

CANADIAN Mennonite

August 2, 2004
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Enough for all

III

John 6: 1-14

**Winkler
2004**

pages 7-9, 14-23

Enough for all?

Winkler 2004 felt more like a celebration than most assemblies I have attended. Maybe it was the intimacy of the venue combined with a leisurely outdoor festival. Maybe it was the superb planning or the excitement generated by the roundtable working sessions.

Or maybe delegates were tired of fighting financial crises and other battles from last year and were ready to move on. The budget raised hardly a comment; potentially explosive resolutions were quietly put away.

"We should think in terms of 'community' rather than unity," suggested one delegate. Maybe that's what was happening as strangers assigned to table groups grappled with big issues facing Mennonite Church Canada: purpose of the national body, determining theology and practice, homosexuality. Everyone spoke and everyone listened.

My scepticism about the small-group process quickly evaporated as I listened to people bare their souls. In my group, we couldn't have been more different, but everyone agreed that the chance to talk, especially about seemingly "insoluble" issues such as homosexuality, was so much more helpful than a divisive vote on the assembly floor.

Was there "enough for all," as the assembly theme promised? One table group was a little shocked to learn that one of their table partners was a lesbian. But then the conversation continued. Several in my group were clear that homosexuality was sinful, but they were much less clear on how the church should respond, troubled by the knowledge that Jesus wouldn't turn someone away. Their honesty was moving.

How denominational leaders will use all the input from these small groups is another question, but placing del-

egates face to face in a big room was obviously a good idea. Let the conversation continue!

Two resolutions brought by individual congregations tested "community" in another way (see page 14). One proposed a more decisive way of dealing with "churches who are at variance" with MC Canada. The motion amounted to a non-confidence vote in the conference and was quickly tabled. It made me wonder who exactly is "at variance" with conference theology. Is there enough for all?

The second resolution urged greater "control" of *Canadian Mennonite*. Although the motion was easily defeated, it

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reflects a persistent perception that, because the magazine is separately incorporated, it is not accountable to the church. Our mission, along with our board structure, clearly identifies us as a magazine for Mennonite Church Canada, but more work needs to be done to assure readers that there is "enough for all."

That work began at a meeting just before the assembly where area and national church representatives launched the process of spelling out a partnership agreement with *Canadian Mennonite* (page 24). A country-wide editorial council is also in the planning.

We hope you catch the excitement of Winkler 2004 through the stories in this issue, beginning with the sermon on page 7. The main coverage is found on pages 14-23.

Changes ahead

This issue marks my last as Interim Editor/Publisher. The past year was not without its anxieties, but it proved to be a satisfying way to conclude 31 years of editorial work at this magazine and its predecessor. I will miss particularly the interaction with readers—both supporters and critics. Keep the conversation going!—**Margaret Loewen Reimer**

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Web site preview

Get a preview of the next *Canadian Mennonite* before it comes in the mail. Selections are posted on our web site at www.canadianmennonite.org on the Thursday before the issue date. So you can check out the August 23 issue by August 19.

Cover: Kids at Winkler 2004 parade with their fish into the communion service. Inset, Tom Yoder Neufeld. Photos by Dan Dyck.

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Morden, Man.

Celebrating 50 years of ministry

On June 27, friends and colleagues filled Morden Mennonite Church to celebrate Jake Pauls' 50 years in ministry along with his wife, Dorothy.

Edgar Rempel, executive director of Mennonite Church Manitoba, chaired a program that included music from a volunteer choir. Participants came from many churches in which Pauls has served, including a few members from Graysville who had heard Pauls' first sermon.

Pauls' ordination took place in his home congregation, Morden Bergthaler, in 1954, together with Abe Born who was also elected for ministry. Pauls served there until August 1969, along with Pauls' uncle, Henry H. Pauls, who was deacon.

Henry Pauls recalled that Jake lacked formal training, and was shy and extremely nervous. At first Jake found speaking difficult, but as he yielded to God and the task, he received strength to preach.

Henry J. Gerbrandt, representing the former Bergthaler *Lehrdienst* (leadership team), recalled that in the early days Jake supported himself on rented land, with borrowed implements.

"We worked together, and Jake was recognized for his leadership gifts and his gift of preaching," said Gerbrandt.

In 1964, Pauls was chosen as a bishop of the Bergthaler group of churches, with 3,000 members. In 1969, he went to Mennonite Biblical Seminary in Indiana and returned to teach at Elim Bible School in Altona. He also served as co-pastor at Altona Bergthaler Church before beginning his lengthy tenure as pastor of Bethel Mennonite in Winnipeg.

On retiring, Pauls continued to serve in interim positions in Richmond, British Columbia, at Sargent Mennonite in Winnipeg, at Altona, Carman, and, most recently, Morden. He also served as vice-moderator of Mennonite Church Canada, and as



Jake Pauls, with his wife Dorothy, responds to tributes.

interim executive director.

Menno Friesen, deacon of the Altona church, said Jake organized numerous Bible study groups, and the number of deacon couples grew.

"Your inspired preaching and Deeper Life services touched many of us," said Friesen.

Larry Kehler noted Pauls' contribution to the larger Mennonite world, both at conference level and as chair of the Mennonite World Conference assembly in Winnipeg in 1990.

Neil Heinrichs from Bethel Mennonite, where Jake and Dorothy spent 17 years, said, "Jake came to Bethel at a time of change. We needed his stabilizing influence, his preaching and teaching. He challenged us to get involved in community, influenced our young people and counselled many."

Vera and Gerald Pauls, children of Jake and Dorothy, presented a verbal sketch of family life in the Pauls' home. "We too were blessed by your many years of service," they told their parents.

John Klassen, MC Manitoba conference minister, spoke of Jake and Dorothy's faithfulness as "conduits for God's ministry, vessels from which the

living waters have flowed. Jake's sermons taught others to nourish people. A pastor, like water, seeks the lowest places."

Max Friesen from the Morden church recalled how he had worked as a youth leader with Jake and introduced a book project that will compile many of Jake's sermons.

In their response, Jake and Dorothy said, "It's marvelous in our eyes, how God has blessed...."

At the lunch that followed, one woman, who had served as a nurse in Paraguay and who had met a Catholic man she wished to marry, recalled marriage counselling by Jake over the telephone.

He advised her, she said, to "live your life one day at a time, and leave theology to the theologians."

Others said of Pauls: "He had a rare gift of being approachable. He could speak to each of us personally." He was also described as a servant of Christ, messenger of God.—From report by **Elmer Heinrichs**

Waterloo, Ont.

Regier receives 'emeritus stole' for 40 years in ministry

On the 40th anniversary of Waldemar Regier's ordination, a celebration at Waterloo-Kitchener United Mennonite Church here conferred on him the designation of "pastor emeritus." Regier served this congregation for over a decade.

Approximately 150 people gathered on June 13 to give thanks for Regier's service to the Mennonite church and for God's leading in his life. The worship leader was current pastor David Rogalsky. Allan Rudy-Froese, pastor at Erb Street Mennonite Church—where Regier is now a member—gave the homily.

Rudy-Froese spoke of the voice of God that changed chaos into light. Reflecting on Psalm 145, he spoke of the voices of the people praising God. Then came another voice, "the creative voice" of Jesus that "made things happen."

Rudy-Froese said he first heard Regier's voice when he was 11 years old. He experienced Regier's voice as a "welcoming voice, a dad kind of voice."

"The pastor is not the mouthpiece of God," said Rudy-Froese. The pastor is called "to herald the good news"—and that is what Regier did for 40 years. He described Regier as a skilled listener with a voice of discretion, humour and good news.

"We have heard your voice as an echo of the God who speaks to us," said Rudy-Froese to Regier. "You have given us our voice."

In his response, Regier said the moment of specific call occurred when Carl Epp invited him to consider becoming a pastor. He said church leadership is more demanding today. He challenged listeners to ask, "What kind of persons need to hear the call?"

Edmund Pries, a member of the congregation, presented Regier with an unusual gift—an emeritus stole, a symbolic vestment that visually represents Regier's faithful ministry.

It was modified, said Pries, from a Christmas and Easter stole, two of Regier's favourite seasons in the church year. At the base of each arm is



Waldemar Regier (centre) in his emeritus stole, with Dave Rogalsky (right), current pastor at Waterloo-Kitchener United Mennonite Church, and Peter Sawatzky, earlier pastor.

the cross. On one arm is the symbol of the General Conference Mennonite Church; on the other, the symbol of Mennonite Church Canada. The names of the eight churches where Regier served are lettered in gold.

"Every minister benefits from receiving direction and support from a special messenger from God. For Waldemar, this was his wife, Hildegarde," said Pries. Hildegarde's name is imprinted on the inside of one arm.

Placing the stole on Regier was Betty Lyn Enns (chair of church council), member Ed Janzen, and Leroy Shantz, representing Mennonite Church Eastern Canada. Peter Sawatzky, who had ordained him, closed with Hebrews 6:10, "God will not forget your work."

Greetings came from each congregation where Regier had served. Born in Tiefengrund, Saskatchewan, he served from 1964-69 at Mount Royal Mennonite Church in Saskatoon and Rosthern Mennonite from 1970-78. Then came Bethany Mennonite in Virgil, Ontario (1978-86), with one year off for studies in Rochester, New York.

Regier completed a D.Min in 1987 and worked as a counsellor for a time. He came to W-K United Mennonite in 1988, serving there until his retirement in 1998. He continued as interim until 1999. Several more interim appointments followed—at Nairn Mennonite in Ailsa Craig, Ontario and First Mennonite in Kitchener.

The choral benediction was composed by Jeff Enns, a member of the congregation. Following the service was a reception with an open mike time, and more greetings.—From report by **Bertha Landers**

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Edmonton, Alta.

Four-legged parishioner is trained for service

A new sort of church attendee has been noted in Mennonite Church Alberta circles this year.

Chase, a golden retriever and toy poodle cross, has been observed sitting quietly in conference workshops in Rosemary, listening to Sunday School lessons in Bergthal Mennonite in Didsbury, and visiting in the foyer at First Mennonite in Edmonton.

Chase is no ordinary dog. He is owned by the Pacific Assistance Dogs Society of Burnaby, British Columbia, and is in training to become a service dog for a hearing-impaired person. He is learning to respond to verbal and sign language commands. If he completes the training successfully, he will help alert a future handler to sounds such as doorbells, phones, kettles and crying children.

Before a dog begins advanced training, it spends one year with a volunteer puppy raiser who teaches it basic obedience, exposes it to a variety of social situations, and takes it to a weekly obedience class.

Coreen Froese, a member of Bergthal church, began volunteering with Chase in December 2003. It is a heavy commitment. Chase, wearing a yellow vest identifying him as a dog in training, must accompany her at all times. Although she sometimes gets questioned about bringing Chase into places such as restaurants, she has not encountered significant problems.

"Once people find out what the program is all about, they are quite understanding," she said. The only way these dogs can learn "is to be exposed to as many different situations as possible."

Froese, who works as an independent living assistant for people with mental disabilities, brings Chase to work with her every day.

The dog "seems to have a calming effect on the ladies I work with."

Froese has wanted to do this ever since she heard about assistance dogs in high school.

"I also see this as a service project," she says. "We can't all go overseas or even to another province to help people. The challenge is finding something that fits into your life and betters people's lives at the same time."

Although the commitment has been exhausting at times, Froese remains excited about Chase's progress. She is encouraged by the prospect that in approximately a year the dog could be "assisting someone in their daily activities."

This October, Chase will return to the training centre in Burnaby for four to six months of advanced training. Dogs that do not meet the requirements are still valuable, often placed in homes where a disabled child benefits from a well-trained pet.

"I hope Chase goes to a church family," Froese says. "He's got a lot of church experience!"—**Donita Wiebe-Neufeld**



Marlene Epp (left) and Coreen Froese with Chase, her dog in training.

Enough for all: Manna in the desert

Like the manna in the desert, the story of the five loaves and two fish in John 6 is more than 'a spectacular act of food distribution.' Tom Yoder Neufeld explores the meaning of that miracle in this sermon from the Winkler 2004 assembly.

Our story begins with Jesus and his disciples surrounded by crowds of needy, hungry people eagerly hanging on to his words, wishing for him to touch them, to heal their infirmities—and all this through the prism of their red-hot expectation that God would send them the prophet, king, the Messiah long promised.

At day's end the crowd is famished. Jesus asks his disciples where to buy food for them. Philip just throws his hands up in the air: "Do you have any idea how much it would cost to buy food for a crowd this size?"

Andrew at least brings a kid with a lunch bag—two fish and five barley buns—but dismisses this meagre lunch as totally inadequate.

We often hold Andrew up as an example of faith in action. But imagine this: you are standing knee-deep in a flooded basement, and someone announces they've found some paper towels. That's what Andrew sounds like to me—a wise guy, a master of sarcasm.

But Jesus takes what is offered—the two fish and five buns, gives thanks, and distributes them to the thousands seated on the ground. Not only is there enough for all, there is much more than enough!

There is a story behind this story—God's taking



care of hungry desert wanderers by supplying them with the nutritious dew called manna, familiar to us from places like Exodus 16, Numbers 11 and Deuteronomy 8. Manna was evidently not terribly exciting as a staple—a bit like giving meat-eaters 40 years of tofu!

And yet, manna became the symbol
Continued on page 8



The story of the loaves and fish is dramatized before the sermon.

**We by
ourselves will
never have
enough.
Never!
We are easily
overwhelmed
by how
meagre is the
lunch we
bring to
Jesus.**

Manna *From page 7*

of God's sustaining hungry people living on the edge of survival. I love the way Psalm 78 calls manna the "grain from heaven, the bread of angels."

The manna-giving God

The echo of God's provision in the desert puts us in touch with the core point of our story of the fish and loaves—the trustworthiness and generous attentiveness of our God. I think of that great hymn of the Eastern church which we have in our hymnal: "Who is so great a God as our God! Our God is one who doeth wonders!"

While the account of manna in Deuteronomy reminds us that we do not live by bread alone, we do need food to live! The story of manna in the desert and of Jesus feeding the hungry people remind us both of our creaturely vulnerability, and of the Creator's care for us in our vulnerability.

Many of us take this dimension of God's care for granted since few of us live on the edge of survival when it comes to food, unless it is struggling with the effects of having too much of it! Our hunger may more frequently be for love, faith and hope, for relationship, reconciliation, forgiveness, for new birth.

The God who does wonders provides enough manna not only for all, but of every kind of manna! That is the God who has called us together.

Our story insists that it is Jesus through whom the manna-giving God meets the needs of the hungry multitudes. Jesus is concerned not only with whether we have food to eat, but offers himself as the true manna from heaven. We need bread, but we need more than bread, and so Christ gives us himself as the bread of life.

John's way of alerting us to the fact that this story is more than a spectacular act of food distribution is to call it a "sign." Something of ultimate importance is taking place.

Is it a sign that the manna-giving God cares about our physical wellbeing? Yes. Is it a sign that in this man—Jesus—God is invading the darkness of oppression, fear, and hunger? Yes, but we can say more yet. It is sign that Jesus is himself the bread of heaven.

But this text tells us that we do not fully grasp who Jesus is—we do not understand the sign—if we think of him only in relation to the hunger of the stomach. Nor do we understand if we disparage the needs of the hungry. There is no spirituality worth a dime which does not feel the urgency of the question, "What will they eat?" whether we are speaking of bread, or parched and hungry souls craving acceptance, healing, forgiveness and new birth.

Christ's multiplication of fish and bread is a sign that he knows our need, but also that we need him, the manna from heaven, if we truly wish to live.

Our fish and bread

Let's shift our focus to the boy with the lunch bag of fish and buns. As we saw earlier, Andrew is hardly hopeful when he presents the boy to Jesus. But it is that lunch with which Jesus makes manna for the ravenous multitude. So let's get up off the grass and put ourselves in the place of this boy.

We're accustomed to thinking of this as a miracle of

multiplication: "How did he do that?" But reflect on the wonder of the raw material Jesus uses for his sign of the food of heaven. Not so much "how did he do that?" but "with what did he do that?"

The kid's lunch wasn't much, but it was what that boy had, it was all that what was available. And it was enough for Jesus.

I am reminded of Siaka Traore's powerful sermon on Africa Day at the Mennonite World Conference assembly in Zimbabwe: "We give what we have." That is the miracle—that Jesus would take what we have, however pathetic in relation to the needs around us, and make it into manna.

That is a wonderful image of what we call the "missional church." Jesus does not bring manna out of the sky, he takes the lunch we have brought and makes it into manna. The little we have is all Jesus needs!

We by ourselves will never have enough. Never! None of us have ever had enough, if measured against the needs around us. We are easily overwhelmed by how meagre is the lunch we bring to Jesus.

When we think of the needs in Mennonite Church Canada, whether it is finances, missional resolve and creativity, or wisdom to address the seemingly intractable issues dividing us, our lunch bag seems so pathetically small. The astonishing miracle is that it is exactly that small offering that Jesus asks us to bring. It is enough for him to make manna.

This disparity between what we have and what God can do with it is of course woven into the story of our faith from the beginning. Think of the seriously overaged parents Abraham and Sarah, the seriously underpowered collection of freed slaves through whom God wishes to bless all the nations of the earth, or a messiah born in a barn and dying on a Roman cross.

Paul knew this too when he came to understand that the treasure he was commissioned to disseminate was a treasure that came in an earthen pot (2 Corinthians 4). Paul experienced that it is in weakness that the power of God comes to its fullest expression (2 Corinthians 12:9-10).

His beloved Macedonians exemplify this divine irony when they beg Paul

Invocation

God of abundance, as we come to worship
 we are still tangled in our schedules,
 surrounded by demands,
 caught up in the spectacular, the superb, the superior.
 We may feel we never have enough,
 we never accomplish enough,
 we never are enough.
 O God, in the midst of this jumble,
 may your still, small voice tug at us until we stop – listen – consider and see ourselves and this world again, through your eyes.
 So, let what we say and do, what we ponder and decide, in this time of worship be to your glory.

This prayer opened Thursday evening worship at Winkler 2004.

Delegates gather for communion at Winkler 2004.

to participate in the gift to the starving brothers and sisters in Palestine. Paul tells us in one of his fundraising letters that their generosity emerged out of—get this!—“severe affliction, abundant joy, and extreme poverty” (2 Corinthians 8:2).

The only way you can see the connection between enthusiastic generosity and extreme poverty is if you know that what you have to offer Jesus is never the measure of what is possible. Our gifts will never be more than a few fish and a few buns. But our offering of them makes the miracle of multiplication possible.

As Mennonite Church Canada we have come through a time of financial turbulence. We are in the midst of ethical and theological turbulence. And we are tempted to think that our success in dealing with these issues will be the result of our resources, our planning and shaping. It won’t be!

Yes, we are right to strategize, organize, manage, talk. We know that these are themselves gifts of the Spirit. But we are dead wrong to think that they are anything more than a lunch bag of the raw stuff Jesus needs to make manna. They are never the measure of what God will do with what we bring. And that is supremely good news!

Let us, therefore, like those impoverished Macedonians, beg to participate in what Christ wants to do in the world to still its hunger. Let’s beg to participate in what Christ wishes to do among us in MC Canada, without being sure what that will be.

Let’s bring what we have, grateful to participate with God, grateful that Jesus chooses to use what we bring.

Let us pray: Multiplier of our every gift, what we have, we bring to you. Take it, bless it, multiply it, and give it away, we pray. Amen.—**Tom Yoder Neufeld**

The writer teaches New Testament at Conrad Grebel University College, University of Waterloo.



Arts notes

Kids art at folk festival

During the recent Winnipeg Folk Festival, Caili Woodyard, MCC Manitoba community arts worker, offered activities for children who meandered through her gallery. Woodyard was at the festival to encourage artistic expression in children and introduce visitors to the Andrews Street Family Centre in a downtown area of Winnipeg where nearly 65 per cent of residents live in poverty. At the centre, Woodyard offers workshops to all ages on a variety of arts, including sculpting, sewing, beadwork and painting. Once Woodyard's term finishes next summer, she plans to pursue a fine arts degree in Montreal.

Call for choristers

Menno Singers is inviting singers to join Mennonite Mass Choir to perform Handel's *Messiah* on December 3 and 4 at Kitchener's Centre in the Square. The choir will be conducted by Peter Nikiforuk and accompanied by the Kitchener-Waterloo Symphony. Soloists are Stephanie Kramer, Jennifer Enns Modolo, Terence Mireau and Steven Horst. Rehearsals begin September 13 at 7:30 p.m., and continue on subsequent Mondays at First Mennonite Church in Kitchener. Mark Diller Harder will conduct most rehearsals. A registration form can be found at www.mennosingers.com. Send the registration form to Menno Singers, 77 Krug Street, Kitchener, ON N2H 2X6.—From release

Publishing note

Conversation about church magazine

Staff from *The Mennonite* and Mennonite Church USA Executive Board met on June 25 to discuss how the magazine can balance healthy critique with accountability in its reporting. Everett Thomas, editor, and his board members shared their vision for moving the magazine closer to denominational structures. That would involve both the magazine's commitment to be a supportive voice of MC USA and the denomination's support of some degree of journalistic freedom, within a framework of trust.

The Mennonite, a semi-independent official publication of Mennonite Church USA, does not receive financial support from it. The Executive Board, however, appoints three of the magazine's board members, as do delegates. The Executive Board also has veto power in the hiring and firing of the editor.

About 25 percent of the denomination's members read the magazine.

Thomas will meet with church leaders to work on a new covenant.

"We hope to spell out...how we talk together when we do something that is troublesome between the magazine and the denominational structure and agencies," Thomas said.

The Mennonite will ask readers who wish to express criticism first to contact the institution or agency for a response to their concerns. The magazine will reserve the right to invite the criticized agency to publish a response following opinion pieces.

That should help to maintain accountability, while still allowing diverse voices to speak, said Executive Board member Kevin Goertzen. The way to increase readers "is not to remove all the controversy" from the magazine.

J. Daryl Byler of the Executive Board favoured stronger independence for the magazine. "Critique helps hold the church in check," he said.—From MC USA release by **Laurie L. Oswald**



Young artists display their talents at the Winnipeg Folk Festival.

Heaven and hell in Haiti

Do you know the address to heaven?" Djaloki Dessables asks me.

We are being thrown about in the back of a utility vehicle as we drive the horrendous roads into Port-au-Prince, Haiti. A truck lumbers by alarmingly close, its gears grinding. In the space between its front grill and hood are tied a live goat, two squawking chickens and a rooster.

"New York," Djaloki answers. "That's where Haitians go to get rich. Before that, they go to Miami.... 'God grant me a visa to Miami' is the prayer on everyone's lips."

He adds flatly, "Port-au-Prince is hell."

Almost \$1 billion annually pours into Haiti from relatives in the promised lands of Miami, New York and Montreal. This is what keeps Haiti afloat. This is why millions are willing to exist in the heartbreaking squalor and despair of their capital.

Garbage covers much of the broken streets and floats down filthy canals. Goats and pigs root through hills of debris rotting beside homes and businesses. Children clothed in rags play in the dirt. A man tries, unsuccessfully, to direct a flow of oozing mud away from his shack with a broken plank.

In a sea of bagged charcoal, the bane responsible for much of Haiti's devastating deforestation, people buy and sell.

It is February 8. We weave through roadblocks of tires and garbage that will be set on fire during demonstrations against President Jean-Bertrand Aristide. Finally we arrive at the guest house, exhausted and disturbed.

I am in Haiti for the Foundation for International Development Assistance (FIDA), founded in 1984 by Jack and Anne Wall of Waterloo, Ontario. FIDA-pcH (productive cooperatives Haiti) fosters agricultural cooperatives among the poorest of the poor in rural Haiti.

Today the operation consists of 35 cooperatives owned entirely by Haitians. Co-op members are provided with training in cooperative development and agriculture. Activities

include silo construction, composting, introduction of appropriate seeds, soil conservation, and adult literacy. FIDA-pcH receives support from the Canadian International Development Agency (CIDA), community organizations and donors.

The consuming desire of Haitians is to be understood; much of the assist-

tive, we are greeted with shouts and smiles. The community here grows primarily black beans, corn and pigeon peas. The yellow "silo" that stores 13.6 tonnes of seed offers protection from rodents, ready access to crops and better prices. Terraced farming has been taught by FIDA agriculturalists.

Careful records are kept in ledgers in a tiny office; beside everyone's name is a photo. Within this orderly, thriving



A field of cabbages flourishes in a cooperative at Fond Baptiste in Haiti.

ance that flows into their country indicates they are not.

For example, at a malnutrition centre, the Sisters of Charity always used cloth diapers without plastic pants. Recently, visitors noticed the children wearing disposable diapers. Although the sisters complained of diaper rashes and contributing to Haiti's epidemic of garbage, their storage room was filled with thousands of Pampers, a gift from Canada.

Any aid, however, is accepted when one has nothing. Poverty becomes a commodity. Armed with this understanding, FIDA-pcH has become a leader in sustainable development, garnering attention from other parts of the globe.

At the Chaine des Matheux coopera-

community, I begin to alter my opinion of Haiti.

Our trip continues up the mountain to another FIDA project. The rusty-red earth is rich with iron deposits. As we climb the final crest, a stupendous sight awaits us. It's market day. Thousands of people dressed in every colour imaginable are buying, selling, shouting, eating and socializing.

Goats, pigs, donkeys and horses blend into the melee. Women fry *griyo* in pots of oil over tiny fires. Children weave through the crowd, selling *tablet*, a brown sugar delicacy made with pistache or shredded coconut. An old woman wearing a silver evening jacket sells fried pig intestines and organs from a dented tin bowl.

As in Chenchiron, the hospitality is

bounteous. *La kai ou* (it's your home) is repeated often. We feast on rice, beans, *militon*, goat stew, *pickleys* and French fries.

Among the cooperatives, children are healthy and women exude contentment. Men carry confidence in their eyes. New projects will see the harvest of watermelon, corn, sorghum, and pigeon peas.

"Civil war has broken out," we are told back at the guest house. All Canadians will be asked to leave. I ask about Haiti's future.

Alix Magloire, an accountant with FIDA, says with tears in his eyes, "Haitians need to change their mentality. They need to accept themselves. Our leaders need to think about their country before their pocketbooks."

The following morning, shell casings are discovered in the courtyard of our compound. Later in the week, we are stopped on our way back from the beach by police. They cradle guns and swagger back and forth across the road, stopping vehicles while making us wait. Finally we are sent on our way.

In one week, my heart has been invaded. I have fallen in love with a

country of incomparable contradictions, a people of dignified resilience and generosity. I have been welcomed, challenged and intimidated.

On a dark, decrepit road to the airport, words of a song fill me, a song of the cooperatives: *Si nou mache nan lamen nou ka rive lwen....* If we work hand in hand, we can go far. We must trust each other because we need each other to go on.—**Rachel Wallace-Oberle**

The writer is from Elmira, Ontario.

Letters

Unworthy communion will bring judgment

After studying the articles on communion services (June 14), I am amazed at how far we have fallen from the Bible teaching.

In my parents' day, the Sunday before communion was called Preparation Sunday when there was a heavy sermon on repentance and being in right relationship with God and

neighbour. All sins were to be made right before you took communion.

Now our bulletins simply announce that communion will be held. Everyone should read I Corinthians 11:23-29 and Hebrews 10:26-29. What we do at a communion service can be a matter of going to heaven or hell. If we have confessed our sins before God and made things right, we can be sure that God will forgive our sins. If we continue to live in sin, we eat and drink damnation on ourselves.

Jesus told the woman caught in adultery to go and sin no more. We seem to think that we can accept Jesus and still live in sin.

The communion articles talk about God's grace. God does not force grace on us; we decide what we will do. The people in Noah's day had 100 years of grace while Noah was preaching, yet only Noah's family was saved. The thief on the cross had a few hours, and Jesus assured him he would be in heaven.

Hebrews 10: 26 says, "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Letting go—again

"This is hard work," I exclaim as I prepare for the nine family members who are arriving to share our son's high school graduation. Hauling in groceries, stuffing the freezer with homemade baking, making up beds—the tasks seemed endless.

Simultaneously, I wonder if the work provides a useful distraction; letting go of one stage of life can be difficult. As writer Annie Lamott observed, "Everything I've let go of has claw marks in it."

I was letting go of a child who was evolving into an adult with stunning speed. In recent months, I've heard the cheerful babble of my blonde-haired toddler while I was preparing dinner. Turning, I'd see a broad-shouldered, newly-shaved man enter the kitchen and wrap me in a bear hug. "Oh, yeah, he grew up," I'd remind myself, bemused at the blend of memory and the present.

It wasn't as if I'd missed the process. As a mother of one, I was fully engaged in his childhood. I hope I restrained my eagerness sufficiently to give him breathing room. I arrive at the transi-

tion satisfied with my investment in his nurture.

The day turned out to be wonderful. The whoosh of family carried me through with a wave of sensations. Delight by their sacrifice to make the long trip, my youngest sister driving 30 hours with her husband and four young children. Laugh-



ter, chatter, commotion and food. Leaning into my niece's full-bodied alto in congregational singing.

Four-year-old Seth sailing from the stairs, Spider-man style, over our sedate dog who barely blinks as the boy-hero lands crouched, webbed hands at the ready. Sharing the grad dinner with my mother, my husband's sister, our son and his guest.

Marvelling at the teachers' tributes for each grad, like a blessing. The first dance, beaming at my son leading me around the floor.

An odd misstep to the choreography. As the grads processed in, an upheaval of emotion convulsed through me, nearly throwing me into the aisle to wail, "Stop! I'm not ready for this!" Words I don't even believe. Fortunately I wrestled the sensation down, declaring I would deal with it later.

Subsequent reflection led me to note its parallels with labour. The intensity matched stunningly painful labour pains that transported me into a deep and sacred space. The words mirrored my cry when labour came on swift and furious, three weeks early, as I stood in a drugstore buying sunglasses for a trip to the beach.

Ready or not, life comes. Letting go is hard work. I thought it again as I, weeping, left my mother at the airport. Looks like we keep getting opportunities to practise. I think it's worth the effort.

The writer is a counsellor and author who operates Family Ties in Winnipeg. She is a member of Charleswood Mennonite Church.

I think only those who have been baptized and received the Holy Spirit should take part in communion. Is this not why we have believers' baptism, so that we are old enough to know what God expects?

The minute we die, God's grace is over; next is the judgment.—**Peter Rempel, Rosthern, Sask.**

Old Colonists singled out unfairly

I add my voice to those objecting to *Canadian Mennonite*'s "unreflective regurgitation" (May 3) of the *Saturday Night* article, "The Mennonite Mob."

The article was largely a rehash of anecdotes and outdated prejudices masquerading as facts. It adds little to the myths and demonizing of the 1992 television program, "The Fifth Estate."

Mark Loop, one of the few credible new sources quoted by *Saturday Night*, has stated that he was grossly misquoted in his statement that "5,000 Mennonites have been conscripted into the drug trade."

Based on the limited evidence provided by the article, figures of 100-200 "affected by the drug trade" would be more credible. I am told by sources within the Ontario Old Colony church that the reporters were extremely rude and even threatening in their interviews.

Particularly despicable was the manufactured cover of a hollowed-out Bible with cocaine taped in the form of a cross. It slanders the most sacred cornerstone of Old Colony culture, and that of all Mennonites: the Bible.

All communities are affected by poverty and drugs. To single out a small minority which happens to be more vulnerable and less capable of hiding its problems than the average church is neither fair nor Christian.

There are two sides here, and *Canadian Mennonite* would do well to report on both. Old Colonists across Latin America are respected by their neighbours and government officials who work with them. Employers in Manitoba regularly advertise for immigrants from Bolivia and Mexico. Thousands of undocumented Old Colonists live in Texas and Kansas where they are shielded from immi-

gration laws by grateful employers.

In the *Mennonite Weekly Review* response to the *Saturday Night* article (May 10), journalist Robert Rhodes took the time to interview other sources within the Mennonite community to present a more balanced picture. *Canadian Mennonite* owes our Old Colonist brothers and sisters an apology for naively echoing the untruthful and pejorative reporting of *Saturday Night*.—**Delbert Plett, Steinbach, Man.**

'Line in the sand' unfortunate image

The image of "drawing a line in the sand," as used in the "From our leaders" column (July 12), seems somewhat unfortunate, although it can also be instructive.

On the one hand, as popularized by modern gods of war, it symbolizes to many of us the devastation caused by powerful leaders promoting an "us versus them" mentality.

On the other hand, if we allow our minds to wander through the gospels, we inevitably stumble on Jesus, kneeling in the sand, writing lines that draw the marginalized into the circle.—**Peter Penner, Winnipeg, Man.**

Church must agree on three beliefs

I am increasingly convinced that how we live is the result of choices we make, and with these choices we also choose the consequences. The freedom to choose is, of course, the result of a loving, omniscient, omnipotent creator.

Whether we accept the God as described in the Bible is a matter of choice for each of us. How we view the Bible in terms of its origin, authority and meaning is a decision for each of us, and more broadly for each congregation and larger church body.

Even though we may agree on the authority of scripture, there is obviously major disagreement on what the Bible says to us today. The growing number of versions of the Bible has contributed, in my view, to muddying the water even more.

This section is a forum for discussion and discernment. Letters express the opinion of the writer, not necessarily that of Canadian Mennonite or the church. We publish most letters, unless they attack individuals or become unnecessarily repetitious. See page 2 for address information.

When Paul Klassen writes, "I see church services like a spiritual buffet—I pick what I want and leave the rest" (June 28, page 18), he is by no means alone. We all do this with respect to what the Bible says.

There are wide differences of belief about such concepts as creation, sin, hell, the true church and the second coming, on what is historical or allegorical, on interpretation and relevance of scripture, not only on gay and lesbian life. I admit that I still believe what I was taught by parents and church—that the Bible is relevant for all times and cultures.

Nevertheless, what each of us believes to be sin is a matter of choice, based on what we believe the Bible says and on what the Christian community says as well. We must decide what to confess and what to ask forgiveness for.

There are three beliefs we need to agree on in the universal body of Christ: 1) that each of us has sinned and deserves the punishment of God's wrath, 2) that God in his infinite mercy and justice provided the only way to escape by executing that wrath on Jesus Christ who bore the penalty for our sins, 3) that when Jesus suffered and died on the cross he purchased for us the only righteousness that is able to stand before our God.

Although I believe that Mennonite Church Canada does excellent work in many areas, I do not expect that these issues will be solved in Winkler or anytime soon.—**Frank J. Thiessen, Winnipeg, Man.**

Assembly offers 'enough for all'

Over 500 registrants and many guests filled the Winkler Bergthaler Mennonite Church in Manitoba July 7-11 for the annual assembly of Mennonite Church Canada under the theme "Enough for all." Following are reports from that event.



Winkler 2004

**Annual Assembly of
Mennonite Church Canada
July 7 - 11, 2004**

**All assembly photos by Dan Dyck
unless otherwise noted.**

**Table groups work hard at the issues
for discussion. General Board
leaders have their own discussion
(at top) of photo.**

There was certainly "Enough for all" at the 2004 Assembly of Mennonite Church Canada on July 7-11. The theme, from the John 6 story of the five loaves and two fish, wove its way through the varieties of worship, the roundtable discussions, the superb hosting and the lively outdoor festival in the brilliant prairie sunshine.

People seemed ready to celebrate and to work, to move on from last year's frustrations over finances and cutbacks. The core of 546 registrants (412 delegates) swelled to almost 1,000 people at times, filling the large sanctuary of the Winkler Bergthaler Mennonite Church.

Tom Yoder Neufeld's three sermons urged us to consider how Jesus can use our small "lunch bag of two fish and a few buns" to feed many (see

page 6). During the final worship, about 80 children in bright orange T-shirts, who had been busy with their own assembly, brought their colourful fish to join the loaves at the front of the church.

The financial reports raised almost no discussion this year, perhaps because they were presented in such careful detail by Lloyd Plett, a financial consultant who is overseeing the MC Canada finance department. Or perhaps, after last year's intense debates on finances, delegates wanted to focus on other things. Moderator Henry Krause reported that giving is 10 percent behind budget this year.

Delegates approved a 2005 income budget of \$5,063,728 million, calling for donations of \$3.9 million. The bottom line is a surplus of \$130,000.

Launched at the assembly was a new book entitled *Becoming a National Church*. It is a history of the Conference of Mennonites in Canada, written by Adolf Ens of Winnipeg.

Resolutions

Among the actions for delegate decision was a series of motions



assigning the property and buildings at 600 Shaftesbury Boulevard to Canadian Mennonite University, while ensuring that MC Canada and MC Manitoba interests are protected. The move recognizes that the property was originally purchased for the purpose of Christian education and that this move continues to fulfill that mandate. Delegates approved the motions.

Delegates also approved a motion that "MC Canada become an affiliate of the Evangelical Fellowship of Canada and member of the Canadian Council of Churches, on the understanding that we forward to both bodies the *Confession of Faith in a Mennonite Perspective* as the framework for our participation."

Several additional resolutions came to the floor from various sources. A pastors' group from B.C. moved that the General Board be asked "to choose an appropriate scripture motto for Mennonite Church Canada." The resolution was carried.

A group from Rosemary Mennonite Church in Alberta proposed that MC Canada "boldly present the gospel of repentance and salvation by grace" and inform all churches "of the clear standards and expectations of how conferences should deal with churches who are at variance with the *Confession of Faith*...."

Several respondents objected to the "whereas" clauses that said MC Canada "apparently lacks the boldness to speak to certain issues" and that this lack "is causing frustration and weakening our collective ministry and contributing to disunity."

One speaker suggested tongue-in-cheek that, although a specific issue wasn't mentioned, this motion probably referred to footwashing, commanded by Jesus and mentioned in our *Confession*, but not widely practised in our churches. Before the vote could be called, a motion to table was presented and approved.

The Niverville Mennonite Church in Manitoba brought a resolution to change the *Canadian Mennonite* from an "independent" news magazine to a "church-owned" magazine by December 31. The proposal was based on the "confusion leading to distress and disappointment" over printed materials that do not "represent MC Cana-



Iglesia Jesus es el Camino from Winnipeg leads Saturday morning moving worship.

da's confession of faith and positional statements."

Henry Neufeld, chair of the *Canadian Mennonite* board, noted that the magazine is not "independent"—its board is made up of representatives from the national and area conferences, and it works under an editorial partnership agreement with MC Canada. Tim Dyck, incoming editor, shared his plans for a Canada-wide editorial council.

The Niverville motion was defeated. Another motion, which carried, affirmed the efforts of Mennonite Voluntary Service Adventure as they support service units and "explore new models of Christian service" and partnerships around the globe.

Roundtable issues

"The work of the church is best described as discussion and discernment, rather than as debate and decision," stated the assembly report book. In keeping with this understanding, this year's assembly included three "discernment sessions" around tables in the fellowship hall.

Debate was lively as delegates dived into five assigned topics, beginning with a purpose statement for MC Canada. The statement is part of the current General Board review of conference structure and programs, led by Aldred Neufeldt of Calgary. The

second session focused on the role of the national church in discerning theology, ethics, polity and practice (i.e., what kinds of issues the national church should address and through what kind of body).

The third topic was homosexuality. Most felt that their table was able to have a frank and respectful discussion, despite a wide range of convictions. Groups did not report their discussions to the entire group, as with other topics, but gave a written summary to the General Board for consideration.

The fourth discussion considered joining the Evangelical Fellowship of Canada and the Canadian Council of Churches, and the fifth focused on frequency of assemblies. The majority felt that annual assemblies should be continued. The General Board will compile the suggestions of the discernment groups for help in planning for the future.

In elections, Henry Krause agreed to serve as moderator for another two years, and Esther Peters took over as assistant moderator. She succeeds Joy Kroeger, who was given a warm thank you for her six years of service.

The assembly concluded with an invitation to next year's gathering July 4-9 in Charlotte, North Carolina, where Canadians will meet together with Mennonite Church USA.—

Margaret Loewen Reimer

Worship celebrates miracles of multiplication

The catchy assembly theme, "Enough for all," popped up everywhere as Mennonite Church Canada delegates, staff and guests gathered to celebrate God's overflowing love and generosity at Winkler 2004.

Drawn from John 6:1-14, the worship highlighted the miracle of multiplication which resulted when a small boy shared his lunch of five loaves and two fish in response to Jesus' question: How are you going to feed all these hungry people?

It's a miracle which continues today, said keynote speaker Tom Yoder Neufeld, whenever we offer our lunch bags even though they may seem pathetically small in relation to the physical and spiritual needs around us.

Yoder Neufeld said he took heart from the story, knowing his own words "don't need to be anything more than a couple of fish and some buns.... I'm counting on the miracle of multiplication."

The miracle, Yoder Neufeld emphasized, is not how Jesus multiplied that small boy's lunch, but rather what he did with it. When "we give what we have," that little bit of "raw material...is all that Jesus needs!"

The "loaves and fishes" multiplied during the week of assembly as "fresh bread," both literal and figurative, appeared in the hallways, on dinner tables, in sessions and workshops.

Three evening worship services were held in the 1000-seat sanctuary of the Winkler Bergthaler Mennonite Church, the front draped with colourful "fish-nets" (like upside down rainbows!). Ben Pauls and Marilyn Houser Hamm led the joy-filled singing, along with other musicians.

Pam Driedger coordinated the dramatized stories and scripture readings, which provided "new takes" on an old story. Driedger also committed the reports of each day to God as participants brought their loaves to the basket in front.

Three morning worship services featured Korean, Native Canadian and Hispanic congregations who brought new life to "old bread" as they shared scripture, gave testimonies and sang with great enthusiasm.

Friday evening worship was held on

the grassy slopes of the Winkler Park amphitheatre where we listened to stories involving miracles of multiplication in many lands.

Tim Froese, Witness worker in South Korea, told the story of some young North American Mennonites who decided to "tithe" their careers by serving with Mennonite Central Committee in Korea in the 1950s and 60s. About 50 years later, a Korean man phoned Froese at the Korea Anabaptist Centre, saying he had heard the Mennonites were back and he wanted to make a donation to their work.

The man transferred a very generous gift of money to the centre, saying, "This is only a drop in the bucket in return for those Mennonite young people who worked with us when it was difficult." Another Korean influenced by MCC workers sent his children to Mennonite schools "to find out what makes these people tick!" One of his sons, who attended Canadian Mennonite University, is now a co-worker at the Anabaptist centre.

"We often talk about witnessing," Froese concluded, "but the truth is we simply are a witness to what God is doing, through love, hope and faith."

During the closing communion service on Saturday evening, the loaves and fish became a celebratory feast as Yoder Neufeld invited us to move beyond the "careful and guarded language of memorial and symbols" to celebrate the life we have received in Christ with a joyous re-enactment of "the taking in, the 'eating' of that life, of ingesting Jesus, the manna from heaven, the bread of life."

In John 6, Jesus literally demands that his hearers "chew" or "munch" his flesh, using a word once used for animals, said Yoder Neufeld.

"I hear Jesus inviting us to chew with our mouth open, to eat with our hands...ravenous with hunger for this bread of life, parched for more of the juice of life...to participate in the saving presence of the Word made flesh and blood in and for the sake of the world God loves beyond words."

As hungry worshippers responded to that call, they were served by children who had baked the communion bread during their sessions and now shared it from their baskets. Truly, there was more than enough for everyone.—

Leona Dueck Penner



Photo by Evelyn Rempel Petkau

Wendy Janzen of Ontario and Clare Neufeld of B.C. offer loaves of bread as symbols of the church's work to be used and multiplied by God. Pam Driedger, worship leader, holds the basket.

Seminars continue the dialogue

Our diversity: Enough for all

Truly we are a diverse people, more than anyone understands," said Sven Eriksson, denominational minister, at the seminar on diversity. "The extent of the diversity...has huge implications for our conference working together."

Eriksson shared his observations on diversity with the Christian Formation Council last March, generating a vigorous response. This seminar was a continuation of that conversation.

"We want to gain a better understanding of who we are as a church and where we are going."

Sue Steiner, chair of Formation, said later, "We are trying to learn some new skills, trying to...discern carefully about what draws us together, what degrees and types of diversity we can accommodate. We are on a new learning curve."

MC Canada members no longer share a common ethnic and historical identity. In addition, there is geographical diversity and area conferences vary greatly in size. These differences have "ways of shaping our identity and mission," said Eriksson.

We are not of one mind on Scripture, theology, ethics, view of the church (ecclesiology) and how we worship.

"What difference would it make if we begin with the premise that our diversity was God's idea?" asked Eriksson.

Ken Bechtel, conference pastor in Saskatchewan, noted that church diversity often seems to parallel provincial settings. "This indicates that churches are in conversation with their cultures. At what points are we with the culture and at what points do we step back and question the culture?"

Frank Neufeld commented that the different ways people have immigrated to Canada reflect different approaches and emphases.

Eriksson observed that different cultural groups have different ways of processing things in their churches. "The different historical and cultural influences of MCEC reflect different ways of processing things than in western Canada. It can be enriching when we learn from each other."

Discussion continued around issues such as music. Some felt that our view of Scripture has shifted in the last years.

Participants identified some visible signs of our unity: overseas workers supported by the whole church, MC Canada logo, hymn book, Sunday school curriculum, *Canadian Mennonite*, a Christ-centred theology, the Confession of Faith, a culture of service, peace position, and believer's baptism.

"In some cases you cannot be diverse," one person said, "you can't have it both ways."

"Do we have enough of what we need to embrace the diversity that we have?" asked Eriksson.

Don Rempel Boschman, a member of Formation Council, wondered if we have enough humility. "I don't think we ask enough, 'what if I'm wrong?'"—**Evelyn Rempel Petkau**

Affirming the ethic of service

The turnout for the workshop, "Affirming the ethic of service," was small, comprising mainly Mennonite Voluntary Service Adventure (MVSA) supporters. But their enthusiasm led to a resolution, passed later by delegates, that affirmed church-based service.

At first, the mood in the workshop was muted as participants reviewed MC Canada's termination of its service program last year. It has been difficult to carry on without the support structures.

The recently opened Montreal unit closed its doors. Hamilton and Riverton are on hold. Lethbridge won't be

operating next year due to lack of volunteers even though a church-owned house and leaders are in place. Toronto and Winnipeg continue. All of them hope to reopen next year.

Still, there were some positive steps taken last year. A new congregationally-based program—MVSA—emerged in February with the "blessing and promise of logistical support" from Witness Council (see March 8 and April 5 issues).

The commitment of hosting congregations and volunteers remains strong. This was evident as people shared their service experiences.

Kevin Stoesz of Winnipeg said that his year in Germany provided an

Continued on page 18

MC Canada leadership

General Board

Henry Krause, Moderator

Esther Peters, Assistant Moderator

Marlene Janzen, Secretary

Clare Schlegel, Treasurer

Staff: Dan Nighswander, General Secretary

Randy Wiebe, Director of Finance

Formation Council

Sue Steiner, Chair

Staff: Dave Bergen, Executive Secretary

Sven Eriksson, Denominational Minister

(Other staff: Elsie Rempel, Christian Education; Anna Rehan, Youth Ministries; Alf Redekop, Heritage Centre; Sharon Brown and Arlyn Friesen Epp, Resource Centre.)

Christian Witness Council

Willard M. Metzger, Chair

Staff: Robert (Jack) Suderman, Executive Secretary

Janet Plenert, International Ministries director

(Other international directors: Peter Rempel, Europe and Africa; Gordon Janzen, Asia and Middle East.)

National program directors: Walter Franz and

Donovan Jacobs, Native Ministry; Samson Lo, Multi-Cultural Ministries; Missional Formation Facilitators in area churches.)

Support Services Council

Louis Sawatzky, Chair

Staff: Pam Peters-Pries, Executive Secretary

Dan Dyck, Communications director

Kirsten Schroeder, Human Resources director

Al Rempel, Resource Development director

Canadian Women in Mission

Dodie Lepp, President

Seminars From page 17

opportunity to see how people interact in a different culture. Wally Kroeker of Abbotsford, B.C., enjoyed his experience with 35 volunteers at MCC in Akron.

Marilyn Houser Hamm and Brian Petkau from Manitoba spoke passionately about how their service terms as young adults shaped their lives. Petkau sees VS as essential for keeping young people in the church.

How can we get churches excited about voluntary service and create new models? April Yamasaki from Abbotsford said that VSers often look beyond Canada. What if churches hosted VSers from other countries, linking them with their youth?

"We need new models, but I don't want to let MC Canada off the hook!" said Petkau. "Let's challenge Witness workers to send one person to Canada, to also challenge us," said another person.

Suggestions for next steps included promotional letters to churches and mission and service committees, encouraging more congregational partnering, prayer, and a resolution to the delegates to keep the idea alive.—**Leona Dueck Penner**

Screening volunteers

This was the first MC Canada assembly that involved screening volunteers. The volunteers who worked with the Kids Assembly went through a rigorous screening process which included references, criminal checks and child abuse registry checks.

Because these volunteers work with children in other settings, this came as no surprise and they willingly complied.

This is not always the case, said Kirsten Schroeder, director of Human Resources for MC Canada, who led the "Introduction to volunteer screening" seminar. "Especially in rural churches, these procedures are met with resistance. 'Why should we do this? We know all our people,' is often the response."

Many churches have established volunteer screening policies and others are in the process of doing so. For a few, unfortunate circumstances pushed them in this direction. For others, it is a requirement of institu-

tions with which they have a working relationship.

A Mennonite Church Saskatchewan congregation needed to establish policies when a Bible college that places students in the church required it. Many insurance companies are now refusing to cover churches unless they fulfill this requirement.

Although these factors are pushing the church, Schroeder said that the primary drive should be "to protect our children." Safe church or abuse prevention policies are written to prevent and minimize the possibility of abuse, and to protect workers from false allegations of abuse.

Churches are "about 25 years behind" in having such policies, said Schroeder. "It is our duty as leaders of church programs to talk about potential abuses and build safe structures that protect those entrusted to our care."

In most churches there is a heavy reliance on volunteers to lead Sunday school, youth activities, and other

programs where there is a power differential. Because churches have large numbers of children, a shortage of workers and a culture of trust, they are attractive places for sexual predators.

It is important that churches develop screening policies that suit their particular needs. Resources are available through the Resource Centre at: www.mennonitechurch.ca.

Each church should have a committee to write the policies, followed with a review by legal counsel. Policies should include regularly training people on the policies, writing job descriptions for each volunteer, and supervising the volunteer.

"There are benefits," said Schroeder. "Your recruitment will be much more effective, as people like to know what they are doing and what is expected of them.... This often leads to a higher level of satisfaction among your volunteers and, subsequently, better retention of volunteers."—**Evelyn Rempel Petkau**

Green vests denote hospitality

Al Ens was one of the people wearing green vests at the Winkler assembly. These were the hospitable folks who helped registrants find their way around Winkler Bergthal Mennonite Church, the people who served coffee and stood at street corners to guide you to a seminar or to the park.

Ens was the tour master. There were many options.

On Thursday, Ken Loewen led a four-hour tour that included Friesens Corporation in Altona, an internationally known printing company with 450 workers; Radio Southern Manitoba, which operates more than 20 radio stations across western Canada; the village of Neuberghthal, a national historic site; a tour through Gretna, where Mennonite Collegiate Institute is constructing a new performing arts centre; and a final stop in the village of Reinland, with the first Mennonite church building in the West Reserve.

On Friday, Walter Hoeppner led a tour to the Morden Agricultural Research Station, a federal site that develops prairie crops and plants. The trip included a stop at a Hutterite colony.

Abe Ens conducted a tour of the Plum Coulee area, a rich agricultural district, with a stop at one of the largest farms in

the area. The tour ended in the village of Reinland, with dinner at the community hall (the building which was the first Mennonite church in southern Manitoba) and a visit to Heritage House, a barn-house structure common in the late 1800s.

Wes Hamm hosted a walking tour of a



George Ens, hosting coordinator, offers one of his 'non-boring' announcements.

Ministers explore dynamics of change

What is the role of the pastor in leading the congregation through change?

This was one question explored at the Ministers' Conference held July 7 just before the Mennonite Church Canada assembly. The topic was "Leadership in times of conflict and change."

Speaker Keith Harder, Mennonite Church USA Denominational Minister, offered helpful insights and practical suggestions based on his experience as a pastor and on family systems theory.

Change can be thrust on us through illness, death, or another's decision, or we invite change through baptism or instituting new ideas. No matter how or why things change, it involves loss, said Harder.

He outlined the importance of

picturesque part of the Trans Canada Trail that runs through his property—a four-mile stretch of the scenic Pembina Valley. Darryl Loewen led a tour through the Radio Southern Manitoba in Altona, the village of Neuberghthal, Mennonite Collegiate Institute in Gretna and a stop in Reinland.

Ens even accommodated special requests. He arranged a tour of Winkler with Walter Siemens, Winkler's Economic Development Officer. People "couldn't believe there was so much industry," said Ens. A local doctor, Les Zacharias, gave a tour of Eden Health Care Services.

The green-vested people at the assembly also included 20 hospitality volunteers recruited by Alf Klassen. Their job was to answer questions, monitor the message board and deliver messages. Most came from his congregation, Grace Mennonite Church in Winkler.

"It was hard to find volunteers who would commit for the whole week," he said, "but once the conference started some wanted to come every day. The challenge was knowing about everything on the program and where it was all happening."

The green-vested people did their utmost to see that Winkler was a welcoming place.—**Evelyn Rempel Petkau**

pastors being able to "self-differentiate" (detach their personal agenda from situations) and continue healthy connections with all parts of the church. One way is to be aware of the reasons and emotions behind their responses, which are shaped within their families of origin. Second, the "balcony perspective" offers a wider view and a welcome objectivity.

Change in a congregation can be

were the biblical and spiritual voices offering the transforming power of prayer and the role of the Trinity in the process of change. These were explored in group discussions.

The day began and ended with worship led by Herb Franz, pastor at Grace Mennonite in Winkler. Reflecting on God's presence in times of change and on the needs of pastors would have broadened the worship



Keith Harder (right) solicits responses from a panel of pastors. From left: Doug Klassen of Calgary, John Klassen of Winnipeg and Ingrid Schultz of Vancouver.

intimidating, but it is important to keep connections even with those who resist change.

"Remember that you are not responsible to hold things together but to lead," he said. The best gift pastors can give to congregations is themselves.

The afternoon session included a panel exploring change through their experiences. Words like trust, power, vulnerability, diffuse situations, and risk came up more than once. This discussion became a powerful way to include different viewpoints, expand the definition, and tell stories.

Sven Eriksson, MC Canada Denominational Minister, who led the discussion, reminded us that change often leads to conflict on several levels, hence the importance of staying connected with people.

Harder's contribution remained within personal experience and family systems theory. These are significant when dealing with leadership and change, but are they enough? The theological pieces that were missing

experience. It was wonderful to witness the presence of many women. Unfortunately, the scripture version used for worship only acknowledged the brothers that were present.

Personal connections between sessions, along with prayer and anointing at the end of the day, were powerful reminders that we are within God's story.—**Lois Siemens**

The writer is a summer pastoral intern at Altona Mennonite Church in Manitoba as part of her Master of Divinity studies at Associated Mennonite Biblical Seminary.

Heard in the hall...

I very much like the idea of round table discussions. It's a better way of connecting.... There were eight around the table, from across Canada, with a variety of opinions.... And I really appreciate having worship in the middle of the morning. It livens things up.... I was moved to tears by the testimonies.—Frieda Rempel, Osler Mennonite, Sask.



**so also the fish, as much as they wanted.
John 6:1-14**

Winkler 2004



Kids Assembly benefits from creative planning

Enough for all," the theme that engaged Kids Assembly planners for over a year, was brought to the test at the outset of Assembly 2004.

The planning committee, from southern Manitoba congregations, expected a maximum of 60 children, but quickly realized they needed to stretch their resources to accommodate 80 eager participants. After some scrambling, they discovered there was indeed "enough for all."

Viola Enns Woelk organized a team of nine teachers and worship leaders. In a program that ran parallel to the adult assembly, they had a sub-theme for each day: Are you hungry?, The power of Jesus, and The power of one.

The children, nursery age through grade eight, wore orange T-shirts with a handprint of a fish. They were highly visible as they went about their activities at the Winkler Bergthaler Mennonite Church. Thirty-three volunteers helped to make the children's program a success.

"Our goal was not to be a babysitting service, but to offer a meaningful and thought-provoking assembly for the kids and where they can make connections with kids across the country," said Barb Neufeld, a teacher for the junior high group. "I think we accomplished that."

Enns Woelk said they received a lot of positive feedback from parents.

"You not only created a program that was exciting for the kids but you gave the parents an opportunity to relax and enjoy the conference," said one parent.

Excitement built on the first day as the children marched off to bake bread after their morning worship. They observed how grain was ground to make flour before they mixed and shaped their own loaves. The bread became communion bread for closing worship on Saturday.

The children also shared some of the loaves that afternoon on the hill in the Winkler park where, with barbecued salmon, they reenacted Jesus feeding the 5000.

The junior high group imagined what it would be like to become poor, gradually losing what they had, one thing at a time. The event prompted

some meaningful discussion.

"We should do this with the government," one girl said. "Then they might know what poverty is like."

"They were thoughtful in realizing

enthusiastic singing. There were prayers, skits to introduce the theme, puppet shows, stories and a liturgy.

"We had planned that junior high kids would leave halfway through



Planners and leaders of Kids' Assembly, from left: Marlene Wiebe, Lynne Wiebe, Barb Neufeld, Anna Penner, Pauline Peters. **Seated in front:** Viola Enns Woelk and Winnie Fehr. **Not present for the photo:** Tina Fehr Kehler and Corinna Elias.

that they have a lot and are really blessed and rich," said Neufeld. With the assistance of Walter Fehr and Bernie Janzen, Neufeld took the 21 junior high kids fishing at the lake near Morden. Later, they fried their catch.

Each day began with worship. Marlene Wiebe and Tina Fehr Kehler had met frequently in their kitchens over the past year to plan the worship times. Bryan Moyer Suderman led

worship but they let us know that they wanted to stay for all of it," said Wiebe. "You can plan worship, but you can't plan what happens during worship." It was a highlight for many children.

The children added colour and drama to the final evening of Assembly 2004 with their brightly painted fish and the bread they had baked for the communion service.—**Evelyn Rempel Petkau**

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I love Winkler

Do they sell "I love Winkler" t-shirts? If they do, I want one. I went to Winkler for a vacation, together with my four kids, while my husband did the conference thing in July. On the way, we spent two nights on my aunt's farm near Elm Creek. I called the hotel in Winkler to get some information. Put on hold, I found myself listening to a well known Christian song.

Turning to my aunt in amazement, I said, "They're playing church music at this hotel."

"Well," she replied calmly, "this is the Bible belt."

Welcome to Winkler. Reclassified as a city last year, this is a community of 8,000 where women can be seen wearing head coverings and church buildings abound. No smut sold on the magazine racks I saw. The bin of contemporary Christian literature was

strategically placed in the store.

German Mennonite culture is equally strong here. Where else would you see bags of rollkuchen next to the watermelon at the grocery store, or hear people my age speaking Low German as they walk out of a restaurant?

It's a city with a small town feel. I was warmed by the welcome of residents. I stopped to stare at the bridal registry tacked up at the Ten Thousand Villages store. Twice after making purchases, I heard the sales clerk greet the person in line behind me. Does everyone here know everyone else? I wondered.

When a man in the parking lot saw our Saskatchewan licence plates, he immediately struck up a conversation. Upon hearing we were from Saskatoon, he began to talk excitedly about the people he knew there. Are people friendly here or what?

A highlight of our stay for my 11-year-old son was a tour through the

Triple E manufacturer. By the end of the tour, he had memorized the entire line of vehicles built there and could name each one as he spotted them on the highway.

Winkler may not be a tourist hotspot but it's a heartwarming destination just the same.—**Karin Fehderau**

From Winkler Visitors' Guide—

In 1891 the land that was to become Winkler was being farmed by Isaac Wiens, a Mennonite. When the CPR decided to build a railway siding on his land, Wiens could see the possibility of a town developing around it. To avoid conflict with the church, which believed its members should avoid the temptations of large communities, Wiens traded his land for some owned by Valentine Winkler. And so the first boxcar at the siding had the name "Winkler" on it.

Winkler memories...

- The buzz of intense discussion as delegates faced each other around packed tables in the fellowship hall.

- Charles Simard with the gospel band from Manigotagan singing, "God reached way below the bottom for me that night."

- A Catholic priest greeting the assembly right after a joke about Sven Eriksson being our pope "but without the funny hat." The priest noted that his bishop was currently in Rome meeting with leaders who wear the "funny hats." (Adolf Ens commented at his book launch later that at the first Mennonite conference he attended in 1948, all the men wore "funny hats.")

- Watching MC Canada leaders get dunked for money.

- The sea of orange T-shirts from Kids Assembly, looking like "walking pylons," according to one observer.

- The fabulous bluegrass music of the Dry River Boys at the evening concert in the park.



Canadian Women in Mission held its annual tea on July 10, during the MC Canada assembly. Pictured is the new committee. Back row, from left: Ingrid Lamp (secretary-treasurer), Ruth Jantzi (past president), Dodie Lepp (president), Veronica Thiessen (president-elect), Erna Neufeldt and Esther Patkau. Front row: Shirley Redekop, Beth Moyer and Pat Gerber Pauls. Dorie Zerbe Cornelison, pastor of Hope Mennonite Church in Winnipeg, spoke on "A menu of grace." Thelma Meade from Manigotagan in northern Manitoba, spoke about the addition to the small chapel where 50 people from Manigotagan and Hollow Water Reserve worship. The overseas portion of the offering will assist the AIDS ministry of women in Botswana. Next year, Women in Mission will meet jointly with Mennonite Women USA in Charlotte, North Carolina.—From release

Coaldale, Alta.

Alberta relief sale one of best ever

In Alberta, the Mennonite Central Committee relief sale rotates among northern, central and southern districts. This year it happened in the south, Coaldale, on June 17-18.

In spite of concern about the cattle market, this year's sale netted over \$160,000. Sadly missed in the organization of the event was Anne Neufeld,



The auction heats up at the Alberta relief sale.

who died recently. Phil Klassen and his committee, however, planned well.

During the afternoon, cyclists began returning from the Bike-a-thon. The long route began at Fort McLeod, while a medium and short run allowed less avid bikers an opportunity to contribute. As the saying goes: "The wind in this country is always from the southwest." But not that day—the wind blew strongly from the east, and the hills felt long and steep. Twenty-two cyclists participated, generating around \$13,000.

The Friday beef-on-a-bun barbecue fed more than 1000 people and raised \$8,600. The quilts were of exceptionally good quality. Unusual items contributed this year included intricate woodwork and furniture made of logs, including a bed frame. I was told

the logs had been salvaged from last year's forest fires in the Pincher Creek area. As he has done for years, John Wiebe created a set of steel bookmarks.

At first bidding at the auction was slow, and auctioneers Hadley, Steckley and Patkau challenged people to respond more enthusiastically. Technicians Dave Wiebe-Neufeldt and his helpers displayed items and bids on a large screen, making it easy to follow the auctioneer's lingo.

A new feature this year was a garage sale and antique auction that brought in nearly \$6,000. The auction continued Saturday morning, following the pancake breakfast. As a tribute to Anne Neufeld, bidding opened with a loaf of bread, cutting board and knife.

One especially fine quilt sold for \$4,300. The highest bid, \$5,000, was for a Robyn Regehr jersey autographed by Calgary Flames team members.

Booths offered popular ethnic foods such as vereniki and borscht, pies and watermelon. The Spanish/Mexican booth was first to be sold out.

A children's auction was open only to children under 12, and their parents. The clown auctioneer, Hilton Mierau, brought fun to young bidders. Spotters' used bicycle horns to acknowledge each bid. Later the children enjoyed games and face painting.

Participating churches had been challenged to save pennies during the year. First Mennonite Church from Calgary saved 68 pounds of pennies, for a total of \$400. Penny Power

generated around \$3,000.

Some people who had been outbid in the auction donated money anyway. According to MCC Alberta, it was one of the best sales ever.—From report by Irene Klassen

Partners discuss new agreement

The seven partners that publish *Canadian Mennonite* met in Morden, Manitoba, on July 6 to revisit their funding agreement and partnership.

Dean Peachey of Menno Simons College in Winnipeg led the discussion among 23 church leaders and *Canadian Mennonite* board members. A central issue was how individual partners have input into the magazine and how the funding formula can be amended.

Each area conference is represented on the 12-member board of Canadian Mennonite Publishing Service (CMPS), the organization that publishes the magazine. MC Canada has four board members and three are appointed by CMPS.

Canadian Mennonite has an annual budget of just over half a million dollars, 40 percent of which is provided by the magazine through ad revenue and fundraising. The remaining 60 percent is split 50-50 between Mennonite Church Canada and its five area conferences.

Currently, MC Manitoba is paying only half of the 50 percent in the funding formula and MC B.C. forwards whatever churches contribute to subscriptions. Hence the need for a discussion of the current formula.

The three-hour meeting ended with a recommendation to appoint a working group to draft a new partnership document. Conference leaders will be asked for input and representatives to the group.

Ideally, the new partnership document would express a common editorial commitment and outline financial commitments.—From report by Aiden S. Enns

The writer is a board member of Canadian Mennonite Publishing Service, appointed by MC Canada. He is a freelance writer living in Winnipeg.

Waterloo, Ont.

Fundraiser with Harpur generates lively debate

People in western culture are fed up with a minutes-of-the-last-meeting institutional Christianity, said Tom Harpur, well-known Canadian journalist and author, at a fundraiser sponsored by Conrad Grebel University College on June 17 and 18.

The Thursday evening session at Waterloo North Mennonite Church—that drew over 300 people—and a Friday morning seminar at Conrad Grebel were organized in support of the Toronto Mennonite Theological Centre, part of Grebel's graduate program.

Only 20 percent of Canadians have some kind of weekly religious connection, down from 68 percent in the 1950s, said Harpur. The fastest-growing religion in Canada is "no religion at all." People don't want religion; they want God.

Although Harpur has written a number of bestselling books on religion, *The Pagan Christ* is his most radical book. Stories about Jesus have been plagiarized from earlier Egyptian stories, he said, and Jesus was not a historical figure.

Harpur espoused an "inner Christ."

Harpur said his goal is not to debunk orthodoxy... but to 'cut under' it to the deeper truths of a 'cosmic spirituality.'

Every soul, he said, possesses the spirit of the divine within. Harpur said his goal is not to debunk orthodoxy (although much of his book does just that) but to "cut under" it to the deeper truths of a "cosmic spirituality."

Jim Reimer, director of the Toronto Mennonite Theological Centre, responded to Harpur.

"My spiritual journey has taken me in the opposite direction from Harpur's," he said, to a growing appreciation for the Christian tradition. The more pre-Christian parallels there are to the gospels the better, said Reimer. It is not a matter of who said



Jim Reimer (left) and Tom Harpur found little common ground in their theological debate in June.

what first, but what is being said.

What is the nature of the "deeper truth" that Harpur proclaims? asked Reimer. If our "inner light" is separated from a community, it can become misdirected and me-focused, like much of the individualism of western culture.

When asked by someone in the audience how we can achieve world peace, Harpur said: get rid of the exclusivist nature of Christianity, Islam and Judaism which have caused violence and war.

Violence, countered Reimer, is part of the human condition. What we need to take seriously is Jesus' teaching about loving our enemy.

The fundraiser created some local controversy. The event, said someone on Thursday evening, felt like a "my-scholar-is-better-than-your-scholar" contest. One participant noted that Harpur has departed from "a sense of journalistic or scholarly accountability" in making his claims.

When someone asked the content of the "divinity within," Harpur replied that people can add what content they

wish.

"Like a make-your-own-pizza," commented Reimer, who emphasized the historical and ethical nature of the Christian community.

Harpur said his word need not be the last word. That's good, because he seemed at a loss to know how to address a number of cogent questions put to him.—**Betti Erb**

Corrections

In the story about the Mennonite World Conference "Koinonia quilt" (July 12, page 18), the final paragraph incorrectly added information about a different travelling quilt—one that, since it first appeared at a U.S. relief sale in April 2002, has raised \$180,000 for MCC's Generations at Risk AIDS program.

In the list of Mennonite mental health programs (June 28, pages 10-11), Wanda Wagler-Martin is listed as director of Shalom Counselling Services. She is executive director of the Waterloo branch. The director of the Leamington office is Bob Smiciklas.

Canadian Mennonite Yellow Page



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Edmonton, Alta.

Entertaining fundraiser in Edmonton

On May 29, Edmonton area Mennonites laughed, sang, ate, and donated money at a Mennonite Central Committee fundraising event at First Mennonite Church.

The first part of the evening featured various singing groups, MCC Alberta director Abe Janzen sharing stories about his recent "AIDS" tour in Nigeria and Congo, and a Chinese fan dance by the Chinese Mennonite Church's "Angels of Glory" group.

After a coffee, platz and springroll intermission, the fun continued with a thrift store fashion show and auction. Zwiebach was auctioned for up to \$40 a bag as people got into the spirit of bidding against each other. The girls from the "Angels of Glory" dance group went from table to table collecting pledges for a 20-hour fast they were doing to raise money for MCC. Their efforts brought in \$414.

The event raised just over \$4000 to help defray the costs of this year's relief sale held in Coaldale on June 18-19.—**Donita Wiebe-Neufeld**

This "wedding party" modelled its thrift shop clothes at the Edmonton fundraiser. In the back row are two international exchange visitors: Agnes Alwano from Uganda (left) and Dorothy Harder from Germany. At right are Eleanore and John Wooldard.



Photo by Gary Giesbrecht

Edmonton, Alta.

Loewen shaves head for cancer

Jennifer Loewen, a 19-year-old member of Bergthal Mennonite Church in Didsbury, has had long hair all her life. That changed on June 12, when she cut it all off to raise money for the Canadian Cancer Society.

Her 28-inch locks will be sent to Ontario's "Hair for Kids Program," to make wigs for children who have lost their hair to cancer.

"I feel a bit like a Bobblehead right now," Loewen commented. "I'm not self-conscious; it's just that my head feels naked without a hat on."

Loewen's decision to cut her hair was in the planning for over a year.

"I wanted to cut it, but I also wanted to have a good reason. No one close to me has struggled with cancer, but I know of lots of people who have been affected by it," she said.

She discovered the idea online. The cancer society has a program for people who wish to raise money by shaving their heads and donating their hair. She raised approximately \$1200 in her church and community. Her longtime hairdresser, Rhonda Hamm, donated her services.

Loewen has two comments for



Loewen with long hair (left), and having it cut off by Rhonda Hamm for the Canadian Cancer Society's Hair for Kids Program.

others who might be considering shaving their head for cancer.

"Doing it together with someone else might be more fun than doing it yourself," she said. "Also, be prepared for attention from strangers."

Jennifer is an office assistant at

Camp Valaqua. Come September, she plans to return to Canadian Mennonite University in Winnipeg for her second year in mathematics. She is hoping to become a high school math teacher.—From report by **Donita Wiebe-Neufeld**

Steinbach, Man.

Seniors encouraged to minister

More than 30 participants from 16 churches arrived at Camp Moose Lake amidst a steady drizzle on May 31 for the 55+ retreat. By lunchtime, they already felt connected, like a family. Abe and Susan Wiebe were the directors.

Although eight persons were first-timers, there were some long-time repeat-retreaters. Frank and Susan Isaac have been attending the 55+ retreat since 1990.

"We come for relaxation, fellowship, friendship and inspiration," they said. "The speakers are always good."

Henry and Marie Dyck, first-timers, came especially to hear speaker Larry Hirst, and for inspiration to continue the 55+ ministry at their church.

Hirst spoke about "bearing fruit," in spite of life's losses, and as we minister to the sick and dying. Seniors need to be encouraged to use their experience with loss to minister to others. He said

that in a society that increasingly marginalizes seniors, their wisdom and insight are extremely valuable.

Hirst is chaplain at Bethesda Hospital and Place in Steinbach.

The three-day retreat included lots of activity. As well as a variety of games there were opportunities to go walking, fishing and boating. After the talent night on Tuesday, participants felt younger as they walked to their cabins by the light of the silvery moon, to the accompaniment of a bullfrog choir.

Time was also spent singing. Katie Giesbrecht was the song leader. Luella Peters has been the pianist ever since she came to the

retreat three years ago. Bill Brown, who accompanies on the accordian, has been coming to Moose Lake since the camp was built. He wishes more people would bring instruments to make music.

Others are encouraged to attend these 55+ retreats; there is lots of room for more.—From report by **Helen Redekopp**



Those who attended the 55+ retreat at Camp Moose Lake felt like one big family.

Winnipeg, Man.

Low German committee meets for first time

Mennonite Central Committee's Low German program advisory committee met here for the first time June 3-6 to discuss its role in shaping MCC programs.

The committee was created in response to the vision developed by MCC in 2003 to promote the interests of Low German Mennonites throughout the Americas.

On the committee are representatives from Mexico, Bolivia, Texas, Ontario, Alberta and Manitoba, as well as MCC Canada and *Die Mennonitische Post*, a German-language newspaper.

"These meetings will provide our local partners with direct access to decisions and programs that affect them," said Mary Friesen, coordinator of the Low German programs for MCC Canada.

Over the years, MCC has developed several programs at the request of the Low German community. MCC publishes and distributes *Die Mennonitische Post* to Mennonites in North, Central and South America. MCC helps with Canadian citizenship documents, and supplies staff and funds for a rehabilitation centre in Mexico.

Friesen expects delegates will use future meetings to share educational resources, discuss healthcare concerns (addiction treatment), and economic issues facing Low German communities.

After a day-long meeting at MCC Canada's office, committee members travelled to Winkler and Steinbach.

"Delegates wanted to see how Mennonites in southern Manitoba were addressing the issues of education, employment, and care for the elderly and disabled," said Friesen.

"A highlight for me was the fact that representatives from the countries where MCC is working came to represent their people, talk about their needs in the colonies, and express their feelings openly about the services rendered by MCC," said Alberta representative Bill Janzen.

The location of the meeting will rotate among Canada, the United States, Mexico and Bolivia. The next meeting is in March 2005 in Santa Cruz, Bolivia.—From MCC Canada



While meeting in Manitoba, the Low German advisory committee toured schools, a care home, factory, the Mennonite Heritage Village, an MCC thrift shop and the offices of *Die Mennonitische Post*.

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Zurich, Switzerland

Anabaptists and Reformed meet to heal rift

On June 26, Christians from the Zwinglian Reformed tradition and the Anabaptist church confessed sin that had separated them 500 years ago and extended forgiveness to one other.

Some 400 people from four continents participated in the Anabaptist-Reformed Reconciliation Conference. The settings were the Grossmünster, the church where in 1525 Ulrich Zwingli preached against the Anabaptists, and the nearby Limmat River, where in 1527 Zurich authorities ordered the drowning of Felix Manz, one of the earliest Anabaptist leaders. About a dozen Canadians were present.

In an afternoon worship service, Larry Miller, executive secretary of Mennonite World Conference, preached from Zwingli's pulpit. In his sermon, "The new city," he said that the best in the Reformed vision of the church was like the Old Testament city, "open to all citizens without exception." It lifts Jesus as lord of all and calls the church to shape society.

The Anabaptist vision, said Miller, was typical of the New Testament "city set on a hill," a community of disciples following Jesus in daily life, separated from the world while witnessing to it. Persecution, however, drove Anabaptists into separatist communities.

"After lighting the lamp, we hid it under the bushel where it neither illuminates good works nor provokes offerings of glory to God," said Miller. He commended the Reformed Church

for taking steps "towards fuller communion with former adversaries."

Confessions and responses from each group were among the conference's most moving moments. Reudi Reich, president of the Reformed church in the Canton of Zurich, read a statement of regret for the persecution of the early Anabaptists.

In response, Ernest Geiser, president of the Council of Elders of the Swiss Mennonite Church, said: "Descendents of the formerly persecuted Anabaptists among you today no longer see themselves as victims.... We accept your confession with a spirit of forgiveness."

In the evening, people gathered on the bank of the Limmat near the spot where Felix Manz was drowned. A rowboat slipped silently along the river and in a dramatic move, the rowers snatched the cover from a new



Dan Nighswander, general secretary of Mennonite Church Canada, speaks in the church where Zwingli condemned the Anabaptists in the 1500s.

plaque on the wall.

The English translation of the inscription reads: "Here in the middle of the Limmat River from a fishing platform, Felix Manz and five other Anabaptists were drowned between 1527 and 1532 during the Reformation. The last Anabaptist executed in Zurich was Hans Landis in 1614."

At the dedication of the plaque, Reich again asked forgiveness for the persecution inflicted on Anabaptists nearly five centuries ago. Thomas Gyger, president of the Swiss Mennonite Conference, noted that city authorities and the church in the 16th century were trying to maintain public order in the face of what they considered a serious threat. He expressed gratitude for the memorial and the steps towards reconciliation.

Robert Neukomm, Zurich city councillor, reviewed Harold Bender's unsuccessful attempt in 1952 to erect a memorial to Manz. This year, noted Neukomm, there were no dissenting votes.

The ceremony included singing,

HIER WURDEN AM HILF IN DER LIMMAT
VON EINER FISCHERPLATTFORM ALIS
FEUX MANZ UND FUNK WEITERE TÄUFER
IN DER REFORMATIOMSZEIT
ZWISCHEN 1527 UND 1532 ERTRÄNKET.
ALS LETZTER TÄUFER WURDE IN ZÜRICH
HANS LANDIS 1614 HINGERICHTET.

This plaque marks the spot on the Limmat River where Feliz Manz and other Anabaptists were drowned.

Photo by Arnold Neufeldt-Fast

prayer and a poem read by James Landis, a descendant of the executed Hans Landis.

The conference included singing by Swiss Mennonite and North American choirs and workshops on the two traditions, on peace, and on church and state. Hanspeter Jecker from the European Mennonite Seminary in Beinenberg offered a historical analysis.

Markus Rediger, a Mennonite World Conference executive committee member from Switzerland, presented Mennonites from around the world. He was joined by Charly Lukala from Congo, Kathiana Sempertegui from Bolivia, and Larry Miller in presenting the book, *In God's Image*, to Reformed leaders. Other Amish and Mennonites in attendance came from Ireland, Netherlands, France, Germany, Canada and the United States.

An evening cultural celebration in the Grossmünster concluded the conference with music and storytelling, led by John E. Sharp, director of Mennonite Church USA's Historical Committee. Lawrence Hart recounted his role in a Cheyenne peacemaking ceremony in Oklahoma.

Events included a tour of the city. An exhibit of Anabaptist history and photos was displayed in the house where Zwingli once lived.

Planning for the event began after Sharp wrote to the Zurich City Council in January 2003, requesting that a marker be erected to remember Felix Manz. Last July, Sharp met with Reformed officials, encouraging them to work with the Swiss Mennonite Church to plan the conference.

Over the past 20 years, Swiss Mennonites and state church representatives have engaged in steps towards understanding. In 1983, Mennonite World Conference participated in a discussion with the World Alliance of Reformed Churches, followed by a service of confession for injustice during the Reformation. The dialogue continued in 1984 and 1989.

In 2002, some Mennonites, Amish and members of the Reformed church gathered for discussion and acknowledgement of past wrongs.—From releases by **Ferne Burkhardt** and **Kendra King**

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- CHINA (October 3-19)
- FALL FOLIAGE TOUR of NEW ENGLAND (October 4-10)
- CHRISTMAS MARKETS in AUSTRIA and GERMANY (December 1-8)

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- PARAGUAY SERVICE TOUR (March 31 - April 14)
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- IN the FOOTSTEPS of the APOSTLE PAUL (May 27 - June 12)
- ALASKA CRUISE TOUR (June 8-20)
- SWITZERLAND, FRANCE and GERMANY for GRANDPARENTS/GRANDCHILDREN/FAMILIES (June 14-21)
- SPECTACULAR SCANDINAVIA and its FJORDS (June 17 - July 1)

EUROPEAN HERITAGE (July 7-22)

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NEEDED IN 2005: MCC EXECUTIVE DIRECTOR

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For a job description or application, please contact search committee chair Donella Clemens, PO Box 64439, Souderton, PA 18964; dmclemons@mindspring.com.

Application review begins Sept. 1, 2004, with a January 2005 appointment and a June 2005 start date.

In 2004, MCC budget was \$63 million U.S., with 1,200 people serving in more than 50 countries.

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People & Events

Winnipeg, Man.—Robert Veitch, general manager of Mennonite Foundation of Canada, has resigned, effective December 15. He will become executive director of Tri-County Mennonite Homes in New Hamburg, Ontario, in January. Veitch has worked for Mennonite Foundation



Veitch

for over 17 years, first in Kitchener and then as general manager in Winnipeg. At Tri-County Homes, Veitch succeeds Rae Nafziger, who is retiring after 33 years of service. Tri-County operates Aldaview Services, serving developmentally disabled people, Nithview Home and Seniors Village, and Greenwood Court, a continuum-of-care community in Stratford.—From joint Mennonite Foundation and Tri-County release

Transitions

Births/adoptions

Conrad—to Donna and Charles, Hagerman Mennonite, Toronto, Ont., a daughter, Natalie Rebecca, July 12.

Dziadul—to Chrisy and Neil, Pleasant Point Mennonite, Clavet, Sask., twin sons, Connor Daz and Michael Paul, July 4.

Elias—to Chris and Frank, Grace Mennonite, Winkler, Man., a daughter, Alia Kate, June 8.

Ewert—to Erica and Pat, Zion Mennonite, Swift Current, Sask., twin sons, Evan and Reid, Mar. 25.

Franz—to Merry and Lyle, First Mennonite, Edmonton, Alta., a son, Thaniel Baron David, July 15.

Herrle Braun—to Joanne and Trevor, Shantz Mennonite, Baden, Ont., a daughter,

Josephine, July 20.
Hiuser—to Jen and Josh, Erb Street Mennonite, Waterloo, Ont., a daughter, Kate Suzanna MacBride, June 18.
Jarrett—to Judy and Doug, Niagara United Mennonite, Ont., a daughter, Erin Rachelle, June 22.
Klassen—to Suzanne (Thiessen) and Reinhold, Bethany Mennonite, Virgil, Ont., a son, Lukas Reinhold, June 21.
Lichty—to Sarah and Dale, Riverdale Mennonite, Ont., a son, Carson Edward, June 13.
Martin—to Heidi and Doug, Avon Mennonite, Stratford, Ont., a son, Jesse Alexander, June 23.
Patrick—to Cheri and Steven, First Mennonite, Edmonton, Alta., a son, Nathan Peter Patrick, January 4.
Rempel—to Katharina and Henry, Emmanuel Mennonite, Clearbrook, B.C., twins, a son, Jerome Raphael and a daughter, Nicole Raphaela, July 16.
Tamblyn—adopted by Valerie and Robert, Windsor Mennonite, Ont., a son, Charles Samuel, born Apr. 19.

VandeSande—to Loretta Neufeld and Jeff, Waterloo North Mennonite, Ont., a son, Samuel Jeffrey, June 21.
Vogt—to Irene and David, Springfield Heights Mennonite, Winnipeg, Man., a son, Lucas Alexander, June 29.
Wall—Christina and Kevin, Grace Mennonite, Winkler, Man., a daughter, Katelynn Marie, June 1.

Marriages

Ahlberg-Smith—Stephen and Tamara, Brussels Mennonite, Ont., at Stirling Avenue Mennonite, Kitchener, Ont., July 10.
Baker-Martin—Robert and Elmeda, Avon Mennonite, Stratford, Ont., June 27.
Chilvers-Baechler—Brandon and Melanie, Shantz Mennonite, Baden, Ont., July 3.
Dick-Goertzen—Chris and Nancy, Bethel Mennonite, Winnipeg, Man., June 12.
Dippel-Bowman—Jeff and

Jenny-Lee, Wilmot Mennonite, New Hamburg, Ont., June 26.
Dueck-Wolfe—Steve (Plum Coulee, Man.) and Jennifer (Grace Mennonite, Winkler, Man.), May 23.

Friesen-Klassen—Jeff (First Mennonite, Edmonton, Alta.) and Jess (Rosthern, Sask.), at Camp Shekinah, July 17.
Kachur-Liu—Shane and June, Grace Mennonite, Regina, Sask., July 1.

Martens-Logie—Will (Lethbridge Mennonite, Alta.) and Emma, at Lethbridge Mennonite, June 26.

Martin-Holst—Stephen Craig (Avon Mennonite, Stratford, Ont.) and Roxanne Lynn at Wilmot Centre Missionary Church, Ont., June 11.

Morris-Pauls—Keith and Amanda, First Mennonite, Edmonton, Alta., July 17.

Pederson-Klassen—Myron and Rachel, Carman Mennonite, Man., July 17.

Spaulding-Black—Chad (Waterloo-Kitchener United Mennonite) and Jennifer at Trinity United, Kitchener, Ont., June 5.

Steckley-Arthurs—Joshua and Marylynn, Shantz Mennonite, Baden, Ont., July 3.

Toews-Reimer—Jerry and Marianne, Springfield Heights Mennonite, Winnipeg, Man., July 2.

Voll-Sellar—Martin (Waterloo-Kitchener United Mennonite) and Isabella in St. Agatha, Ont., June 19.

Weber-Ogilvie-Otto—Ralph (Bloomingdale Mennonite, Ont.) and Sue (Steinmann Mennonite, Baden, Ont.) at Bloomingdale Mennonite, June 25.

Deaths

Belau—Erwin, 72, Niagara United Mennonite, Ont., July 14.

Dyck—Aganetha, 96, Rosemary Mennonite, Alta., June 19.

Dyck—Katharina (Tina), 75, North Kildonan Mennonite, Winnipeg, Man., June 12.

Friesen—Ida, 93, North Kildonan Mennonite, Winnipeg, Man., July 6.

Froese—Frank, 62, Steinbach Mennonite Church, Man., July 12.

Heppner—Tena, 98, Tiefengrund Rosenort Mennonite, Laird, Sask., July 3.

Klassen—Elizabeth, 97, Coaldale Mennonite, Alta., July 1.

Klassen—Helen, 71, Zion Mennonite, Swift Current, Sask., June 2.

Leis—Anna Mae (Zehr), 83, East Zorra Mennonite, Tavistock, Ont., July 10.

Janzen—Henry, 76, Bethel Mennonite, Langley, B.C., July 8.

Martens—Hans, 80, Bethel Mennonite, Langley, B.C., June 19.

Oehme—Rudi, 79, North Kildonan Mennonite, Winnipeg, Man., July 14.

Thiessen—Anne, 94, Zion Mennonite, Swift Current, Sask., June 19.

Wiens—Sally, 77, Bethel Mennonite, Winnipeg, Man., May 28.

Baptisms

Berthal Mennonite, Didsbury, Alta.—Lindsey Derksen, July 4.

Crosshill Mennonite, Ont.—Alison Erb, Erin Hartung, Daniel Jantzi, Shannon Leis, July 4.

Grace Mennonite, Winkler, Man.—Kim Driedger, Michael Janzen, Colleen Enns, Davis Toews, June 13.

Graysville Mennonite, Man.—Cathie Friesen, Alexis Stockford, June 13.

Lowe Farm Bergthaler Mennonite, Man.—Keith Schroeder, May 30.

Sargent Avenue Mennonite, Winnipeg, Man.—Daniel Enns, Michael Enns, Tom Ens, Brian Luzny, June 20.

Wildwood Mennonite, Saskatoon, Sask.—Sandra Krahn, Denise Martens, Elisa Martens, Megen Olfert, June 13. Andrew Clubb, Heather Driedger, June 20.

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

School notes**Graduation weekend at RJC**

Rosthern, Sask.—In their speech to Rosthern Junior College's graduating class on June 27, Bryan and Esther Funk, parents to graduate Derek Funk, asked students to consider themselves to be at the start of a long-distance marathon with Christ. After finishing exams, giving three shows of the Cole Porter musical, *Anything Goes*, and participating in the emotionally charged traditions of their final days at RJC, the graduates must have been able to relate to the marathon metaphor. A baccalaureate service at Rosthern Mennonite Church for the 56 graduates featured faith stories from Mackenzie Fast, Rachelle Friesen and Miguel Gaudet. The formal graduation and awards ceremony took place on the RJC campus. The Class of 2004 gave \$2005 to the school's Legacy Campaign. Celebrations and a supper were held at Western Development Museum in Saskatoon. Featured were a year-end slide show and student-run coffeehouse. Students were bussed to a nearby farm for a fireside evening and final goodbyes.—From report by **Brad Nichol**

Building begins on new CMU residence

Winnipeg, Man.—Construction began in July on a new residence building at Canadian Mennonite University. The \$5 million building will feature a state-of-the-art geo-thermal heating and cooling system. The three-storey, 29,685-square-foot building will house



Canadian Mennonite University

101 additional students in a combination of apartments and dorm-style rooms. A groundbreaking ceremony will happen later in the year. The building should be completed for fall 2005. CMU's enrolment of 943 full-time equivalent students is expected to increase again this fall.—From CMU

News briefs**Presbyterians take stand against Israel**

The Presbyterian Church (USA) voted at its July assembly to stop investing in Israel, equating the Jewish state with apartheid South Africa. It is the first Christian denomination to join the divestment campaign against Israel. The church, which has nearly 3 million members, will divest itself from companies that have invested \$1 million or more in Israel. Assembly participants rejected a proposal to stop funding messianic congregations. The Presbyterian resolutions came just as Jewish organizations were hailing the results of an interfaith meeting in Buenos Aires where Roman Catholic officials signed a document equating anti-Zionism with anti-semitism. The signing "deepens the Vatican's firm commitment to the State of Israel as a political entity," said a Catholic leader. Jewish leaders called the Presbyterian action "a catastrophic disaster."

Actions to control guns and arms trade

More than 40 countries participated in the 2004 Week of Action Against Small Arms, the largest gun violence prevention event in the world. Activities included marches, forums, films, essay competitions, gun destruction and calls on governments to enact policies that put citizens' security first. In Canada, Project Ploughshares, an agency of the Canadian Council of Churches and affiliated with Conrad Grebel University College, hosted a roundtable on July 7 that brought together civil and government officials from Canada, the United States, Mexico and Colombia to consider how to control the transfer of small arms. The meeting was part of a larger project on policies to control the international arms trade. Project Ploughshares also contributed to a report called *Guns or Growth? Assessing the impact of arms sales on sustainable development*. The report is part of the international campaign, "Control Arms."—From Project Ploughshares release

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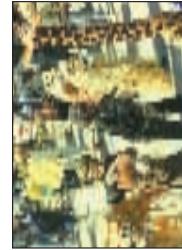
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Mennonite Church Canada

Pray for church in Vietnam

Continue to pray for our sisters and brothers in Vietnam. Pastor Quang, the Mennonite Church leader arrested on June 8, has become the victim of a propaganda campaign. Authorities have accused him of sexual immorality and "hooligan behaviour." His whereabouts remain unknown.

On July 8, a public witness was held outside the Vietnamese Embassy in London, England. Five members of Wood Green Mennonite Church in London took part. To represent the reality of imprisonment, nine protesters representing Vietnamese Christians were handcuffed to a tiger cage as their names were read. The cage was occupied by a protestor representing Quang.

The demonstration was organized by Christian Solidarity Worldwide and supported by Lawyers Christian Fellowship, London Mennonite Centre and Release International.

At a July 6 meeting of Mennonite agencies that relate to Vietnam, Rev. Trung, president of the Vietnamese Mennonite Church, reported that the church's evangelism and training work continues, despite the difficulties.

Pray especially for Quang, in custody, for his wife, Le Thi Phu Dung, and their three children: Gideon (9), Daniel (8), and Anne (21 months).

Church in Macau ponders next step

The rented facility of the Macau Mennonite Church has been sold, a situation that has created concern for Tim and Cindy Buhler who have assumed leadership of the Macau team.

"Pray for God's clear leading in what the next step for the Macau Mennonite Church will be,"

writes Tim. He offers thanks for a recent baptism of four people on the beach. Some 70 people gathered for the event.

"One young woman, on hearing the testimonies and given the chance to respond, accepted Jesus," said Buhler. Pray for the Buhlers in the challenges they face.

Mennonite Church Eastern Canada

Staff changes at church office

David Brubacher, Minister to Conference, reports several staff changes at MC Eastern Canada. Matthew Bailey-Dick became Minister of Peace and Justice Evangelism on May 1. He will work one-quarter time, relating to congregations and the wider constituency to integrate peace and justice concerns in all ministries.

Brian Bauman, Minister of Missions, will devote 20 percent of his time to resource development, beginning July 1. He will help MCEC build its financial capacity by telling the conference story so that individuals and congregations will connect their financial resources to their passion for seeing growth in God's kingdom.

Mission secretary Bev Raimbault will pick up some mission tasks previously done by Bauman, expanding her time from 50 to 70 percent as of July 1. Raimbault is in her third year in the missions office.

Accountant Ester Neufeldt will be on the second part of a sabbatical leave during September and October. Administrative assistant Lorraine Sawatzky will assume accounting responsibilities during that time.

Laurence Martin will be retiring from the Minister of Pastoral Leadership Training position at the end of 2004, after 11 years of service. Currently interim pastor at Erb Street Mennonite in Waterloo, Martin anticipates continuing pastoral

work.

MCEC and Conrad Grebel University College are searching for someone to replace Martin in a newly developed ministry of Leadership Formation. The person will oversee continuing education and leadership enrichment programs for MCEC leaders. This person will also assist in the development and administration of the Ministries Studies component of Grebel's graduate theological studies program.

David Brubacher spent July at the Bat Kol Institute in Jerusalem. During August, he and his wife Lynda will travel in Europe.

MCEC rethinks staffing patterns

Conference staff and programs have provided an important infrastructure for the ministry of congregations, says David Brubacher.

"Like a highway system facilitates raw materials coming to a place of manufacturing and transporting finished products to market," he says, "so the wider church offers leadership and ministry resources for congregational development, as well as a network for extending an overflow of gifts around the globe."

Brubacher notes a shift, however. With the demand for a wider range of resources it is no longer possible or cost-effective to have all skills available within conference staff. Some form of "user pay" will become part of a new culture for resourcing congregations.

Brubacher says congregations may wish to allocate \$1000 for ministry training—to provide training for Christian education ministries, stewardship, setting vision and direction for congregational life, and for exploring new avenues of worship.

As MCEC rethinks its staff structure, more attention will be given to training people to be resources in congregations, and to gather clusters of people with skills in equipping congregations

for ministry.

This new paradigm is modelled by The Teaching Circle, a group within MCEC with advanced education, skills and passion for equipping adults for spiritual growth and ministry. The Teaching Circle offers courses under an umbrella program called SAFARI (shaping adult faith: action, reflection, integration).

For more information on how The Teaching Circle can help your congregation be intentional in ministry, e-mail Miriam Frey at miriamfrey@nonline.net.

Mennonite Church Manitoba

Birdwatching retreat becomes reunion

Nearly 30 birdwatchers participated in the third Camps with Meaning Birdwatchers' Retreat June 4-6, the second held at Camp Koinonia. For a number of participants, the event was a reunion of sorts.

For this writer, it was a reunion with teachers from Loon Straits, a Lake Winnipeg community where my parents, Edwin and Margie Brandt, served from 1957 to 1962. Retreat organizer Adolf Ens and Peter Fast had taught a number of other participants at Canadian Mennonite Bible College in the past.

Birds are a musical and colourful part of God's creation. Watching them takes us away from the stress of daily life and forces us to be still and know. —From report by **Lorne Brandt**

News from Camps with Meaning

The summer was off to a good start after an inspiring week of staff training for the three Manitoba camps. Staff are a committed group and we are excited to see what ministry comes out of the summer. An



Matthew Heide clears a fallen tree at Camp Koinonia. On July 11, during a severe thunderstorm, a tree snapped in two within a few feet of the main lodge. Fortunately, it fell away from the building. Lightning flashed continuously, and a tornado touched down nearby. With power out and the intense storm crashing overhead, many campers were terrified. Everyone was exhausted next day from a largely sleepless night. Nature is beautiful, but it can be fierce.—From report by Ray Dirks

Mennonite Church USA

Harrisonburg, Virginia

U.S. church developing resolution on health care

Delegates at Charlotte 2005 will see how far Mennonite Church USA has come in developing a resolution on access to health care.

On June 26, Mennonite Church USA Executive Board affirmed the work of a Healthcare Access Commission led by Karl Sommers, Mennonite Mutual Aid's vice president for corporate planning. The commission's resolution will call for "access to appropriate health care for all Mennonite Church USA members as a model for access for our neighbors."

Several years ago, the Anabaptist Center for Healthcare Ethics asked people across the United States what concerned them most about health care. The overwhelming response was cost and access. After hearing the concerns, delegates to Atlanta 2003 called for a resolution to tackle the challenges in health care.

By Charlotte, said Sommers, the commission hopes to have a progress report on the initiative. It will include stories of need and findings from congregational, and other, sources.

The commission will work until 2007 to test models and begin conversation with government on findings and recommendations.

Mennonite Church USA hopes to determine how many uninsured people there are in Mennonite Church USA and research ways for congregations to help those who lack access to health care, within the church and without.—From MC USA release

exciting new dream is about to take flight that will see campers (grades 6 and up) and staff gathering monthly during the year for worship. We're hopeful that this will be a place where children are connected with local churches and with God.—From *Connection*, a Camps with Meaning newsletter

they could have imagined.

The church is obtaining a building permit for the new location. It anticipates that building will begin this fall.

Mennonite Church British Columbia

News from Camp Squeah

Many children who come to Squeah are assisted by the Campership Fund. Squeah's goal is to make summer camp available for as many children as possible, regardless of their financial situations. The need for the remainder of this summer is \$6000.

The camp welcomes contributions. Send to Camp Squeah, 4-27915 Trans Canada Highway, Hope, B.C. V0X 1L3. You can also call 1-800-380-2267 or to the web site at www.squeah.com.

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.

CANADIAN **Mennonite**

MANAGING EDITOR

Canadian Mennonite is seeking a Managing Editor. This full-time position begins Jan. 1, 2005 and is based in Waterloo, Ontario. A resumé and two news-writing samples should be submitted by Oct. 22, 2004.

The person filling this position will have the responsibility of editing and producing each issue. Duties include working with the Editor on story ideas and soliciting contributions, overseeing layouts, and proof reading. The Managing Editor also will do some reporting and writing.

Applicants should have: a passion for the church and for Canadian Mennonite's mission; excellent communication and listening skills; the ability to manage multiple tasks and details, and flexibility and creativity under pressure.

Direct inquiries and applications to:
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Employment opportunities

Stewardship education and service from an Anabaptist perspective

Mennonite Foundation of Canada (MFC) is a charitable foundation serving seven Anabaptist church conferences across Canada. These conferences combine to form a constituency of 60,000 people in 480 churches. MFC currently manages \$64 million in charitable assets and has distributed \$28 million to charities over its 30-year history.

GENERAL MANAGER

MFC is seeking a General Manager at its head office in Winnipeg, MB. This person will be responsible to manage the overall operations of the Foundation and ensure that MFC's biblical stewardship message and charitable gift and estate planning services are effectively carried out.

The successful candidate will:

- Have management training and experience
- Be innovative, entrepreneurial, and a person of vision
- Possess strong written and verbal communication skills
- Possess excellent public relations skills
- Support MFC's stewardship message and principles

This position reports directly to MFC Board. The candidate must be a member of one of MFC's seven participating conference churches. MFC offers a competitive salary and benefits package.

Applications should be submitted by September 30, 2004 to:

Personnel Committee
12-1325 Markham Road
Winnipeg, MB R3T 4J6
E-mail: gmsearch@mennofoundation.ca
www.mennofoundation.ca

First Mennonite Church in Saskatoon is seeking a

FULL-TIME ASSOCIATE PASTOR

The Associate Pastor will serve within the framework of a ministries team, along with the lead pastor, to continue to encourage spiritual growth and unity at First Mennonite Church so that, using our gifts and strengths, we will become a missional church that is more outreaching to and interactive with people in our community.

Specific duties include providing leadership, encouragement and guidance in the areas of Christian Education, Outreach/Community activities, Small Groups and Youth/Young families.

First Mennonite Church is a mature church of over 200 members with average Sunday attendance of 170. Anabaptist convictions are important to the congregation.

Please send inquiries and resumes to:

Pastoral Search & Discernment Committee
418 Queen Street
Saskatoon, SK S7K 0M3
E-mail: fmc1@sasktel.net
Fax: (306) 242-4599
or to

Ken Bechtel, Conference Minister, MC Sask.
E-mail: ken@mcsask.ca
Phone: (306) 249-4844

Personal information will only be used for recruitment purposes.

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; have a thorough understanding of Shekinah's philosophy, aims and objectives and 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.

FOOD SERVICES COORDINATOR (Full Time)

starting as soon as possible. Qualifications should include training/experience in the area of food services; preparing balanced menus, purchasing groceries, cooking, 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; have a thorough understanding of Shekinah's philosophy, aims and objectives and 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.

Interested parties can contact Shekinah's main office at **(306) 945-4929** for a complete job description. Applications will be accepted until each position has been filled and should be addressed to:

Carl Wiens, c/o Shekinah Retreat Centre
Box 490, Waldheim, SK S0K 4R0

Mennonite Church Eastern Canada and Conrad Grebel University College invite applications for a staff position (.5 to .6 FTE) working in the shared ministry of

LEADERSHIP FORMATION

Responsibilities: Plan and oversee continuing education and leadership enrichment programs for MCEC pastors and lay leaders. Assist in the development and administration of the Ministries Studies component of the CGUC Graduate Theological Studies program.

Requirements: Graduate theological degree. Pastoral experience preferred.

Anticipated starting time is January 1, 2005. Please direct applications (with resume and references), inquiries or nominations by September 15, 2004 to:

David Brubacher, Minister to Conference
Mennonite Church Eastern Canada
4489-4497 King St. E.,
Kitchener, ON N2P 2G2
Phone: (519) 650-3806
Email: david@mcec.on.ca

KITCHEN ASSISTANT and WRANGLER ASSISTANT

required at Camp Assiniboia, Headingley. Gain Christian ministry experience, develop employment skills, enjoy recreation. \$400/mth plus free room and board. One year "voluntary service" term beginning September. Contact:

Phone: (204) 896-1616
E-mail: camps@mennochurch.mb.ca

INTERIM PASTOR

St. Catharines United Mennonite Church is in search of an interim pastor commencing in the Fall of 2004. We are a 54 year-old intergenerational congregation located in the beautiful fruit belt of Niagara in southwestern Ontario. We are seeking an interim pastor who will be a spiritual leader and work with our church family to shape and implement a vision for ministry during the pastoral transition period.

Interested persons are encouraged to submit a resume and covering letter to:

Pastoral Search Committee
c/o Karen Epp
27 Nottingham Court
St. Catharines, ON L2M 1L6
Phone: (905) 937-6089
E-mail: kjepp@msn.com

Grace Mennonite Church, Regina SK is seeking a

YOUTH PASTOR

for a 40%-time position. Grace Mennonite is a dynamic, multi-cultural congregation. The youth pastor would work primarily in the area of planning and directing activities with our junior and senior youth, aided by a youth ministries committee, and working with our pastoral team.

Interested persons are encouraged to submit a resume and covering letter to:

The Church Council
Grace Mennonite Church
2935 Pasqua Street
Regina, SK S4S 2H4
E-mail: grace.mennonite@sasktel.net

Toronto United Mennonite Church is seeking a

PASTOR OF YOUTH MINISTRIES

This person will coordinate the youth and junior youth programs, providing pastoral care to sponsors, youth, and children. We are looking for someone with a heart for faith development who will model Christian discipleship in an urban, multi-cultural setting. A person with additional gifts and interest in ministry to young adults, or in children's education, is especially welcome. Some graduate training is desirable; this is a 0.5 - 0.75 FTE position.

For more information, or to apply, please contact:

Muriel Bechtel, MCEC
4489 King St. E. Kitchener, ON N2P 2G2
Phone: (519) 650-3806; Fax: (519) 650-3947
E-mail: muriel@mcec.on.ca

Floradale Mennonite church is seeking a half-time

YOUTH PASTOR

Floradale is a congregation of 210 members, 20 minutes from Kitchener-Waterloo, with an active youth group. A major area of responsibility will be to facilitate the planning and directing of the youth program.

For more information, contact:

Muriel Bechtel, MCEC Pastoral Services
4489 King St. El. Kitchener, ON N2P 2G2
Phone: (519) 650-3806; fax: (519) 650-3947
E-mail: muriel@mcec.on.ca



MCC Canada seeks applications for the position of

INTERIM WEB EDITOR

(in the Winnipeg, MB Canada Office)

The website editor will ensure that MCC's mission, programs and initiatives are well represented on the MCC website. Although the website editor is accountable to the Director of Communications of MCC Canada, he/she will also take direction from the MCC Binational Director of Communications. This is a two-year term position beginning November 1, 2004.

Qualifications:

- A good understanding of web technology as a communication tool
- Strong writing and editing skills
- Familiar with html and emerging web technologies
- Pro-active and energetic
- Strong organizational skills – ability to take an idea and turn it into reality within established time limits
- Creative
- Strong inter-personal skills with the capacity to communicate over distance and think strategically, taking into account the needs of a geographically diverse organization.
- Understanding of MCC structure/program/perspectives
- Basic knowledge of web design, indexing, cross-referencing, etc.

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 or Marilyn Funk in the MCC Canada office.
Phone: (204) 261-6381
E-mail: mgj@mennonitecc.ca or mrf@mennonitecc.ca

Living Hope Christian Fellowship is a reproducing, multi-ethnic, relevant cell church, empowered by the Holy Spirit to reach out in word and actions for Jesus Christ as we worship and grow in Him. Located in Surrey, BC, we are a group of 160 who firmly believe that:

- God is supreme and the Creator of all things
- Jesus Christ is the only way to be reconciled to God
- The Holy Spirit is actively working in His people
- The Bible is the inspired Word of God and brings all truth

God is doing amazing things amongst us, and we have discerned the need to add to our existing staff team with the following:

ASSOCIATE PASTOR (Student Ministries) 1/2 time position

- Develop a ministry to our multi-ethnic junior/senior highs and young adults
- Organize student cell groups
- Organize service projects, worship, socials, retreats, missions trip
- One-on-one discipleship and prayer

ASSOCIATE PASTOR (Discipleship) 1/2 time position

- Oversee and expand the existing multi-ethnic cell group network
- Recruit, train and equip cell pastors and interns
- Oversee and expand the existing children's ministries
- Preaching once a month at 9 a.m. and 11 a.m. celebrations

We want to fill these positions as soon as possible. If God is calling you to serve in one or both of these positions, please send your resume to

Steve Hoock
11321 – 78B Ave., Delta, BC V4C 1R8
E-mail: mcchousing@telus.net



MENNONITE CENTRAL COMMITTEE ONTARIO
invites applications for the position of
DONOR RELATIONS COORDINATOR

This position requires a person with a commitment to Christian faith, active church membership and non-violent peacemaking. MCCO is seeking an individual with knowledge of MCC and the Ontario constituency, and fund-raising for not-for-profit organizations.

This 80% to full-time position is based in Kitchener. Application deadline is August 22, 2004. Inquiries and requests for applications may be directed to:

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

Faith Mennonite Church, in Leamington Ontario is seeking a

FULL TIME PASTOR

to serve a congregation of about 250 persons. We are a church with a large number of young families. We are seeking a person/s, who will provide spiritual leadership and guidance to our congregation. Previous pastoral experience is preferred. The position is available as of July 1, 2004.

For further information, or to send a resume, contact:

Muriel Bechtel
MCEC (Mennonite Church Eastern Canada)
4489 King St. E., Kitchener, ON N2P 2G2
Phone: (519) 650-3806; Fax: (519) 650-3947

The Markham Mennonite Churches near Toronto, Ontario are seeking a

YOUTH MINISTRY PASTOR

For a 50%-time position. The Markham Mennonite Churches consist of 5 Mennonite churches that share a common youth ministry program centred around an active, dynamic and large youth group. The youth pastor will assist the Markham Area Mennonite Churches to call, equip, and send high school aged youth to be fully engaged participants in God's mission in the world. The youth pastor would work with the Markham Mennonite Youth Council in facilitating, planning and directing the various components of youth ministry within the supporting churches. Interested persons are encouraged to submit a resume and covering letter by August 31, 2004 to:

Markham Mennonite Council
c/o Ed Lehming, Chair
Wideman Mennonite Church
10530 Highway 48
Markham, ON L3P 3J3
Phone: (905) 640-6219
E-mail: Ed.Lehming@rogers.com

For sale

Spanish Jubilee Sunday school materials are now available at reduced prices. Also available is **Centered Teaching**, a supplement for adapting Jubilee to broadly-graded groups. To order, call Faith & Life Resources: 1-800-245-7894. Find Spanish materials pricing and a sample session of Centred Teaching at www.jubileeonline.org



MENNONITE CENTRAL COMMITTEE ONTARIO
invites applications for the position of

GENERAL MANAGER
WATERLOO GENERATIONS THRIFT SHOP

The position requires a person with a commitment to Christian faith, active church membership and non-violent peacemaking. MCC is seeking an individual who has experience/ interest in retail merchandising, strong leadership and interpersonal skills, including the ability to lead a large staff of diverse volunteers in this dynamic shop.

This full-time position is available on a salaried basis beginning September 1, 2004. Application deadline is August 6, 2004. Send resume and cover letter to:

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



Columbia Bible College
announces an opening for

DIRECTOR OF DEVELOPMENT

As the principal Development person of the College, the Director of Development oversees the College's fundraising strategies, functions, and relationships. In conjunction with the Administration Team, responsibilities include the design and implementation of policies, procedures and systems for all development processes to ensure that all related budget objectives and relational goals are achieved. Work is performed under the general direction of the President and in the context of the Senior Administration Team.

For a complete list of qualifications and job description, please see our website: www.columbiabc.edu/employment. This position will remain open until a suitable candidate is found. Interested persons should forward their resume (e-mail, fax, or hard copy) to:

Dr. Paul Wartman, President
Columbia Bible College
2940 Clearbrook Road, Abbotsford, BC V2T 2Z8
E-mail: presidentsoffice@columbiabc.edu
Fax: (604) 853-3063

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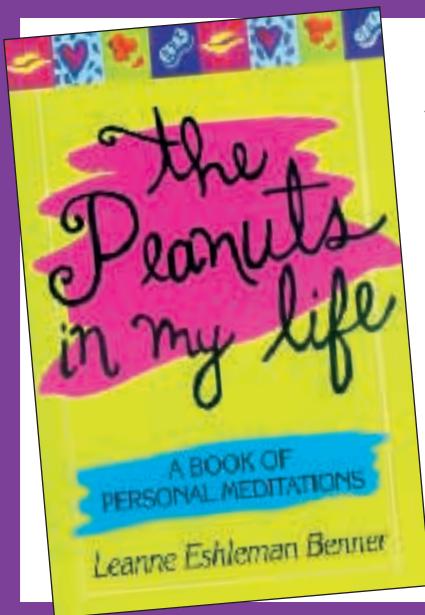
Shared Accommodation in Mennohouse, Woodbine & Danforth, Toronto. Sublet room for August. Beautiful house. Share bathroom, living room, kitchen. Seconds to TTC. Interview required. \$600.00 Inclusive. (416) 686-1480 or (416) 422-2406.

Very Clean Character duplex for rent in Wolseley area of Winnipeg (106 Ethelbert St.) Close (15-minute walk) to the U of W and a short bus or bike to CMU. Two separate suites available for Sept. 1 (or mid Aug.); both have fridge, stove, washer, dryer, dishwasher, heat and water included. Upper unit is 4+ bedroom, \$1,250 plus hydro. Lower unit is 3 bedroom, \$950 plus hydro. Call Darryl Dyck (204) 795-0335 for more info.

CANADIAN
Mennonite

Next issue:
August 23

A Book of Personal Meditations



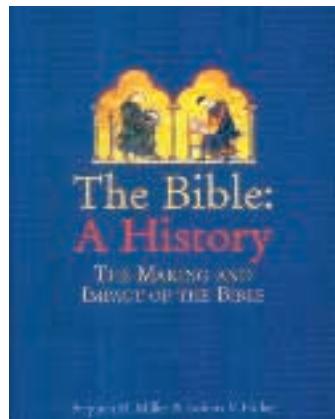
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