

CANADIAN Mennonite

January 13, 2003
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Focus on Finances

Pages 2, 6-9, 27-28

The money question

As our cover indicates, in a not-so-subtle manner, this issue pays special attention to the topic of money and finances.

The post-Christmas season is a good time to consider this topic. Christmas bills are being dealt with, or not. Congregations and conferences are taking stock of year-end donations and wondering how year-end income uncertainties could be avoided. The financial industry is promoting registered retirement savings plan investments in anticipation of the February 28 deadline, while the financial pages of the daily paper report doom and gloom for investment in general.

Against this backdrop, we offer a variety of articles:

- A reflection on money and morality (page 6). The writer, Cheryl Nafziger-Leis, identifies the familiar chasm between those who say that the marketplace should not be allowed to taint the church and those who say that more marketplace skills are needed to run church organizations. It's unfortunate, she writes, when the two opposing views judge each other with ideological barbs. She offers insights on moving beyond the polarities.

Nafziger-Leis was one of the panelists in a pilot series broadcast by CBC Newsworld between Christmas and New Year's—"Beautiful filthy money and the search for soul." In a game show format, panelists were presented with scenarios involving the use of money and had to give advice for that particular situation...with audience applause as an indicator of the best advice. While the program format needs more work if it is to become an ongoing series, CBC is to be commended for putting the topic on its agenda. Senior producer Frank Faulk told *Canadian Mennonite* that he's waiting to hear what is going to happen with the program.

- Ongoing discussion of the merits and demerits of capitalism in our letters section. The current round of discussion

was touched off by a provocative letter by Aiden Schlichting Enns in our November 4 issue calling for more critique of capitalism from Mennonite pulpits. So far we have published seven letters in response—including the three in this issue. Read these letters alongside the Nafziger-Leis article.

- Wrestling with matters of personal finances (page 9).

With this issue, we're introducing a new forum called "Young adults speak." Through e-mail, we are inviting responses to a variety of questions, with plans to publish a sampling of the responses.

For this inaugural edition of the forum, we asked respondents to comment on whether and how they use credit cards and student loans and how they handle their giving to the church. They have provided answers to questions which each of us need to answer for ourselves.

Another area of personal finance has to do with investment decisions. This issue includes several articles on "stewardship investing" (pages 8, 27).

- More on a \$500,000 revenue projection error by Mennonite Church Canada. In our December 23 issue (page 16), we ran a story about the planning error. In this issue (page 21), general secretary Dan Nighswander provides further background and explanation for what happened. Further, the General Board takes its share of responsibility and issues its own statement (page 38) about a situation which will result in program and staff cuts in the coming months.

It's unfortunate that this error occurred, given a \$400,000 expense budget error just a year ago, not to mention the challenge of getting Mennonite Publishing House back on solid financial footing after years of accumulated debt. At the same time, MC Canada leadership is to be commended for its candor and transparency, and its resolve to make the necessary corrections.—**Ron Rempel, editor**

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This Issue

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Volume 7, Number 1



Page 34

Website preview

Get a preview of the next *Canadian Mennonite* before it comes in the mail. Selections are posted on our web site (www.canadianmennonite.org) on the Thursday before the date of the issue. This means you can check the Jan. 27 issue by Jan. 23.

4 **UpClose**
Erland Waltner **4**
Judy Dyck **5**

6 **Faith&Life**
Money and morality **6**
Young adults speak **9**

10 **Arts&Culture**
Ephesians **10**
Ice Cream **11**

12 **InConversation**
Best gifts ever **12**
Letters **13**

16 **WiderChurch**
Blankets to Iraq **16**
New refugee agreement **18**
Financial crisis **21**
Focus on Finances **27**

29 **LocalChurch**
Welcome Home **29**
Leamington gala **33**
Transitions **40**

38 **TheChurches**

46 **ToMorrow**



Page 25

**Cover: Photo by
Rob Langlade**



Elkhart, Ind.

Erland Waltner honoured in special day

Erland Waltner, long-time leader in the Mennonite church, quipped that he was honoured with three Bs during the special day at Associated Mennonite Biblical Seminary, November 15.

It started with a building. The main administration-classroom building on the AMBS campus was named Waltner Hall in honour of his groundbreaking work in establishing the seminary in Elkhart. He was installed as president of Mennonite Biblical Seminary in 1958. He served in that role for 20 years, working alongside the president of Goshen Biblical Seminary as the two institutions joined to form AMBS.

“No single person has been more central or more influential to the trajectory of this institution,” said Nelson Kraybill, AMBS president.

The second B to which Waltner referred was increasing the endowed chair of Bible named after him. This celebration increased the fund to \$557,000, led by a gift from Naomi Lehman of Berne, Indiana.

The third B was a book published in Waltner’s honour. *The Work is Thine, O Christ* takes its title from one of his

favourite hymns and includes chapters about his significant work with the seminary, with Mennonite World Conference, Mennonite Medical Association, and as a spiritual director.

The book includes writings of Waltner’s and sermons by a number of his students, including Mesach Krisetya, current president of MWC; Rose Waltner Graber, his daughter who is a pastor; Lawrence Hart, native American Mennonite pastor; and James F. Schrag, executive director of Mennonite Church USA. As a special tribute to Waltner, who suffers from macular degeneration, a large-print, leather-bound copy of the book was made for him.

More than 200 people participated in the day, including members of churches where he was pastor in Mountain Lake, Minnesota, and Freeman, South Dakota, and former



Photo by Mary E. Klassen

Erland and Winifred Waltner, with daughters Kathy Waltner-Toews and Irene Nadon, look over the large-print copy of the book published in Erland’s honour.

students from Bethel College in Kansas and AMBS. The activities included a morning chapel service in which Waltner reflected on what he’s learned in his life of ministry; a dinner at which James C. Juhnke, retired history professor at Bethel College, reviewed Waltner’s life; and an evening worship service in which Leonard Wiebe, long-time pastor and church planter, preached a sermon.—AMBS release by **Mary E. Klassen**

A salute to my teacher and colleague

The Associated Mennonite Seminary was built by many people. None, however, was as influential as Erland Waltner.

My first meeting with Erland was as my teacher in the first joint seminary summer school in Goshen, Indiana, in 1954. This first bold step in joint offerings came about in part by the pressure of students at Goshen Biblical Seminary. Cal Redekop had the idea of presenting Dean Harold S. Bender with a petition requesting that we have a joint summer session with [General Conference] people like Don Smucker, Jake Enz and Erland Waltner.

Because he acted on it, the Associated Mennonite Biblical Seminary

came into being and Waltner’s gifts of teaching and administration became a blessing to the wider Mennonite church.

I met Erland again in the spring of 1957 when I was a student at Princeton Seminary. He came to inquire whether I might be interested in teaching New Testament at Mennonite Biblical Seminary at its new location in Elkhart. What a thrill it was to be asked to consider something like that. As it turned out, the first summer was spent in raising money for my own salary and my new office, but it was a great way to learn to know the church we were to serve.

He treated me as he did many others: He expressed his faith in us and invited us to join him in a pilgrimage of faith that,

with God’s blessing, might turn into a great blessing for others.

To this day, Erland continues his “Barnabas” ministry, a son of encouragement to many people. It is no surprise that Al Keim reports in his biography of Harold Bender that it was Waltner’s spiritual vision of seminary co-operation—not the church political dimension—that finally won Bender over and kept him pursuing that goal.

As teacher, administrator, preacher and visionary man of the Spirit, we joyfully salute Erland Waltner.—From a tribute by **William Klassen**

The writer, from Waterloo, Ontario, taught New Testament at Mennonite Biblical Seminary from 1958-69.

Winnipeg, Man.

Being Christian when you're a cog in the machine

I am a bureaucrat, an administrator, a cog in the machine. Words used to describe such people are often quite uncomplimentary—faceless, nameless, unfeeling.

I am the Director of Awards and Financial Aid at the University of Winnipeg. I have been there for all of my working life. My task is to ensure that large amounts of the university's money, and money that has been donated by people of good will, gets into the hands of students. I also see to it that a rather complex government student aid program runs as efficiently as possible.

I monitor scholarship accounts so that I can answer questions from senior administrators and selection committees. I lobby provincial and federal governments with respect to student assistance, checking to see that the computer systems are calculating averages correctly and providing the information we need. I put in place assessment and tracking systems so that money donated for needy students goes to the truly needy.

I get to join in celebrations for students with special achievements. Recently, I phoned students who had won major entrance scholarships. I congratulated them, shared in their happiness, and then, in some instances, heard their screams of excitement as they were hanging up.

I also sit with individuals and families who are in great distress. One of the final taboos in our society is revealing one's financial status—admitting you need help. I talk to students who are in desperate circumstances and nowhere to turn. Some are frightened, some are embarrassed, some angry. I help where I can.

I have grown up in the church. I have been mentored by some of you and have tried to model my professional behaviour after the way some of you conduct yourselves.

I will admit that the thought, "I am a Christian; I am the church in this setting," seldom crosses my mind when I am doing my job. But I am a Christian, and I trust that the way I conduct myself reflects this.

I do my work with scrupulous honesty. I try to be cheerful and positive, by focusing on the important service that my area provides rather than dwelling on the stresses of cutbacks or



Judy Dyck at the university.

institutional politics.

I am constantly making important decisions—who gets money, who doesn't; who gets more, who gets less. I make every effort to ensure that those decisions are fair and honest.

I try all the time to get the balance right between administering a big system for a lot of people, and being sensitive to the needs of individuals.

The times when I'm most aware of being a Christian, ironically, are the times when I have to deal with difficulties over which I have little control. For example, there are occasions when the political games that some play pose wrong or distasteful choices to people like me.

There also are times when, as a manager, I have to confront a difficult problem over staff. For that staff member at that moment I am not a "light" or a "city on a hill," however tactfully I deal with the situation.

I continue to make mistakes. But at least once during the week I'll be reminded of my congregation and faith commitment—when strolling down a university hallway I'll catch myself humming something that we've sung here together on Sunday.—Judy Dyck

The writer is a member of the River East Mennonite Brethren Church in Winnipeg. This is from a recent presentation at that church.

Ethiopia

A risk-taker for God in Ethiopia

During the 1980s, when Ethiopian Mennonites were persecuted and had to worship in secret, Mulugeta Zewdie was willing to risk his life to spread the gospel.

"When I went into the countryside for church planting, I told my family I might not come back; I might be killed or imprisoned," he said. "Every day I was ready for danger." His fears were not unfounded. Several Mennonite leaders had been put in prison. He believes God kept him safe.

"God was near to me," Zewdie said. "I felt a special guidance from God in those years."

So did many other members of the Meserete Kristos Church (MKC), the Mennonites' official name, which means "Christ foundation." God's protection, and the believers' perseverance, produced an amazing result.

From 1982, the year Ethiopia's Marxist government declared MKC

churches closed, to 1991, when the government fell and churches were open again, the MKC grew from 5,000 people to 50,000.

Zewdie, now 52, remembers how careful church members had to be when they gathered for worship during the "underground" years. They met in small groups in homes but didn't arrive all at once, since that might draw attention.

"There was no singing at all," Zewdie said. "We would turn on radios outside, and when people passed by they couldn't hear the prayer and preaching."

The church grew during the years of persecution for the same reason it's still growing today. "We give first priority to



Zewdie

Continued on page 31

Mennonites, money and morality

How do money and morality fit together? asked Cheryl Nafziger-Leis in her October 21 address to the Canadian Mennonite Health Assembly. The following is based on her reflections.

As inhabitants of the 21st century Western world, we all deal with money every day. In our society, money is the most common “means to obtain the necessities of ordinary life,” as David Appelbaum puts it (Spring 1991 issue of *Parabola*).

During our commercial transactions, many of us become aware of an imbalance between money and morality. We may ask how “Mennonites,” “money” and “morality” can all appear in the same sentence without a contradiction.

The challenge of putting these M-words together stems from the fact that there is both a spiritual and a material side to our situation. When we don’t bring the spiritual side into dialogue with the material side, problems result. In order to participate in the market with integrity, it is essential to abide by ethical and financial principles.

Rather than trying to ignore money, I suggest we look more closely at our relationship to money as individuals and as organizations, whether we work for, donate to, or lead these organizations. Our relationship to money tells a lot about who we are and what we value.

When we speak of money in the context of faith, however, we encounter a chasm between two opposing sides. On the one side is the belief that to bring the church and marketplace activity together results in tainting the church. On the other side is a belief that a faith presence is necessary in the marketplace and marketplace skills are essential in running church organizations.

Across the chasm we debate the relationship between faith and marketplace practice. This debate has led to disasters and disdain. It is time to seek a balance between faith and finances at a personal level and around our boardroom tables.

Money and values

Money, itself, is neutral and “unreal.” It has no intrinsic value. It is a means of exchange and measurement of value. It is not the thing measured and therefore it is in itself not real.

Bound up with this unreal nature of money is its perceived psychological value. While money is a measure of value, that value can change, depending on the market, and this change affects us emotionally. So, when the value of stocks falls, people react in fear or paranoia. When stocks rise, there is a frenzy fuelled by hope and even greed.

Our emotional responses often lead us to attach value statements to money. We say money is “evil,” “dirty,” “awe-

inspiring.” Respect for money is often replaced with either worship or condemnation. Many become enslaved to the accumulation of money and others are enslaved by their avoidance of money.

Both are obsessive behaviours. In neither case is money at the service of the individual for providing the necessities of life; rather, the individual is at the service of money because of the obsession.

We often become judgmental, even ideological, regarding money. Anyone who focuses on making money is dubbed a capitalist, and anyone who speaks of communal sharing, a socialist. Subtleties are lost. No dialogue is possible.

We move from love of money to love of ideology, where anyone who thinks differently than I is deemed “less moral.” Love—or hatred—of money quickly becomes love of being right and love of condemning others. This “love of” syndrome leads to a hardening of my heart and any sense of moral value is tossed out the window.

Spiritual and mundane

It is essential that we live as spiritual beings, leading ethical and moral lives, as Jesus Christ modelled for us. Yet, it will do us no good to pursue a spiritual life unless we are striving equally to live in the material world. We all have one foot in heaven and one in the mud of the earth below.

Living as a human being means learning to deal with money—whether you have lots or little.

A life of wholeness guarantees freedom from distortion. Although the spiritual and the material are of entirely different natures, they must co-exist. The need for wholeness does not mean we can seek synthesis of these two natures. Neither can we live the one today and the other tomorrow.

To live a life with the spiritual and the material in balance also does not



mean they are equal. We need to put them into perspective. The question is, in what human form are we manifesting the spirit?

All of our mundane activities must be spirit-infused, not just those we consider directly spiritual. If we focus solely on the human, we lose sight of the larger spirit we are to manifest. To focus only on being spirit can lead to a sense of not wanting to participate in the material.

We are here in the world. One aspect of being here is to learn to function as a human being while manifesting God's love. This does not mean we automatically accept things as they are or unquestioningly adopt practices we see.

If our living fully as humans is spirit-infused, then we will not be satisfied with the world as we meet it. We will bring to bear our sense of being spirit-led in all we do—how we treat our children and our neighbours, our employees or employer, how we work with money.

Morality and business

Unfortunately, a chasm often separates those who work for the church or non-profit organizations from church members who work in business. Each side believes in a different way of being Christ-like in the marketplace. Different temperaments and philosophies exacerbate the tension.

Recently, two men met for the first time in a Mennonite church. The one asked the other: "So, what do you do?" The other responded, "I work as a director of XYZ division of a business."

"You're in business?" said the first, who was a teacher. "Oh that's too bad." A sad but true story!

What's unfortunate is that both sides could learn from one another if they would get past their biases and talk. Such a dialogue would have been helpful in the situation facing the Mennonite Publishing House (MPH). From reports in church papers, we learn that there were misunderstandings about the relationship between faith and management. Some felt that business acumen was not a skill needed at the board table.

Only since the \$5 million debt became public have gifts of money

management and strategic planning been viewed as necessary for running a publishing operation. One former board member was quoted as saying that the publishing enterprise was considered "being the church," not a business. The mistake lay in this either-or posture.

The MPH situation is not unique. Social action efforts and church-sponsored ventures tend to rely on subsidies based on faith affiliation, or the suspension of normal accounting procedures.

"Not only is the process outside the rules...but it may result in sending a message that the church (and by implication the Christian's business worldview) is above, or unconcerned about, these rules.... By implication, normal indicators of business responsibility are reduced to morally trivial details" (Laura Nash and Scotty McLennen in *Church on Sunday, Work on Monday: The Challenge of Fusing Christian Values with Business Life*). In the case of MPH, the "trivial details" are costing \$5 million.

There are many questions we in the Mennonite church must ask ourselves: How can we raise critical questions about economics and structures without bashing business? How can we invite business expertise to the table and have the grace to listen without condemnation? How can we challenge one another to be aware of whether our actions are spirit-infused? What are the benchmarks of faith-led management?

God in the marketplace

In contrast to the perception that "when business and Church meet, only bad things follow" (Nash and McLennen), I propose that when church and business don't talk, we are in more trouble. Church-affiliated and non-profit organizations cannot ignore money matters—it is fiscally irresponsible and unethical.

Mennonite-affiliated organizations have a powerful marketing advantage. The name "Mennonite" is widely recognized and generally trusted. Using this label requires accountability and care to uphold a good reputation. How does the failure of MPH to run a sound financial operation affect this reputation? What does it say about Mennonite business practice?

What does the burnout rate of staff of some church-affiliated institutions say about our human resource practices? How does our faith really affect our decisions and actions? If we are sincerely spirit-led, we might find that we are called to do things differently.

If our faith gives us the framework within which we operate, and the ability to continue operating depends upon financial viability, then integrity is automatically lost when either half of the faith and finances equation is lost. If a church enterprise lacks business sense, it ends in financial bankruptcy. On the other hand, a business that lacks a spiritual core results in moral bankruptcy which can, like the recent Enron-like corporate scandals, lead also to financial bankruptcy.



Balancing the equation

When churches get caught in a bias against money, they are following a recipe for irrelevance. Instead of casting judgement and perpetuating the disdain across the chasm, we need to understand and humbly acknowledge the true place money has in our lives. Only then can we reach a deeper understanding of how our money matters can be infused with spirit.

This deeper understanding may only come in flashes, only fleetingly. Yet the truth that is understood in an instant opens us up to the truth of our everyday actions.

If we do not allow ourselves to face that truth, the negative aspects of our relationship to money will demand so much of our attention that we will have no energy for spiritual matters.

It can be challenging to live out our faith in the market-

place. To avoid more corporate breaches of ethical standards and more financial mismanagement of church-affiliated ventures, we need to seek a balance around our boardroom tables. We must move past our biases against those we consider to be on the other side of the money and morality equation and allow eternal truth and grace to infiltrate our discussions.

When all gifts and skills are welcome, and when integrity is our priority, then we have the possibility of a true and dynamic relationship between money and morality.—**Cheryl Nafziger-Leis**

The writer, a "practical philosopher" and consultant, lives in Elmira, Ontario. Photographs by Sue Careless.

Religious investors as stewards of faith

Many Christians are taking a fresh look at what the Bible has to say about money. This means probing beyond the oft-cited warnings about "not storing up treasures on earth" (Matthew 6:19) and the spiritual dangers of money (Luke 18, 19; 1 Timothy 6; James 2, 5).

These words take on new meaning if we understand the resources under our control to be the property of God (Leviticus 25:23; Luke 19:12-26). We then become God's stewards (or managers) who are held accountable (Exodus 19:5-6, 20:15-17; Luke 12:42-51) for following God's call for both financial productivity (Luke 16:1-9; 1 Timothy 5:8) and social responsibility (Micah 6:8; Nehemiah 5; Romans 12:4-13; 1 Peter 4:7-10).

We are charged to manage these financial resources and all of our other resources in a manner that celebrates God's grace and generosity, and is in keeping with God's desire for the wellbeing of all creation.

What does that mean in practical terms?

First, we realize the incredible complexity of the task at hand. For example, multinational companies don't easily sort themselves into categories of "good" and "evil." Like people, these giant corporate entities tend to be intricate mixtures of both the best and worst our society has to offer.

It is comforting to remember that Christ seeks first our committed involvement, offering grace when these

efforts do not reach perfection. Such an understanding of corporate complexity leads us to use a variety of approaches to balance the dual concerns of social and financial responsibility in faith-based investing.

Meritas Mutual Funds, a joint venture of the Mennonite Savings and Credit Union, Mennonite Mutual Aid and the Mennonite Foundation of Canada, is dedicated to providing socially responsible investments to Canadians wishing to align their investments with their beliefs. Here are some ways that Meritas helps bring together faith and finances:

1. Choose the right companies.

You can become a conscientious investor by seeking companies that are most in keeping with your understanding of core Christian values. Consider what a company produces as well as how they produce it. This approach will lead to a focus on companies involved in beneficial industries, companies that work at empowering their employees, supporting their local communities and respecting the rights of individuals and groups around the world.

This emphasis may also avoid many life-detracting industries that involve gambling, alcohol or tobacco production, or weapons manufacturing. Of course, these social considerations are then combined with sound financial analysis before investment selections are made.

2. Act as a responsible owner.

As shareholders, we are investor/

owners of companies and should participate in corporate decision-making. Responsible investors are prepared to roll up their sleeves and work with companies to find mutually beneficial solutions to concerns. This effort can involve letter writing, meeting with corporate executives, speaking out at shareholder meetings, carefully voting shareholder proxies or even filing a shareholder resolution.

3. Invest in others.

Being aware of the imperfections and inequities of our economic systems, it is part of our mandate as Christian stewards to address the needs of those who lack access to economic opportunities.

Similar to tithing for charitable giving, we can consider investing a small portion of our resources with community development organizations at near- or below-market rates. Such investments have a minimal impact on our financial returns yet profoundly alter the future for disadvantaged peoples and communities.

It is time for faith-based investors to take a close look at the mutual funds that they own and at their pension plan investments to make sure that these would be pleasing to God.—Meritas Mutual Funds

Meritas Mutual Funds can be reached by phone at 1-866-MERITAS or e-mail: info@meritas.ca. For more information, visit www.meritas.ca.



How I handle my money

In this issue, we begin an occasional series in which young adults speak on issues that concern them. For this first forum, several young adults were asked to comment on how they handle their finances, especially credit cards, student loans and giving to the church. Following are excerpts.

I do use a credit card. When I started my job as youth pastor, I figured that it would be a good idea to have one just in case I was in the middle of nowhere with a bunch of youth and in need of some cash. The problem is that I have used it for other things such as: gas for my car, dinner for a friend, etc. Slowly things pile up, and service fees get added and soon the bill is higher than I was expecting.

I find credit cards somewhat dangerous, yet they are a help in times of emergency. A few years ago a credit card would have been really dangerous for me, but thanks to good parenting, my spending skills are somewhat better than they used to be.—**Marco Funk, Rosthern, Sask.**

I don't own a credit card, nor do I intend to ever own one. I know they are necessary to make bookings, and can be helpful to make instant payments, but I think they are dangerous. I feel it would be easy to run up a huge debt without realizing how much damage was done, because you are not actually seeing the money disappear.

With a debit card, you at least get a sense of money disappearing, and that can help one make more objective decisions. I know that I've paid for whatever it is I bought. It would be harder for me to pay for something after I already own it. I have heard many stories of students getting themselves into debt.

As for student loans, I have not benefitted from those. I applied for OSAP [Ontario Student Assistance Program], but I was not eligible because I was living with my parents and because of my father's income. I was in a double bind because my parents weren't in a position to help me financially and I was stuck with no possibility of OSAP. I know of a lot of students who had the same problem.

With bursaries there are so many rules tacked on that I found it difficult to be eligible. There are plenty of scholarships available, but you have to

fit the criteria. University fees and the cost of books are sky-high; it's a wonder I've managed to keep in the game this long.

I don't give money to my church, but I contribute in many other ways. I am currently doing an internship through the Ministry Inquiry Program, and so working for my church a minimum of five hours a week. I definitely do not have enough money to tithe weekly but I do see the value in giving whatever one can as an offering, and I do intend to get in the habit of that some day. But I think that the value of supporting the church by other means should be recognized, whether it is by volunteering, participating in the service, or just being a supportive member.

I went to Uganda with MCC's SALT program two years ago, and I learned to distance myself from the "buybuybuy" mentality. I was given a break from in-your-face bulletin boards, advertisements on buses, and TV commercials, etc. However, since my return home, I can feel myself getting sucked into that culture again, and it's quite upsetting. It can be so easy to think that buying that new shirt or those new pants would make you happier. It's quite alarming how influenced we are by advertisements.

Another thing I learned from my experience overseas is that it is necessary to have a certain level of availability of goods and services, and I didn't realize how much I needed certain things. So, I think there's a fine line between the things we need, and the things that feed our desire to consume, and the challenge is discerning between the two.—**Ana Fretz, Waterloo, Ont.**

I have credit cards. Credit cards can be neither helpful nor dangerous. People are helpful or dangerous to

themselves with how they manage their finances.

I've never had a student loan. I earned enough money during high school to pay for my first term of university. By working every other term through my co-op program I paid for the rest of my education.

I give money to my church and to many charities. I hadn't during my school years. I was just breaking even and I still wanted to have some fun. I started tithing when I started working full time. A third of my tithe goes to the church,

two-thirds to other organizations I care about, some of them church-related.

It's been harder to tithe since I bought my first home. Now I have a mortgage and a loan from my father. It's a privilege to own a home, so to give less when others will never own a home is reprehensible however attractive it was to me. It seems unfathomable to me that banks and landlords/ladies "own" so much and that we will be paying to "own" our basic shelter most of our earning lives. The distribution of money power is unfathomable.

Consumerism has become a very dear topic to me. And it's becoming a bigger issue in my church. I suppose it's similar to that butterfly chaos theory: that everything we touch/buy will have consequences down the productivity line. I am trying to make smarter choices, more informed choices. I feel society at large is also starting to feel its presence.

It would seem that fair trade versus free trade and the distribution of power have everything to do with our wars and our lack of will to end famines and treat curable diseases. Our greed and lack of fairness. I do not like this power/greed of "capital" in capitalism.—**Natasha Wiebe Dyck, Edmonton, Alta.**

Young
adults
speak

Commentary is inspiring reading

Thomas R. Yoder Neufeld, *Ephesians*. Believers Church Bible Commentary. Herald Press, 2002.

In my life, commentaries are not to read but to consult. But I read this commentary on Ephesians straight through and I've learned a lot.

Tom Yoder Neufeld is a gifted teacher—he explains things clearly and vividly. He is also an inspirer—he has glimpsed a reality whose profundity and passion burst forth to move the reader to live the vision.

This commentary is academically of the highest order, but it connects with life today in a way that is pastorally acute and prophetically resonant—a rare achievement. It suggests new approaches to intractable problems.

How has this commentary been helpful? First, Yoder Neufeld's competence as an exegete and teacher help me to understand more about the challenge of interpreting the Bible. He works with the Greek text not to impress but to clarify and inspire.

For example, he notes that the popular New International Version uses eight English sentences to translate Ephesians 1:3-14 which in Greek is one sentence, and observes: "The sentence breaks rob us of the experience of running out of breath as we bless God." He excels at clarifying the structure of the Pauline argument—his outlines and his "schematic translation" are really helpful.

The commentary also enables the grand sweep of the Ephesian letter to emerge. At the heart of Ephesians, Yoder Neufeld argues, is the grace of God who has sent Jesus Christ, the "new human," to make peace. Life is simply to be "in Christ" or to "learn Christ," God's peacemaker who moves humanity and the ecosystem towards their unification in God's creational purpose (1:10).

Christ, the "new human," is embodied in a people. So the unity of the church ("a missionary peace church")

is precious, but it is also conflicted and incomplete: "the present is loaded...with blessing and struggle." I found Yoder Neufeld's description of the church in Ephesus as tending towards fragmentation within and accommodation without to be exceptionally helpful.

Yoder Neufeld's discussion of the "Household Tables," with their language of "mutual subordination," is compassionate and original. He is unwilling to evade textual difficulty, and he points to the deep challenge in marriage, especially to husbands, of living in Christ who liberates the subordinate.

A particularly authoritative section is his treatment of the "divine warfare" in Ephesians 6. He hears Ephesians calling Christians to be divine warriors, with Christ, in vanquishing the powers through prayer and "transformative nonconformity."

Yoder Neufeld is aware of the contexts within which he is writing.

He is meticulous in citing other scholars, and his work will be of interest to the New Testament guild.

But he also listens well to the world, and seeks to understand himself within it: "it matters absolutely who we are as readers and what our allegiances are." His insights grow out of this interface between Ephesians with the world today.

Ephesians is "an invitation to marriage renewal" between Christ and the church. Ultimately, the Christian life is about "relationship with Christ that exults in the gracious intimacy believers can enjoy with the divine." I found the commentary calling me and my church to renewed relationships, a bigger picture and a deeper hope.—
From review by **Alan Kreider**

The reviewer is mission educator for Mennonite Mission Network, and teaches church history and evangelism at Associated Mennonite Biblical Seminary. His latest book is The Origins of Christendom in the West.

'Bowling for Columbine' should win the trophy

It is not often that the words "enthralling" and "documentary" go hand in hand, but they are the words that spring to mind in attempting to describe Michael Moore's magnificent film, "Bowling for Columbine."

The film is an exploration of gun violence in the United States, and consists mostly of Moore's interviews with citizens who are involved in some way with violence. It is a shocking, daring documentary that has been banned in parts of the U.S. for its controversial material.

The movie begins with Moore opening a bank account for which one receives a free gun. A brief background check and Moore exits the bank with his new rifle. The U.S. is permeated with such obvious displays of gun worship. Moore delves into the underlying causes of the Columbine high school shootings in Littleton, Colorado, and in Flint, Michigan, where a six-year-old boy killed his classmate.

Moore asks the hard questions about violence-related issues in American society, such as its method of solving

political problems with violence, and the fact that its yearly gun-related death count is 11,000 more than any other developed country.

Moore also questions the media's role in the fear and paranoia that causes citizens to believe they need guns for protection. He fearlessly confronts people. At one point, he accompanies two Columbine victims to K-mart headquarters so the boys can show the K-mart-purchased bullets that are still in their bodies.

This documentary, with its tragedy, humour, and vitally important analysis, seeks the truth behind one of the U.S.'s biggest problems. It is believable because it was created by someone who is no stranger to U.S. society. (He is a lifetime member of the National Rifle Association.)

If there was an award for most enthralling documentary, Michael Moore would win it, hands down.—**Susanne Guenther**

The writer is a grade 12 student at Westgate Mennonite Collegiate in Winnipeg.

Arts notes

Black gospel in Japan

Gerald Neufeld never thought he'd be leading a Japanese "black gospel" choir when he began a mission assignment in Japan eight years ago. He also



Gerald Neufeld gets help from daughter Rena in explaining black gospel music to Japan Mennonite churches.

didn't realize he would marry Rie and have two children there. Japan is currently experiencing a black gospel music explosion. Gerald and Rie began the "Kodaira Gospel Choir" as part of their mission. Christianity has been slow to take root in Japan,

partly because the country's prosperity has deflected attention from spiritual needs and also because "it's hard to be different in Japan," according to Neufeld. There is considerable social pressure against becoming a Christian. Now a rising crime rate, troubled economy, fears of terrorism and recent natural disasters are prompting people to think about deeper issues, he says. Neufeld appreciates the relationships he's developed. One of the students in his English Bible class told him that normally "foreigners were scary to talk with," but Gerald was no problem! Rie and Gerald are currently spending a semester at Associated Mennonite Biblical Seminary and will return to Japan next fall. Their work is supported by Mennonite Church Canada Witness, in partnership with Mennonite Mission Network.—From MC Canada release

Choir releases CD

The Inter-Mennonite Children's Choir of Waterloo, Ontario, has released a recording titled, "We are the children." The CD was recorded in the spring of 2002 as a 35th anniversary project. The CD is available for \$20 from choir members, and from Music Plus and Twelfth Night in Kitchener-Waterloo.—Choir release

Publishing notes

Way of Salvation, a Russian magazine published every two months, has attracted 2,000 subscribers since its 1997 inception, says editor Andrei Peters. Founded with the help of the Commission on Overseas Mission, the magazine strives "to give brothers and sisters the opportunity to think independently about problems and issues in Christian life," said Peters. "We believe that pluralism within the framework of the Holy Scriptures plays an important role in the development of the church." The magazine publishes varying opinions so that readers can judge issues for themselves. "The magazine has undergirded us very much in hard times," wrote a resident of Uzbekistan. Another wrote: "Through your magazine I have found answers to questions which did not let me rest." Henry Poettker, former president of Canadian Mennonite Bible College, contributes regularly. Free subscriptions have been offered to those unable to pay; however, rising costs have forced cutbacks. Peters has a vision for expansion of staff. Mennonite Church Canada Witness provides \$7,500 annually, a substantial part of the current operating budget.—From MC Can release

The game of making ice cream

As I crawled around on the floor with my children one night, playing "keep away" with a can filled with ice and other ingredients, I wondered if I had lost my mind in pursuit of perfect coffee-can ice cream. I tried to include a little chemistry lesson, about how the salt accelerates the rate at which the ice melts and freezes the ice cream.

It was fun, but I failed to roll it around for long enough and it did not freeze completely.

The second time was way past the children's bed time, but they were having a good time. When we opened the can this time, the late-night effort was worthwhile. The taste was rich and the texture was great.

I had to wonder if I couldn't have bought top-of-the-line ice cream with the money I spent on duct tape, salt and

other ingredients. But then we wouldn't have had a chance to learn that you can make great ice cream without an ice cream machine.

Any ice cream recipe will probably work with the coffee can system, but I recommend the following one.



Coffee Can Ice Cream

2 cups milk
3 egg yolks (slightly beaten)
1/2 cup sugar
1/8 tsp salt
1 cup heavy cream
2 tsp vanilla
3 cups rock salt
Crushed ice

Mix sugar, salt and egg yolks in a double boiler. Cook until the mixture thickens a little and coats a

Table grace

spoon. Cool, strain, add cream and vanilla.

Pour into a small (about 300 gram) coffee can. Secure the top with duct tape. Place the small can inside a large coffee can (about 1 kg). Sprinkle crushed ice and one cup of rock salt all around the small can until the large can is full. Secure with duct tape all the way around so the duct tape is sticking to itself because the can gets wet and slippery. Roll the can around for about 15 minutes. Then open the big can, pour off water and repack with crushed ice and two cups of rock salt. Tape firmly again and roll it around for about 10 more minutes. Makes about six servings.—**Rebecca Thatcher**

The writer, a Mennonite journalist in Austin, Texas, writes a monthly column on cooking with children.

The magi came bearing gifts

Epiphany—a season of searching for signs of new life in strange settings; a time for following stars on long journeys; a time of listening to dreams and reflecting on uneasy questions; a time of joyous arrivals and giving fine gifts.

Thoughts of Epiphany and gift-bearing magi surfaced early for me this year—during a service on the first Saturday of Advent at the historic St. Peter's Dynevor Anglican Aboriginal Church near Selkirk, Manitoba. The church was built in 1852 under the supervision of Chief Peguis, who is credited with helping the Selkirk settlers survive the first winter.

As we listened to the Christmas story and sang familiar carols, warmed only by candle-light and a small wood stove that barely took the chill off the air, I was especially moved by the Huron Carol which speaks of

chiefs with gifts of fox and beaver-pelt.

The words seemed so appropriate for the setting and the gifts so suitable for a child on a cold winter's night! With such a beginning, I spent the Christmas season paying special attention to gift-related conversations.

•In chats with co-workers at the Mennonite Church Canada offices we talked about the difficulty of gift-giving in a society where most of us have more than enough. "And," said someone, "what we don't have we could probably go out and buy." Yet we agreed we want to give gifts to those we care about. So we talked about gifts such as "a promise to do something



Giving and receiving gifts at Christmas time.

special with your grandkids," or donating to charity on someone else's behalf. At the staff party, we enjoyed a "white elephant gift exchange" which resulted in lots of laughter.

•In a telephone conversation, my nine-year-old granddaughter told me that the best gift she ever received was from her Nana who gave her a little "snow globe" just two weeks before she died. "It has hearts inside and bright speckles which go up and down, with a little white dog with black spots.... It says: 'I loved you the moment I spotted you.' I like it so much because it reminds me of Nana and how much she loved me...and how much I love her." We agreed that this gift is more precious than gold.

•On Christmas Day, my mother, age 86, exulted over a simple gift of toiletries, especially a bottle of "Deep Cold-Gold" ointment which she uses to relieve arthritic pain. "I'm in love with this stuff," she told my bemused son. To her its soothing properties must seem like costly myrrh.

•And finally, during a Christmas dinner, my husband's deaf sister conveyed her delight through keen senses. "Such a lovely Christmas tree," she signed. And as we hugged and touched our glasses: "The food smells and tastes perfect!" Her brown eyes sparkled with the joy of being with family.—**Leona Dueck-Penner**

The best Christmas gift ever...

It is not the expensive gifts that stay in our memories—it is the love and care that went into the gift. This emerged as a common theme when I asked people about the best Christmas gift they had ever received.

•Doris Weber of Baden, Ontario, was quick to say: "The best Christmas gift came three months early!" She and her husband Rod were on vacation in Fort McMurray, Alberta, when Rod had a heart attack. The motels were all filled with workers on the Oil Sands project, so just like that first Christmas, there was "no room at the inn." While Rod slept in a hospital bed, she slept in their van in the parking lot for three days.

Then, the day before Rod's by-pass surgery, she received a phone message from Ron Pauls, saying he would pick her up to stay with him and his wife Reta. "The kids just left home; we've got lots of room," he declared. They were total strangers, but Doris' daughter Julie was a friend to Grace Plett from Stratford, whose parents knew the Pauls family. That gave real meaning to the expression "Mennonite-your-way." Doris, and later Rod, spent over four weeks in

the Pauls home, well taken care of in many ways. Rod has recovered well.

•Jean Stoltz of Ayr, Ontario, remembers the Christmas in 1978 when her husband Will was completing seminary in Elkhart, Indiana. There was very little money for gifts, to each other and the children who were in grades 4, 7 and 9. "We gave each other notes of what we would do for each other in the year to come. I promised Will some back rubs [she was a massage therapist] and four or five lemon pies throughout the year. The kids promised to clean up their rooms! So we offered ourselves...."

•I remember the year my daughter Joelle was 12. Though she had less than \$10 to spend on her parents and her brother, she managed to give each of us something special. For me, she took a blank cassette and made an eclectic recording of music—selections from *Messiah* followed by a piece by Bare Naked Ladies! Because she knew that in my work as pastor I travelled a great deal, she printed "Dad's Travel Mix" on the cassette cover along with a picture of a Volkswagon Beetle like the one I drove.—**Maurice Martin**

Letters

Current debate not parallel to Galileo

In his "Cosmic parable II," Earl Brubacher attempts to use Galileo's heliocentric challenge as an allegory for our current discussion on homosexuality. But the allegory is severely weakened by historical inaccuracies.

An allegory can be a useful device to shed new light on a discussion by using a second familiar subject as a parallel to a primary but disguised subject. The value of an allegory lies in how well the the parallel subject can be aligned with the primary subject.

The first myth is that the Bible is at odds with the teachings of Galileo. The Bible does not teach that the sun revolves around the earth. The second myth is that Galileo was charged with biblical heresy. Even in Galileo's time, biblical scholars did not have a problem with a heliocentric view. In fact Copernicus, who preceded Galileo by a century in suggesting a heliocen-

tric view, had the support of Pope Paul III when this theory was presented to him 1532.

The problem was that this view was at odds with the official church, which had adopted Aristotle's earth-centric model many centuries prior to Galileo. This position was not based on what the Bible taught but on what made sense at the time.

Galileo's real problem was that he had fallen afoul of the Pope—in essence ridiculing the Pope for his reliance on church tradition over scientific observation. Galileo was not a particularly tactful person, and he should have realized that any power struggle between him and the Pope was no contest.

Ultimately, papal authority was at the heart of the conflict. In contrast, the homosexual issue is one where biblical understanding and interpretation is front and centre. Presented against the facts, the allegory doesn't help us here. It has lost its punch.

—Gord Willms, Waterloo, Ont.

Bashing capitalism alienates capable leaders

I'm a bit confused by Aiden Schlichting Enns' submission (Nov. 4, page 10) on the need for more sermons bashing capitalism.

He wrote, "A brutal fact of capitalism is that the rich have an easier time getting richer, and it's easier for the poor to remain poor." Yet, in the following paragraph we read of his eye-witness accounts of berry pickers (presumably poor) who become landowners (presumably rich), and small home owners (poor) who go on to own lumber yards (rich).

His own experience doesn't resonate with that rich versus poor/class warfare rhetoric that we all too often hear from the pulpit, from critics and detached academics. Perhaps this has led to some of his "confusion."

Churches, academics, politicians and others gleefully sing the praises of "wealth distribution," but are suspicious and dumbfounded when the

Continued on page 14

Loving our way to holy ground

In John 19: 25-27, we see Jesus' final interaction with his mother. In his own dying, he offered us one more picture of how to be in our families. He remembered his responsibility to Mary by linking her with John and ensuring that she had a place in another family where she could give and receive love.

All of us who have sat at a death bed and witnessed the dying compassionately caring for the living know something of the holiness of this moment.

Jesus' example reminds me of Ruth Martin of Ontario who died near Easter a couple of years ago after some seven decades of living. I think of her and her china.

Parts of Ruth's life were very difficult. Her mother died when she was four years old, and soon after she was separated from her father and her older sister and brother whom she loved dearly. She had five different homes after that. She and her husband, Paul, raised their five children through challenging times on a minister's slim salary, using each parsonage to create and extend home for their family and others.

Wherever Ruth went, she touched people with her hospitality. She used her china freely to welcome visitors and mark special occasions, as well as for weekly Sunday dinners. After a long illness, she died in the presence of her two daughters



Family Ties

Melissa Miller

and that much-loved older sister, all of whom spoke of her final moments with the shining eyes of those who had been on holy ground.

A song written by her daughter, Betsy, describes her as "a kind and gentle" place, and the theme for her funeral was "an open door," a metaphor for her hospitality. Her family members know how much their image of God is shaped by Ruth's love for them.

Jesus' compassionate response to his mother, and Ruth's gracious hospitality are reminders to take the love and power that Christ has given us, and put heart and soul and strength into loving well those family members God has given us.

We make sure that every day we snuggle and read to our young children, even if we've read the book a hundred times before. We offer security and flexibility to our youth as they explore their world and claim their identities. We stay true to our marriage commitment even when we don't feel like it. We pray for release from old wounds and jealousies that taint our relationships with siblings.

We open our homes and hearts to others. We treasure our elders for the lives they've lived and the paths they laid down for us to follow. We hold the hands of those who are ill and dying with all the love and strength we can muster.

Such acts lead us to holy ground, I promise.

The writer, a counsellor and author, operates Family Ties in Winnipeg. She is also a master of divinity student and a member of Charleswood Mennonite Church.

Letters

discussion turns to “wealth creation.” It’s tragic the way the church alienates investors, savers, entrepreneurs and managers—usually a class of willing, capable and resourceful individuals within any church community.

We don’t need more bashing of capitalism. What we need are more enlightened sermons and speakers and (of course) better listeners.—

Gordon Wiebe, Westbank, B.C.

Appreciate magazine

Though no longer a resident of Canada, I receive the *Canadian Mennonite* and appreciate this fine paper very much. May God bless your continued efforts at encouraging and informing the church of God’s mission in our world.—**Lillian Elias, Elkhart, Indiana**

Keep up the good work

I am living outside my own Mennonite community and your magazine is one way to stay attached to my roots. You are doing a splendid job. Keep up the good work.

Do I always agree with you? Of course not. How dull!—**Ruth Reesor, Schomberg, Ont.**

Capitalist philanthropist not a bad label

I read the letter from Aiden Schlichting Enns (Nov. 4, page 10) with considerable confusion. The term “capitalist philanthropist” is used like a dirty word—a label which indiscriminately smears a large group of people. Fortunately, they are mostly business people and so appear to be fair game for labelling.

I own a grocery store. For this, I had to pay the previous owner, the bank and my suppliers. I had to invest money in this venture which, I see from the dictionary, makes me a capitalist. I give a portion of my profits to various charities of which I approve, including the church, and I see that the dictionary defines me as a philanthropist. Thus a capitalist philanthropist.

Yes, giving to one cause and not to another should be defined by one’s value system. By the tone of the letter, it seems that giving to areas other than those which Schlichting Enns believes in is wrong.

One can only hope that his letter was the result of a specific situation which bothered him. One would also hope that labels would be used with more care.—**Bruno Klassen, Rosthern, Sask.**

Mennonite vocabulary too limited

It gives me great concern to read Carol Ann Weaver’s letter (Dec. 2) where she writes that “we need voices which welcome, celebrate, and are exceedingly grateful for the various sexual preferences given to the body which is the church.”

Jesus may not have said anything about that, but the apostle Paul certainly did. Are his words any less authoritative than those of Jesus? Are the writings of Paul and Peter “epistles of straw?”

I feel that our Mennonite vocabulary has become very limited. We stress words such as love, peace and justice, but we have largely ignored the biblical teachings on sin, repentance and holy living. Have we lost the definition of sin? Do we no longer take the new birth seriously?

This Christmas season, I am glad to remember the reason for Jesus coming to this earth, namely “to save his people from their sins.” That is our hope, and the hope for the church.—**David Letkemann, Bowden, Alta.**

Violence against women must be seen in context

Lucille Marr’s article (“Texts of terror, Dec. 2) makes some valid points, but it fails to put them into the larger context. When we survey history (and scripture) to find “corroborative details,” we sometimes filter out the big picture.

Certainly, women have been raped and enslaved throughout history, but that was usually after the men of the community were all killed. The suggestion that women have been specially singled out for violent

treatment is misleading.

Also misleading is the notion that Marc Lepine’s crime represents a paradigm for male treatment of women. We have seen how when crimes of extreme violence touch a nerve, a rash of copycat acts follow. (Consider Columbine.) How many men were inspired to follow Lepine’s example? It would be difficult to find any gory crime of recent decades that is so isolated from imitation.

The suggestion that violence against women is especially to be deplored can undermine the rights of men and children, and the responsibility of women for their own acts of violence. Violence against women cannot be discussed without reference to violence in general.

If we wish, for example, to decry the crimes of Paul Bernardo against women, it may be useful to remember that Bernardo was abused by his mother and abetted by his wife.

While we rightly condemn violence against women, we must remember the larger picture of violence in our society.—**Kevin McCabe, St. Catharines, Ont.**

Can church be an alternative to capitalism?

I am grateful to Aiden Schlichting Enns for sharing his unease concerning capitalism and how it is used to exploit human beings and the environment (Nov. 4). It takes great courage to question this sacred cow of western civilization.

I agree with Walter Bergen and Janis Thiessen (Dec. 2 letters) that this issue warrants careful dialogue in the church. As Janis commented, “We are all unavoidably implicated in global capitalization.”

Since Kyoto, we are all aware of the disastrous effects of human activity on the life of this planet. As I become more aware of how capitalism is used as a weapon of mass destruction, I have to question the integrity of my pacifism.

Surely a person is just as dead when killed by hunger and disease as by a gun. By collectively accepting capitalism as a way to live, we have collectively “taken up arms” against the

poor and the environment.

To think that this way of life is unavoidable leaves me feeling hopeless and depressed. What does salvation mean in the face of this judgment? If we accept Jesus as saviour, what might he have us do as his body in this global crisis?

Do Jesus' teachings lead us in the direction of peace through economic disarmament? Should we collectively negotiate with our governments to become conscientious objectors to the cruelty of the capitalist system? Maybe as a Mennonite church we could live redemptively (vulnerably) in relation to the powers that be as a community of salvation rather than an institution of religious piety.

I firmly believe that if we were to take the teachings of Jesus seriously,

we could create the culture of salvation that Jesus promised in his teachings on the kingdom of God.

Let's dream with Jesus about a gracious life shared in the community of Godspirit rather than in the imprisonment of institutionalized fear.

Let us ponder the difference it would make in our world if we were to heed the "Come Pete" of Jesus' call to discipleship rather than the "compete" of western capitalism.—**Ernie Martin, Durham, Ont.**

Hospitality is evangelism

The article on hospitality (Nov. 18, page 13) reminds me of a statement made by Eugene Peterson, former professor at Vancouver's Regent

College.

Peterson suggested that the word "evangelism" has negative connotations for many people and a new term is needed. The word he suggested instead was "hospitality."—**Henry Neufeld, Delta, B.C.**

Letters in this section express the opinion of the writer, not necessarily those of Canadian Mennonite or the church. We publish as many as space permits, unless they attack individuals or become unnecessarily repetitious. Letters are edited for length and style. InConversation is meant to provide opportunity for discussion and discernment.

Why doesn't church provide resources on healthy sexuality?

The August-October issue of *EduCare*, a Mennonite Church Eastern Canada resource, highlights three books on homosexuality for congregational study. Two are acclaimed for discussing "both sides of the debate."

Mennonite Church Canada conferences have overwhelmingly affirmed our denominational understanding of God's intention for healthy sexuality and the sinfulness of sexual activity outside of a monogamous, heterosexual marriage. Our congregations have still to receive, either from conference-commissioned teachers or from our church periodicals, unequivocal commentary supporting our belief.

The study on *Human Sexuality and the Christian Life*, which preceded the Saskatoon 1986 resolution on sexuality, and the *Confession of Faith from a Mennonite Perspective*, while restating that position, require ongoing practical/pastoral elaborations. Rather than supportive teaching, there are repeated calls to study "both sides" of the debate, as though leaders are planning to make changes to our position, or that listening to opponents of our position is the main thrust of our conference resolutions.

The message I am hearing is: "Although we 'believe' one thing, we advocate another." This ambivalence is never heard regarding equally debatable topics—war and peace, or adult versus infant baptism.

Although studying both sides of a controversial topic is important, my appeal to our leaders (conferences, colleges and *Canadian Mennonite*) is that they help our congregations function redemptively within our official declarations.

I recommend two books. Thomas E. Schmidt's *Straight and Narrow? Compassion and Clarity in the Homosexual Debate* is more readable and theological, covers a wide range of related topics, and adds support to our "official" position. Jeffrey Satinover's *Homosexuality and the Politics of Truth* is more scientific and based on his experience as a clinical psychiatrist and teacher.

Satinover starts and ends his book with reflections on young patients suffering from AIDS. He reviews the influences of the "gay movement" upon society's thinking, affirming some of those influences and cautioning against others. Like Thomas Schmidt, he provides important data regarding the possibility of change in sexual orientation or behaviour. There is no easy or sure way to change but the greatest success is reported from therapists and groups which recognize the transforming power of God and the strength of a supportive community.

Since these are qualities unique to Christ's church, couldn't we offer them to people within our congregations who are struggling with homosexuality or

unhealthy heterosexuality? Couldn't we help identify credible therapists and groups?

Both authors also recognize the persuasive power of stories highlighting injustice against people with a homosexual orientation. Schmidt highlights stories of persons who have changed their orientation and lifestyle, and encourages us to compare the stories of people on both sides of this debate. (Another way of "discussing both sides.")

One person 10 years out of the gay lifestyle is quoted: "Homosexual activists want to convince not only the public but themselves that change never occurs, because if I (the ex-gay) exist, each of them must be haunted by the possibility that they, too, might find the power to change."

I, along with Schmidt and Satinover, marvel at the optimistic and life-enhancing atmosphere that we experience at meetings of former gays and lesbians. Do we as a Mennonite church really want to leave this aspect of hope and healing exclusively to secular and para-church groups?

I look forward to the time when our leaders will help pastors and congregations to create a welcoming but uncompromising environment for people, homosexual and heterosexual, who are unsure about their sexuality, who are lonely in their struggle to be sexually pure, or whose desires are out of control.—**Ivan R. Unger, Cambridge, Ont.**

Kitchener, Ont.

Blankets ready for Iraq emergency

A 40-foot shipping container has been loaded with 10,729 blankets and hand-made comforters for the people of Iraq. Packed at the Mennonite Central Committee Ontario warehouse, the blankets were to leave Montreal on December 29 and arrive in Iraq by mid-January.

They are part of a shipment of 40,000 blankets from MCC warehouses across North America.

"The situation in Iraq is uncertain," says Arli Klassen, MCC Ontario director. "In the event of an attack it is feared that thousands of people will flee their homes. Many more thousands...would lack access to basic commodities as bridges are destroyed and towns placed under siege."

Blankets were identified as integral to an emergency response. They will be distributed by the Iraqi Red



Helping to load blankets into a shipping container at the Kitchener warehouse are (from left): George Fast, Trevor Adams, Rick Cober Bauman, Jan Adams, Kathy Bauman and Arli Klassen.

Crescent Society, with possible assistance from the Islamic Relief Agency. In the event that a crisis does not occur, 20,000 blankets will remain with the

Red Crescent society for general emergency response. The remaining 20,000 will be distributed to health care facilities and other social service facilities such as orphanages and seniors' homes.

These blankets are part of a million-dollar MCC humanitarian aid package for the people of Iraq. The package includes tents, blankets, relief kits, school kits and medicines.

In the past 10 years, MCC has shipped about \$6.8 million worth of food and other material aid to Iraq. MCC has also been supporting agriculture, education and health-related projects there, and has had North American personnel in Iraq since 1998.—MCC Ontario

Akron, Pa.

Food for Ethiopia

Mennonite Central Committee plans to ship 1,500 metric tons of wheat to Ethiopia in January. As many as 14 million people will need food assistance there in 2003 because of drought and crop failures.

The food is being sent through the Canadian Foodgrains Bank and distributed by the Mennonite church in Ethiopia (MKC), along with the Afar Pastoralist Development Association. The shipment is valued at \$941,000.

The MKC Relief and Development Association will receive 1,000 metric tons of wheat for its relief project in the Boricha District. The staple crops in Boricha—coffee and corn—failed this year due to drought.

The MKC plans to distribute 2,812 metric tons of grain, as well as cooking oil, in Boricha. MCC's contribution of 1,000 metric tons will feed 16,000 people for five months, beginning in April. Recipients will be given 12.5 kilograms of wheat and 0.6 kg of oil per person per month.

Meserete Kristos College, in the capital city, Addis Ababa, is also contributing to this effort. Faculty and staff are pledging a portion of their salaries, while students are giving up their dinners throughout December.

The Afar region will receive 500 metric tons of the MCC wheat for nomadic families. In exchange for food, recipients will construct water catchments that will later serve as watering holes for their herds.

According to an August 2002 World Vision survey, at least 24 percent of children under age 5 in Afar are malnourished. By some estimates, nearly half of the cattle have been lost.

A wide-reaching hunger crisis has hit Africa this year. The United Nations World Food Program reports that more than 38 million people across the continent face serious food shortages.

MCC is providing food in Mozambique, Malawi, Zambia and Zimbabwe valued at more than \$3.52 million. Donations for "Southern Africa drought" are welcome. Donations for Ethiopia should be marked "Food crisis in Ethiopia."—MCC

Toronto, Ont.

CPT member killed

George Weber, 73, of Chesley, Ontario, was killed instantly in a car accident in Iraq on January 6. A Christian Peacemaker Team reservist, Weber was in a car with five CPT delegates when the rear tire blew out, causing the car to flip over. He was thrown from the car.

Larry Kehler, 69, of Winnipeg and Jim Loney, 38, of Priceville, Ontario, sustained minor injuries. Three Americans in the car were also injured. They were part of a CPT delegation that was visiting Iraq.

Weber was a retired history teacher who joined CPT in 1999, serving in Hebron. With his wife, Lena, he taught for three years in Nigeria in the 1960s. He was a member of Hanover Mennonite Church.—CPT



Weber

Winnipeg, Man.

Churches responding to Colombian sponsorships

If you speak out against injustice in Colombia, you have four choices, says Diego (a pseudonym). One, you can leave. Two, you can live like a gypsy and never sleep in the same bed twice. Three, you can hire armed guards. Four, you can die.”

Diego chooses to live like a gypsy as he works for justice in Colombia. However, with increasing numbers of Colombians choosing the first option, Mennonite Central Committee Canada has been helping find a safe haven in Canada. They are working with 30 people (approximately 10 families) whose lives are in danger.

“In many ways, the project we have put into place is working very well,” says Tim Wichert, who coordinates MCC Canada’s Refugee Program. The Teusaquilla Mennonite Church in

Bogota refers Colombians seeking asylum to the Canadian Embassy and to MCC. MCC then connects the refugees with churches and community groups in Canada willing to sponsor the new immigrants for one year.

One family recently arrived in Toronto; two families will soon arrive in Winnipeg and two in Calgary.

Wichert says that the Canadian government has more than doubled its quota for Colombian refugees, with 450 cases in 2000 and plans to increase that to over 1,100. Sponsorships through MCC are in addition to these numbers. Response from churches has been “very positive,” says Wichert. In fact, with more sponsors than available cases, his goal is to see MCC increase the number from 30 to at

least 100 people each year.

However, the Teusaquilla committee is staffed entirely by volunteers who must divide their time among other peace and justice initiatives. “We really need the resources for a staff person or volunteer who can dedicate more time to this in Bogota,” he says.

Colombia’s civil war has left an estimated 200,000 dead and over 2 million people displaced within the country. On a recent trip, Wichert heard terrible stories of kidnapping, torture, rape and murder.

For more information on refugee sponsorship, contact MCC Canada at (204) 261-6381 or visit the MCC website at www.mcc.org/themes/refugees.—MCC Canada Release

Winnipeg, Man.

New churches emerging in Colombia

New churches are emerging out of two new ministries in northern Colombia.

In Sincelejo, where 50,000 of 350,000 residents are refugees displaced by civil war, local Christians opened a school for displaced children. In Riohacha, a group started a home for abandoned senior citizens and a community ministry for elderly people.

“We were tired of being a church in four walls, and wanted to be a church among the people,” said one project leader. Justapaz, the peace and justice arm of the Colombian Mennonite Church, is supporting both ministries. MENCOLDES, the development and service organization, provides training for work with displaced people in Riohacha.

With support from Mennonite Mission Network and Mennonite Church Canada Witness, the Colombian Mennonite church has sent a couple to live in Barranquilla, between the two cities, to administer support and leadership training while starting a new congregation there.

The ministry in Riohacha, established in 1989, has formed its own church and is conducting services in two locations.

The ministry in Sincelejo is becoming the nucleus for a new Mennonite faith community. Colombian Mennonites believe strongly that peace and service work needs



Photo by Linda Shelley

The Mennonite churches in Colombia boldly live out their faith in a society embroiled in a decades-long civil war.

a congregational base.

Janet Plenert of MC Canada Witness recently visited both cities and reported: “As we sat with a group of people who are involved in the school, a youth ministry that focuses on conflict resolution, and an emerging Mennonite church [in Sincelejo], stories often came back to the reason these

people had come to be a part of the Mennonite community—a desire to put the faith into action and do something in the midst of their context of crisis.” Plenert is the mission partnership facilitator for Latin America.

One woman, whose husband was killed in front of her 12-year-old daughter three years ago when she was pregnant with their seventh child, found a new faith community in Sincelejo. She joined because “I want to take God’s word to others who have suffered. I want to bring hope.”

The school in Sincelejo, with 500 children, has no paper, crayons, books or salaries for the teachers, yet students and teachers keep coming every day.

“Each day the children are told that they are special, they are loved and that God loves them. They hear over and over that violence is not the answer to Colombia’s struggles, but loving God and one another is. It is a tangible sign of...healing and hope in the midst of a very dark situation,” said Plenert.

MC Canada Witness supports the ministry in Colombia (\$111,000 this year) in partnership with Mennonite Mission Network.—MC Canada release by **Daniel Rempel**

Summer sessions at AMBS

May 27–June 13

Greek Readings: Synoptic Gospels
Mary Schertz, Ph.D., AMBS

May 30–31

Worship Ritual in Youth Ministry
Marlene Kropf, D.Min., AMBS
Marlene Frankenfield, guest instructor

June 2–13

Pastoral Care of Youth and Young Adults
Wes Bontreger, guest instructor

Celebrating the Christian Year
Marlene Kropf, D.Min., AMBS
June Alliman Yoder, D.Min., AMBS

June 6–13

War and Peace in the Bible
Willard Swartley, Ph.D., AMBS
Course meets in Winnipeg, Man.

Conflict, Communication and Conciliation
Carolyn Schrock-Shenk, guest instructor

June 13–14

Premarital Guidance
Daniel Schipani, Ph.D., AMBS

Continuing Education Event

June 10

Worship Planner: Unlocking the Mysteries of Ordinary Time
Marlene Kropf, D.Min., AMBS
Karmen Krahn Fehr, AMBS

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Kitchener, Ont.

New refugee agreement may reopen Underground Railroad

A new agreement to stem the flow of refugees was signed in Washington by Canada and the USA in early December. According to Canada's Minister of Immigration, Denis Coderre, the only way to "regulate the system" and reduce the number of refugees seeking asylum is to close the door.

The agreement is part of a "Smart Border" security plan. Canada has been trying for years to cut off access for the 15,000 refugees that arrive each year via the USA. The U.S. has been willing to capitulate to Canadian concerns, most likely in return for concessions on security.

The Canadian government is clearly delighted with this new equation. Canada will no longer have to process 15,000 refugees, half of the total asylum seekers but it will process the 200 refugees that try to get to the U.S. from Canada (and will settle 200 from elsewhere). All refugees will need to apply in the first country they reach, and will be unable to go "asylum shopping." It seems to be a good deal.

But there are reasons why this agreement should be scrapped.

First, refugees usually have good reasons for choosing their country of destination. They want to be reunited with family and friends. They want to settle in communities where their language and culture are familiar. Further, Canada tends to have more generous provisions for those seeking a new life. And temporary work permits are more easily obtained in Canada than the U.S.

Second, there are important differences between asylum policies in Canada and the U.S. Refugee women escaping persecution and abuse are more likely to receive asylum in Canada. Canada has also developed more progressive policies for accepting people fleeing "generalized violence"—those caught in the crossfire—who may have difficulty fitting the United Nations refugee definition.

Further, many refugees are reluctant to seek asylum in the U.S. be-

cause of stringent detention policies. Refugees may be detained indefinitely, alongside convicted criminals.

A third reason the new agreement should be dropped is the procedural nightmare that will likely result. Refugees will become stuck in legal limbo as they await decisions on whether they fit the "exceptions." For example, those with close relatives in Canada will be let in to seek asylum, but first they must prove that someone is really their sister or brother. Will they require a certified family tree, or DNA tests?

Children under 18 can also get through, but it's unclear how authorities will determine age when there are no documents. And desperate parents might simply send their children alone to make a refugee claim and get a foot in the door.

But the fourth, and most significant, reason why this so-called "Safe Third Country" agreement is flawed is because it will encourage people to go underground. The new process will bar people from applying for asylum at border crossings, but not at an immigration office within Canada. In other words, those who try to make a claim at the border will be turned back, while those who are smuggled in will be allowed to proceed. The border with Canada might someday resemble the border with Mexico, where an estimated 300 people die each year trying to sneak across.

Some church groups have pledged to create a new Underground Railroad, so that refugees fleeing danger may reach the safety of Canada. The Sanctuary Coalition of Southern Ontario has said: "We are prepared to risk fines, even imprisonment, in order to protect human life and freedom."

The controversial new policy will take effect this year some time. The signing with the U.S. on December 5 started a new wave of refugee arrivals in Canada as people try to get in before the door closes.—MCC Canada release by **Tim Wichert**

Winkler, Man.

Meat canning comes to Manitoba

About 200 volunteers from across Manitoba gathered here November 28-29 to prepare 8,183 cans of meat for distribution overseas.

"There's a lot of camaraderie that develops when you get this many people working together," said Paul Friesen, Resource coordinator for Mennonite Central Committee Manitoba. "It was like a mini-factory. The [can] sealer is the only part of the process that's automated and so that means the rest of it was all hands on."

This was the first time the MCC portable meat canner was set up in southern Manitoba. Volunteers in the U.S. have been using the canner since the 1950s but health regulations made it difficult to get approval in Canada. (Ontario has used the meat canner since 1997.)

Volunteers worked six-hour shifts of 30 people each. The process begins at the de-boning table where the meat is separated and ground into chunks. It



Photo by Joanie Ens

Gloria Penner helps prepare meat in the first MCC meat canning effort in Manitoba.

is then cooked at a high temperature, packaged and sealed in 28-ounce tins. The tins are washed, labelled and stamped with the day and location they were packaged, as well as the expiry date. The process was monitored by officials with the Canadian

Food Inspection Agency.

Each tin provides enough protein for one meal for 10 young children.

"We can't express enough gratitude to the people at Winkler Meats," said canning committee chair Wilf Unrau. "We needed to partner with an existing meat handling facility to get government approval and they were willing to come on board." Winkler Meats "looked after everything from teaching our volunteers how to properly handle food to the meat storage. They even postponed their own work schedule to accommodate us," said Unrau.

MCC supporters in North America canned 426,276 cans of meat from October 2001 through April 2002, making last year's canning season the most productive ever.

Over the past year, MCC has shipped canned meat to Bosnia, Serbia, Haiti, North Korea and Russia, with shipments planned for Angola and Russia. Meat is also distributed in the United States.—MCC Canada release

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JAMAICA SERVICE TOUR II (February 2-11)

PARAGUAY SERVICE TOUR (April 3-17)

RUSSIA and UKRAINE (May 23 - June 6)

From PENNSYLVANIA to ONTARIO (May 28 - June 2)

In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)

EUROPEAN HERITAGE (June 9-25)

ALASKA CRUISE TOUR (June 11-23)

CHINA (June 15 - July 1)

MAJESTIC CANADIAN ROCKIES (July 7-20)

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#4 - TANZANIA and KENYA (August 1-19)

#5 - ZIMBABWE (August 1-19)

#6 - ZAMBIA and ZIMBABWE (July 31 - August 19)

#7 - KENYA and TANZANIA (August 1-19)

#8 - ZIMBABWE (August 8-27)

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MCC photo by Benji Krause

Mennonite Central Committee's meat canning crew has been busy traveling since October 9. From left: Marcus Heinrichs, Kitchener, Ontario; John Whitman, Grunthal, Manitoba; Ernst Dueck, Boquiron, Paraguay; and Joshua Stucky, Moundridge, Kansas. The crew is working with volunteers in 12 states and 2 provinces. Last year MCC canned a record 426,276 cans of beef, turkey and pork—enough for 17 tractor-trailer loads. Meanwhile, the first portable canner built in 1973 for MCC has been shipped to the Low German Mennonite colony of Blue Creek, Belize, where it is part of plans for a meat canning business. Ernst Dueck has been helping repair the old canner and will return to Blue Creek at the end of April.—MCC releases

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MC Canada financial crisis: Interview with general secretary

In December, Mennonite Church Canada staff discovered a \$500,000 revenue shortfall for the fiscal year ending January 31, 2003. They discovered that this amount is still designated for U.S.-based programs even though flowing through MC Canada books. (See Dec. 23, page 16.)

In a memo to the General Board, Dan Nighswander, general secretary, explained how this error occurred. He cited the incomplete work of a four-person committee appointed prior to the 2001 assembly to help sort out the financial implication of “transformation” (the General Conference and Mennonite Church merger, and the subsequent formation of Mennonite Church Canada and USA). He also referred to changes in the office of treasurer and delays in the appointment of staff responsible for revenue generation and projection.

In an interview with *Canadian Mennonite*, Nighswander provided further explanation.

How was the error discovered?

We were tracking the donations against benchmarks we had set. However, even with revenue coming in as expected, the figures didn't add up to 100 percent. What finally prompted another look was the first meeting of the Financial Policy and Audit Committee which said we need answers.

What was your immediate response?

We knew parts of the plan for the first few years were soft; we didn't know how people would transfer allegiances and what level of support would be ongoing. We knew we needed to make adjustments for next year, but didn't know the scope. I was shocked by the size of the discovery. But we're moving fairly quickly from shock to the realization that we have a problem which we know how to solve.

What's your biggest worry about this discovery?

I'm concerned that people might waver in their excitement about what's possible if they start to dwell on cuts rather than on what is still a very high level of support and still a very large program that we're offering

for the size of our resources.

Why wasn't this error uncovered earlier; for example, when the books were scrutinized prior to the Saskatoon 2002 assembly to account for a \$400,000 error in the budget?

The earlier error was on the expenditure side. The current one is on the income side. In the new system, we have assigned responsibility for income to different people than those responsible for expenditures. And we didn't have adequate monitoring for how the two come together.

Why this division of labour?

It was impressed upon us that in the for-profit world, managers of production units or departments are not responsible for their own income, but to monitor expenses. Income is to the system as a whole. This approach is attractive because we want to avoid building internal silos where each department raises and spends its own money, but we want to have overall planning for the whole church.

How does the response to this recent error compare with the response to the expense budget error discovered before Saskatoon 2002?

The projections established at the Abbotsford 2001 assembly included a substantial cushion, about half a million in round figures, that we didn't commit because we didn't know how people would respond. When we got to Saskatoon, we had a problem of about the same size and we decided to deal with that by budgeting out the cushion. We didn't reduce any of our programs then, but we're having to do so now. We can't reduce expenditures by 10 to 15 percent without eliminating some programs and staff positions.

If the earlier \$400,000 error has been taken care of, why are you now suggesting that \$900,000 needs to be taken out of next year's budget?

The \$900,000 adds together the following: \$500,000 revenue projection error, \$250,000 projected deficit for next year (was initially to be an extra draw on reserves), plus some projected growth in income.... We're now scared of making mistakes. We're taking a

very conservative approach. Therefore for next year we're returning to the old assumptions of flatlining from this year's actual income to next year's budget expenditures even though we have good reason to believe that there will be some growth for next year.

When will announcements about program cuts be made?

As soon as we get year-end figures (after January 31), we can begin to act. Nobody likes to reduce programs and give up services they've been accustomed to, or to reduce mission activity. But some decisions have to be made.

What will the revenue shortfall cost church members?

No additional debt is being incurred. Money from reserves will be used for the extra programming that happened this year, and the difference will be taken out of planned expenditures for next year. There will be opportunity for people who are passionate about some programs that might be dropped to contribute additional funds to sustain these.

What steps are being taken to ensure that errors are detected earlier?

This most recent error is related to the transition into Mennonite Church Canada and won't occur in the ongoing operation. But to avoid other errors, we're instituting procedures for checks and double checks when expenses are paid. We have new software to make sure accounting is done efficiently and accurately. We have moved up expectation of prompt reporting at month end....

What steps are being taken to inspire confidence for the future? To increase my own confidence, I'm taking a course in financial management. Pam Peters-Pries (executive secretary of Support Services) is continuing her work on a Master of Business Administration. Also, the new Financial Policy and Audit Committee will be looking over the budget-making procedure. The committee consists of Bruno Friesen, Clare Schlegel and John Wiebe.

Final comments?

It's been encouraging to hear a number of people say they understand that things happen when you're doing transition like this...that they want programs to continue, but are supporting the process of making decisions.

Winnipeg, Man.

Fetal alcohol syndrome is new focus in Manitoba

For Daniel Lepp Friesen, new director of Mennonite Central Committee Manitoba, the November 15-16 annual meeting was a first.

"I am impressed by the commitment of the staff to tackle such difficult issues and the ongoing commitment of so many volunteers. What concerns me is the absence of 20- to 40-year-olds.... Our staff and volunteers are that age but MCC ownership isn't."

This concern prompted the first-ever youth agenda which ran parallel to the annual meeting. About 60 young people attended the Friday night coffee house. Saturday's service projects and activities drew a smaller but energetic crowd. Paul Friesen, resource programs and thrift shops coordinator, said that in spite of a low turnout, MCC Manitoba will continue to focus on youth involvement in future meetings.

Eric Rempel, chair of the board, identified slipping attendance as

another concern. "The annual meeting is a place where we try to be transparent and accountable but the decisions are made at the board level," he said.

Although churches were encouraged to send delegates, no votes or decisions were called for. This was confusing to some who were prepared to vote on the presented budget.

Ron Mathies, MCC executive director who was attending several provincial MCC meetings, noted that MCC Manitoba faces unique challenges because it shares the same location as the national MCC office. Many tend to overlook MCC Manitoba and recognize only MCC Canada, he said.

Rempel reported that 17 percent of donations to MCC Manitoba "were spent here," while over 80 percent were forwarded to MCC Canada. Many provincial programs rely on grants or foundations.

One new initiative in Manitoba is the Fetal Alcohol Syndrome/Effect

program. Beginning in January, Addison Klassen, who directed El'Dad Ranch for many years, will assume responsibility for this program.

"There is a sense of urgency," said Murray Barkman, director of Open Circle, a prison visitation program. "Many parents have approached MCC for help. There is a desperate need for supportive services, classroom and legal services, understanding from congregations and communities, a supportive network and mentors" for children affected by fetal alcohol syndrome.

MCC Manitoba also offers Circles of Support and Accountability. This program "seeks to enhance the safety of the community by reducing the risk of re-offense by offenders," said Joan Blatz, coordinator. Volunteers walk alongside high-risk offenders upon their release from prison.

Some programs are being re-evaluated. Peace and Social Concerns and Hydro Justice await further direction from the board.

A significant milestone was celebrated on the weekend. The MCC thrift shop movement began 30 years ago in Altona. The movement has grown to 54 stores across Canada.

Friesen reported that "each year, Manitoba receives 225,000 surplus pounds of used clothing." MCC is looking at the possibility of using this surplus to extend the thrift shop program into the Ukraine. Thrift shops contributed \$1.8 million to MCC Manitoba this year.

Delegates learned about the Generations at Risk program, a 10-year MCC response to assist church partners abroad in their work with AIDS. Africans desperately need support and medical supplies in their care of AIDS victims. —**Evelyn Rempel Petkau**

Myth #1

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Correction

In the article on "texts of terror" (Dec. 2, page 9), the author quotes a woman who talks about "Prussian soldiers" looting and raping during World War II. The text should have read "Russian soldiers," not Prussian.

Abbotsford, B.C.

Storytelling marks British Columbia meeting

Although business and budgets were discussed, the highlight of the annual Mennonite Central Committee B.C. meeting was the storytelling by voluntary service workers and people affected by local programs. The meeting was held November 2 at Emmanuel Mennonite Church.

The keynote speaker for the morning was Ed Nyce who is currently serving with MCC in Bethlehem. Nyce's stories provided a hopeful alternative to those heard in the media. Using the good Samaritan story as a framework, he shared his encounters of neighbourliness with those we might be tempted to label as enemies.

A Palestinian Christian woodcarver whose work is sold through Ten Thousand Villages told Nyce that even if he was given a gun, he wouldn't be able to hurt anyone. Two Jewish women representing a peace organization told Nyce over and over to let the people in Bethlehem know that "not all of us want to destroy them."

Delegates also heard from Steve Prentice whose life was changed when he discovered he had HIV. He turned from a life of alcohol, sex and drugs to a committed marriage and a relationship with Christ. The support group offered through MCC's HIV/AIDS education program helped him make the decision to live well.

People with HIV/AIDS "need support and encouragement, not pity or sympathy," said Prentice, adding

that he had found acceptance in an MCC support group. He thanked the constituency for supporting MCC's work in this area.

The day also included workshops focusing on Thrift shops, Poverty and the single mother, Domestic violence and sexual abuse, the Middle East, as well as workshops provided by Social Housing Society and Supportive Care Services.

One of the well-attended workshops was titled, "Being a prophetic voice: Is MCC too political?" It was a response to criticism over MCC's involvement in the B.C. referendum on treaty negotiations and its criticism of the U.S. in Iraq (without equal criticism of Sadaam Hussein).

Ernie Schmidt, chair of MCC B.C., indicated that the board and staff want to be open rather than defensive. "If we have erred, we want to be guided," he said.

John Redekop of Trinity Western University, and Don Peters, executive director for MCC Canada, made statements before the floor was opened for discussion. Redekop indicated that perhaps MCC should avoid issues where there are several competing voices and should avoid partisan stances. Peters felt that MCC was not too political but that the organization needs to be careful how it is perceived.

Discussion was lively, with most people saying that MCC is not too political and that they appreciated the materials they received regarding the referendum.

Much of the discussion revolved around language and perception and it was agreed that MCC needs to be very sensitive about how it uses language. Redekop suggested using Mennonite Church Canada and Mennonite Brethren leaders as sounding boards



Don Peters (right), executive director for MCC Canada, discusses the day's events with delegate David Loewen.

to preview communications pieces before releasing them to congregations.

One of the final stories of the day was from Karen Giesbrecht who worked with the mentally ill in Jamaica. Many of these people live on the streets and are horribly abused. One man was brought into the care centre with his clothing burned onto his back by someone who set fire to him. She told how he became stable as a result of medication, healthy food, and a safe environment.

"I must have looked as though I was worthless," he had said. "But even then, I was a person. It was just my mind that was sick. At that time only God and the nurses and my family (who could not reach me) recognized me as a human being. There is medicine for the mind, but someone has to care."

The day ended with a powerpoint presentation honouring volunteers who go overseas and work locally. As they were leaving, delegates talked about the stories they had heard and would share with others.—**Angelika Dawson**

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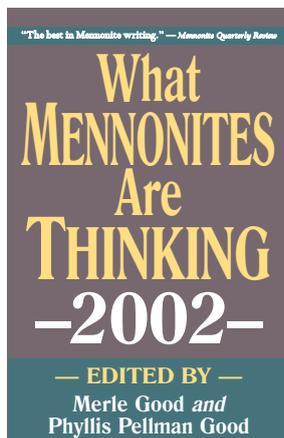
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A Trip to Magdagachi by *Louise Redford*
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Jubilee Moves Beyond Justice by *Bruce D. Martin*
Dare to Become a Global Church by *Gilberto Flores*

SHORT FICTION

Time to Begin Again by *Evie Yoder Miller*
Ann's Time by *Greta Holt*
Angelmaker by *Ben Kroeker*
El Moreno by *Rafael Falcón*

BY THE EDITORS

Unlikely Partners: The Mennonite Soul, the Mennonite
Imagination, by *Phyllis Pellman Good*
A Tribute to Sara Stambaugh by *Merle Good*

POETRY

Buddhas by *Yorifumi Yaguchi*
Little Haenschen: The Ballad of the Travelling Mennonites
the last song for Oma in the nursing home
by *David Waltner-Toews*
The Consolation of Cathedrals by *Jane Rohrer*
Variations on *Der Schleif* by *Rhoda Janzen*

Clearing Poem 1 by *Patrick Friesen*
July 5 by *Keith Ratzlaff*
Before the Service by *Cheryl Denise*
Breakfast at the County Seat Café by *Jeff Gundy*
Clearing Poem 3 by *Patrick Friesen*
The Princess and the Olives by *Rhoda Janzen*
The Cookie Poem; "Here are my sad cookies" by *Jeff Gundy*
Grace in Mid-Winter by *David Waltner-Toews*
Learning to Speak my Mind by *Deborah Good*
The Indecipherable Earth by *Ellen Kroeker*
Sleeping Alone by *Cheryl Denise*

A SERMON

Bread by *Chuck Waterfield and Daryl Yoder-Bontrager*

HUMOR

A Day in the Life of That Excellent Goatherd, Loletta
by *Cassidy Claassen*
"Who Wants to Be a Millionite?"
Top 10 Things It Would Take to Persuade
MCC to Stoop to Sponsor a Beauty Pageant
10 Movies Mennonites Should Make
Where Mennonites Say They Live
Best Overheard Conversations by Mennonites Using Cell
Phones

LONGER ESSAYS

Writing the Everyday Self: Identity and Self-Consciousness
in Amish Women's Diaries by *Marilyn E. Lehman*
Deep Calls to Deep: Spirituality and Diversity in
Mennonite Education by *Shirley Hershey Showalter*

BOOK REVIEWS

by *John A. Lapp, Daryl Climenhaga, James Urry, Susan
Fisher Miller, George Crowell, Harry Huebner, James
Satterwhite*

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Kitchener, Ont.

Rockway raises \$15,000 for Africa

It began as a modest fund-raising idea at Rockway Mennonite Collegiate but quickly became much more.

Selling the Mennonite Central Committee-sponsored recording, "To such as these: Songs and lullabies for children of the world," not only taught students about the impact of AIDS in Africa, it captured their imaginations.

The project began when MCC Ontario invited Rockway to raise money for MCC's "Generations at risk" program in Africa. School leaders embarked on a campaign not just to sell CDs but to educate the students.

"We are a private school and that means we already do a lot of fund-raising, but this was different," said student Nicole Bauman, Social Concerns Committee chair. "We were really surprised how well it went over."

The school used different approaches to promote awareness, including chapel speakers who had recently returned from Africa, class discussions, AIDS fact sheets posted around the school, student announcements in their home churches, and a concert featuring stories and musicians from the CD.

The results speak for themselves. The school set a goal of selling 457 recordings—one for each student. In the end, the students sold over 850 CDs from October to November 15, and raised \$15,000 for MCC.

"We tried to keep our students connected," said Rockway principal Terry Schellenberg. "We wanted to show them what a group like ours could do with a small idea."

Much of the learning came from speakers who were able to convey the significant impact of what North Americans view as a small effort. For example, access to inexpensive testing kits prevents the spread of contaminated blood to children suffering from malaria. Or, a small financial contribution allows a 12-year-old girl whose mother is dying of AIDS to continue her education.

Closer to home, Schellenberg said three single mothers agreed to speak to the students about their own struggles to survive on limited income.

Other Mennonite schools in Canada and the United States have expressed an interest in Rockway's approach to creating student interest. The school has prepared an information package to share with other schools.

Rockway has a long history of social involvement. (For example, Rockway is the biggest school contributor to the House of Friendship's annual Christmas Hamper project, this year collecting 30,110 food items.)

"This is about students being able...to make a connection," said Schellenberg. "This is about the family, whether...in Africa or here at home."—MCC Ontario

Calgary, Alta.

Benefit recording released at Foothills

There was standing room only at Foothills Mennonite Church here on October 24 as more than 200 people attended the release of the recording, "To Such as These: Songs and lullabies for Children of the World."

The CD was produced by Mennonite Central Committee and individuals from Foothills as a fundraiser for the battle against AIDS in Africa.

The CD features

singer Kim Thiessen who grew up at Foothills. She and guitarist Daryl Neustaedter-Barg of Winnipeg performed nine songs, two of them with the choir of the Menno Simons School in Calgary.

Sharing stories of hope were Dave Worth, director of Resource Generation Network for Mennonite Central Committee, and Sharon Rindahl, recently returned from Tanzania where she worked in an AIDS clinic for three years.



Kim Thiessen performs a song from her new CD.

The project originally hoped to sell 1,000 CDs. So far, 5,000 have been produced, with sales and distribution now spanning North America. The CD can be purchased at provincial MCC offices and thrift stores, as well as Ten Thousand Villages stores.—**Doug Klassen**

Music excerpts from the CD and ordering information can be found at www.mcc.org/alberta/tosuchasthese/

A drama group in Mugumu, Tanzania, rehearses a skit on AIDS prevention. From left are Onaeli Eliasi, Shaban Hamis, Pascal Shija, Mabuba Ndege and Hubert Shija. For the past four years, youth from the Tanzania Mennonite Church's community health program have taken the lead in planning activities for World AIDS Day on December 1. Held at the town soccer field, activities include volleyball and soccer matches, and contests of poetry, rap, art and T-shirt mottos—all focused on AIDS. Youth will talk about sexuality, even though many adults refuse to talk about AIDS, says Jan Emswiler of MCC who has worked with the health program since 1998.—From MCC release

Photo by Matthew Lester



Edmonton, Alta.

Northwest conference leaning toward independence

Congregations of the Northwest Mennonite Conference (NWC) gathered for a special meeting in Red Deer on November 2. Members were asked to express their thoughts concerning the future of the conference after March 2003, when it ceases to be a provisional member of Mennonite Church Canada.

The three options presented for consideration were: a) join with another Mennonite/Anabaptist denomination, leading to the eventual dissolution of the NWC; b) continue as an entity within the current denomination; c) develop the NWC into an independent Mennonite body having ties with other inter-Mennonite organizations such as Mennonite Foundation and Mennonite Central Committee.

Each congregation was given time to express thoughts and preferences. Option "c" received a significant

majority of support. People appealed to the strong sense of Northwest Conference history, a desire to be faithful, and a need to keep Christ at the centre of the vision. Much of the discussion around option "b" dealt with the issue of homosexuality. Many perceive Mennonite Church Canada to be lenient in this area.

People had significant concerns regarding the third option, however: continued support of Mennonite missions; international relationships; support of MC Canada statements such as the "Vision, healing, and hope" statement; and the lack of connections to larger church bodies to aid in discerning theological issues.

The board of Northwest Conference encouraged churches to send in a summary of their congregation's thinking. A decision will be made at the annual meeting in March.—**Donita Wiebe-Neufeld**

Club Campestre Teotihuacán, Mexico

Latin Americans discuss Anabaptist leadership

The Evangelical Anabaptist Mennonite Churches in Mexico hosted the sixth Latin American Anabaptist Consultation on October 9-12. A new feature was the participation of youth.

Discussion focused on Anabaptist leadership in Latin America. It is time to put it into practice in today's context of globalization and neo-liberalism. These forces contribute to a leadership style that promotes success and church growth, but neglects teaching faithful discipleship and the simple lifestyle exemplified by Jesus.

The place of women and youth in the church and in doing God's work in the world were also concerns. In a few countries, women exercise ministerial leadership, but not in administrative positions.

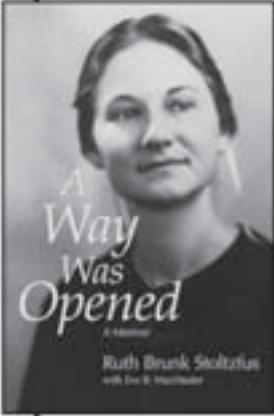
Youth, eager to serve the Lord, need to be empowered to develop and practise their gifts.

While "spirituality" is often seen as piety, devotion or withdrawal from the world, participants saw it expressed in the healing of soul and body, and in human and social relations. Biblical spirituality, they noted, is to live within the material world in situations that demand practical answers, encouraged by the spirit of God.

Participants from different contexts enriched the exchange. Lecturers included Ricardo Esquivia (Colombia), Ofelia García (Mexico), Juan Martínez (USA), Fernando Pérez (Mexico), and Olga Piedrasanta (Guatemala). Mexican respondents were Ismael Ramírez, Rebeca González, Victor Pedroza, Isaac Bergen, and Juana María de la Rosa.

The seventh Latin American Anabaptist Consultation will be held in Costa Rica in 2005. Because of the increased interest among young people, planners will have to consider having a youth meeting before the consultation or having more young people present papers.—From report by **Fernando Pérez Ventura**

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Ruth Brunk Stoltzfus improvised a remarkable career as a churchwoman, family speaker and business leader. Feeling a call to support Christian families, she began a nationally syndicated radio program. This memoir brings together journal entries and her own reflections on her own family, church appearances, syndicated newspaper ads, and pastoral work. Responding to strong family and conference encouragement and overcoming severe prohibitions, Ruth Brunk Stoltzfus spent her life in ministry to God and the church.

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FOCUS

Finances

'Stewardship investing' a new force in Canada

Some years ago, my mother and I went to visit a recommended broker associated with a mainline bank. He offered a basket of investment opportunities that included distilleries, cigarettes, and companies that produced violent movies that bordered on pornography.

My mother refused his advice. "I don't want to invest in that! Help me invest in companies that will make products for my grandchildren," she said sternly.

The broker was dumbfounded. Never in his experience had an investor asked that investment decisions take into account Christian morals.

Stewardship investing has its origins in the United States. In 1970 there was one faith-based mutual fund. Since 1985, the number has increased five-fold. Nearly one out of every eight dollars in the U.S. is going into socially screened funds. That number is only 1 in 44 in Canada. Here the trend is just beginning—growth in screened investments was up 40 percent last year.

The market has changed with the launch of the Meritas Group of Funds, a joint venture of the Mennonite Savings and Credit Union, Mennonite Foundation of Canada, and Mennonite Mutual Aid. Meritas represents the first mutual fund from within the Christian community for the general marketplace.

Gary Hawton, the chief executive officer, is a believer in the value of socially responsible investing, but he also emphasizes that "Meritas takes the investment side of the funds very seriously."

Stewardship investing seeks to balance the productive use of personal resources with a concern for the individuals, communities and environments affected by the investment choices. It is a way for believers to express their faith in the financial marketplace.

In practical terms, it involves choosing the right companies, acting as responsible shareholders and investing in others (see page 8). It also helps us guard against greed. In our consumerized culture, the get-rich-quick temptation is constant. Wanting more than a fair share often leads to unwise financial decisions.

The prospect of high returns is usually associated with a high degree of risk. It is often prudent to diminish the risk of your investments by choosing a lower, steadier return which gives you financial security, and personal serenity.

Through a Christian-based mutual fund, other screened mutual funds, and prudent selection of publicly traded securities, Christians can witness to their faith and be involved in the world.—**Walter Bergen**

The writer is a financial officer with Cartier Partners Financial Services / Bergen Financial Services in Abbotsford, B.C.

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socially responsible investments

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Baptizing the wallet

John Wesley, writing in the 1700s, said there are three conversions or baptisms that every Christian must undergo: the heart, the mind and the wallet.

Wesley and others have observed that the conversion of the wallet can be the most difficult. It's not stretching the point to suggest that the metaphorical baptism of the wallet goes far beyond instilling a mindset of faithful tithing and sacrificial giving. It should influence all of our dealings in life that involve money.

The writer of Proverbs urges: "In all your ways acknowledge him, and he will make straight your paths." The same text reminds us to "Honour the Lord with all your possessions" (Proverbs 6:6, 9). Taken seriously, those admonitions will have a dramatic impact on our attitude towards money and how it relates to being faithful in both word and deed.

Jesus tells us we cannot serve God and money. Our inner life can't be rich if we worship material things, and we're less likely to be effective in sharing good news.

Recognizing money as a positive tool can lead us to think about ways to promote justice, to offer a cup of cold water where a need is recognized. Money gives us a tool to do good, even through our investments.

Are the companies we support good citizens, providing constructive and life affirming goods and services? We need to be discerning and not take all claims of virtue at face value, recognizing that a secular notion of what's appropriate may fall short of the mark for Mennonite Christians. Some mutual funds that

purport to be socially responsible do not screen for alcohol or gambling, or have screens that are too weak to be meaningful.

How do your investments fit with your understanding of faith?—**Mike Strathdee**

For stewardship education and services, contact your Mennonite Foundation of Canada office. Niagara—Darren Pries-Klassen, phone 1-888-212-8731; Kitchener—Mike Strathdee at 1-888-212-7759; Winnipeg—Jim Brown at 1-800-772-3257; Abbotsford—Dave Kroeker at 1-888-212-8608.

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Welcome Home Community finds new home

The Welcome Home Community was born five years ago when the provincial government asked Mennonite churches to set up a program to aid families at risk. With government funding, the program began helping disadvantaged families develop better parenting, financial management, and job finding skills.

The program provided a healthy environment for parents and children to gather for social interaction, as well as aiding parents with occasional child care.

The successful program's funding ceased abruptly with government cutbacks last February, but participants are determined to keep the community alive.

Last spring, several programs continued in the nearby Inglewood Christian Reformed Church with assistance from former staff, a Mennonite Voluntary Service worker and chaplain Jim Shantz. The part-

time chaplain position was funded from February 2001 to December 2002 by Mennonite Church Canada's City on a Hill program.

The question, however, remained. Would the community survive the final departure of former staff? Currently, four or five families are joining a parent support group at the Inglewood Christian Reformed Church while two other families have formed a committee to plan separate events. They expect 30 people to attend their Christmas potluck dinner. It is expected that the community will continue under the roof of the Christian Reformed church.

"While the former community was irreplaceable," said a former participant, "we have taken a gift [the use of the Reformed church] which has enabled us to continue together as families. And I'm optimistic this will continue."

The warm relationship between

Welcome Home Community and Inglewood church has been encouraging. The City on a Hill chaplain funding has helped this ministry survive. The intention of the City on a Hill project was for both outreach and church planting. The outreach portion has been a success with much emotional, practical, and spiritual support given. Several participants have been very open to verbal Christian testimony.

The church plant dream of City on a Hill, however, has not been fulfilled. Money designated for church planting remains with the hope of new church starts in Alberta.—**Donita Wiebe-Neufeld, with Jim Shantz**

News brief

AIDS fund raiser garners \$1 million

Mennonites Herb and Erna Buller of Winnipeg were the catalysts for raising almost \$1 million at a gala dinner recently for AIDS programs in Zambia. The couple, who own Kitchen Craft Cabinetry, matched gifts of nearly \$500,000 at the \$500-a-plate dinner organized by World Vision Canada. Appearing on the program were Zambian activist Princess Kasune Zulu, country singer Paul Brandt and diplomat Stephen Lewis, currently special United Nations envoy for AIDS in Africa. Lewis, who introduced himself as "a secularist and a Philistine" strangely at home in this company of Christians, spoke passionately about the AIDS pandemic, contrasting the UN's \$2.1 billion AIDS fund with the \$200 billion available for military purposes right after September 11. "Why is there always money for war, but not for food, education and medicines?" he asked.—From Nov. 26 *ChristianWeek*

Port Rowan, Ont.

Installations at Erie View

At our Thanksgiving and Mission services last fall, the Erie View Mennonite congregation was reminded of our many blessings.

We are particularly thankful for our new minister, Amzie Brubacher, and his wife, Doris. We appreciate their spiritual guidance, prayerful support and energetic willingness to pastor our congregation.

Amzie and Doris have proven themselves most adept at canoeing down Big Creek, a feat which often defies the locals!

Amzie was installed last January, along with a new deacon, John Barkovsky. Muriel Bechtel, minister of pastoral services for Mennonite Church Eastern Canada, spoke at the event.—**W. Michael Wiebe**



Installed at Erie View last year were John Barkovsky, deacon (left), and Amzie Brubacher, pastor.

Mission, B.C.

Church shares history with community

Mennonites in this community recently had the chance to tell their story. The community-based Lifetime Learning Society asked Cedar Valley Mennonite Church to give a day-long presentation on the history of Mennonites in Mission.

Lifetime Learning sponsors speakers, cultural events, literary events and discussion groups. This was the first time the Mennonites had been asked to present their story. The October 30 event attracted more than 100 participants.

Five church members traced the history of their families as they fled persecution in Europe and made their way to North and South America and finally to Canada's west coast. At times the memories were emotional, and always powerful.

Cedar Valley began during World War II as a German-speaking church. The congregation has grown and

become involved in the community, and in the work of Mennonites in Canada and throughout the world.

In addition, Jake and Edna Rempel told of their work with Mennonite Disaster Service. Eleanor Lobb talked about making quilts and shipping clothing overseas, and Wendy McClelland talked about the Mennonite Central Committee thrift stores in B.C.

The class enjoyed a lunch of borscht, zwiebach

and platz, served along with contemporary and traditional Mennonite songs.—**Glen Kask**



Wanda Janzen joins George Janzen, Hank Neufeld, Abe Pankratz and Elsie Rempel in telling the community about Mennonites in Mission, B.C.

Altona, Man.

Building project expands to Jordan

On January 15, Build a Village will send a team to Jordan to build homes in the village of Al Himmeh (across from the Golan Heights).

The team will work in partnership with Mennonite Central Committee and Habitat for Humanity, which built

a house in the village last year.

Build a Village began with a dream to build houses in El Salvador. The program is currently raising money for homes in Jordan—one home costs about \$5000. The team includes Jerry and Wendy Friesen and John and Joanne Isaac from Neuberghal; Pam Friesen, Ted Enns Dyck, Josh Turenne, Ray and Linda Loewen, all from Altona; Harv, Elma and Noah Ginter of Halbstadt. Charlie Nelson from Ginew also hopes to join the team.

The group will also travel to Egypt on January 26 to work on Habitat buildings there, and will tour some MCC projects. They will return home on January 30.

For more information on the Build a Village project, contact Ray Loewen at (204) 324-6494 (days), 324-6727 (evenings), or via e-mail at rayloewen@hotmail.com.—From report by **Ray Loewen**



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St. Catharines, Ont.

Hymn singing revival in St. Catharines

Last year appeared to bring a revival of singing to St. Catharines United Mennonite Church. Besides the traditional church choir and Ladies' Choir, several smaller groups and instrumental ensembles have found much support.

With encouragement from pastor Ben Wiebe and his wife, Pattie, regular hymn singing on Sunday evenings has begun. These evenings are used to introduce new songs and practise them for congregational worship.

The highlight of the fall season was a November evening of traditional bilingual hymn singing by the church choir and the audience under the direction of Arthur Wall. Most songs were suggested beforehand by church members, who seemed to have meaningful memories connected to those favourite hymns.

People enjoyed this special event and the church's rising enthusiasm for traditional hymn singing might well continue.—**Henry Hildebrandt**

Winnipeg, Man.

Memorial stone placed on site of 1919 massacre

In September, I joined the Mennonite Heritage Cruise in order to participate in the dedication of a memorial stone in the former Mennonite village of Ebenfeld, Borosenko Colony, Ukraine.

One cold December night in 1919, a Nestor Machno anarchist band massacred all the families in Ebenfeld and Steinbach—67 people in Ebenfeld and 54 in Steinbach. Only a few people managed to escape. The cemetery in Ebenfeld still exists, maintained by the Ukrainian family on whose property it is located. They know the exact spot of the mass grave.

Two years ago I approached historian Harvey Dyck about a memorial stone. I took on the financial responsibility and he did the preparatory work, engaging Paul Epp of Toronto to design the stone. It was made in Ukraine by Aleksandr and Elena Pankew.

The memorial service was held in the Ebenfeld cemetery on October 5, attended by local Ukrainians and two busloads of people on the cruise and two busloads from the Zaporozhye Mennonite Church. The circular stone



Margaret Bergen at the Ebenfeld memorial in Ukraine

represents the continuity of past and future, with incisions similar to those on a millstone. The inscription, in German and Ukrainian, is read by walking around the circular stone.

The inscription lists the numbers killed in the “Mennonite sacrifice of the mass murder” and cites Romans 14:19: “Let us then pursue what

makes for peace.” Harvey Dyck gave a brief history of that violent time of civil war.

I talked about how this was a personal journey for me because my uncle, Johann Bergen, lies buried in this mass grave. The bodies were all buried hastily by men from nearby Mennonite villages, without a Christian funeral or leave-taking. The mutilated bodies could not be washed and there were no coffins or mourners. This memorial service was the funeral denied them in 1919.

John Bergen prayed for forgiveness for the perpetrators, for reconciliation and for God’s blessing on those who now reside in these villages. Svetlana Bolyleva, director of Ukrainian and German studies at Dnepropetrovsk University, spoke on the civil war which followed the 1917 revolution, which resulted in the deaths of thousands of people of many nationalities and faiths.

Pupils from the local school sang, “A gift of life,” and Helmut Epp, pastor of the Petershagen/Molochansk Mennonite Church spoke on the topic, “Let us keep peace.”

This service was to honour the dead, but also to reconcile with the living.”—
From report by **Margaret Bergen**

Risk-taker in Ethiopia *From page 5*

evangelizing,” Zewdie said. “Every member is obliged to share the gospel with his neighbours.”

This emphasis on spreading the Good News has made the Miserete Kristos church one of twentieth century Anabaptism’s great success stories.

Today, the MKC has 88,000 baptized members and a total worshipping community of 178,000 people. That puts Ethiopia among the top six countries in Mennonite membership, along with the United States, Democratic Republic of Congo (formerly Zaire), Canada, India and Indonesia.

Last January, the MKC marked its 50th anniversary with a celebration at what is likely the largest Mennonite church in the world—the 5,000-member Misirak church in Addis Ababa.

Ethiopians date the founding of the MKC to 1951, when workers from Eastern Mennonite Missions, the mission agency of Lancaster Mennonite

Conference, baptized the first believers.

Zewdie dates his membership to 1965, when he joined as a teenager. The missionaries “taught me what salvation is and how to live as a Christian, and that changed me tremendously,” he said. He has served in various leadership roles, including national coordinator of church planting, regional coordinator in Addis Ababa and general secretary from 1997 to 2001.

This fall he began his second year at Associated Mennonite Biblical Seminary in Indiana. At home in Ethiopia, he has a wife, Mulunesh Shigute (“the backbone of my ministry”), and two teenage children.

He has a special interest in leadership training and in peacemaking, both within and outside the church. “Peace that does not work within the church cannot be extended to the world,” he said.

Zewdie believes the MKC will continue to thrive. “We are expecting to take the candle from those who have laid a good foundation for us,” he said.—**Paul Schrag**

Plan to help African churches

Mennonite World Conference and Mennonite Central Committee are collaborating on a fund-raising project to assist churches in southern Africa. The first goal is to encourage people to stand in solidarity with suffering Christians there by coming to the MWC assembly in Zimbabwe next August. The project also includes emergency food aid and addressing the AIDS pandemic.

MWC and MCC plan to provide \$1 million (US) for education, medical supplies and care for people living with AIDS. They will also send \$1.51 million in food aid. A gift of \$83 will provide food for one family for three months; a \$100 donation will support one assembly attendee.—MWC release

Winnipeg, Man.

Teachers discuss how faith impacts work

Among the workshops at the “Equipping the hospitable congregation” conference on October 20 was a panel discussion on “The Christian teacher in the public school.” Mary Lou Driedger, a teacher from Steinbach, led the panel.

Bob Wiebe, director of education ministries for Mennonite Church Manitoba, said the panel was prompted by a comment that the church often recognizes private school teachers but not public ones. This workshop was highlighted in later evaluation forms, said Wiebe.

Driedger asked the panel members to talk about a time their faith made a difference in their jobs.

A teacher who taught in both rural and urban settings experienced a vast difference between the two. In the small community, “our lives were under a microscope at all times. My faith was always on display. In Winnipeg it is easier to assimilate into the background.”

She finds her faith makes a difference in the relationships she has with students and in her responses to questions.

An educational assistant at a

Winnipeg high school said his faith gave him the patience and persistence to build a relationship with a young student that the rest of the staff had given up on.

“I had an unbelievably difficult group of students last year,” related an elementary rural school teacher. “I was sustained by the knowledge that a support group from my church was praying for me.”

One teacher in a predominantly Mennonite rural community said she experiences “more of an expectation that I will talk about my faith.” Last year when two students in her school experienced the death of their parents, students and teachers came together in prayer.

“It was an awesome experience,” she said.

An assistant superintendent in a rural school division said faith clearly makes a difference in his life. “I start every day with a prayer. It is a unique opportunity to live your Christian life without being able to talk about it too much.”

When a student committed suicide last year, he felt the responsibility “of being a beacon of hope in the midst of

despair.” He also appreciated the support of a local pastor.

“I hope my faith shows in the everyday mundane things,” said a vice-principal. “The only way I’ve gotten through some days is because of my faith. I’ve seen abuse and despair, but I know there is hope.” He still keeps in touch with a student with whom he worked on anger management in a previous school.

“My faith provides me with patience, tolerance and compassion for an autistic girl who is very violent and a belief I can make a difference in her life,” said a Winnipeg teacher. She works with Jewish, Muslim and Christian teachers. “We come from different religious backgrounds, but made a commitment to teach our students some morals and values. So many of our students are violent.”

They have designed a program that teaches some basic moral principles that will help students become good people and productive citizens.

A teacher of family studies in the city said, “Letting students know about strong family values is badly needed.” She struggled with the call to teach at a Christian school but feels God is calling her to be in a public school. Although she is not as free to share her faith, she finds opportunity to express a faith perspective in how she chooses her words, leads class discussions and marks papers.

It was apparent that panel members feel a sense of mission. As people of faith, they feel a responsibility to be role models for their students, to encourage them to think for themselves. The teachers saw opportunity in recent local and world events to talk about religion.

“A willingness to be open, to discuss, to listen without judging is important,” said one teacher. “We need to provide information for our youth to help them make decisions.”

The panel was only the beginning of a dialogue. As one panel member noted, “We need to have more opportunity to talk about the issues freely and openly.”—**Evelyn Rempel Petkau**

Riverton, Man.

Gospel Jamboree in Riverton

The Riverton Community Hall resounded with Country Gospel music on November 3. The Riverton Fellowship Circle, a congregation related to Mennonite Church Canada, hosted this 4th annual event of ministry through song and testimonies.

Eileen Meade of Manigotagan and Neill von Gunten, pastor of the congregation, kept the program flowing for the 450 people who came from a wide area. Eighteen singers took part. Most of the testimonies centred on how lives have been changed. Several said that they had driven further than this for a drink in their “old days.” Now, they are travelling around to sing for the Lord instead!

Other features of the afternoon were



Ed Prince of Peguis First Nations and Stirling Ranville of Winnipeg perform at the Riverton jamboree.

a silent auction, three raffles, and a canteen. All the items were donated by supporters of the Riverton Fellowship Circle to aid in their fund-raising efforts. The largest items for raffle were a handcrafted doll house, a six-hoop dreamcatcher, pottery, an aboriginal doll with crocheted clothing, and the Native Ministry-sponsored creation prints.—**Edith von Gunten**

Leamington, Ont.

Leamington home holds gala fund raiser

A gala dinner and silent auction held at the United Mennonite Educational Institute here on November 7 raised \$33,500 for Project Home Rebuild, a fund-raising initiative of Leamington Mennonite Home.

The home is raising \$1.34 million for a long-term care facility for 84 residents.

With guests dressed in their finery, this gala evening began with the opportunity to socialize, sample delectable appetizers and be entertained by the musical talents of Paul Dueck.

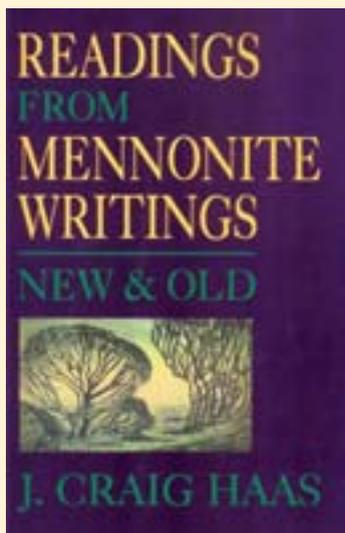
Guests were also invited to bid on the silent auction items, which ranged from gift certificates for dinner to an autographed Darren McCarty hockey jersey.

At the delicious four-course dinner, Ron Sawatzky, head of Rockhill Mennonite Community in Pennsylvania, spoke about his experiences in eldercare.—Leamington home release



Guests at the fund raiser for Leamington Mennonite Home enjoy the variety of appetizers.

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Abbotsford, B.C.

Brothers find hobby that's better than golfing

Their workspace is a sea of wires, bolts, bits of plastic and tools. The carcass of an abandoned TV lies exposed on a table as Peter Peters removes recyclable material. His brother John pries the metal bottom off an old kettle so that it can be recycled.

John is here at the Mennonite Central Committee Furniture and More shop six days a week, often at 6:00 a.m. Peter comes almost as frequently. They are volunteers, both in their 80s, happy to be doing something meaningful.

The brothers' story is like that of many Mennonites in this area. Born in Russia, they remember being saved from starvation because MCC sent rice to their village. The family made it to Canada in the early 1930s where they spent the Depression trying to farm in Manitoba. The brothers moved to B.C. in the 1950s. Volunteering with MCC has been a part of their lives all along.

"John was one of the ribbon cutters when they opened this place," Peter says, referring to the MCC Plaza which opened its doors in 1989. The two volunteered here before they retired and have made it their work ever since.

As you look past the Peters brothers' work area, you see volunteers doing everything from repairing small appliances to sorting mattresses and furniture. The sound of men's laughter can be heard over the buzz of a saw or the clang of a hammer. Most are retired, but not all.

Terry Hein pokes his head out from a room where he is working on bicycles. What sets him apart from the other volunteers is his age. He is about half the age of the Peters brothers. Terry has a brain injury that initially left him helpless. He's moved from being unable to dress himself to making new bikes out of old.

"I'm so grateful for the opportunity



MCC B.C. photo

Peter (standing) and John Peters consider volunteering at the MCC store better than a day on the golf course.

that MCC has given me," he says. "A lot of places won't take people with head injuries, but here I was given a chance." One little bicycle is waiting to go to a little boy whose bike was stolen. Another 30 will go to Ghana along with material aid being prepared by Northview Community Church. The work gives Terry's life purpose.

"I dealt with a lot of depression earlier but it's great therapy to work here—it's been a life saver," he says. "God has blessed me—I look at it that way because I can't look at it any other way."

The Peters brothers echo that sentiment. When asked why they do this every day Peter says, "This is where we belong." Then he smiles. "People ask me if it pays to work here. I tell them, well it pays better than golfing!"

"This is a good place to work," says John, adding that anyone is welcome to come as long as they are willing to work. Judging from the activity and laughter all around, Peter's golf sentiments might be truer than he realizes. A good day volunteering probably beats a frustrating day at the golf course.—MCC B.C. release

Waldheim, Sask.

SCBI class celebrates 30-year reunion

Ruth the Moabite is the epitome of one who receives kindness and blessing in a foreign land. Thirty years ago, young students coming to Swift Current Bible Institute (SCBI) left their homes and comfort zones to find blessings among God's people.

Fifty-four students were enrolled at SCBI in 1972-1973. Thirty-two of them were joined by six staff members and spouses for a reunion on November 9-11. The Timberlodge of Shekinah Retreat Centre provided the venue for celebrating the present and future, because of the past.

Nostalgia is certainly a part of these types of meetings, complete with photos and 70s clothing, including the tour gowns the girls wore.

For many participants, the reunion was a spiritual highlight. The group told stories, sang and worshipped together. The stories of faith shared by couples or individuals reflected a continued spiritual growth amid the hardships and joys of life. The sadness of loss touched each of us as we remembered

the students and staff who have died since our time together at SCBI.

The class of 72/73 has made a significant contribution to the church through participation in local congregations and in the broader church. It also hopes to influence the lives of other young students—\$1,500 was collected during the weekend for Canadian Mennonite University bursaries. The legacy of SCBI continues long after its doors have closed.

Laughter is still a part of our lives. It wasn't polite tittering, but eye-watering, throat-choking hilarity. We recalled trivia from those years which reawakened other memories, resulting in more hilarity. The singing was as resounding as the laughter. We had to sing, "Praise God from whom all blessings flow."

We plan to meet again. Coming to southern Saskatchewan 30 years ago, we were all foreigners, but like Ruth, we had kinsmen to walk with us and to redeem us for new life and service in the kingdom of God.—From report by **Charlotte Bueckert**

Moose Jaw, Sask.

Dueck's youth centre a model for reducing crime

A recent crime audit in this city found that "Joe's Place," a youth centre, is a significant factor in reducing youth crime. The centre was begun 10 years ago by Joe Dueck in his apartment. Today it has over 100 volunteers, 2 paid staff and up to 300 youth who come each weekend.

The success of this venture is dependent on a strong group of Christian volunteers, many from Briercrest Bible College in Caronport, Saskatchewan, which uses the centre for training in youth work. Dueck also admits that being "real" plays a huge part in reaching youth.

"We don't make youth feel like a project," he says. "All we are trying to do is be their friend." Joe Dueck's own life has also contributed to his understanding of troubled youth.

Dueck was just 12 years old when his father, a pastor in the Rosenort Evangelical Mennonite Church in Manitoba, died unexpectedly. Dueck reacted by lashing out. His teen years saw him running with a troublesome crowd.

After high school, his older brother invited him to a youth event at Briercrest and Dueck decided to attend the Bible college.

He arrived the first day wearing a black jacket and a backpack full of attitude. Although he became a Christian soon after, his defiance carried through his first year and he

failed all his courses.

He decided to join the armed forces and went to Bosnia on a peacekeeping mission. He returned home six months later determined to finish his education and marry his sweetheart. While studying, Dueck noticed the teenagers who hung around the streets and began inviting them to his apartment for visits. The youth decided they wanted to host a big party.

"About 300 kids showed up that night," said Dueck who then realized the huge need for a teen centre. Moose Jaw is big enough to have all the problems of a city but small enough to have few social options for youth.

In 1996, Joe's Place opened for regular meetings. The purpose of the centre is to have a chemical-free place where teens can just hang out. No alcohol, violence or swearing is allowed. Kids come to play games, listen to music and chat with friends. The centre offers weekly Bible studies

as well as weekend concerts.

A year after starting, Dueck was assaulted by a number of intoxicated youth and received injuries to his face. After reconstructive surgery, Dueck publicly offered forgiveness to the youth and invited them back. The *Moose Jaw Times Herald* carried an editorial about the incident stating, "Promising forgiveness from a face that's been punched in, he's a powerful witness that there's a way other than fighting back."

In 1998, a board was formed to help manage Joe's Place. The churches in Moose Jaw provide financial support and volunteers. The youth centre also works with other agencies to provide day programs and outings, education and job skills.

The Moose Jaw crime audit was the first of its kind in Canada. It analyzed crime trends over the past 10 years as well as the response of 540 residents. The audit has proven effective in Australia and Europe in indicating not only crime patterns for a city but also solutions. Joe's Place has proven to be one of those solutions.—From reports by Briercrest and **Karin Fehderau**

Montreal, Que.

Montreal Fellowship retreat includes baptism

For at least a decade, the Mennonite Fellowship of Montreal has taken a weekend in fall to spend time as a church community away from the city. It means taking advantage of the fall colours and this year was no exception.

Camp Pineal, located in the Laurentians, provided a beautiful spot to listen and respond to Harry Huebner as he spoke to us on "Following Jesus, then and now."

Saturday afternoon activities gave us a chance to exercise muscles we had forgotten we had. There was also time to form a band for the Saturday evening variety show, using instruments that had been in Kit Dench's family for years. The variety show also included other musical numbers, stories and skits from children and adults.

On Sunday morning, Harry delivered a message on "Radical discipleship, the

church's calling." The first requirement is obeying God and the need to serve. Second, one needs to know God, something even the disciples didn't get right away. It is only through obeying first that one truly receives this gift. Third, some need to "see" to understand. Discipleship requires seeing the world differently, as God bringing a new world order.

A special blessing at the retreat was a baptism and transfer of membership. Christopher Lougheed was baptized in a spring flowing outside the main chalet, while Maria Roberts and Margaret Berry joined the church through transfer of membership.

The discussions, the opportunity to reflect in a setting away from our busy lives, and the time to strengthen bonds within the church community made this weekend a special time in the life of the congregation.—**Dora Koop**

Reminder to Congregations

When new people begin attending your church, remember to sign them up for Canadian Mennonite.

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Toronto, Ont.

Students engage issues in Mennonite scholarship

Thirty Mennonite graduate students from Canada and the U.S. gathered here November 21-22 to discuss “issues in the future of Anabaptist-Mennonite scholarship.”

The conference, organized by the Toronto Mennonite Theological Centre (TMTC), involved mainly doctoral students in religion, theology, Bible, philosophy, history and pastoral studies. Students presented papers that related their area of research to the challenges of Anabaptist-Mennonite identity and practice.

“This conference provided me a chance to test the work I’m doing with ...Anabaptist-Mennonite scholars,” said Laura Schmidt Roberts of Graduate Theological Union in California.

The conference was the vision of Lydia Harder, Student Affairs Advisor for TMTC. “There have been times in our recent history, such as during the ‘Concern’ movement, when graduate students have challenged the

Mennonite church to new visions and greater faithfulness,” said Harder.

Presentations included “Mennonite history as community studies,” “On the importance of the Holy Spirit for pacifists,” “Mennonites, gender and the Fundamentalist/Modernist debate,” and “How to eat your Bible: Performance and understanding for Mennonites.”

“What struck me about the conference was the broad interest in having Anabaptist/Mennonite thought engage the larger world,” said Phil Enns of the Toronto School of Theology, one of the student

organizers. This engagement included further attention to the methods of biblical scholars, what may be learnt from other Christian traditions and how identity is shaped within the larger world.

“This tells me that our scholarship is becoming more self-assured, willing

to move beyond a sectarian mindset and establish a place for itself in the larger world,” said Enns. “I find this very promising for the Anabaptist/Mennonite church.”

Besides the relation of faith and scholarship, the conference addressed the role of the church and schools.

“Doctoral students in religion study for five years or more without either moral or financial encouragement from the church that expects them to become their teachers and leaders,” said Harder. “This event is a concrete sign of support from the larger church.”

Grants by Mennonite Foundation of Canada, Mennonite Education Agency (U.S.) and the Good Foundation covered travel and meeting costs. The conference included a meeting with deans of Mennonite colleges who discussed the qualities of faculty members they will be seeking.

The Toronto Mennonite centre is a graduate teaching and research centre of Conrad Grebel University College, affiliated with the Toronto School of Theology.—**Jeremy Bergen**

The writer is a doctoral student at the Toronto School of Theology and administrator at TMTC.



Photo by Jeremy Bergen

Phil Enns (left) and Trevor Bechtel, both PhD students in theology, get to know each other at the graduate student seminar. Enns is at the Toronto School of Theology, Bechtel at Loyola University in Chicago.

A conversation with John Milbank

A Mennonite conversation with Anglican scholar John Milbank drew about 300 people at the annual American Academy of Religion/Society of Biblical Literature convention



Photo by Jeremy Bergen

Travis Kroeker and Chris Huebner consult during their discussion with John Milbank.

in Toronto November 23. The event, sponsored by the Toronto Mennonite Theological Centre and Conrad Grebel University College, was a panel discussion on the topic: “Radical Orthodoxy

and the Radical Reformation.”

Milbank is the founder of a movement known as “Radical Orthodoxy,” which is highly critical of modern Western thought. He is best known for his 1990 book: *Theology and Social Theory: Beyond Secular Reason*.

The Mennonite scholars who responded to Milbank were: Travis Kroeker of McMaster University in Ontario, Gerald Schlabach of the University of St. Thomas in Minnesota, Laura Schmidt Roberts of Fresno Pacific University in California, Chris Huebner of Canadian Mennonite University in Manitoba, and student Malinda Berry of Union Theological Seminary in New York. The session was chaired by A. James Reimer, director of the Toronto Mennonite centre.

The most vigorous debate concerned Milbank’s “trivialization” of historic Mennonite pacifism. But this narrow focus prevented the group from engaging Milbank on other theological issues that could have been of benefit to the Mennonite community.—From reports

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School notes

A jolly good scholar

Waterloo, Ont.—Friends and colleagues gathered on December 10 to honour Werner Packull, scholar of Anabaptism and teacher at Conrad Grebel University College, on his retirement. Packull has taught at the University of Waterloo for 31 years



Photo by Jennifer Konkle

Arnold Snyder, left, surprises his colleague Werner Packull with the book published in his honour. Snyder edited the work.

and at Grebel for 20. “Werner has been a model teacher, scholar and colleague,” noted John Toews, outgoing Grebel president. “The college will miss his disciplined presence, his warm spirit, his gift for story telling, his sense of humour, and his and his wife Karin’s gracious hospitality.” A highlight was the presentation of a *Festschrift* entitled *Commoners and Community: Essays in Honour of Werner O. Packull* (Pandora Press). Contributors include James M. Stayer, Hans-Jürgen Goertz and Walter Klaassen. Packull retires at the end of June.—From Grebel release

Banquet at RJC

Rosthern, Sask.—Author Sharon Butala was guest speaker at a fund-raising banquet at Rosthern Junior College on October 25. Nearly 200 people attended. The espionage, a drama group, presented a lighthearted look at the story of Noah and “what to

do on a rainy day.” A choral group also entertained. Adding to the excitement were door prizes. And who can forget the food! It began with a private reception for Butala and her husband, Peter. The full course dinner was served by students. Butala spoke of her book *Old Man on His Back* and how she and her husband donated 13,000 acres as a Prairie and Heritage Conservation Area. She highlighted the history of the land, from aboriginal hunters to present day farmers. She came to the land as a young bride from an urban background. As she became acquainted with her surroundings, she was overwhelmed with a sense of awe. It is this awe that nurtures our souls. The evening generated over \$12,000.—From RJC release

Funds repaid to college

Abbotsford, B.C.—Full reparation has been made for the embezzlement by an employee at Columbia Bible College last year, reports CBC president Paul Wartman. Ian Gibson, director of enrolment, resigned last summer after admitting that he embezzled over \$15,000 of college funds. He had been at the college for nine years. Gibson has now “repaid all monies that he had taken from the college,” said Wartman. “The faculty and staff met together to listen to Ian’s confession and to extend to him our forgiveness.”—CBC release



Visiting an Old Order Mennonite school in Ontario are Hamid Parsania and Hassan Rahipour, Muslim scholars from Iran, with Jim Reimer (right), director of the Toronto Mennonite Theological Centre. A group of Muslims visited the Old Order community and attended a worship service at Tavistock Mennonite Church on October 27 during a Muslim-Mennonite conference in Toronto. The conference grew out of an exchange program between the Imam Khomeini Institute in Iran and the Toronto Mennonite centre, in collaboration with Mennonite Central Committee. Muslim scholars and clerics from Iran and Toronto joined Mennonite scholars to discuss the challenges of modernity to their communities.—From TMTC release



The cast from “Up the Down Staircase,” performed by United Mennonite Educational Institute’s grade 11 Theatre Arts class. From left: Aaron Heinrichs, James Klassen, David Fehr, Sandra Dueck, Adolf Dyck. Parents and friends from the Leamington, Ontario, community especially enjoyed the similarities between the “stage students” and the students who played them. The cast got to experience a sense of stardom when they were interviewed by a senior English class from another school.—From UMEI release by Ruth Harnadek

Mennonite Church Canada

Christmas tide prayer requests

•Nazareth, Bethlehem and Jerusalem. These are locations we think of at Christmas and hear about in the news. Pray for Mennonite workers in Israel who report heightened tension in the country. As they anticipate a war in Iraq, both Jewish and Palestinian communities are concerned that they may be victims of additional violence. Pray for workers Glenn Witmer in Jerusalem, Mike and Ginny Hostetler in Nazareth, and Garry and Ruth Denlinger in Haifa, that they may be agents of reconciliation.

•Agape Mennonite Church in Hong Kong is holding a Christmas outreach program. Pray that many may be reached with the gospel of Jesus Christ. Pray that Agape Mennonite Church might be able to continue the ministries

of the Helping Hands Center and their youth ministry. Pray for Witness workers Tim and Cindy Buhler and their children, Chelsea and Kristyn.

•Pray for the more than 60 residents of Grassy Narrows, Ontario (including high school students and Christian Peacemaker Team supporters) who are staging a peaceful protest at an access road into Whiskey Jack Forest. Bearing signs that read “You are on First Nations land” and “I believe in the Treaty,” they recently prevented a logging truck (from the pulp mill of Abitibi Consolidated), from entering their traditional territory. The youth explained to truck drivers and Ontario police that they have a right to the trees as well. They plan to continue their action until Canada, Ontario and Abitibi include their nation at negotiations on how resources will be extracted from treated lands.

•Give thanks for God’s healing for Henry Dueck, long-time mission worker in Latin

America, who has been suffering from cancer. In November, the doctor who had done his earlier liver surgery told Dueck that he was “a healthy man!” Of the eight tumours on the liver, only three small spots remain. “I told him about our visit to a Chinese doctor in Vancouver and the herbal treatment I was drinking,” said Dueck. “Also, that the whole community was praying for me.” The doctor responded: “Something obviously is happening!” Henry and Helen thank the community for their “prayers, loving kindness and support during our time of need.”

Mennonite Church Eastern Canada

First SAFARI on Christian vocation

SAFARI is the first event being conducted by members of “The Teaching Circle,” a new adult education initiative within Mennonite Church

Eastern Canada. The acronym SAFARI refers to “Shaping adult faith—action, reflection, integration.”

The event will be held February 8 from 8:45 a.m. to 2:30 p.m. at Erb Street Mennonite Church in Waterloo. The focus is on “Christian vocation—integrating church and daily life.”

The “SAFARI guides” for this event will be Miriam Frey, Maurice Martin and Eleanor Snyder, members of The Teaching Circle. The other two are Brice Balmer and Lydia Neufeld Harder. SAFARI members are available for adult education electives in congregations, weekend retreats or other sessions.

The February 8 inaugural event is being sponsored by MC Eastern Canada Christian Education and Nurture Commission. For more information, contact Eleanor Snyder at (519) 570-7795 or e-mail: eleanor.snyder@sympatico.ca.

Challenges of a budget crisis

The grave realities of Mennonite Church Canada’s recent budget crisis (see December 23, page 16 and this issue, page 21) are challenging in many ways. This shortfall is expected to result in program and staff reductions in the coming year.

As a General Board, we clearly accept our part of the responsibility for this error. We grieve this situation alongside all those who will be affected by the changes that must be made.

We also share responsibility in the new work of ensuring that rigorous procedures and policies will be in place and be followed during the “ordinary” times that follow the turmoil of organizational transition. We will do everything we can to prevent repeating the mistakes of the past.

Budget issues notwithstanding, this has been a year of testing the unknown waters of integrating two binational

churches and separating into national churches in Canada and USA. Our experience now better informs us about what a sustainable level of programming looks like.

We have begun to hear responses from congregations and individuals. We have heard from many who are agonizing with us in prayer and offering additional contributions. We invite further contact and prayers from you.

In recent months, councils, boards and staff have put significant effort into strategic planning, with a strong focus on identifying priorities. We enter our new fiscal reality with this homework completed and will make changes based on strategic priorities rather than on precedent or sentiment. Perhaps in this way God’s hand has already been active in preparing a way forward.

We also express our gratitude to staff. The depth of their commitment to

From our leaders

Mennonite Church Canada is real. Several staff members have even expressed a willingness to give up their job, if necessary, for the good of the whole.

Though we must now re-focus our efforts, we believe that our earlier program decisions were good decisions based on the information available at the time. Fully engaging our collective desire to offer healing and hope from across the street to around the world may momentarily be eclipsed by financial realities, but we remain called to be true to the vision God has set before us.

Mennonite Church Canada General Board: Jeremy Bergen, Doug Epp, Eric Fast, Bruno Friesen, Ruth Friesen, Jorge Hoajaca, Armin Krahn, Henry Krause, Joy Kroeger, Hun Lee, Andy Reesor McDowell, Willard Metzger, Esther Peters, John Schellenberg, Sam Steiner, Bernie Wiebe.

Leadership transitions

At the turn of a new year, there are a number of pastoral leadership transitions in MC Eastern Canada. Carol Penner began a term as interim pastor at Welcome Inn Church in Hamilton on January 1; Harry Nigh has left the pastoral position there to work for Correctional Services Canada as a community chaplain based in Toronto.

Darrel Toews has accepted a call to become pastor at Breslau Mennonite Church, beginning April 1, after serving as pastor at Tavistock Mennonite Church. Donnie Moores has resigned as youth pastor at Milverton Mennonite Fellowship, effective January 31.

Polly Johnson and Glenn Carney were recently appointed by the Hunta Mennonite Church to provide interim lay pastoral leadership. Nathan Steckley-Leis, former youth sponsor at Shantz Mennonite Church, has been hired as part-time youth pastor.

Mennonite Church Manitoba

Seminary program and cuts facing delegates

Jake F. Pauls, interim executive director for MC Manitoba, anticipates lively discussion at the February 15-16 delegate sessions at the Morden Bergthaler Mennonite Church.

The theme is "Faith Alive," using Romans 12:1-2 as the text. "This is in keeping with our overall theme for 2003, which is living a biblical and Anabaptist faith," said Pauls. Nelson Kraybill, president of Associated Mennonite Biblical Seminary, will be the speaker.

MC Manitoba board will be requesting delegate commitment to participate in planning the Evangelical Anabaptist Seminary Program. Till now, MC Manitoba has attended the planning meetings only as an observer.

Pauls sees this as an exciting inter-Mennonite venture.

"All the smaller Mennonite conferences in Manitoba are already participating because we all have a need for more pastors and leaders educated in the Anabaptist tradition." The program, which is sponsored by both the Mennonite Brethren seminary in California and AMBS in Elkhart, has been offering courses and operating with an interim board.

MC Manitoba fell significantly short of its budget this year and the Board is proposing cuts in several areas. In Faith and Life programs, radio broadcasts to Saskatchewan and Alberta will be discontinued, as well as the Low German radio program, *Wort des Lebens*, reducing staff time.

"This is due not only to the shortage of revenue," said Pauls, "but also to keeping more in line with our vision to be a resource to the congregations and not to do ministries for them."

Another program that will be discontinued is hospital chaplaincy. "There will be no cutbacks with the camp program but rather 'holding back' in the area of staffing," said Pauls.

"We will be asking for a very slight increase this year instead of the four percent anticipated earlier," said Pauls. "We want to live within our means. We want to do some new programming and have plans to do more work in the regional or cluster groups. The whole plan is to bring the conference closer to the congregations."

A celebration is being planned for May 25 at the Winnipeg Convention Centre. "If our thrust is to be Mennonite Church Manitoba then we need to worship and celebrate together as the church," said Pauls.

Mennonite Church Saskatchewan

Commission enthused about new initiatives

The Education Commission is gearing up for the new year with enthusiasm and a hopeful outlook. Starting in January, bulletin inserts will be mailed out to the churches requesting feedback on workshops.

"We want to see what workshops are important to people, what they think the Education Commission should be doing," said commission chair Carolyn Vis.

During the past year, the commission had a series of informative inserts that requested prayer for each of the 38 congregations. It was a helpful way to get to know the personalities and histories of the different churches that make up the Saskatchewan conference. And the response was positive, said Vis.

The next step in this plan to connect people across the province will involve the Mennonite Church Canada missional church concept. According to Vis, the commission wants to know how different church bodies define "missional" and what they are doing to act out the "missional concept." The answers will be distributed in church bulletins to let others know.

Mennonite Church Alberta

Constitution revisions prepared for delegates

The Mennonite Church Alberta constitution is nearing its final revision. The constitution, accepted at the March 2002 annual assembly, is open for changes for a period of one year.

Congregations have reviewed the constitution and sent suggested changes to the constitution committee. Most of the suggested changes have involved simple wording alterations to improve the

clarity of the document. Congregations were to receive a copy of the revised constitution by December 31.

The final version will be presented to the delegate assembly at First Mennonite Church in Calgary on February 28-March 1.

Members of the constitution committee are: Linden Willms, Rob Baerg, Ernie Toews, Kurt Janz, Henry Goerzen, Dan Klassen and Ted Rempel.

Mennonite Church British Columbia

Interested in an exciting committee?

The Church Ministries Committee of Mennonite Church B.C. has four sub-committees: Natural Church Development, Youth, Events, and Policy and Credentialing.

The Policy and Credentialing sub-committee has the exciting tasks of writing policy papers, assisting churches in their search for new pastors, and guiding candidates through a credentialing process.

This process involves licensing towards ordination, a 10-step process that includes questionnaires, interviews and a two-year discernment process. The final step is a celebration service at the ordination of a pastor. Those interested in getting involved with this sub-committee can contact the MC B.C. office at (604) 850-6658.

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.

Check out the
Canadian Mennonite
web site

[http://www.
canadianmennonite.org](http://www.canadianmennonite.org)

Transitions

Births

Bergen—to Nancy and Brian, Emmanuel Mennonite, Abbotsford, B.C., a daughter, Erin Maria, Dec. 31.

Brown—to Joanne and Dan, Community Mennonite, Drayton, Ont., a son, Ryan Peter Anthony, Dec. 10.

Caslick—to Tanya and Mike, Tavistock Mennonite, Ont., a son, Connor Michael William, Dec. 5.

Fletcher—to Alea and Randy, Tavistock Mennonite, Ont., a daughter, Jelene Alea, Dec. 3.

Gogol—to Cherie and Lee, Pleasant Point Mennonite, Clavet, Sask., a son, William Henry, Dec. 6.

Robertson—to Bernadette and Barry, Grace Mennonite, Regina, a son, Victor, Dec. 9.

Thiessen—to Angele Lacoursiere and Alvin, Pleasant Point Mennonite, Clavet, Sask., a son, Thomas Bernhard, Dec. 2.

Wagler—to Mary Ann and Evan, Hillcrest Mennonite, New Hamburg, Ont., a son, Kyle Evan, Sept. 30.

Wiebe—to Becky and Rod, Sherbrooke Mennonite, Vancouver, a son, Parker Kevin, Dec. 16.

Marriages

Clark-Buhler—Charlie and Sarah (Osler Mennonite, Sask.) at Camp Shekinah, Sask., Oct. 12.

Collier-Good—Darin and Jacqueline, Shantz Mennonite, Baden, Ont., Dec. 20.

Dueck-Janzen—Peter and Christa-Megan, Jubilee Mennonite, Winnipeg, Nov. 29.

Harder-Knelsen—Victor (Sherbrooke Mennonite, Vancouver) and Gert, in Grand Prairie, Alta., Dec. 14.

Johnson-Gunther—Justin and Michelle, Emmanuel, Abbotsford, B.C., Nov. 9.

Loewen-Toews—Derek and Mel (Grace Mennonite, Winkler), Maranatha Church, Winkler, Man., Nov. 16.

Martens-Epp—Kornie and Leola, First Mennonite, Saskatoon, Nov. 30.

Martens-Friesen—Troy and Lori, Winkler Bergthaler Mennonite, Man., Nov. 23.

McNeil-Weier—Stuart and Lisa, Bethany Mennonite, Virgil, Ont., Oct. 26.

Patullo-Bauman—Mike and Colleen, Ottawa Mennonite, Nov. 2.

Unger-Hiebert—Henry and Wendy, Steinbach Mennonite, Man., Nov. 23.

Veitch-Driedger—Scott and Krista, St. Jacobs Mennonite, Ont., Dec. 28.

Walker-Weier—Steve and Kathryn, Bethany Mennonite, Virgil, Ont., Nov. 30.

Wiebe-Saga—Tim (Lethbridge Mennonite) and Tamaki, in Lethbridge, Alta., Oct. 19.

Williams-Shupe—Jack Jr. (Vandalia, Ohio) and Tracey (Rosemary Mennonite, Alta.) in Banff, Alta., Nov. 16.

Deaths

Bauman—Alson Carl, 86, First Mennonite, Kitchener, Ont., Nov. 28.

Brubacher—Abraham, 80, Community Mennonite, Drayton, Ont., Dec. 19.

Drudge—Annie, 87, Rouge Valley Mennonite, Markham, Ont., Nov. 28.

Eby—Milton G., 76, First Mennonite, Kitchener, Ont., Dec. 11.

Eck—Helmuth, 82, Sargent Ave., Winnipeg, Dec. 3.

Friesen—Henry H.P., 96, Altona Bergthaler Mennonite, Man., Nov. 24.

Heinrichs—Sara, 99, Bethany Mennonite, Virgil, Ont., Dec. 18.

Robertson—Eldon, Emmanuel Mennonite, Abbotsford, B.C., Dec. 28.

Schellenberg—Anne, 84, Altona Bergthaler Mennonite, Man., Nov. 7.

Schroeder—Waldemar, 95, Waterloo-Kitchener United Mennonite, Ont., Dec. 30.

Weier—John, 93, Bethany Mennonite, Virgil, Ont., Dec. 21.

Wiebe—Mary, 75, Sargent Ave., Winnipeg, Dec. 4.

Yantzi—Clair, East Zorra (not Tavistock Mennonite as reported Dec. 23 issue), Nov. 16.

People & Events

Kitchener, Ont.—As a student at Rockway Mennonite Collegiate, Elizabeth Janzen urged students to help the hungry through the local House of Friendship. Her passion led teachers to name her as one of the first recipients of the Mennonite Foundation of Canada's Spirit of Generosity Awards last spring. The award provides \$400 to a student in each of 11 Mennonite schools across Canada. The student gives half the award to a charity. Other recipients were Lena Dueck Bender of Canadian Mennonite University, Carlee Dyck of Mennonite Collegiate Institute, Vanessa Siemens of Mennonite Educational Institute, Derek Tiessen of Rosthern Junior College, Sarah Jane Froese of Steinbach Christian High School, Danya Plett of Steinbach Bible College, Jeremy Willms of United Mennonite Educational Institute, Erin Wiebe of Westgate Collegiate.—From Foundation newsletter

St. Catharines, Ont.—The St. Catharines United Mennonite Church celebrated an "after-wedding" for Otto Dirks and Doris Rempel on November 2. They were married in B.C. on October 19. Dirks, who has lost

Yantzi—Richard, 40, Hillcrest Mennonite, New Hamburg, Ont., Nov. 12.

Baptisms

Altona Mennonite, Man.—Monica Braun, Brian Fransen, Chris Regehr, Dec. 15.

Avon Mennonite, Stratford, Ont.—Ron Burklen, Oct. 13.

Carman Mennonite, Man.—Brenda Doell, Carl Doell, Dec. 8.

Fort Garry Mennonite, Man.—Andrea Kroeker, Nov. 17.

Canadian Mennonite welcomes transitions announcements within four months of the event. When sending by e-mail, please identify congregation (name and location).

two wives to cancer, has served for more than 40 years as a mission worker and Ontario pastor. Currently he is part-time pastor in the St.

Catharines congregation.

Rempel, a widow, was a pastor in North Battleford, Saskatchewan, a teacher at Swift

Current Bible Institute and is completing 10 years as chaplain at the Menno Hospital in Abbotsford, B.C.

The couple will live in St. Catharines. The celebration included music by the Rempel Singers and the David Dirks Family Singers.—From report by **Henry Hildebrandt**

New Hamburg, Ont.—Ten Thousand Villages customers across Canada contributed over \$10,000 to special Mennonite Central Committee projects during the Christmas season. Shoppers could choose a project such as providing milk for refugees in Jordan or rain-collecting tanks for families in Nicaragua as a "living gift" for an acquaintance. Contributors received an ornament and card to give to the person on whose behalf they contributed.—Villages release

Winnipeg, Man.—Canadian Foodgrains Bank has announced that donation values for most grades of spring wheat will increase by \$40 to \$50 a tonne because of increases in Canadian Wheat Board prices since September. "We've received 4,900 tonnes of grain from prairie farmers so far this year," said Richard Phillips, director of resources for the Foodgrains Bank. "This is a decrease of about 2,000 tonnes from the previous year at this time, primarily due to the severe drought...in Alberta and Saskatchewan." Ontario farmers had a better crop this year and their increased grain donations will help offset the western shortfall, said Phillips. The bank also receives cash donations to purchase grain and food abroad.—From Foodgrains bank release

People & Events

Saskatoon, Sask.—Paul Schroeder, former pastor and conference moderator, died November 7 at the age of 92. He was born in Ukraine and came to Canada in 1923 with his parents. He was one of the first graduates of the Rosthern Bible School in 1936. He devoted 25 years to pastoral ministry in Saskatchewan and was administrator of the Menno Home in Abbotsford, B.C., for 12 years. Schroeder was the first moderator of the Conference of Mennonites of Saskatchewan which began in 1959. He also served three years as moderator of the Conference of Mennonites in Canada. He is survived by his wife, Adelia, and two daughters. The funeral was held at North Star Mennonite Church in Drake on November 12.

Akron, Pa.—Timothy Mak of Scarborough, Ontario, and Lois Unrau of Lethbridge, Alberta, are among five former Mennonite Central Committee workers who received scholarships from the Dwight Moody Wiebe fund. Mak served in China and is now in International Studies at Johns Hopkins University in the U.S. and Nanjing University in China. Unrau served in China and Egypt and is studying at Associated Mennonite Biblical Seminary.—MCC release

Akron, Pa.—John Hostetler, 77, is the first staff person to serve Mennonite Central Committee for 50 years. He has worked in Europe, with material aid in Akron and with projects for MCC East Coast. While working in Germany, he married Katherine Penner, an MCC volunteer from Ontario.—From MCC release

Volunteers begin assignments

Akron, Pa.—Participating in orientation for Mennonite Central Committee service in November were four Canadians and four Germans who are serving in Canada. Tina Klassen, Sommerfelder Mennonite, Winkler, Man., is an administrative secretary in Akron, Pa.; Juanita Metzger, Floradale Mennonite, Elmira, Ont., is a global education intern in Kitchener; Juanita Heidebrecht, Scott St. Mennonite Brethren, St. Catharines, Ont., is a computer service manager in Winnipeg; Erin Plett, Winkler Evangelical Mennonite Mission Conference Church, is a data entry manager in Winnipeg. Back row German volunteers: Wilhelm Enbrecht, from Bielefeld, works in New Hamburg, Ont.; Alex Hildebrand, Neuwied, is a warehouse worker in Winnipeg; David Knapp, Mockmühl, is a maintenance worker in Abbotsford, B.C.; Matthias Dick, Gummersbach, is a warehouse worker in Winnipeg. In addition, Elizabeth Kegg of Exeter, United Kingdom, working with MCC Supportive Care Services in Abbotsford.

Beginning service in September were Nathan Janz of Three Hills, Alta., working in agriculture in Nicaragua; Ed Hilchey of Saskatoon, community chaplain in Saskatoon; Deanna Neustaedter of Abbotsford, B.C., education in Botswana; Jacqueline Hogue of Winnipeg, program manager in Winnipeg. Helmut Isaac, local voluntary service worker in Saskatoon; Volker Klaue of Vanderhoof, B.C., coordinating supportive care in Vanderhoof.

Eighteen young people from Canada are serving in 10 countries with the SALT and Youth Internship programs of MCC. These are one-year assignments for post-secondary youth.—MCC releases

Employment Opportunities

Bluffton College seeks candidates for a full time, tenure track position in

COMPUTER SCIENCE

beginning fall 2003. Ph.D. or M.S. in computer science with potential for departmental leadership preferred. Ph.D. or M.S. in Information Systems with comparable background in computer science considered.

Responsibilities include: serve as primary CS instructor, teach courses in CS and Information Systems selected from: computer programming, data structures, assembly language, computer architecture, operating systems, programming languages, and systems programming, work with faculty from technology-related programs in EBA, Education, Math, Science and Technology. Strong commitments to teaching, working collaboratively with other faculty, and encouraging students with limited programming experience are essential.

For information about the programs, visit www.bluffton.edu/sci/computerscience and www.bluffton.edu/tech.

Rank and salary dependent on qualifications. Review of applications begins immediately and continues until appointment is made. Send letter of interest, vita, three letters of reference (submitted directly from the referee), and official transcripts to:

Elaine Suderman
Administrative Assistant for Academic Affairs
Bluffton College, 280 West College Avenue
Bluffton, OH 45817-1196

EOE. Members of underrepresented groups are encouraged to apply.

Bloomington Mennonite Church, located near Kitchener-Waterloo, Ontario, is seeking a

PASTOR

We are a small village church that serves a diverse geographical community. Our multi-generational congregation is searching for a pastor (negotiable 80%-100% FTE), beginning in the Summer or Fall of 2003. Interested candidates should relate well to all generations, with emphasis on nurturing the strong and active youth fellowship.

All interested candidates should submit their resume and direct any inquiries to:

Mennonite Church Eastern Canada
c/o Muriel Bechtel
4489 King Street East, Kitchener, ON N2G 3W6
E-mail: Muriel@mcec.on.ca

Camp Koinonia (Boissevain, MB) invites applicants for position of

MANAGER (1.0) and FOOD SERVICES COORDINATOR (.5)

This position ideal for a motivated couple with a Christian, Anabaptist faith commitment. Contact:

Mennonite Church Manitoba,
(204) 896-1616; camps@mennochurch.mb.ca

Ads continued on page 42

Employment Opportunities

Goshen College is accepting applications for the position of Plowshares

**PROFESSOR OF
PEACE, JUSTICE AND CONFLICT STUDIES**

beginning Fall 2003. Doctorate, with scholarly and/or practitioner work on issues of peace, conflict and justice. Demonstrated teaching competence. Support the Anabaptists and Peace Church traditions and commitment to nonviolence, peace and justice a must.

Responsibilities include: provide scholarly leadership in peace, justice and conflict studies in collaboration with two other schools (Earlham College and Manchester College). Teaching load is negotiable, research and/or practitioner experience in interdisciplinary field related to peace and conflict expected, with administrative duties. Funding for this full-time position is guaranteed for five years with the possibility of a permanent appointment thereafter.

To apply, visit the specific position announcement on the Goshen College web page www.goshen.edu under employment. Goshen College is an AA/EEO employer; members of underrepresented groups are invited to apply.

Steinbach Evangelical Mennonite Church in Steinbach, Manitoba is seeking a

FULL-TIME LEAD PASTOR

to provide leadership to a team that includes an Associate Pastor and a Youth Pastor.

Other responsibilities will include the following:

- Preaching and teaching
- Visitation
- Counselling
- Evangelism
- Provide vision to the Church

The Applicant must have previous Pastoral experience.

Please forward Resume to:

Henry Klassen
Box 996, Steinbach, MB R0A 2A0
Phone: (204) 326-6068
E-mail: henryk2@mts.net



MCC Canada requires an
INTERNATIONAL GRANTS MANAGER
(start date: March 1, 2003)

whose primary responsibility will be to manage all aspects of MCCC's relationship with CIDA, and other funding agencies, including drafting proposals, monitoring use of funds and reporting on their use. Experience in International Development, an understanding of MCC's international programs and a willingness to travel abroad are required. This position may be based in Winnipeg or Ottawa.

All MCC workers are expected to exhibit a commitment to a personal Christian faith and discipleship; active church membership; and nonviolent peacemaking.

For more information contact:

Marsha Jones
(204) 261-6381; prs@mennonitecc.ca
Visit www.mcc.org/serve for the complete job description

Mennonite Publishing House seeks an

EXECUTIVE DIRECTOR

to lead the transformed publishing program of the binational Mennonite Church. The person in this position will assume the key leadership role in the establishment and development of the new Mennonite Publishing Network (MPN). Key responsibilities include working closely with the new MPN Board and its constituencies and partners in Mennonite Church USA and Canada. The role includes oversight of implementation of the new vision for publishing. This will involve facilitation of the process of building a new collaborative network of relationships, which are designed to provide materials to equip the church, and help to shape the church's Mennonite Christian identity and mission.

Qualifications include Master's Degree or equivalent, a vision for and commitment to the new role of publishing within the Mennonite Church, sound financial acumen, excellent relational skills, outstanding written and oral communication skills, strong organizational and leadership behaviors, and a member in good standing in the Mennonite Church.

Please send a resume and a list of three references before February 3/03 to:

Ron Sawatsky
224 Harvard Ct., Souderton, PA 18964
E-mail: RonSawat@earthlink.net

Douglas Mennonite Church, Winnipeg, Manitoba

ASSOCIATE PASTOR

Douglas Mennonite Church is a congregation of approximately 425 baptized members and 200 children and youth. It presently has a staff of one part-time (.8) leading minister and a full-time youth minister.

We are seeking a part-time (.5 to .8) associate pastor whose primary responsibilities will include both the coordination of pastoral care (by deacons, lay ministers and others) and direct pastoral care. Our anticipated starting date is the summer of 2003. For further information or to submit a résumé please contact:

John P. Klassen, Director of Leadership Ministries
Mennonite Church Manitoba
200 - 600 Shaftesbury Blvd.
Winnipeg, MB, R3P 2J1
Phone: (204) 888-6781
E-mail: jklassen@mennochurch.mb.ca

or

Shellie Sklepowich (Search Committee Chair)
58 Ranch Place, Winnipeg, MB R2G 3J5
Phone: (204) 667-2513
E-mail: psklepowich@shaw.ca



MCC Canada has an immediate opening for a
MAJOR GIFTS/PLANNED GIVING COORDINATOR
(to be based in any provincial MCC office).

This position involves generating, and assisting others to generate, major gifts for the MCCs across Canada.

All MCC workers are expected to exhibit a commitment to a personal Christian faith and discipleship; active church membership; and nonviolent peacemaking.

For more information contact:

Marsha Jones
(204) 261-6381; prs@mennonitecc.ca
Visit www.mcc.org/serve for the complete job description

Bethel Mennonite Church, Langley, British Columbia seeks

SENIOR PASTOR

Located in the beautiful Fraser Valley, 1 hour from Vancouver, the community of Langley is a mix of rural and suburban areas of rapid growth.

Bethel was established in Langley over 50 years ago. We are now surrounded by a community of different faiths, backgrounds and heritage, and are striving to be relevant to not only those of Mennonite tradition, but to reach out in love to all others in the community that surrounds us.

We seek a pastor for the summer/fall of 2003 who will:

- Provide strong leadership and focus on the vision, mission and values being established by our congregation and through the work of the Holy Spirit, discover what God wants us to be
- Demonstrate strengths in preaching and teaching
- Encourage, exhort, mentor and challenge the congregation to use their God given gifts and grow in their Christian walk
- Uphold the strong Anabaptist understanding of the Christian faith, but also seek ways to make our services and programs more relevant to our church family and our community.

For further information contact the church by phone (604) 856-8454 or e-mail: Bethelchurch@telus.net or Catherine Kidd at (604) 930-1934 or e-mail: Kiddcatherine@hotmail.com.

Please forward resume by February 28, 2003 to:

**Search Committee
Bethel Mennonite Church
24687 – 56 Avenue
Langley, BC V2Z 1B9**

Salem Mennonite Church, Salem, Oregon, seeks full-time

PASTOR

Candidates will have a strong commitment to Anabaptist beliefs centered around Jesus Christ's life and teaching. Candidates need strong preaching skills and a leadership style that develops and draws upon the skills of the congregation.

Salem Mennonite Church is a 100+ member congregation located in Oregon's capital community. Salem is located in the beautiful Willamette Valley with the Pacific Coast mountains to the west and the majestic Cascade mountains to the east.

For information contact:

**Jim McKinnell, Pastoral Search Committee Chair
Salem Mennonite Church, 1045 Candlewood Dr. NE,
Salem, OR 97303
(503) 540-7444; mckinnellj@attbi.com**

Applicants should send a Ministerial Leadership Information Form to:

**Larry Hauder, PNMC Conference Minister,
1520 N 20th St., Boise, ID 83702**

Announcement

Former members and families are invited to come celebrate the

75th Anniversary of the Springridge Mennonite Church

Pincher Creek, Alberta on June 28 & 29, 2003. Anyone who has some history to share please send information to:

**Leona Janzen, Box 550, Pincher Creek T0K 1W0
(403) 627-2293; ljanzen@telusplanet.net
Kurt Froese, Box 700, Pincher Creek, AB T0K 1W0
(403) 627-4130**

Shekinah Retreat Centre is accepting applications for the following positions:

MAINTENANCE MANAGER

(Full Time)

starting as soon as possible. Qualifications should include training/experience of building, grounds and equipment maintenance; working knowledge in the areas of plumbing, electrical, refrigeration, general construction; mechanical skills; possess the ability to work well alongside other people; solid communication skills to ensure clear communication within the staff team, both year-round and summer.

FOOD SERVICES COORDINATOR

(Half-Time)

starting as soon as possible. Qualifications should include training/experience in the area of food services; preparing balanced menus, purchasing groceries, monitoring food inventory, ensuring that all guidelines in health and food safety are followed; have a food handling certificate; possess the ability to work well alongside other people; solid communication skills to ensure clear communication within the staff team, both year-round and summer.

SUMMER CAMP DIRECTOR

(Full-Time for Four Months)

starting May 1, 2003. Qualifications should include administrative skills, training/experience and sensitivity to Christian education summer camp program development.

Shekinah Retreat Centre requires all persons applying for the above positions to have a thorough understanding of Shekinah's philosophy, aims and objectives; a willingness to uphold Mennonite/Anabaptist practices; be in sympathy with the faith statements as outlined in Confession of Faith in a Mennonite Perspective as a guide to daily living.

Applications will be accepted until each position has been filled. Persons interested in any of the above positions should send a letter of application, resume and references as soon as possible to:

**SHEKINAH RETREAT CENTRE
Attn: Carl Wiens, Administrator
Box 490, Waldheim, SK S0K 4R0
E-mail: shekinah.retreat.centre@sk.sympatico.ca
Phone: (306) 945-4929**

Announcement

Celebrating 25 Years as a Congregation!

Lethbridge Mennonite Church invites friends and former members to an Anniversary Weekend beginning a year of celebration:

Saturday, Feb. 22, 2003 at 5:30 p.m. - Banquet and Programme
Sunday, Feb. 23, 2003 at 10:00 a.m. - Worship, followed by lunch

No charge for meals, but please R.S.V.P. for the Saturday banquet by Feb. 1, 2003.

For more information or to R.S.V.P., contact:

**Pastor Ruth Preston Schilk at (403) 329-8557
4303 - 3 Ave. S., Lethbridge, AB T1J 4B3
E-mail: lethmenn@telusplanet.net
Lethbridge Mennonite Church**

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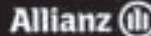
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CANADIAN Mennonite

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1-800-316-4052



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(204) 324-6494; www.westparkgm.com

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44)

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www.mennotvl.com

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News briefs

Anglican-Ottawa deal over native schools

The federal government and the Anglican Church of Canada have come up with a plan to settle native lawsuits over residential schools. The Anglican church will pay \$25 million over five years to a compensation fund; the government's share is estimated at \$60 million. This is for claims of abuse only. The church says it will contest claims over cultural and language loss. The agreement has been sent to dioceses for ratification. The legal wrangling was bankrupting Anglican coffers—one West Coast diocese had to shut down last year. The United and Presbyterian churches have not yet worked out deals with the government over schools they helped run.—From December *United Church Observer*

Conservative couple are missionaries in Harlem

Fred and Agnes Schrock, members of the Church of God in Christ Mennonites, left Tennessee three years ago to do mission work in New York City. The couple, who lives in Harlem, was featured in the *New York Times* on October 10. "We just felt this is where God wanted us to be," said Fred. They help out in hospitals and homeless shelters and strike up conversations with their neighbours, including drug dealers. "We could alert the authorities, but that's not our mission here," said Fred. They do not seem to care about the odds against winning converts—the more liberal Mennonite church nearby has been in Harlem for over 50 years and has only 30 members, notes the *Times*. Last year, Fred spent days conveying a Mennonite understanding of the Bible to a Tanzanian Muslim. The man has now moved to a Mennonite settlement in Pennsylvania. Also quoted in the article also John Rempel, Mennonite Central Committee

liaison to the United Nations. Mennonites realized a half-century ago that they could not win urban black and Hispanic converts by "trying to get people to dress the way they did...and adopting attitudes that basically came out of rural Europe," said Rempel.

Berrigan spent life resisting militarism

Philip Berrigan, anti-war activist for 40 years, died of cancer on December 6 at Jonah House, the community in Baltimore he co-founded in 1973. His brother, Jesuit priest and activist Daniel Berrigan, officiated at last rites for Berrigan the week before he died. During his years of resistance to militarism and consumerism, Berrigan lived in community as a way to model the nonviolent, sustainable world he worked to create. He spent about 11 years in prison for civil disobedience, lectured and wrote six books, including an autobiography, "Fighting the Lamb's War."—From release

Canadian Mennonite dinner in Edmonton

Edmonton, Alta.—On February 8, *Canadian Mennonite* will host a dinner and program at First Mennonite Church here, beginning at 6:00 p.m.

Kim Thiessen of Calgary will perform songs from her recent CD "Songs and lullabies for children of the world." Rob Bartel, playwright, and Amanda Pauls will provide a humorous take on recent stories ("And when they shall ask, what will we say?").

Ron Rempel, editor, will present highlights from the past year and plans for the future.

To reserve a dinner ticket at \$20.00, contact *Canadian Mennonite* Edmonton board member Jan Wilhelm at (780) 430-6581 or e-mail: jangordo@telusplanet.net.

You are also invited to the *Canadian Mennonite* annual meeting on February 8 at 4:00 p.m. at First Mennonite.

Meeting in Ethiopia before assembly

Addis Ababa, Ethiopia—A gathering just before the Mennonite World Conference assembly will be held here July 31 to August 3. "The Holy Spirit in mission: The acts of the Holy Spirit in Anabaptist churches today" is sponsored by the Meserete Kristos Church in Ethiopia and the International Missions Association of Eastern Mennonite Missions.

The conference will focus on the Spirit's work in Ethiopia, one of the fastest-growing Anabaptist communities in the world. Registration (\$100 US) includes five meals (Friday is a day of fasting) and transportation from the airport. Participants are responsible for lodging. For more information, contact Nate Showalter at (717) 492-9534.—From EMM release

Planning for 'Molochna '04'

Toronto, Ont.—The year 2004 marks the bicentennial of Mennonite settlement in the Molochna Colony, Ukraine. On September 27, a diverse group, chaired by John Staples of State University of New York, gathered in Zaporozhe, Ukraine, to plan celebrations for "Molochna '04."

Plans are to kick off celebrations in Spring with a memorial unveiling in Molochansk and a scholarly conference in Melitopol. Another series of events might happen in Fall to coincide with the Dnieper Mennonite cruise. A major event might be a thanksgiving service in Molochansk.

Evgenii Bashtovy, mayor of Molochansk, confirmed his city's support for the celebrations. The City Council has already formed a committee to facilitate events, with Al Hiebert, director of the Mennonite Centre in Ukraine, as a member.

In Melitopol, Nikolai Krylov is heading the organization of an international scholarly conference on "Molochna Mennonites and their neighbours." The Melitopol and Zaporozhe museums have promised their support for exhibits. One idea is to produce educational pamphlets for Molochna school children. Harvey Dyck (University of Toronto) and Peter Klassen (State University of California at Fresno) are inviting proposals for memorials.

The September gathering also talked about restoring historically significant buildings in Molochna, such as the Mennonite Brethren mother church in Ruekkenaou or the Tiede/Orlov school for the deaf.

A central planning group is not envisaged, but a forum for communication and coordination is taking shape. Interim

members are Harvey Dyck, Leona Gislason, Al Hiebert, Peter Klassen, John Staples and Paul Toews. They will establish an internet forum and newsletter.

Meanwhile, plans for local consultations in Ontario and California are underway, and it is hoped that other regions will also plan events.—From release

Hosts invited for directory

Mundelein, Ill.—Those wishing to be listed as hosts in the upcoming *Mennonite Your Way Hospitality Directory* have until February 17 to register. The directory will be published next spring.

Editors are Jay and Glola Basler, 80 West Sylvan Drive, Mundelein, IL 60060-3315. Registration is also available by e-mail at myw@mywdirectory.com or phone: (847) 949-6179.—From release

Calendar

British Columbia

February 21, 22: MCC Relief Sale banquets in Chilliwack and Vancouver. Call (604) 850-6658.

February 22: Mennonite Church B.C. all committee meeting. For details phone (604) 850-6658.

February 22: B.C. Mennonite Historical Society lecture on Russian Mennonite architecture by Rudy Friesen, at Eben Ezer Mennonite Church, Abbotsford, 7:00 p.m.

February 28, March 1: MCC Relief Sale banquets at Bakerview Mennonite Brethren Church, Abbotsford (28), and South Langley MB Church (1). Speaker: Ken Sensenig of MCC Akron.

February 28-March 8: Arts and Peace Festival in Abbotsford. Contact Elsie Wiebe at (604) 850-6639 or 1-888-622-6337.

March 7, 8: MCC Relief Sale banquets at Broadway Mennonite Brethren Church, Chilliwack (7) and Peace Mennonite Church, Vancouver (8). Speaker: Ken Sensenig of MCC Akron.

March 29: Camp Squeah Fundraiser Coffeehouse at First Mennonite Church, Vancouver. Call Angelika Dawson at (604) 870-0494.

April 12, 13: Abendmusik Lenten Vespers at Emmanuel Reformed Church, Abbotsford (12), Knox United, Vancouver (13), 8:00 p.m.

April 18-20: Graduation weekend at Columbia Bible College, Abbotsford.

April 26-27: Camp Squeah Paddle-a-thon. Call 1-800-380-2267.

April 27: B.C. Women in Mission Inspirational Day.

April 29: Columbia Open Golf Tournament.

June 6-7: LEAD conference and Mennonite Church British Columbia annual sessions at Cedar Valley Mennonite Church, Mission.

Alberta

February 8: *Canadian Mennonite* annual meeting (4:00 p.m.) and dinner (6:00 p.m.) at First Mennonite Church, Edmonton

February 8: Evening of worship, cowboy poetry and music at Trinity Mennonite Church, Calgary, 7:30 p.m.

February 21-23: Sr. High Snow Camp at Camp Valaqua.

February 28-March 1: Mennonite Church Alberta annual sessions at First Mennonite Church, Calgary. Speaker: Stanley Green: "Across the street and around the world."

March 7: Coffee house hosted by Edmonton Mennonite Young Adult group.

May 24-25: Songfest at Bergthal Mennonite Church, Didsbury. Mass choir conductor: David Regier Sawatzky.

Saskatchewan

January 31-February 2: Senior High Retreat at Shekinah with Wilma Derksen.
February 5: MEDA Breakfast at Circle Dr. Grainfields, Saskatoon, 7:30 a.m. Speaker: Jim Brown.
February 7-8: Mennonite Historical Society of Saskatchewan annual meeting at Bethany Manor, Saskatoon.
February 9: Shekinah Fun Day for Youth.
February 28-March 1: Mennonite Church Saskatchewan annual meeting at Nutana Park Mennonite Church, Saskatoon.
March 3-5: Regional meeting of Mennonite Camping Association at Shekinah Retreat Centre. Speaker: Vern Ratzlaff.
March 5: MEDA Breakfast at Circle Dr. Grainfields, Saskatoon, 7:30 a.m.
March 14, 15: Rosthern Junior College dinner theatre.
March 23: Saskatchewan Mennonite Youth Organization worship at Osler Mennonite.
April 2: MEDA Breakfast at Circle Dr. Grainfields, Saskatoon, 7:30 a.m.
April 11-12: Youth Hungerfest at Mount Royal, Saskatoon.
May 4: Spring concert at Rosthern Junior College.
May 7: MEDA Breakfast at Circle Dr. Grainfields, Saskatoon, 7:30 a.m.
May 31: MCC Motorcycle Rally.
June 4: MEDA Breakfast at Circle Dr. Grainfields, Saskatoon, 7:30 a.m.
June 13-14: MCC Relief Sale in Saskatoon.
June 19-22: Graduation weekend and musical at Rosthern Junior College.
July 4-6: Rosthern Mennonite Church centennial celebration.

Manitoba

January 26-27: John Paul Lederach presents Winter Lectures at Canadian Mennonite University on conflict transformation.

February 7-9: Senior high retreat at Camp Assiniboia.
February 10: Open house at Westgate Mennonite Collegiate, 7-9:00 p.m.
February 14-15: Mennonite Church Manitoba annual delegate session at Morden Berghaler Mennonite Church.
February 14-16, March 7-9: Junior high retreats at Camp Moose Lake.
February 15, 16: Eden Foundation fund-raising concerts with Henriette Schellenberg and Faith and Life Women's Chorus, at Steinbach Mennonite Church (15), Westminster United, Winnipeg (16). Call (204) 325-5355 for tickets.
March 7-9: Peace-It-Together at Canadian Mennonite University.
May 23, 30: Spring concerts of Westgate Mennonite Collegiate.
May 25: Celebration 2003 for MC Manitoba churches at Convention Centre, Winnipeg.

Ontario

January 22: Day of Quiet Prayer at Waterloo-Kitchener United Mennonite Church.
January 25: MCEC Young Adult Volleyball tournament/ Games Day at Rockway Mennonite Collegiate, Kitchener. Call (519) 650-3806, e-mail: markdh@mcec.on.ca.
January 26: Five-on-the-Floor benefit concert at Leamington United Mennonite Church, 3:00 p.m. Proceeds for Toronto Mennonite Theological Centre.
February 9: Installation of Henry Paetkau as president of Conrad Grebel University College, at Waterloo-Kitchener United Mennonite Church.
February 14-16, 21, 22: Operetta "Brigadoon" at United Mennonite Educational Institute, Leamington.
February 14-17: MCEC Young Adult trip to Ottawa: "I am Canadian. I am Mennonite." Call (519) 650-3806, e-mail: markdh@mcec.on.ca.
February 22: Day of Quiet Prayer at Waterloo North Mennonite Church.
March 1: Menno Singers concert (Bach and Brahms

motets) at St. John's Anglican Church, Kitchener, 8:00 p.m.
March 5: Family night at United Mennonite Educational Institute, Leamington.
March 6-7: Bechtel Lectures at Conrad Grebel University College with Rudy Wiebe.
March 7-9: Marriage Encounter at Niagara Falls. Call (519) 743-5255.
March 17-19: Regional meeting of Mennonite Camping Association at Hidden Acres Mennonite Camp.
March 21-22: Engaged Workshop at Hawksville Mennonite Church. Call (519) 656-2256.
March 26: Day of Quiet Prayer at Bethany Mennonite Church, Virgil.

April 16: Pax Christi Chorale performs Bach's *St. John Passion* at Grace Church-on-the-Hill, Toronto, 8:00 p.m. Call (416) 494-7889.
April 25: Day of Quiet Prayer at Tavistock Mennonite .
April 25-26: Engaged Workshop at Milverton Mennonite Fellowship. Call (519) 656-2256.
April 26: Menno Singers and Mennonite Mass Choir perform Mendelssohn's *Elijah* at Benton St. Baptist Church, Kitchener, 8:00 p.m.
May 7, 8: Dinner theatre "James and the Giant Peach," at United Mennonite Educational Institute, Leamington.
May 21: Day of Quiet Prayer at Blenheim Retreat Centre, New Dundee.

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Epiphany



“In choosing to be born for us, God chose to be known by us.... Today the magi find, crying in a manger, the one they have followed as he shone in the sky. Today the magi see clearly, in swaddling clothes, the one they have long awaited as he lay hidden among the stars. Today the magi gaze in deep wonder at what they see: heaven on earth, earth in heaven, humanity in God, God in humanity, one whom the whole universe cannot contain now enclosed in a tiny body. As they look, they believe and do not question, as their symbolic gifts bear witness: incense for God, gold for a king, myrrh for one who is to die.”

Kelsea McLean holds the baby Jesus in a Christmas pageant at Zion Mennonite Church in Swift Current, Saskatchewan. Meditation at right attributed to Peter Chrysologus, an eloquent 5th century preacher who defended the humanity of Christ. Photo by Marlis Funk.