not have enough time to become Christians now.”

Aside from time commitment, accepting the Lord is rarely a quick decision for the Japanese. “To come to Christian faith in Japan usually means starting from scratch, from zero knowledge of God and Jesus that are revealed in the Bible,” said Beyler.

“I think by the time of the funeral, Mayumi was beginning to recognize the depth of her own faith,” Beyler said. “She was becoming willing to tie herself up in the human relationships of the church, including death, in a more formal way, and not just relate on the fringes or as an outsider....



Photograph by Miyoko Kanno

Mayumi Noto (seated, right) was baptized on Easter Sunday along with her husband, Hideo. Mary Beyler, Mennonite Mission Network worker, stands behind her.

[The Notos], who felt that they didn’t want to bother or commit themselves to relationships within the church, had actually become committed.”

The Notos announced their decision in February, following the death of another church member, this time in a neighbouring town.

Hideo, tired of waiting for his wife to find the right time, announced their decision to a church leader during a meal following the service. Mayumi, unaware that her husband had already spoken, leaned over to Beyler as they washed dishes from the meal and whispered, “I want to be baptized.”

After the Notos made their commitment public, they asked for baptismal preparation, even though they had attended church for many years. A church leader led them in 12 study sessions over the next two months. Through those sessions, Mayumi realized it was not only time and

commitment that had been holding her back from baptism.

“I learned through the baptismal preparation that I had been too indulgent on myself,” she admitted. “I had been stubborn. The entrance to salvation was nearby all this time, but I was too stubborn to pass through it,” she said.

Beyler believes Mayumi Noto’s stubbornness may have been a good thing. “I think that [the Notos] slow and deliberate decision speaks well of the Mennonite emphasis on the discipleship that goes along with faith,” said Beyler.

“Baptism is not something that is requested or done lightly at the first profession of belief, but rather an expression of willingness to enter into correct relationship not only with God but also with sisters and brothers within the church.”

—**Laura Kraybill**

Ho Chi Minh City, Vietnam

Church worker released

After serving 10 months of a one-year sentence, Le Thi Hong Lien, a Vietnam Mennonite Church (VMC) worker, was released from Bien Hoa Mental Hospital on April 28.

She was met by a group of 15 church members led by Le Thi Phu Dung, the wife of pastor Nguyen Hong Quang, who still remains in prison. Lien happily greeted her family and church friends.

According to a church report, police advised Lien's father before her release that she should not go to the Quang home, the church's meeting place, and should not "cause any difficulties for the local government authorities." In response, he declared that his family would continue to worship God and participate in the activities of their church.

Lien was arrested and jailed on June 30, 2004, for "resisting persons carrying out official duties" during an incident four months earlier. She was convicted and sentenced to a year in prison on Nov. 12, 2004.

During her incarceration, Lien was beaten (to the point her jaw was broken), abused and tortured, which all contributed to her mental breakdown.

The Vietnam Mennonite Church believes Lien's release was due to the considerable attention paid to her case by many foreign governments, human rights organizations and international media, as well as Mennonites and other Christians around the world. Friends are now seeking to raise money for her medical treatment.

Lien was one of several political or human rights prisoners granted amnesty on the occasion of Vietnam's Liberation Day.

The Vietnam Mennonite Church is now calling on government officials to free the remaining two church leaders, evangelist Pham Ngoc Thach and Quang. Following an unsuccessful appeal of their sentences, the two were moved on April 26 to the Bo La Prison. —MWC Vietnamese Ministries

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Mennonite Church Saskatchewan

May 2005
Volume 2
Number 2

Mennonite Church Saskatchewan
116 LaRonge Road
Saskatoon SK
S7K 8E5

News 'n Notes



From the Moderator's Pen

The General Council meeting on April 2, '05, began the work of transforming our Covenant into an actual vision for 2010. The outgoing members and those replacing them (pictured above) met together for continuity's sake to begin forging the basic structure of that vision.

Reflections

Henry Block, Moderator, MC Sask

The annual delegate session of MC Sask was held at Rosthern Junior college on February 25 - 26. Our theme for this year's session was "Celebrating Who We Are." The topics discussed at our worship sessions depicted who we believe we are in Christ Jesus. We are a people chosen by God. We are a people with a high calling. We are God's instruments.

To help us to be who God is calling us to be, our conference has gone through a process of envisioning. This process was under the leadership of our conference minister, Ken Bechtel. At our delegate session the process by which the covenant was developed was reviewed. This covenant is based on our understanding of scripture as stated in Our Confession of Faith in a Mennonite Perspective. The importance of scripture was illustrated by reading a paragraph from the section on scripture. Table groups discussed the application of this Covenant to various church situations. This Covenant was formally approved by our delegates. This approval was followed by a moving "Reconvening Service." Our Covenant reaffirms our common centre in Jesus Christ and our commitments to living faithfully together.

Our delegates accepted in principle, a vision statement called, "Vision for 2010." Our Vision 2010 is a dream that we will open ourselves to God and to one another so that our life and ministry together has the following characteristics:

- We are Christ-centred. Like our Anabaptist forbearers, we are learning that, "No one can know Christ except by following Him, and no one can follow Him except by knowing Him."
- As churches we have heard God's call to be Christ's body. This body transcends boundaries of age, race, class or gender.
- In relationships we have accepted the biblical mandate to equip and to send us into our world as ambassadors for Christ. As we follow the great commandment and the great commission we seek to grow together to maturity, to the full measure of the stature of Christ.

In the past several years we have worked well, and hard, together. We feel we are at the dawn of great things to follow. As a faith community we have covenanted to let Jesus Christ be our centre and to work together with the exciting as well as the difficult issues that may come our way. In the coming year we will be working at understanding where our covenant and our vision will take us as a regional conference.

"Sticky Wickets"

Jake Nickel

On Tuesday, April 5, Wildwood Mennonite Church, Mennonite Church Saskatchewan pastors and other church leaders gathered to explore appropriate ways of dealing with issues of confidentiality and other appropriate ways of facing "Sticky Wickets." The workshop was led by Pamela Thomas and Frederick Seller of the United Church of Canada, Saskatchewan Conference program staff. The purposes of the workshop were defined by the participants as:

- to hear questions and concerns re: pastoral boundaries.
- to explore our own boundaries in ministry.
- to seek ways of strengthening those boundaries.

- to explore confidentiality, including different kinds and uses of confidences.
- home/work boundaries (on time/off time)
- power: balancing our expectations with those of the congregation.
- how to handle friendship in congregations.
- knowing our professional limits (when to refer)

The thirty persons present worked hard exploring what this means for them in their ministry. The workshop became an opportunity to form peer liaisons and support systems in their individual ministries. They found that many of them faced similar issues and so could find among their peers help, support and encouragement in bringing the message of Christ to their relationships.

How Deep the Father's Love for Us... *How Vast Beyond All Measure*



*Mass Choir
at the CAMS
Concert*

CAMS Choral Festival Celebrates Rosthern Junior College's Centennial

Erwin Tiessen

Six Mennonite High School Choirs from Ontario to British Columbia found their way to Rosthern Junior College on Friday, April 29, for two days of rehearsing in preparation for the Choral Festival Celebration on Sunday afternoon at Bethany Place in Hepburn. The gathering was a very intentional decision by CAMS (Canadian Association of Mennonite Schools) administrators to meet in Rosthern to celebrate RJC's Centennial. Along with RJC, participating schools included United Mennonite Educational Institute (Leamington, ON), Rockway Mennonite Collegiate (Kitchener, ON), Steinbach Christian High School (Steinbach, MB), Westgate Mennonite Collegiate (Winnipeg, MB), Mennonite Collegiate Institute (Gretna, MB) and Mennonite Educational Institute (Abbotsford, BC). Included in the weekend rehearsal schedule were a visit to Batoche National Historical Site, a social of choirs performing for each other, a jazz band concert and a wind down square dance.

The weekend highlighted the network of Church Schools across Canada that serve as reminders of the commitment of many churches to join with families in nurturing their students from Kindergarten through to seminary. As well, the weekend, and in particular the Sunday afternoon concert, profiled the role that choral music plays in schools, churches and families in our supporting constituency. The celebration certainly found its epiphany in the concert at Bethany Place on Sunday afternoon. It was there that the decision to hold this weekend encountered its greatest affirmation, both from participants as well as attendees. Area churches welcomed the high school singers into their church and their homes. All schools led in the worship service at their host congregations Sunday morning.

John Wiebe, Edmonton, proved to be a fitting choice for guest conductor. His energy, his competency, his commitment

and dedication to the rehearsals, and his youthfulness connected well with the adolescent singers. John brought to the weekend an understanding of, and appreciation for, what this was all about, which undoubtedly added to the event.

Bethany Place could have seated many more people. As the CAMS Choral Festival Concert unfolded on Sunday afternoon, those in attendance had little reason to doubt their attendance. This was a once-a-century event. Never again will Mennonite school choirs gather with RJC to celebrate the legacy of 100 years of RJC's history. Beyond the honouring of a school's story, the two hours of music proved to be a spiritual high for those moved by what they heard. Among the seven schools' varied repertoire I will long remember the passion of the singing and the choreography of many of the numbers. Then the 260-voice high school choir led by John Wiebe moved everyone. The opening piece, Pentatonic Alleluia, captured us in its frenzied alleluias. Singet dem Herrn, the German equivalent of Sing to the Lord a New Song, brought a touch of nostalgia to the generation whose mother tongue was German. A significant concert highlight was the inaugural performance of the commissioned piece, Faithfulness. Adding significance were the comments made by Audrey Falk Janzen, the composer and accompanist. "How deep the Father's love for us/How vast beyond all measure," the opening words of the song by the same title, confirmed for everyone what this was all about. Probably the translation of the number, Locus Iste, says it best. Its content reflects aptly upon the history of RJC, along with the other participating Mennonite schools, and just as importantly, upon the experience of the afternoon.

The translation reads,

Locus iste a Deo factus est/This place was made by God,
inaestimabile sacramentum./an inestimable holy place.
irreprehensibilis est./It is without blame.

To that we can only say, AMEN.

Centennial Year Grad

Joel Thiessen

Joel Thiessen lives in Rosthern with his parents. He plans to enrol in Engineering at the University of Saskatchewan in the fall.

-Editor's note

After three years of attending Rosthern Junior College, I am about to leave the school as a member of the 100th graduating class. For three years RJC has been a big part of my life, taking part in sports, music, drama, coffee houses, guys' nights out, musicals, service projects, retreats, and when time allowed it, even school. The inclusion of almost the entire student body in all of these events, and the close relationships that are made are what this school is all about. I think those are the values that RJC was built upon.

In grade nine, my parents and I made the decision to enrol and give the school a shot. For me it wasn't as big a decision to make as it was for others, probably because I wasn't leaving home. Many of my friends were either going to go to RJC or would be close by in town. It wasn't as if the school was foreign to me anyway. Being the son of an alumnus, attending drama productions, open houses and concerts at the school had already made RJC quite a familiar place. The biggest reason why I chose to go wasn't because there was a better class selection or that there were better music, arts or sports programs. The reason I chose RJC was to meet and get to know new and exciting people. Looking back, I think I made the right decision.

Once I started attending the school I found that everyone was very welcoming of me as a new student. It didn't matter who I was, I was part of a group that included all students in all parts of school life. Everyone had their own stories and they all came from interesting backgrounds. It seemed like nothing about school life was monotonous and that every day had its new and exciting challenges. The school year starts busy and gets busier until the year is over. But that's one of the reasons RJC is so interesting and rewarding. I am only now beginning to explore what it means to be a member of not only an RJC graduating class, but of the 100th RJC graduating class. Walking through the halls looking at all the alumni, I think about all the memories that I have made in the past three years. I also think about what going to RJC has meant to so many other people over the past 100 years. I feel very privileged to be a part of a group of people from over 100 years with common values and beliefs. Being a part of the 100th year's graduating class is going to be very special. I will join my fellow classmates in celebrating the conclusion of our high school education, as well as the achievement of 100 years of an education with a plus. It will be a time of joy no other RJC graduating class will experience. Taking a look at 100 years of alumni while walking through the halls, I begin to suspect something that is special to RJC. Once you leave, you are more than just a picture on the wall. You become part of a greater community that seeks to shape the world with the same values that helped shape it. You become part of a tradition that won't soon be forgotten.

"I feel very privileged to be a part of a group of people from over 100 years with common values and beliefs. Being a part of the 100th year's graduating class is going to be very special."

Camp Coordinating Commission

Dan Richert, CCC chair

The CCC (Camp Coordinating Commission) is a commission under Mennonite Church Saskatchewan that exists to build strong and longlasting relationships between the three camps that MC Sask owns and operates. Each site is very different. Camp Elim is located southwest of Swift Current. It's situated around a lake and the campers are able to take part in a variety of water sports. Shekinah is located about an hour north of Saskatoon. Some of the features it has are a climbing wall and many hiking and bike trails through the valley forest. The Youth Farm Bible Camp is located 45 minutes northeast of Saskatoon. It has a number of different animals on its farm and one of the everyday activities is horseback riding.

CCC meets four times a year with representatives from each camp board. They discuss and plan things like joint

orientations, updating camper applications, organizing joint fundraisers and any issues that the camps have. The CCC encourages consistency between the camps wherever possible and wherever it makes sense.

All of the camps receive the same curriculum for their summer program. It's exciting to see what the three camps can do when they come together. This has been seen at the joint orientations. For two days all of the staff from all the camps comes together to worship and to learn more about each other. Each year the joint orientation is held at a different camp. This means that everyone gets to see the other camp settings and how each site is breathtaking in its own way. The hope of the CCC is that each camp continues to build strong relationships with each other in order to serve God.

News n' Notes
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"We cannot stop telling about the wonderful things we have seen and heard." Acts 4:20

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■ **Issues in Funding the Ministries of the Church:**

How will we build sustainable, long term ministry support amid changing patterns and priorities at the individual and congregational giving levels.

■ **Continuing Relationships between Mennonite Church Canada and Mennonite Church USA:** What is important about this relationship? Should we continue to have joint assemblies?

■ **Definitions and Expectations of Membership in MC Canada:** How can we accommodate the desires of some congregations to be affiliated with some parts of the church body (area conferences) but not with other parts (national church), and vice versa?

■ **What is the purpose of Mennonite Church Canada?** Delegates will be asked to identify ministry priorities and to approve a Statement of Identity and Purpose.

■ **Proposal for a Faith & Life Committee:** Delegates will be asked to endorse the creation of a Faith and Life Committee to lead the church in discerning matters of theology, ethics, polity and practice.

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Can't Keep Quiet!

Acts 4:20

CHARLOTTE 2005



Put yourself in
the picture!

Floradale, Ont.

16-year-old teaches soccer in Ecuador

Hannah Redekop, a 16-year-old from Floradale Mennonite Church, spent her March break teaching soccer skills to children in Duran, Ecuador. The soccer camp was part of a Bible school outreach to children in the community.

Last year, Redekop spent 10 days working with the Duran church community as part of a short-term mission team from Floradale Mennonite. She had taken along a soccer ball as a gift, and spent her spare time playing with the kids.

“I imagined what it would be like to share one ball. I just wished I had brought more,” she said.

When Redekop returned home and talked about her experience, her friend, Nikki Martin, said she had always wanted to go to Africa and hand out soccer balls. At that moment the two youths began to dream about going back to Ecuador.

Redekop suggested the idea to Federico Sanchez, a young man from the Duran church she had come to know during her first visit. His enthusiasm for the project made it seem possible. Redekop and Martin began planning and raising money; they booked airplane tickets and sold key chains and pens to pay for soccer balls and Bibles to take with them.

The youths were pleased with the support they received from their home community. Not only did the local Woolwich Minor Soccer organization pay for 31 soccer balls, but the Canadian Bible Society donated 30 Spanish Bibles. The two used the money they raised to buy jerseys for the Ecuadorian kids.

Redekop admitted that it was a little scary to travel so far away from home, but her experience of the previous year made it feel as though she was returning to old friends. The Canadians were hosted by families from the Duran church, and the soccer camp was part of a Bible school run by young people from the church.



Hannah Redekop, left, and Nikki Martin, students at Elmira District Secondary School, spent their March break leading a soccer camp in Ecuador.

Last year, Redekop played soccer with the children on a field covered in clay and rocks, but she was pleased to see wonderful improvements upon her return this spring. Since last year, a church in the United States had donated money to prepare a flat field with grass, painted lines and nets.

The two biggest challenges Redekop and Martin faced were dealing with the language barrier and the crowds of kids who wanted to participate.

Redekop remembers one scary situation. During an exhibition match she could only put half her team on the field at a time, but everyone wanted to be in the starting line-up. Suddenly she felt something hard poking in her ribs and looked down to see one of the unhappy players holding a gun.

“I couldn’t believe it!” she said. “I couldn’t tell him anything because I didn’t know enough Spanish!”

When she realized it wasn’t a real gun, she lost some of her fear, but it was distressing that he was laughing and thought it was a joke.

On the last day of the soccer camp

they divided the children into three teams and held a tournament.

“The kids really enjoyed it,” Redekop said, but there was a tough side to it as well. “When my team won the tournament, we gave soccer balls to those kids and other kids cried.”

Their tears turned to smiles, though, when they handed out the Bibles, one to a family.

Many of the children were not regular church-goers, so Redekop and Martin were pleased to see how many children came to church on Sunday, proudly wearing their “Keri’s Kids” jerseys. The soccer camp was named Keri’s Kids in memory of Keri Versteeg, a soccer teammate of Redekop’s who died of cancer in 2003.

In reflecting on her experience in Ecuador, Redekop believes it was very worthwhile, in spite of the language difficulty.

“You can still feel the love of others and the love of Christ, even if you can’t understand them. You can just sense it,” she said.

—**Barb Draper**

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News brief

MCC sends school kits to Afghani students

Mennonite Central Committee (MCC) is sending some 16,000 school kits to students in Afghanistan this spring. The shipment, which will be distributed by a partner organization, Help the Afghan Children, also includes 1,782 heavy comforters, 240 cartons of laundry soap, and items such as shoes and winter coats that students and their families need. It is expected to arrive in late May. In the past, MCC has provided funding through Help the Afghan Children for schools and for teacher training. Help the Afghan Children has educational and vocational training projects that are part of a wider effort to rebuild an educational system devastated by years of conflict.

Imagination

"I try to teach students to be what Jesus asked of his disciples—wise as serpents and as innocent as doves."

In the classes, Arthur Paul Boers fosters "pastoral imagination"—healthy ways to read and respond to situations, understand challenges and practice ministry.

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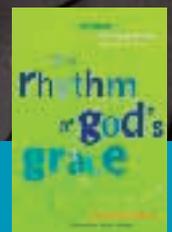
Arthur's most recent book has helped many learn how to pray with new depth and joy: *The Rhythm of God's Grace: Uncovering Morning and Evening Hours of Prayer* (Paraclete 2003).

Arthur also

- serves on the editorial committee for *Take Our Moments and Our Days: An Anabaptist Prayer Book* (see www.ambs.edu for availability);
- wrote *Never Call Them Jerks: Healthy Responses to Difficult Behavior* (Alban 1999).



Arthur Paul Boers
Assistant Professor
of Pastoral Theology



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People & Events

Kitchener-Waterloo—When I began as pastor of Youth and Family Ministry at Waterloo-Kitchener United Mennonite, I was busy trying to think of ways that the family ministry component could be addressed. The idea was put to me that, with my background in musical theatre production, it might be appropriate to take a project like the musical *Godspell* to the congregation. The idea of a church musical has really caught on at W-K, with 40 people—from children to seniors—busy rehearsing songs, scenes and dance steps, side by side. It is a truly multi-generational project. The production team consists of Hilda Krotz, producer; Gerry Steingart and Janice Harder, musical directors; and myself as director. We chose *Godspell* because of its catchy songs and the story it tells. And what better place to tell this story of Jesus' life, death and resurrection than in our own sanctuary, with members of our congregation? *Godspell* is suited to people of any age and faith experience. *Godspell* runs June 10 and 11 at 7:30 p.m., with a matinee performance at 2 p.m. on June 11. For tickets, contact the Waterloo-Kitchener United Mennonite Church office at 519-578-0660.

—Chris Steingart

Transitions

Births/Adoptions

Boonstra—to Kristy (nee Braun) and Albert, Schoenfelder Mennonite, St. Francois Xavier, Man., a son, Brady Isaac, April 25.

Bringleson—to Amy and Alen, North Leamington United Mennonite, Ont., a daughter, Annika Marie, March 9.

Brubacher—to Becky and Luke, St. Jacobs Mennonite, Ont., twin daughters Katie Richelle and Hailey Louise, April 16.

Derksen—to Audra and Matthew, North Leamington



Julie Ellison White, pastor of Wellesley Mennonite Church, left, presents Herb Schultz with a certificate of achievement honouring the 50th anniversary of his ordination, while his wife Shirley looks on. During the April 10 service, tributes were offered by White and his daughter, Ann Schultz. His wife recounted the story, "Most Ministers Wear Sneakers," proving that pastors are very much like their congregants. Schultz expressed an appreciation for his family and the role of the scriptures and hymns in his life of service to God.

United Mennonite, Ont., a son, Cameron Edward, April 27.

Enns—to Natalie and Phil, North Leamington United Mennonite, Ont., a son, Hunter Philip, Feb. 14.

Enns—to Shelley and Steven, North Leamington United Mennonite, Ont., a daughter, Madelynn Elizabeth, Feb. 7.

Wichert—to Gayle Friesen (Tiefengrund Rosenort Mennonite, Laird, Sask.) and Doug of Calgary, a son, Kade Benjamin, April 7.

Gualtieri—to Nancy and Ivano, North Leamington United Mennonite, Ont., a son, Evan Gravielle, Jan. 2.

Krueger—to Tracie and Dave, North Leamington United Mennonite, Ont., a son, Adam David, March 4.

Lichty—to Bonnie and David, Poole Mennonite, Milverton, Ont., a son, Tyler David, April 1.

Metzger—to Miriam and Rick, Poole Mennonite, Milverton, Ont., a daughter, Kylee Jade, April 18.

O'Rourke—to Wendy and Ron, Crosshill Mennonite, Ont., a daughter, Gracie Ruth, March 5.

Pedersen—to Dionne Baergen and Jonathan, Tiefengrund Rosenort Mennonite, Laird, Sask., a daughter, Hannah Kathryn, March 27.

Pena—to Martha and Oscar, North Leamington United

Mennonite, Ont., a son, Alejandro Oscar, Feb. 17.

Peters—to Lori (nee Fast) and Jason, Bethany Mennonite, Virgil, Ont., a son, Ethan Austin John, April 25.

Roth—to Yvonne and Dennis, Poole Mennonite, Milverton, Ont., a son, Connor Ray, April 18.

Salese—to Karla and Steve, East Zorra Mennonite, Tavistock, Ont., a daughter, Olivia Mae, April 19.

Schellenberg—to Teneille Friesen and Dennis, Tiefengrund Rosenort Mennonite, Laird, Sask., a daughter, Maya Dalaine, March 18.

Singhaew—to Denys and Maa, North Leamington United Mennonite, Ont., a daughter, Alexa Sunee, Jan. 15.

Suderman—to Shauna and Dale (Houston, Tex.), Winkler Bergthaler Mennonite, Man., a son, Cade Ryker, April 11.

Wichert—to Gayle Friesen and Doug, Tiefengrund Rosenort Mennonite, Laird, Sask., a son, Kade Benjamin, April 7.

Marriages

Bergen-Shalom—Dallas (Grace Mennonite, Regina) and Rinat, in Israel, April 14.

Harder-Jongejan—Kendall and Charleen, Toronto United Mennonite, Ont., March 12.

Scherer-White, Mark and

Jodie, North Leamington United Mennonite, Ont., April 16.

Deaths

Bergen—Esther C. (nee Klaassen), 83, Bethel Mennonite, Winnipeg, March 1.

Braun—William (Bill), 70 (b. Sept. 5, 1934), Coaldale Mennonite, Alta., April 16.

Brown—Jacob, 79, North Leamington United Mennonite, Ont., April 7.

Derksen—Edward, 63, North Leamington United Mennonite, Ont., March 28.

Friesen—Benno E., 84, Tiefengrund Rosenort Mennonite, Laird, Sask., March 15.

Harder—Jacob, 100 (b. April 6, 1905), Hanley Mennonite, Sask., April 6.

Klippenstein—Erna (Sawatsky) Neufeld, 79 (b. Feb. 12, 1926), Trinity Mennonite, Calgary, April 14.

Mathies—Hilda, 85, Grace Mennonite, St. Catharines, Ont., April 21.

Neufeld—George, 77, North Leamington United Mennonite, Ont., Feb. 13.

Regier—John W., 78, Tiefengrund Rosenort Mennonite, Laird, Sask., Feb. 14.

Reil—Dennis, 79, Salem Mennonite, Tofield, Alta., March 25.

Schmidt—Nick, 82, North Leamington United Mennonite, Feb. 19.

Shantz—Melvin, 84, Mannheim Mennonite, Ont., March 20.

Stauffer—Harry, 84, Salem Mennonite, Tofield, Alta., March 31.

Wideman—Inet, 90, Salem Mennonite, Tofield, Alta., March 23.

Baptisms

Springstein Mennonite, Man.—Andrew Kroeker, May 1.
Zoar Mennonite, Langham, Sask.—Thomas Epp, April 17.

Canadian Mennonite welcomes Transitions announcements within four months of the event. Please send Transitions announcements by e-mail to transitions@canadianmennonite.org.

Mennonite Church Canada

Praise and prayer

Please give thanks for the early release of Le Thi Hong Lien, a Mennonite church worker in Vietnam who was arrested last June and sentenced to a year in prison. She was released on April 28, after serving 10 months of her sentence.

Continue to pray for Lien, her family, and others in the Vietnamese Mennonite Church, as they seek to provide healing and hope to her. Lien's mental and physical health deteriorated due to the conditions of imprisonment. Arrangements are being made to assist Lien with needed medical support.

Nhien Pham, president of the North American Vietnamese Mennonite Fellowship, expressed thanks on behalf of Lien, her family and the Vietnamese Mennonite Church, to all those who have prayed for her during this difficult time.

Please continue to remember two other Mennonite leaders who remain in prison: Nguyen Hong Quang, pastor, and Pham Ngoc Thach, evangelist.

Mennonite Church Eastern Canada

Changes to training and calling of pastors

As part of the new ministry framework for MC Eastern Canada, Marianne Mellinger has become the coordinator of Leadership Formation, employed jointly by Conrad Grebel University College and MCEC as partners in the training of pastoral leaders.

One of the facets of this partnership is the interplay between the current Pastoral Leadership Training Commission (PLTC) and the Leader-

ship Commission (LC).

Leadership Commission chair Leroy Shantz notes that initial interviews with those who seek to minister in MCEC churches sometimes reveal gaps in their training. Candidates are then referred to the Pastoral Leadership Training Commission to seek an appropriate remedy.

"PLTC believes in ongoing continuing education for pastors; seminary training is only part of it," says chair Marilyn Rudy Froese.

A question raised by both commissions is, "At what point in the training process should an 'early assessment' of readiness for pastoral ministry take place?"

Mellinger cites five core principles that guide her work:

- Life-long learning is needed for effective ministry;

- Pastors need pastoral care and wider support for their personal and spiritual health;

- Congregations are vital in the calling out of young men and women for ministry. A "culture of calling" needs to be developed within MCEC congregations;

- Flexible programs are needed for pastoral training; and,
- Forward thinking is needed to determine what kinds of pastoral qualities, aptitudes and training will be required as MCEC moves further into this century?

At the MCEC spring delegate sessions in Kitchener, a workshop conducted by Leadership Commission had participants examine two case studies typical of people who might appear before the LC for an initial interview. Participants were asked for affirmations they could give to these candidates and for recommendations about further specific training, including being assigned to a mentor.

Leadership Commission also asked whether it should formulate specific education

expectations for MCEC pastors.

(See page 15 for an accompanying article on how MCEC is trying to address the issue of a "cookie cutter" set of criteria for pastors.)

Mennonite Church Manitoba

Fellowship and faith at CwM retreats

Fellowship and faith will be underlying themes at three retreats planned for the spring at Camps with Meaning. These retreats include two 55 Plus events and a birding retreat.

The 55 Plus events are an occasion for seniors to gather for three days of recreation, worship, biblical teaching and interaction. Retreaters at these 55 Plus events in the past have appreciated the sense of camaraderie and fellowship experienced.

The Moose Lake session runs from May 30-June 1. Jim Brown of the Mennonite Foundation will speak on the theme, "Our story as part of God's story."

The theme for the Camp Koinonia retreat is "Parables of Jesus." Two western "Jakes" provide the input: Jake Neufeld and Jake Harms; both have lifelong roots and pastoral experience relating to the Whitewater Mennonite Church of western Manitoba.

The birding retreat will also take place at Camp Moose Lake, from May 27-29. This event will bring together a fellowship of people interested in identifying and sharing information about birds. This retreat has grown over the past four years, and encompasses both novices and seasoned birders. While the common bond is birding, a shared faith in the Creator of the birds also permeates the event.

Further information about these events is available from Camps with Meaning at 204-

895-2267 or at www.mennochurch.mb.ca. Camps with Meaning is a ministry of Mennonite Church Manitoba.

—Bob Wiebe

Mennonite Church Saskatchewan

Carrot River church experiences renewal

Carrot River Mennonite Church, which has a membership of 151, recently held renewal services. John MacGregor, director of Revival Fellowship Canada, spoke at a series of meetings at the church from March 13-15. Members were encouraged to consider complete submission in Christ.

Two weeks later, during the Easter weekend, the congregation met together with the United Church for a Good Friday service. The two congregations take turns hosting the service on alternate years.

On April 10, a letter from Pastor Craig Hollands was presented to the congregation. Hollands stated that he was not planning to pursue another term as pastor with the Carrot River church. Holland's term will be finished at the end of this year. He began at the church in 1999.

Carrot River is located four hours northeast of Saskatoon.

—Ethel Classen

Mennonite Church Alberta

Conference, camp staff changes underway

Some major staffing transitions are currently in the works at Mennonite Church Alberta.

MaryAnn Van Oeveren, youth activities coordinator, has resigned her quarter-time

position as of this month. Van Oeveren and her husband Pim own and operate a nursery and garden centre close to Olds. On the weekend of April 30-May 1, they held a grand opening to showcase the business and its beautiful new tea house. Van Oeveren resigned her conference position in order to spend more time with the business.

Camp Valaqua directors Don and Tanya Dyck Steinmann have resigned effective Aug. 12, and will be moving to Kitchener, Ont. The summer of 2005 is their fourth as camp directors. Don has accepted a job teaching technology at Rockway Mennonite Collegiate. While reluctant to leave Alberta and Camp Valaqua, the job offer fits their dreams for the future and was too good to pass up.

Camp Valaqua is also looking for volunteer maintenance/managerial workers to fill in for Jeff Schellenberg and Ingrid Janssen. They will be on a three-month sabbatical leave

from June to August. The summer of 2005 is their eighth at Valaqua.

The camp board already has some volunteers in place for the manager and director positions, and is working to fill the remaining gaps.

Mennonite Church British Columbia

Missional training in Richmond, Mission

MCBC is putting on missional training seminars, "Walking in mission," in late May and early June. Jack Suderman, executive secretary, Christian Witness Council, and other Mennonite Church Canada Christian Witness staff will lead the seminars. Their goal is "empowering your congregations to effectively witness the love of Jesus...in the family, across the street and around the world."

The first seminar is being

held on May 27-28 at Peace Mennonite Church in Richmond, and the second is on June 3-4 at Cedar Valley Mennonite Church in Mission. Lunch and coffee are included with the \$10 registration fee.

Nourishment part of mental health retreat

On the weekend of June 3-5, MCC Supportive Care Services will hold its sixth annual Mental Health Retreat at Columbia Bible College. The theme will be "Courage to overcome." It is an occasion when Christians with mental health issues, caregivers and pastors worship and enjoy workshops and recreational activities together. The keynote speaker will be Dr. John Toews, a psychiatrist from the University of Calgary and author of *No Longer Alone: Mental Health and the Church*.

The CBC retreat will be an opportunity for all who experience mental health

problems, as well as supporters or would-be supporters, to come together and learn more about how to be part of a caring church community.

Toews will also present a workshop specifically for pastors, to help them learn how to better support those in their congregation who may have mental health issues. This all-day workshop will be offered twice: at CBC on June 7, and at Willingdon Church on June 8.

For information and registration forms, contact Peter Andres, MCC SCS, by e-mail at peter@mccscs.com or by phone at 800-622-5455.

—Marja Bergen

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

What are the criteria for mutual Christian fellowship?

A recent experience, in the context of the greater Mennonite Church, jarred me with feelings of misunderstanding and discouragement. One of the participants in the meeting made disparaging comments that these "new pastors" were having a negative effect upon "our people."

My feelings leapt to my defence: I guess that means—as one of those new pastors (five years)—that I'm not part of "our people." The response of friends around me was immediate, embarrassed and strained. They rejected the ideas of the individual and spoke words of affirmation to me.

The whole experience, though unpleasant and frustrating, gave rise to reflection upon the questions of:

- Who are "our people" in the Mennonite context?
- What are the criteria we need to use to determine who qualifies for inclusion into "our people"?

I turned to Acts 2 for insight and encouragement.

Criteria of belonging

This passage in Acts, describing the

commitment experience of 3,000 people on Pentecost, recognizes that they were adopted into the body of the universal church on that exciting day. I would suggest that the 3,000 predominantly Jews operated within an understanding that made their adoption effective.

First, these converted Jews would have understood that the law, history and prophets (Old Testament) were regarded as an authoritative document. This perspective would have long been inculcated in the common heritage of Israel, whether personally appropriated or not. Hence, their fellowship was made real because they shared this strong historic conviction.

Second, they would have understood a common conviction as to who the Christ was and what his purposes were. They would clearly have understood the effectiveness of his cross (verse 36); his literal bodily resurrection from the dead (verses 31, 32); and his ascension into heaven (verse 34). Their continuing, committed and moving fellowship is then described in verses 42-47, setting in place the definitive model for the church today.

I believe that these doctrinal, "centre-set" truth models remain the criteria for our fellowship as believers and most truly

From our leaders

define who "our people" really are. In order for true and lasting fellowship to be the

norm, we need to embrace an authoritative scripture and a Christ whose primary focus was to reconcile individuals to God through the passion event.

Do let me declare: I am not denigrating cultural characteristics. I am happy to say that I have adopted *faspa* and *medaschlop* as delightful traditions that make life all the more appealing! However, they are not the heart of my fellowship with other believers, Mennonite or otherwise.

A number of years ago, a Presbyterian church in Ontario conducted a study as to the viability of its future. The response of the report was that the church had little or no future because it had become "a Scottish preservation society," rejecting the biblical mandate of its founders.

Let us be a people seeking common fellowship on the essential truths that bring all Christians together, thus forging the experience demonstrated in Acts 2.

*Phil Wheaton, pastor of
Bethel Mennonite
Church, Langley, B.C.*



Employment opportunities

**CHIEF MEDICAL OFFICER
Required for
CONCORDIA HOSPITAL**

Concordia Hospital, a progressive health institution located in the northeast quadrant of Winnipeg, is recruiting a Chief Medical Officer to provide dynamic leadership within the facility. This position is part of the Hospital Senior Management Team working under the general direction of the Chief Executive Officer.

We are an Acute Care Hospital governed by a Board of Directors committed to maintaining the Hospital's Mennonite Christian Mission, Vision and Values. Concordia Hospital works within an Operating Agreement entered into with the Winnipeg Regional Health Authority.

The Chief Medical Officer will provide leadership to Site Physicians and other medical staff working within the Hospital.

The successful applicant will be committed to quality care provided by interdisciplinary teams within a framework of services developed cooperatively with the Regional Health Authority. Committed to the Mission, Goals and Values of Concordia Hospital, the Chief Medical Officer will work closely with other senior managers to ensure effective stewardship of all available resources.

Candidates must be qualified to practise medicine within the province of Manitoba. Preference will be given to candidates with management experience. The position is part time with flexible hours. Salary will be commensurate with responsibilities and all eligible benefits, including pension, are applicable.

Applications for this challenging position will be accepted by:

**Henry Tessmann
Chief Executive Officer
Concordia Hospital
1095 Concordia Avenue
Winnipeg, MB R2K 3S8**

Please address all requests for further information to Mr. Henry Tessmann, CEO, as follows:

**Phone: 204- 661-7144
Fax: 204-667-1049
E-mail: htessmann@concordiahospital.mb.ca**

**CAMP VALAQUA is looking for a
CAMP DIRECTOR**

Camp Valaqua is a Mennonite Church Alberta (MCA) camp that is located in a beautiful river valley about 1 hour north-west of Calgary, Alberta. The Camp Director works full-time year-round to run the summer camp program. If you are interested in this position or want more information, please contact:

**Paul Neufeldt
11018 - 83rd Ave., Edmonton, AB T6G 0T7
Phone: 780-901-1219
E-mail: neufeldt@ualberta.ca**

**Advertising Due Dates: Contact Barb Burkholder
May 31 for June 13 issue 1-800-316-4052
June 14 for June 27 issue advert@
canadianmennonite.org**

Mennonite Church Canada invites applications for the position of

GENERAL SECRETARY

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

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

The successful candidate is a person of vision, has excellent oral, written and interpersonal communication skills, and strong leadership and team-building abilities. Education, work experience, and computer skills suitable to the responsibilities of this ministry are required.

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

The job description is posted at:

www.mennonitechurch.ca/getinvolved/jobs/

Inquiries, nominations and applications can be directed to:

**Henry Krause, Moderator
c/o Mennonite Church Canada
600 Shaftesbury Blvd., Winnipeg MB R3P 0M4
Phone: 204-888-6781; Toll-free: 866-888-6785
E-mail: hkrause@uniserve.com**

Applications will be processed starting June 24th.



B.C. REGIONAL CORRESPONDENT

Canadian Mennonite is seeking a part-time (20% time) Regional Correspondent for the bi-weekly Mennonite periodical. Resumes will be considered starting April 30 and the position will be open until filled. Remuneration is salary plus expenses.

Responsibilities include filing bi-weekly reports and features on B.C.-based events; being a Canadian Mennonite contact person for B.C. churches and Mennonite organizations; assigning stories to others; and developing and assisting other writers in B.C.

Applicants should have strong knowledge of and a passion for the MC B.C. church and for Canadian Mennonite's ministry and mission to B.C. readers; strong listening, interviewing, news writing and photography skills; and an ability to work independently and as part of our cross-Canada staff. Come and serve the wider church in this exciting way!

Direct inquiries and applications to:

**Timothy Dyck, Editor and Publisher, Canadian Mennonite
490 Dutton Dr., Unit C5, Waterloo, ON N2L 6H7
Phone: 1-800-378-2524, x225
E-mail: editor@canadianmennonite.org**

Goshen College invites nominations and/or applications for the position of

PRESIDENT

expected to assume office sometime between July 1, 2005 and June 30, 2006. Goshen College is a fully accredited four-year, liberal arts college located in Goshen, Indiana affiliated with Mennonite Church USA. Additional information about the college can be located at www.goshen.edu.

Qualifications: The ideal candidate for President will exhibit three essential qualities:

- Embrace and energetically promote the mission of the college, "to educate servant leaders for the church and the world."
- Support and implement the strategic priorities of the institution, including Goshen College's new strategic plan.
- Embody core values of the college and exemplify a mature and vibrant Christian faith, characterized by the gifts of the Spirit.

A terminal degree from an accredited college or university is expected.

Search Process: Nominations and/or letters of application with CV or resume may be submitted to

Rick Stiffney, Chairman of the Search Committee
E-mail: andreab@mennoniteeducation.org
GC Presidential Search Committee
Mennonite Education Agency
63846 County Road 35 Suite 1
Goshen, IN 46528-9621

The search committee will begin reviewing applications in Spring 2005 and continue until the position is filled.

Women and minority persons are encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

TEACHERS

Rockway Mennonite Collegiate invites teaching applications for the 2005-2006 school year. The school is seeking a full-time Grade 6 core teacher for a 1 year term position and part-time teachers for grade 11 and 12 Chemistry and grade 10, 11 and 12 German.

Please forward questions and resumes c/o principal:

E-mail: principal@rockway.on.ca
Fax: 519-743-5935; Phone: 519-743-5209
110 Doon Road, Kitchener, ON N2G 3C8

Eastern Mennonite University DIRECTOR OF LIBRARIES

Provide leadership and coordination to planning, budgeting, organizing and staffing the library. MLS required. A graduate degree in another discipline preferred. Theological studies essential. EMU seeks persons who are supportive of Anabaptist/Mennonite Christian faith practices.

Candidates send letter of application, vitae, transcripts and three references to:

Beryl Brubaker, Provost
Eastern Mennonite University
Harrisonburg, VA 22802
E-mail: provost@emu.edu

Position open immediately. Persons who bring gender, ethnic, and cultural diversity are encouraged to apply.



STUDENT SERVICES DIRECTOR at MENNO SIMONS COLLEGE

*A College of Canadian Mennonite University
 Affiliated with the University of Winnipeg*

The Student Services Director is responsible for orienting students to the MSC programs at the University of Winnipeg, and for planning and implementing the student services program of the College. The Director works closely with the academic program coordinators in student advising, and with the MSC Student Association in developing the student life program. The Director also plays a role in attracting potential students, and fostering dynamic alumni relations.

QUALIFICATIONS:

- Excellent written and verbal communication skills
- Well-developed inter-personal skills
- Ability to organize people and events.
- Ability to work in a multi-task environment
- Ability to serve as a part of the leadership of the College's program
- Previous university student services experience and/or a relevant Master's degree is highly desirable.
- A commitment to the mission of MSC and CMU

Processing of applications will begin immediately, and continue until the position is filled. Please reply via e-mail to swarkentin@cmu.ca or mail to:

Director of Human Resources,
Canadian Mennonite University,
500 Shaftesbury Blvd., Winnipeg, MB R3P 2N2

CMU CANADIAN MENNONITE UNIVERSITY

CMU seeks to hire a full-time **ADMISSIONS COUNSELOR** reporting to the Director of Enrolment.

Duties: Work in a team to create and deliver recruitment programs; plan and organize student recruitment events; speak at career fairs, schools, churches and youth groups; provide information to church leaders and guidance counselors.

Personal & Professional Qualifications:

- Ability to interpret and represent CMU programs and vision
- Skills in relating to youth
- Excellent verbal and written communication skills
- Possess an undergraduate degree, preferably from a Christian Institution

The successful applicant will be expected to have a commitment to the church and the mission of CMU.

Applications will be accepted until June 13, 2005. Please reply via mail or e-mail to: **Canadian Mennonite University**
 Susan Warkentin, Director of Human Resources
 500 Shaftesbury Blvd., Winnipeg, MB, R3P 2N2
swarkentin@cmu.ca

Photo by John Sharp



First Nations Mennonite Conference planning committee members pictured at Koinonia Mennonite Church, Clinton, Okla., include, from left to right: Lawrence Hart, pastor of Koinonia Church; Blanche White Shield, his aunt; Raylene Hinz-Penner of Topeka, Kan.; Betty Hart; and the Harts' granddaughter.

Native conference set for spring 2006

Clinton, Okla.—“Cheyenne, Arapaho, Mennonite: Journey from Darlington”—a joint First Nations/Mennonite conference—is being planned for March 30 to April 2, 2006, in Clinton. The Historical Committee and Archives of Mennonite Church USA is the sponsor.

The conference will celebrate and review the historical relationship and interconnected faith stories of the First Nations and the very first Mennonite mission begun 125 years ago, when Mennonites were called as educators to the Darlington Agency in Oklahoma, says John Sharp, historical committee director.

Through storytelling and other presentations, various

arts, music and worship, the committee seeks to nurture a relationship that honours the past, acknowledges the need for healing wounds, and contributes to the mission of the church.

“This event, the first one of its kind we’ve sponsored, is very significant in that it focuses on the earliest North American Mennonite mission effort by any denomination,” Sharp says. “And it will help to inform us about this early impulse for missions in General Conference Mennonite history.”

Activities will include a keynote address by Donald L. Fixico of Arizona State University entitled “American Indian leadership.” The committee hopes participants can help dedicate one of the burial sites that are part of the repatriation movement in the United States through a Mennonite Central Committee project called “Return to the Earth.”
—MC Canada/MC USA release

Calendar

British Columbia

June 7, 8: One-day workshop for pastors on supporting people with mental health issues. Speaker: Dr. John Toews. Columbia Bible College (7); Willingdon Church, Burnaby (8). E-mail peter@mccscs.com to register.
June 10-11: “Wholeness through Christ” prayer retreat at First United Mennonite Church, Vancouver. For more information, e-mail Grace Epp: wtcadm@dccnet.com.

Alberta

June 5: MCC fundraiser “Glimmers of Hope.” An evening with Stephen Lewis, UN Secretary General’s special envoy for HIV/AIDS in Africa. 4 p.m., MacEwan Hall, University of Calgary. Call MCC Alberta at 403-275-6935 for tickets.
June 7-9: Seniors heritage retreat at Camp Valaqua. Guest speaker: Rick Plett of the Refuge Range, Linden.
June 10: Grade 9 graduation at Menno Simons Christian School, Calgary.

Saskatchewan

June 4: Bethany College alumni golf tournament at Moon Lake Golf Club, Saskatoon.
June 5: The Great Shekinah Adventure Challenge camp fundraiser.
June 10-11: MCC relief sale and auction in Saskatoon including “Passing on the Comfort” quilt exhibit.
June 17-19: Youth Farm Bible Camp 40th anniversary celebrations.
June 23-25: Spring musical at Rosthern Junior College.
June 25-26: Camp Elim 60th anniversary celebrations.
June 26: Graduation at Rosthern Junior College.

Employment opportunities



Mennonite Collegiate Institute (MCI), Gretna, Manitoba anticipates the following employment opportunities for 2005/2006.

TEACHER

Full-time physical education, together with coaching and related teachables.

RESIDENCE STAFF

Caring individuals who will disciple students and direct the residence program.

MCI offers a dynamic educational program for Sr. #1 - #4 (Grades 9-12) in a caring Christian environment. Strong academic initiatives, great facilities, and a healthy residential program help to provide a very healthy learning community for students and staff. Successful applicants will be fully qualified individuals who are in agreement with the Confession of Faith in a Mennonite Perspective. See www.mciblues.net for more information.

Please send all inquiries to:

Darryl Loewen, Incoming Principal
Box 250, Gretna, MB R0G 0V0
Phone: 877-MCI-BLUE; E-mail: principal@mciblues.net

Housing

Montreal family looking for a house exchange with a Man. family for the month of July. E-mail: jjfetaylor@hotmail.com.

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

For rent

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

For rent, Waterloo, Ontario. Two bedroom in quiet triplex. Laundry and parking for one. Available August 1st. \$680 plus hydro. Phone 519-656-2983.

Manitoba

May 30- June 1: Plus 55 Retreat at Camp Moose Lake with speaker Jim Brown. Theme: "Our story as part of God's story."
June 1: Westgate Mennonite Collegiate Grade 7-Senior 1 spring concert, 7:30 p.m. at Bethel Mennonite Church, Winnipeg.
June 4: Open Circle launches a new Community Integration Initiative with a barbecue at Kildonan Park, Winnipeg, 3-6 p.m. Guest speaker: Alf Bell. Music: Walle Larson (jazz). RSVP to 204-772-5317.
June 4: House of Doc concert at Canadian Mennonite University. Donations will go toward the band's trip to Charlotte 2005 Assembly.
June 6-8: Plus 55 Retreat at Camp Koinonia with speakers Jake Neufeld and Jake Harms. Theme: "Parables of Jesus."
June 6-10: Congregational peacebuilding training with Nan Cressman and Dean Peachey at CMU. Contact Shirley Plett at 204-487-3300.
June 12: Eden Foundation, Big Brothers/Big Sisters charity golf tournament, Winkler. For information or to register, call 866-895-2919.
June 17-18: MCC Festival and Relief Sale at Canadian Mennonite University campus.
June 25: Camp Koinonia golf tournament, Winkler Golf Club. Contact Matthew at 204-534-2504 for more information.
June 27: Westgate Mennonite Collegiate Senior 4 graduation at Bethel Mennonite Church, Winnipeg.

Ontario

May 24-27: Quilt exhibit at St. Jacobs Mennonite Church featuring Deborah Beirnes and "Passing on the Comfort."
May 25: MCEC retreat for retired and retirement age pastors and their spouses at Hidden Acres, 9:30 a.m. to 3:15 p.m.
May 28: Ontario Mennonite relief sale, New Hamburg.
May 29: Willowgrove Primary School, Stouffville, Ont., 10-year celebration and open

house, 2-4 p.m.
May 29: Elias Chacour at Waterloo-Oxford District Secondary School, Baden, 9:45 a.m. Topic: "The Beatitudes as Jesus taught them."
May 29: Elias Chacour at Marshall Hall, Bingemans, Kitchener, 7 p.m. Topic: "New initiatives for peacemaking."
May 29: UMEI spring concert, Leamington, 7:30 p.m.
May 30: Elias Chacour at Tyndale University College and Seminary, Toronto, 12 noon. Topic: "Faith: A source of conflict or peace?"
May 30: Elias Chacour at Yorkminster Park Baptist Church, Toronto, 7:30 p.m. Topic: "New initiatives for peacemaking."
May 31: Elias Chacour at Brock University, St. Catharines, 7 p.m. Topic: "Educating for peace."
June 1: Elias Chacour at Conrad Grebel University College, Waterloo, 7:30 p.m. Topic: Educating for peace."
June 2: Elias Chacour at St. Jacobs Mennonite Church, 7:30 p.m. Topic: Living and dying with conflict in Israel: How should a Christian respond?"
June 3: Elias Chacour at United Mennonite Educational Institute, Leamington, 11 a.m. Topic: Living and dying with conflict in Israel: How should a Christian respond?"
June 3-4: 15th anniversary of MennoFolk at Hidden Acres Camp. Friday: Musicians showcase; Saturday: Family festival/gala celebration. Call Mark Diller Harder at 519-650-3806 for more information.
June 4: Meet the MEDA international board at a dessert night at the Healing Barn, St. Agatha. Free.
June 4: Community sale at UMEI, Leamington.
June 4: Hac Attack 3-on-3 basketball tournament at Hidden Acres Camp. To register a team, call 519-625-8602.
June 4: Ride for House of Friendship motorcycle fundraiser. 10 a.m. start from Kitchener Auditorium. Barbecue and music to follow ride. E-mail

ebyoffice@houseoffriendship.org for more information or to register.
June 10-12: Homecoming at Breslau Mennonite Church. Call 519-569-8637 or visit www.breslau.org/homecoming.
June 14: Annual chicken barbecue at Hidden Acres Camp, 5:30-8:30 p.m. Bring your own mug. Call 519-625-8602 for tickets.
June 23: MEDA breakfast meeting at St. Jacobs Stone Crock. Speaker: Dr. James Snider.
June 23: Fundraising banquet for the Lebold Endowment for Leadership Training at Conrad Grebel University College, 6:30 p.m. Speaker: Jim Lapp, Franconia Conference Minister. For tickets, call 519-885-0220 ext. 223.

Bible literacy quiz answers

1. Matthew, Mark, Luke, John.
2. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
3. Israel (northern kingdom), Judah (southern kingdom).
4. Saul. 5. David.
6. Saul (not to be confused with Israel's first king of the same name).
7. Esther, Ruth.
8. Exodus 20, Deuteronomy 5.
9. I Corinthians 13.
10. Matthew 18. 11. Matthew 5-7.
12. 66; 39 in O.T., 27 in N.T.
13. Goliath, David. 14. Saul.
15. Proverbs, Ecclesiastes.
16. Mark, John. 17. Judas.
18. Passover. 19. Psalms.
20. Solomon. 21. Moses.
22. James—because of its emphasis on works (when Luther had just discovered grace)!

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In our last issue, Canadian Mennonite profiled the popular Bible Quizzing event that takes place among church youth groups in southwestern Ontario. To give our readers a chance to test their own Bible IQ, MCEC regional correspondent Maurice Martin has devised a quiz just for you. Total marks possible: 40. See answers on page 31. Don't peek first!

How biblically literate are you?

1. Name the four gospels. (4 marks; bonus mark if you can put them in the right order)
2. Name the “five books of Moses”—also called the Pentateuch. (5 marks; bonus mark if you can put them in the right order)
3. Name the two kingdoms into which Israel divided. (2 marks)
4. Who was the first king of Israel?
5. Who was Solomon’s father?
6. What was the apostle Paul’s other name?
7. What two books of the Old Testament are named after women. (2 marks)
8. Where are the Ten Commandments found? (2 marks; books and chapters)
9. Where is the “Love Chapter” found (book and chapter)?
10. Where is the “Rule of Christ” on church discipline found? (book and chapter)
11. Where is the Sermon on the Mount found? (book and chapters)
12. How many books are there in the Bible, excluding the Apocrypha? (2 bonus marks if you know the number in each testament.)
13. Who was the Philistine giant killed with a slingshot? (bonus mark if you know who killed him.)
14. Who kept watch over the coats of the men who stoned Stephen?
15. Name the two Old Testament books usually called “Wisdom” literature. (2 marks)
16. Which two gospels do NOT have accounts of Jesus’ birth? (2 marks)
17. Which of the 12 apostles betrayed Jesus?
18. What Jewish festival was Jesus observing with his disciples when he instituted the Lord’s Supper?
19. What is the name of the Old Testament hymn book?
20. Who wrote the Song of Songs?
21. Which Old Testament leader brought the people of Israel out of slavery in Egypt?
22. Of which New Testament book did Martin Luther complain, “It is an epistle of straw”? (bonus mark if you know why.)

