

How **captivating**  
is your  
congregation?

**The**  
**Messenger**

EVANGELICAL MENNONITE CONFERENCE  
VOLUME 42 NUMBER 12 JUNE 23, 2004

## The public use of Scripture

**I**N our modern age, our churches often need to improve on the public use of Scripture.

- Take seriously the public reading of Scripture. Work at a good tone and feel.

- Read more Scripture in regular services. In each service read passages from the Old Testament, the life of Christ, and a New Testament letter; that's more use of Scripture than reading snippets and then the sermon text.

- If the King James Version is used, choose better-than-average public readers. Weaker readers of English struggle worse with older English. Such stumbling adds to the burden that 17<sup>th</sup>-century English often provides to modern ears. Consider, at least, use of the New King James Version.

- Leave aside public use of paraphrased versions of Scripture. They are a weaker basis for public instruction and better suited for devotional purposes.

- Consider saying together The Lord's

Prayer and the Apostles' Creed. The first is Scripture itself, and the latter is a centuries old summary of biblical belief. While the Creed does not say everything, neither does quoting John 3:16.

- Scripture must be the foundation of all teaching in the service. Both the children's story and the pastor's sermon should draw the congregation into the meaning and authority of Scripture.

- Teach biblical doctrine. If doctrine isn't taught, what is? *Doctrine means teaching.* Ultimately, we should teach not because it is Anabaptist or Evangelical, but because it is biblical. Pastors-teachers, be prepared to have the community—the church—discern if your use of Scripture is grounded properly (1 Cor. 14:29).

- "Preach the Word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction" (2 Tim. 4:2).

Terry M. Smith

## Women need more say in Conference decisions

**I**N DECEMBER 1977, the Conference Council accepted a statement on women's suffrage that restricted ordination of ministerial to male members only and said only male members could serve as Conference officials and delegates. (On the congregational level, local congregations were permitted to decide when and where their lady members vote.)

At the December 1987 Conference Council meeting, the Conference level statements on women's suffrage about appointments as delegates and board members were taken out of the position statement. (The restrictions on women in Conference ministerial remained.)

Two years later, the first woman, Wendy Froese, was elected to a Conference committee—the Music Committee. In 1990, three more women were elected to Conference committees or related institutions (Carol Koop and Deborah Rogalsky became part of the music committee, and Lydia Loewen was elected to Eden Health Care Services); that's a total of four women serving in Conference

administration. But how far have we come since then?

In the 2003–2004 year, a total of seven women served on Conference boards or on the boards of Conference-related institutions—seven out of 52 elected positions! Of delegates attending Conference Council in December 2003, just over 10 percent were women, barely a one percent increase from 10 years ago.

It is safe to assume that more than 10 percent of Conference membership is female. The decisions of delegates and board members affect all Conference members, not just men. Why, then, are not more women part of the decision-making body of the Conference?

Many women in our Conference serve on various boards and committees in their churches. Many have skills and abilities that could be put to good use on Conference boards and as delegates.

Churches need to be more active in sending women as delegates and in sending of nominations of gifted women to serve on Conference boards and committees.

Becky Buhler

## The Messenger

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**THE MESSENGER** is the publication of the Evangelical Mennonite Conference. It is available to the general public. Its purpose is to inform, instruct and inspire: inform concerning events and activities in the denomination; instruct in godliness and victorious living; inspire to earnestly contend for the faith.

Letters, articles, photos and poems are welcomed. Unpublished material is not returned except by request. The views and opinions expressed by the writers are their own and do not necessarily represent the position of the Conference.

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# How **captivating** is your congregation?

Terry M. Smith

**O**UR congregations are to be captivating!

As Christians, we want to plant churches and help established churches to mature. Newcomers need to explore their beliefs, feel welcome, and become part of us.

Remember the words of the Apostle Paul: “Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation always be full of grace, seasoned with salt, so that you may know how to answer everyone” (Col. 4:5-6).

## **Do we respect other beliefs?**

To help people explore new life in Christ, we need to treat their beliefs and histories with respect. Whether dealing with nominal Christians, agnostics or atheists, Muslims or Hindus, respect is a meeting place.

In the sixteenth century Menno Simons responded in writing to his persecutors and opponents; his tones varied from gentle appeals to sharp rebukes. But no matter the words he used, his responses were mild for a time when many Christians settled disputes by putting people to death, in prison, and into exile. Menno challenged others and defended his understanding of Scripture. He protested the mistreatment of believers. We can learn from his willingness to enter into dialogue.

As part of the global village, we need to defend our Christian truths in the intellectual marketplace. The Apostle Peter says Christians are to give a reason for “the hope within you” (1 Peter 3:15). This needs to happen in a thoughtful, sensitive manner that does not hide our shortcomings or dismiss strengths in other groups.

In exploring beliefs, we need to carefully study and uphold Scripture. Menno Simons was willing to test his beliefs by Scripture: “Is it the Word of God which I teach? Let those who are

spiritual judge...No doctrine is profitable or serviceable to our salvation but the doctrine of Christ Jesus and His holy apostles” (*The Complete Writings of Menno Simons*, Herald Press, 1984, p. 312).

Above all, Menno Simons sought for his readers to have faith in Christ: “Therefore I...admonish all beloved readers in the Lord not to accept my doctrine as the Gospel of Jesus Christ until they have weighed it in the balance of the Spirit and the Word of the Lord, that they may not place their faith in me nor in any teacher or writer, but solely in Christ Jesus” (p. 311).

Scripture must have final authority whether or not Menno Simons said this, but it is helpful to know that he *did* say it. A central verse for Menno shows his focus: “For no man can lay a foundation other than one the one which is laid, which is Jesus Christ” (1 Cor. 3:11).

We, like Menno, are to be captivated by Christ, who does so much for us: “Here it is proper to recall how the righteous died for the unrighteous, when we were yet sinners and enemies; how the spotless Lamb in the fire of affliction on the tree of the cross was sacrificed for us as an eternal propitiation for us.

“The Creator, through whom all things were made, was completely broken for our sakes. He who was above all the children of men became the most unworthy of all and was counted with evildoers. The innocent One bore the burden of the whole world, blotted out and made atonement with His crimson blood for the guilt of all” (*Complete Writings*, p. 145).

## **Do we value wider cultures?**

Wayne Zunkel tells of a church where most people were Swedish in culture; a church report said the congregation had so many “souls and a few Norwegians.” Imagine having the rich background of Norway and then reading that!

Both the Ukrainian Catholic Church and the Presbyterian Church in Canada risk having the oldest average age for members in Canada. Reasons are complex, but there is at least one from which some Mennonite conferences can learn. When faith and culture are fused, as people move away from the culture, some also move away from the faith.

Culture is a welcome sign or a spotlight. People should appreciate their cultural background. But if people are to be effectively welcomed as part of the church, being Catholic, Lutheran, Presbyterian or Mennonite must not be limited to a



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particular culture.

Clearly, in the past 50 years our conference has made positive moves to become more culturally inclusive. People of Native, French, British, Scandinavian, Slavic, Hispanic, Germanic, and many other cultures are enriching and changing the EMC.

We can do more! Let's hold highly and clearly that faith in Christ is the root of the Radical Reformation, and that people of even more cultures are welcome to join us in sitting at the feet of Christ.

As we do this, we need to re-emphasize our Conference's interdependence in Christ. Back in 1987, our first Conference Pastor Edwin Friesen wrote, "In many cases affiliation with the EMC is carefully camouflaged until the friendship bridge with new people is strong and we have an adequate opportunity to explain our spiritual heritage. Often our church signs give little or no indication that the church is affiliated with the Conference. That reminds me of a married woman who is afraid that people will find out that she is married and, even worse, that she will be forced to identify with her husband in public."

Friesen said, "I believe that as a Conference we wish to remain within the framework of Anabaptist theology and we wish to be effective servants for God in communicating the gospel to people of a mosaic of ethnic backgrounds. How can we best do that?" (October 2, p. 16).

### Do we accept other people?

Our calling as Christians invites us to life together. How well do we accept people as they explore the meaning of Christ for their lives? Everyone needs a human community. If the church does not provide a rich sense of togetherness, people will search elsewhere for it.

Churches need to be careful about their claims. Our former Conference Pastor John Koop tells of a visitor who entered a church because of its slogan: *The End of Your Search for a Friendly Church*. Within an hour the visitor considered it to be false advertising! (Feb. 10, 1999, p. 15). Baptist leader W. A. Criswell went to a church, then to a restaurant. Based on the friendliness of people, Criswell said he would join the restaurant before the church.

**W**ho fits in your congregation? Officially, Anabaptism emphasizes community along faith lines; unofficially in some of our churches, it is defined on narrower lines of culture and family. When that happens, *the Mennonite game* stops being helpful. To draw upon Eric Berne, a psychiatrist who wrote *Games People Play*, some styles of relating can interfere with health. That can be true of congregations as well as of individuals.

What about singles, people who are divorced, and those who experiment with body piercing? All congregations need biblical standards. We must be careful on what they are based and how they are carried out. Even during the golden age of Anabaptism, Menno Simons was sometimes bothered by how he was treated by other Anabaptist leaders: "If the omnipotent God had not preserved me last year as well as now, I would already have gone mad" (*Complete Writings*, p. 1053).

If a church says that anyone can walk in, consultant Lyle Schaller would suggest it look more closely at who is excluded. In many communities, people often have an idea of whether they fit into a particular church and how the church fits into the community. People become part of a particular church for many reasons: family and friends, theology, leadership, youth, friendliness, liturgy, proximity, limited choices, and more. They can feel excluded for an equal number of reasons.

Don Posterski writes, "Research on the Canadian church reveals that numerical church growth is most often a by-product of a balanced ministry." He says we are to hold on to the basics of the historic faith while wrestling with the realities of modern life. The church is to meet the needs of people in the pew while retaining a sense of mission for those outside of the faith. Growing churches "feed both the heart and the head. They believe good theory and motivate healthy practice" (*Context*, Nov. 1993).

In our midst people need to find new life, their culture affirmed, and a rich experience of togetherness. May they be captivated by Christ! ■

### Anabaptism and current practices

With our spiritual heritage, Anabaptists should be especially careful in relating faith and culture. The historic Anabaptist Vision says much about following Christ, non-conformity and peace—and nothing about ethnic culture. Anabaptists sought to restore the true church and rejected cultural Christianity, of being a Christian by birth.

Given such standards, to decide who is a Mennonite by their last name seems to be a return to cultural Christianity.

Over the past 50 years, our conference has preferred not to officially choose between two practices: To say that *Mennonite* and *Anabaptist* are synonyms describing faith (reflecting the original Anabaptist Vision) or to separate the terms, *Mennonite* (Low German culture) and *Anabaptist* (faith).

When separation is chosen (officially or unofficially), churches of wider cultures often will not choose to describe themselves as *Mennonite*, and there will be calls to remove an ethnic term from our denominational name. The conference will, unless it makes other choices, remain Anabaptist in theology.

Sadly, to restore the original meaning of Mennonite in the minds of many Canadians seems like closing the barn door after the horse is gone. Since our priority is to reach out to new people, their perceptions must influence the choices we make.

Terry M. Smith

# Kim: more love to give

KIM STOPPED at the elementary school to pick up her son Elijah. An excited little fellow student ran up and said that Elijah was in the playground. Kim asked the boy, "How did you know I was coming for Elijah?" He responded, "Well, he looks just like you, so you must be his mother." His puzzled look seemed to say, *How come you'd even ask when it's so obvious?*

We chuckled when she told me this little story. You see, Kim is white and her son, adopted from Ethiopia, has a distinctive black skin. It was refreshing to see things through the eyes of a young child who seemed to be able to see the real person more readily.

Early in their marriage, Kim and Bruce had discussed options regarding having a family. International adoption was one of them. Then they promptly had twin boys, Lucas and Jesse!

Sadly, Lucas had cerebral palsy. His body was completely spastic and he needed total care. One morning, when he was almost three, he slept unusually late. Kim went to check. His tired little body was quiet; he had died that night.

Kim had lost her mother to cancer about a year before the twins were born so she was not there to share their grief. But God gave comfort as their families and the church family carried them. Kim added, "Because of Mom's death, I realized that life does go on. Instead of asking, 'Why me?' I felt, 'Why not me?'"

When Madelaine was born the following year, it appeared their family was complete.

But Kim and Bruce had way too much love to give to limit it in any way. And their example had instilled that same love into their children. As Kim said, "We knew we had children with big hearts who had space for others."

The possibility of international adoption again came to mind. They began to explore, connecting with people who were in the same process, and with an agency that specialized in it.

The huge amount of paper work was enough to dishearten the most dedicated, but they persevered. They also experienced opposition from local agencies who claimed it was not good to pull children out of their culture.

Finally, however, they were approved as candidates. Now the daunting task of choosing a child loomed. There were so many available, the choices were almost limitless. And they didn't like the "catalogue shopping" scenario. How to choose?

They were saved by a phone call! The head of the organization in Ethiopia had two little newly orphaned boys brought to her, and they desperately needed a home. Were they interested? Yes!

By December they got clearance, so Bruce flew to Ethiopia to bring home Yonatan, the older of the two brothers. His two-year-old brother Elijah had been seriously ill and not expected to survive. The doctors said if he survived, he would have serious brain damage. This would mean he would not be allowed into Canada.

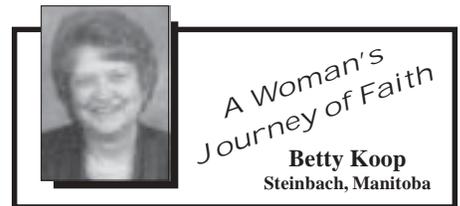
But, as Kim said, a lot of prayer was happening. After nine weeks in hospital and being basically non-responsive, Elijah woke up one morning, walked down the hall to the toy room and began to play. But still there were concerns about long-term effects. Many tests later, he was cleared to come. What a wonderful answer to all those prayers!

Bruce connected with him when he came for Yonatan, but due to his illness, Elijah's paper work was not ready. They decided to have Elijah escorted whenever official permission came through. About nine months later, they were entertaining some 30 people at a barbeque, when the phone rang. Immigration at Winnipeg Airport informed them that a three-year-old child was waiting for them. They had not realized that the child being "escorted" meant they wouldn't hear anything until he arrived.

Things went very well, even as they went through all kinds of adjustments, such as not speaking the same language.

However, they started thinking, wouldn't it be nice to have another girl in the family? They felt they were emotionally ready for more children. And the need was so huge. So they went "into the two-girl mode," as Kim put it.

In 1997, they had acquaintances close to the organization pick for them and also



escort the two girls to Winnipeg. Beaziyu was almost eight and Metakae almost five when they arrived. Now they had a family of six, ranging in age from 9 to 4.

Kim says she's looking forward to having six teenagers! She enjoyed her teenage years and looks forward to the children becoming more defined, capable of intellectual discussion.

However, from the exhausting (for Mom) schedule she listed, with each child being involved in a combination of sports and/or music lessons, I wondered how much time there would be for "intellectual discussion." But, then, taking them to all their activities involves long drives together, so it may happen after all.

I asked Kim about cross-cultural difficulties. She acknowledged that there was the obvious difference of skin colour, which at first made the children celebrities of sorts. Now that that has worn off, they do get occasional negative attention especially when playing hockey.

They try to keep them in touch with their Ethiopian culture by talking about it openly, as well as getting together with other families who have adopted internationally. But, Kim says, their white children also have problems and issues. Is it race or culture?

Her basic philosophy comes out of her living faith in Christ: "Don't pretend there is no difference. But from people who know and love you, you are not different. Each child is worth the same as the other."



Conroy Koop



Peter Dueck



Mike Plett



Cameron McKenzie



Plan to attend the  
54<sup>th</sup> EMC Annual Convention



Reproducing the New Testament Church

July 2 to 4, 2004

Swan River, Man.

Speakers: Conroy Koop, Peter Dueck, Mike Plett, Cameron McKenzie

# With Our Missionaries

Peru

## Centre to become part of university

After our annual conference in January it was time to help Allene Heitzman, my partner who did the translation of the Pajonal Asheninka New Testament, get packed up as she was moving to Dallas, Texas, to be near the ophthalmologist who operated on her detached retina last year. She will continue to do some work from there and is expecting to return for short occasional visits.

In February the decision was made as to where I would relocate after our beloved Yarinacocha Centre closes. A co-worker's property had room on which to put a small house from our Centre. The house was dismantled and is being rebuilt there. I am happy for my nice house and the location near co-workers. I enjoy watching it go up. A friend helped me choose material for new curtains for the kitchen-dining room and tile for the bathroom. It is fun to plan for this "new" house.

From February 27 to March 12 Liselotte Spring from the Swiss Indian Mission and I were in Alto Cocani on the invitation of the Asheninka to teach a course in using the Scriptures to teach their own people. Even though I had hoped that more would participate in this course, Juan and Marianico were enthusiastic and, I believe, learned a lot.

Liselotte has been a special friend and partner in the work with the Asheninka for many years. She will be retiring this summer, so this was our last tribe trip together. I will sorely miss her.

This year being our last time to have our sunrise service overlooking the beautiful lake, we invited friends from other missions to join us. What a special time of celebrating the risen Lord and His coming again as we sang about and listened to the reading of this special event so many years ago! Following that we all enjoyed breakfast together around specially set tables that looked so beautiful.

In a public ceremony on April 20 with 300 guests present, our Centre was donated to the Ministry of Education for use as the new National Intercultural University of the Amazon. It was a long-standing vision of Uncle Cam, the founder of Wycliffe Bible Translators, to see the centre used as an institute for higher education of the native people of the jungle when we no longer had need of it.



Marianico was an enthusiastic student at the Alto Cocani Scripture use course taught by Liselotte Spring and Verna Doerksen.



Changes are happening for long-time co-workers: Liselotte Spring is retiring, Allene Heitzman is moving to Texas, and Verna Doerksen will be adjusting to a different house.

This dream is coming true!

SIL will occupy the centre until July. April 20 was chosen for the public transfer ceremony to remember the date in 1946 when Uncle Cam arrived in Peru with the first group of linguists. We thank God for this centre He has allowed us to use for 56 years.

Sixteen SIL members will now live in the local city of Pucallpa to finish the remaining jungle language programs.

Continue to pray that the Asheninka will want to know God and His Word. Pray for believers who seem so far from the Lord right now. Pray that God would raise up Christian leaders to reach their own people. Thank you for your partnership in reaching Bibleless peoples with the Living Word.

*Asheninka* means *our/my people*. All 8,000 to 10,000 Pajonal Asheninka live in the eastern foothills of the Andes mountains in central Peru. *Pajonal* means *wild grasslands*. I have been in Peru now for 24 years, 20 of which I have worked with the Asheninka.

Verna Doerksen



Verna Doerksen (Blumenort) works in Bible translation in Peru with Wycliffe.

## Youth active and appreciated at Tilbury

**Tilbury, Ont.:** They are judged as soon as they're seen. They are judged before you've even met them. They are judged before even getting a chance. They are considered rude, rebellious and irresponsible. In the majority, this is the biased judgement our society has on teenagers, youth. However, there are youth throughout our EMC churches who are making an impact because they are given the opportunity.

If the youth are alive in Christ, that's a good sign that the church is alive and will continue to grow. In Tilbury EMC our youth, which consists of 15 regulars, have been very active. In April they raised over \$700 with the 30-hour famine with World Vision.

Youth also held the entire church service on Easter Sunday. The service featured a play written by Jacob Neudorf, a member of the youth. The youth also prepared a Mother's Day lunch, which was very well done. Our youth group has also completed a church cookbook. They also helped in creating a ball hockey league, with some of our neighbouring churches in Leamington.

Our youth have been a very busy bunch, and they have other projects and events that they are working on. Our church is very joyful to see such enthusiasm from this group of teenagers with ages varying from 13 to 18.

Tilbury EMC was also very blessed to have Al Friesen come from Winnipeg, Man., to do a week of evening services from April 16 to 23. Al addressed a lot of questions that the church had. Al is known for his parenting seminars, and that's what his main theme was for the evening services.

A special thanks to Mount Salem EMC for helping us with our building fund. We had a fundraising lunch at the Mount Salem church after a Sunday service in March. It went well, and they really helped us.

Cornelius Banman



Tilbury youth: (back) Pete Goertzen, Jakey Peters, Jake Neudorf, Jakob Neudorf, Jason Neudorf, (middle) Jesse Wolfe, Margaret Neudorf, Trudy Neudorf, (front) Ally Klassen, Jessica Klassen, Margaret Neudorf, Sarah Neudorf, and Tina Wolfe.

## A New Year's Eve first for PV

**Pleasant Valley (Rosenort, Man.):** In a first for Pleasant Valley and the Winnipeg area, a New Year's baby was born to a couple in our congregation. Jerry and Renee Waldner with their two other children were caught just as surprised as the rest of us. They said the gifts weren't as important as the health of their beautiful baby, her safe delivery, and feeling richly blessed of the Lord.

Our missionary couple, Carl and Lisa Loewen, with their three boys (one born here during furlough) left for their field again in the first week of January. Carl's brother Mark and his wife Amy went to join them in the Philippines from February to the end of May. This stint gave them a different perspective on what had been before only word and picture reports.

On January 30 a group of our people left for a week of MDS work in Virginia: Ken and Esther Loewen, Dan Wiebe, Jake Penner, and Darren Plett. Clarence Dueck left later for the second week.

Pastor Darren Plett preached a series of messages in February and March on the book of Malachi. God's message to this prophet is *You are robbing me of your best* (1:6-14), *of godly leadership* (2:1-9), *of your hearts* (3:10-16), and *of your tithes and offerings* (4:8-12). Now we are working on a series from the book of Job.

On February 29 we said, "Welcome!" to Sara Friesen, and George and Susie Penner. They were accepted as members of our Pleasant Valley church family.

March started with a special *Prayer*

*Encounter* with guest speaker Gerhard du Toit. All three Rosenort area EMC churches did this together. God had undoubtedly called this man to minister to us in a very passionate way about what it is like to walk with God. Not only did we listen to him speak, each service included a special time of prayer for everyone; each morning during this time, the leadership of the churches spent time together in prayer.

It was a fantastic week of services. We are planning to follow this with semi-regular concerts of prayer that we will do together as churches in Rosenort. The first of these concerts of prayer was held on Sunday, May 16, in our church.

For a fun-filled day, our annual Schmockey Day was held in the local area on Sunday, May 21, from 3 to 8 p.m.

A couple working with Arab World Ministries in Edmonton, Alta., report feeling a huge sense of relief in significant areas of stress in their work. It seems that they have been under intense spiritual attack since Christmas and now thank everyone for their prayers.

Congratulations to our recent post-secondary graduates: Nathan Dueck from Steinbach Bible College; and Stephanie Friesen, Hannah Loewen and Darryl Loewen—all from the University of Manitoba.

A neglected and belated *Thank you!* to our pastor family for their open house held before Christmas. It was well attended and much appreciated.

Elly Rempel

### EMC Youth Leaders Retreat

October 15-17, 2004  
Wilderness Edge  
Pinawa, Manitoba

Speaker: Jim Harms  
Phone 204-326-6401



Jim Harms

# Baptisms, a forty-day journey, and coffee

**Braeside (Winnipeg, Man.):** Throughout March, Braeside observed Lent with Scripture readings that drew our attention to the parable of the wandering son and the welcoming father. "I will arise and go to Jesus!" invited all of us to be part of the journey to the Saviour who cares for us, reaches toward us and welcomes us with celebration.

Passion week began with a group of jubilant young Sunday schoolers re-enacting Jesus' triumphal entry into Jerusalem (the donkey was a cardboard cutout attached to the sides of a wheeled projector table and pushed and pulled by two disciples; rejoicing crowds waving palm branches and shouting glad "Hosannas" led Jesus along the church aisle).

On Maundy Thursday (the evening prior to Good Friday), Braeside commemorated Jesus' last supper with communion and footwashing. On Good Friday a full sanctuary of worshippers was reminded of the importance of the crucifixion. Easter Sunday began with an early breakfast and later, in the worship service, a celebration of baptism.

In April, Braeside (and the Conference) celebrated seven years of Spanish ministry. Conference representatives spoke, there was spirited singing and a number of individuals were recognized for their initiative, encouragement and leadership. Pastor Carl's message (*The Lord Goes Ahead of You*, Deut. 31:1-8) was ably, and sometimes humourously, translated by Pastor Hernan.



Tim and Danae Gibbons dedicated Kaia Layne to the Lord, and also assumed responsibility to "train Kaia in the way that she should go, so that when she is old she will not turn from it."



Sandra Ericastilla, Yamileth Orellana and Dalila and Mario Rodriguez were baptized on Easter Sunday; each of the candidates shared a clear testimony of God's love and leading in their lives.

Flags at the front of the church, representing the Latin American countries that were once the home of our Spanish members and adherents, reminded us that the face of Braeside has changed and been enriched over the past seven years.

In May, Braeside started on a forty-day pilgrimage. Using Rick Warren's book, *The Purpose-Driven Life* (14 million copies sold in North America), we began each of six consecutive Sundays with a short video; this was followed by discussion classes of the topic at hand. The sermon each Sunday prepared us for the weekly assignments (a chapter a day of very practical, Scripture-supported readings).

The *40 Days of Purpose* campaign is a spiritual growth program designed to focus us on aligning ourselves with God's purpose; believers and seekers are the target demographic. The response and attendance has been very favourable. It is our fervent hope of the church that lives will be changed and the effectiveness of our testimony and outreach in the community that will reflect that change.

A project that gets people together for coffee has been ongoing at Braeside for a number of years. There is a twist to this, however: participants do not get to choose their coffee partners. Instead, the names of all the people who have signed up have their names drawn.

There are five pairs of individuals in a group. The first couple arranges a suitable

time for a visit to the second pair on the list. The host prepares the coffee (or tea) while the guests bring the dessert. This continues until the last couple on the list visits the first pair. All the visits are to be completed within a month. The Coffee Chain is an exciting (and yet relaxing) way to expand our friendship circles and practice hospitality in our own homes at the same time.

Al Dueck

## East Reserve Vital Statistics 1915 to 1931

A Kleine Gemeinde Church Register of the East Reserve and maintained during 1915 to 1931, contains vital statistics of church members from that time period. The Archives Committee, under authority of the Board of Church Ministries, wishes to place the material on the EMC Archives website. On the website it would be available for research.

**Please notify the committee by July 14** if there are any objections to this process. Please send the notices to Terry M. Smith, Executive Secretary, EMC Board of Church Ministries, 440 Main St., Steinbach, MB R5G 1Z5; e-mail [emcmessenger@mts.net](mailto:emcmessenger@mts.net); fax 204-326-1613; or phone 204-326-6401. Thank you.

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# Bible studies, socials and God's love

**Fort Frances, Ont.:** Our little church has been busy these past few months as we strive to study God's Word and show His love to others.

On December 14, 2003, the ladies of the church met at Bonita Friesen's home in nearby Emo to socialize at Christmastime. Ann Barnard graciously organized this event and she started with a cookie tasting contest. All the ladies who came brought a dozen home-baked cookies. A sample of each kind of cookie was sent around the room and each lady had to guess what kind of cookie it was. This proved to be a lot of fun and the winner got to take home *all* the cookies.

Ann told us a Christmas story and another game was played. Some winners of these games were Louise Barnard, Crystal Rempel, and Bonita Friesen.

Did you know that Psalm 110 is quoted 23 times in the New Testament, or that Jesus quoted it seven times?

At present, some church members are taking a Bible study course called *Being a Contagious Christian*. They meet once a week at the church, watch a movie and overheads, and learn how to share their faith with others. Pastor Jeff Plett is leading this study. "And he said unto them, go ye into *all* the world and preach the gospel to every creature" (Mark 16:15).

Ben and Crystal Rempel were given a farewell party at the church on February 22. They were moving to Winkler, Man. Ben has led a youth group for many years now in this area. We thank him for the wonderful job he has done. Once Crystal married Ben, she too was a big help with the youth and with the music group on Sunday mornings.

Stacy Plett, daughter of our pastoral couple, and Scott Gosman will be married on August 28 at the Gosman cabin located on Black Sturgeon Bay on Rainy Lake. Please pray for good weather on that day.

That's all the news for now. Hope that all of you have a relaxing, restful summer. And remember: Look around at God's creation and enjoy the great outdoors. The Bible says, "The heavens declare the glory of God and the firmament shows His handiwork" (Ps. 19:1).

Evelyn Hicks



Stacy Plett opens a bridal shower gift with her mother Laural Ann nearby.



Pastor Jeff Plett expressed appreciation for Crystal and Ben Rempel (foreground) at their farewell. They have moved to Winkler, Man.

## From death to life

**Abbeydale (Calgary, Alta.):** The congregation of Abbeydale Christian Fellowship participates in two Easter traditions: *The Nailing of the Cross* on Good Friday and *The Flowering of the Cross* on Easter Sunday.

Brenda Dick

Ushers gave each person a nail as they entered the sombre Good Friday service. At the end of the service we were invited to pray silently, then quietly make our way to the front and pound our nail into the cross—symbolizing our part in Christ's crucifixion. ▶



On Easter Sunday, the symbol of death was transformed through *The Flowering of the Cross* as the congregation decorated the cross with spring blossoms representing the resurrected or new life it gives us.

For information on Mennonites visit



**Third Way Café**  
www.thirdway.com



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keep the news  
coming!**

# Dedication and baptism

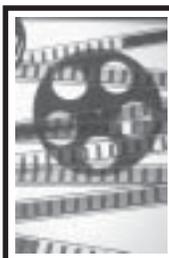
## Rosenort EMC (Man.):

On June 4 four people were baptized at Rosenort: Jason Peters, Michael Thiesen, Ben Kroeker, and Daniel Waldner. Youth Pastor Amos Fehr and Pastor George Toews stand with them.



Rosenort EMC held a baby dedication on Mother's Day, May 9, 2004: Don and Juanita with daughter Abby Morgan Dueck, Greg and Lynette with son Caleb Benjamin Kroeker, Rick and Alanna with daughter Eliza Anne Friesen, Bryan and Patty with daughter Amy Katherine Loewen, Dwight and Carol with son Matthew Dwight Loewen, and Trevor and Cora with son Jonah Keith Dueck.

Lorilee Scharfenberg



Movie Reviews  
By EMCers

***The Passion of the Christ.*** Director: Mel Gibson. Reviewed by Doris Penner. Doris is a graduate of Steinbach Bible College and holds a B.A. in English and a Master of Science (Home Ecology). She is a member of Prairie Rose EMC.

THE LINES of the song *There is a fountain filled with blood, drawn from Immanuel's veins* took on new meaning as I viewed Mel Gibson's movie. Reviews of the movie, which focuses in agonizing detail on the last 12 hours of Jesus Christ's life on earth, have been mixed. A major criticism is that it is too bloody, that the violent lacerating and flaying of flesh goes on beyond what is necessary.

For Christians, however, Christ's bloody death is at the heart of what constituted His mission to the world. In the covenant outlined in the Old Testament, the blood of animals was required for atonement of sin, foreshadowing the sacrifice that Jesus made as the perfect Lamb of God to settle the requirement of blood for life.

But the question may be, "What is the point in having it played out on the screen in such gory detail?"

Human nature is such that we need constant reminders. Most Christians have heard the story of Jesus' crucifixion hundreds of times, perhaps so often that they have become immune to the enormity of the sacrifice that purchased redemption. *The Passion* is a jolt to the system—is this what it cost? And the astonishing fact is that it was God Himself who went to the dregs of suffering to identify with humanity.

There would be few Christians who would not personalize His death and readily admit it was *mysins* that sent Christ to the cross. The movie is no more anti-Semitic than is the Bible—and neither is. It is clear there were a great many people who had a part in the death of Jesus—in the final end it is all of us.

One significant issue Gibson touches on is the cosmic battle between good and evil that has gone on "behind the scenes" since time began. The Bible records periods when the devil particularly tries to get the upper hand. As the time for Jesus' sacrificial death drew near, Satan used all his best lures to dissuade him from going through with the crucifixion. The movie opens with a powerful scene in a misty garden, with Satan suggesting that bearing the sins of the whole world is just too heavy—and there is still time to turn back.

While believers know the Bible does not record this scene so explicitly, it is in keeping with the record of times where Satan is involved in tempting Christ to commit sin, thus becoming a "blemished lamb" and throwing the plan of redemption into jeopardy.

The viewer is alerted to Satan's part in

this drama and when he appears throughout the rest of the movie—always as a veiled figure—we are not surprised. It is safe to say that Satan is the real villain in the plot—having his hand in all the most horrific things that happen.

Another criticism has been the movie's lack of context for the Passion—all we see, some critics say, is brutal torture and death, but for what purpose? Indeed, we need some evidence from the life of Jesus to make sense of his death. This is accomplished through use of flashbacks. Although I would have wanted more of them for a richer, more well-rounded explanation of Jesus' mission, there are enough to present the truth about His purpose.

For example, when the crowd mobs Him on the road to Golgotha, Jesus thinks about His recent triumphal entry into Jerusalem. When he sees the mount where He would be nailed to the cross, he remembers the time on the mountain when He taught his followers to "love their enemies."

The most telling flashbacks are those about the Last Supper that make it clear to the viewer that the bread and wine He shared with His disciples in the upper room were symbolic of the broken body and the shed blood.

What was unsatisfying with the movie was the minimal attention given to the resurrection. There is only a vague reference to the one event that gives full meaning to the sacrificial death, which makes the pain worth it all.



**GEORGE JANZEN**  
1935–2004

George Janzen was born on December 24, 1935—the third child of Peter N. and Aganetha (nee Penner) Janzen—just outside the small town of Hague, Sask.

George's formal education began at Virtue School where he completed seventh grade. He left school to help on the family farm. His love for motors compelled him to take night school classes until he completed his automotive and heavy-duty mechanic's licenses.

George was baptized upon his confession of faith in Jesus Christ in 1956. He married his sweetheart Elma Janzen on June 29, 1958. They lived near Martensville, Sask., for six years. While there, they were blessed with three daughters, Kerri Joan, Joyce Marlene, and Ramona Gail. In 1964 George, Elma and their family moved to High Level, Alta., where George worked at the Esso Service Station. They were blessed with two more daughters, Georgina Diana and Rita Erron.

In 1969 they moved to Sylvan Lake Alta. It was during this time that he developed a deep love for the Word, and felt called to go to Bible School. He moved his family to Sexsmith, Alta., where he took three years of schooling at Peace River Bible Institute, graduating in 1972. That same year, he and Elma decided to move back to High Level, where he worked for the Department of Transportation. They moved to La Crete in the fall of 1974.

After a year of "commuting" between La Crete and High Level, George decided to go into business for himself. He opened Janzen Sales & Service in 1975. Responding to a need they saw in the community, George and Elma built La Crete Motel in 1980. Working in the Motel, George and Elma found they had the gift of hospitality. George became a member of the Gideons in 1983, and maintained his membership throughout the rest of his life. In 1984 he suffered a heart attack that eventually led him to decide to get out of the Service Station business.

George had two mild strokes in 1994. While still recovering from these strokes, in 1996 George made his first trip to Mexico, along with his son-in-law, Jake Fehr, and a number of other friends from

the La Crete community. After this trip he felt a real burden and love for the people in Mexico. He vowed to take Elma there to meet the people. Elma went with George to Mexico in January 2000 and developed the same burden for the people in Mexico.

After selling the Motel in 1997, they started a new phase in their lives, and they began searching for new ways to serve the Lord. The word *retirement* was not in George's vocabulary; it was his desire to serve the Lord in a useful capacity as long as he lived.

Therefore, when they heard about the opening at the Guesthouse in El Paso, on the Mexican border, both George and Elma felt led by God to serve there. They left La Crete on June 26, 2000, for a two-year term. One year into this term, they requested and were given a two-year extension. Again in 2003 they asked that their term at the Guesthouse be renewed, and had just been granted a final one-year term. George truly enjoyed serving in El Paso and in Mexico.

On behalf of the Mexico missionaries, Peter and Anne Wiebe expressed the following: "My wife Anne and I had the privilege of meeting George and Elma Janzen in Manitoba at the annual EMC Convention 2000. There we learnt that they were going to be the hosts at the EMC Guesthouse in El Paso, Texas. We went to Mexico as missionaries in September 2000, and got to know George and Elma over the last three and a half years. We developed a close friendship with them.

"George was a very generous man with a big heart. We felt the love George had for people, especially for the people of Mexico, always supporting us missionaries in every way he could. If George could help a friend he would; I believe his generosity came out of his intense love for God and His Word.

"My friend George was a fun-loving person with a healthy sense of humour; he had many one-line statements that would say something funny and yet positive to or about people. We, Anne and I, always enjoyed going to the guesthouse in El Paso because we knew that we would come away encouraged and built up in our character and in our faith in God. We will miss George a lot, but we will see him again soon and we look forward to that meeting."

George completed his mission here on earth, on May 3, 2004, as a result of an accident while working on the roof of the Guesthouse. He breathed his last breaths in the William Beaumont Military Medical Centre in El Paso, in the presence of his beloved wife Elma and his daughter Ramona, and entered into the presence of His Lord.

His Family

## Evangelical Anabaptist Seminary Program

### Certificate of Christian Ministry

The Evangelical Anabaptist Seminary Program provides pastoral training to ministry candidates from an evangelical Anabaptist perspective. The program is primarily aimed at students who identify with the Anabaptist tradition, but welcomes students of all denominational affiliations.

This venture represents a cooperative initiative of five Mennonite conferences in Manitoba and four Mennonite educational institutions. The program is accredited through the Mennonite Brethren Biblical Seminary (Fresno, California) and the Associated Mennonite Biblical Seminary (Elkhart, Indiana.)

Since January 2004, the Mennonite Brethren Biblical Seminary (MBBS) and the Associated Mennonite Biblical Seminary (AMBS) are offering a *Certificate of Christian Ministry*. The Certificate is a 30-unit program designed to provide basic training in the area of Bible, theology and pastoral ministry from an evangelical Anabaptist perspective. The Certificate is fully accredited and the courses can be transferred into any other seminary degree at MBBS, AMBS, Providence Seminary, etc.

The certificate program includes nine hours in Bible, nine hours in history and theology, six hours in practical theology, and six hours in personal and professional formation.

Courses for the Certificate of Christian Ministry will be offered over a two-year period and can be completed on a part-time basis. Some courses will be offered over an entire semester, whereas others will be offered on an intensive one-week basis. Courses will generally be taught on the campus of the Canadian Mennonite University in Winnipeg, Man.

### What's Next?

At the present, MBBS has set into motion a study and consultation process to assess the feasibility of eventually offering a full degree in Winnipeg, in partnership with other seminary institutions. The results of the study and the consultation will be presented during the MBBS fall board meetings.

### Fall 2004

*Introduction to the Old Testament*, Pierre Gilbert, Ph.D.

September 14 – Dec. 7, 2004

Tuesday evening, 6 to 8:45 p.m.

*The Gospel of Mark*, Tim Geddert, Ph.D.

October 18-22, 2004

Monday – Friday, 9 a.m. to 5 p.m.

### Winter 2005

*Hermeneutics*, George Shillington, Ph.D.

January 4 – April 5, 2005

Tuesday evening, 6 to 8:45 p.m.

*Formation in Ministry*

To be determined

*Systematic Theology in Believers Church Perspective*, Terry Hiebert, Ph.D.

February 14-18, 2005

9 a.m. to 5 p.m.

*Anabaptist Mennonite History and Theology*, John J. Friesen, Ph.D.

January 3 – April 4, 2005

Monday evening, 6 to 8:45 p.m.

### Spring 2005

*Wisdom Literature*, Pierre Gilbert, Ph.D.

April 25-29, 2005

9 a.m. to 5 p.m.

*Discipleship and Ethics*, Mark Baker, Ph.D.

May 16-20, 2005

9 a.m. to 5 p.m.

*Evangelism*, Art McPhee, Ph.D.

May 24-28, 2005,

9 a.m. to 5 p.m.

For information, contact:

Pierre Gilbert, Associate Dean

Tel: 204-487-3300

E-mail: [pgilbert@cmu.ca](mailto:pgilbert@cmu.ca)

Fax: 204-831-5675

Website: <http://www.ambbs.edu/easp/>



**AGANETHA PLETT WARKENTIN  
1907-2004**

Aganetha Plett Warkentin was born June 4, 1907 and died May 14, 2004, reaching the age of 96 years, 11 months, 10 days.

“Precious in the sight of the Lord is the death of His saints” (Psalm 116:15).

Aganetha was born to Jacob L. and Maria Plett in Blumenhoff, near Steinbach, Man., the second youngest of 13 children. She grew up on a progressive farm and worked long, hard hours, plowing with horses, stooking wheat, or whatever was needed.

When the dreaded influenza of 1918 struck, the Plett family was devastated when mother and a sister succumbed to the illness. Aganetha was only 11 when her mother died. We sensed how deeply Mom grieved by the numerous times she retold the anguish she experienced in those days. She always remembered that Christmas when she and her younger sister Minna received a set of wooden blocks with pictures on them from their older siblings and a dish of candy from their father as a token of compassion for the young motherless sisters.

Mom’s education was mostly in German and she left school at Grade 5 when English replaced German. Mom was always hesitant to converse in English but did remarkably well later when her English-speaking daughter-in-law, Betty, came into the family. It seemed so unlike Mom when she spoke *only* English her last few days—even to family.

Five of the 10 Plett sisters were already married to Rosenorters when Mom was heard to declare, “I will never marry a Yantsieda!” She had to retract these words when she met John Warkentin, fell in love, and married him on November 28, 1926. To this union 13 children were born, two of whom were stillborn.

During the depression and war years, Mom and Dad struggled to make a living. Mom took it all in stride when Dad’s job required them to pull up stakes and move frequently. She always tended to her housework, kept a large garden, sewed clothes, cooked and canned. Laundry day was a monstrous job with mounds of clothes to be washed in antique machines.

Death almost took Mom several times, once through hemorrhaging and once through an inflamed gall bladder. Both times God restored her to health.

Mom deeply loved her family and was so attached to each one that whenever one of the children left home it took weeks before Mom adjusted to the loss! When they came back for a visit Mom could hardly enjoy them because she dreaded their leaving again. When the last left home she shared a job with Dad as janitors of the new elementary school which was built next door.

When Dad died in 1984 after 57 years of marriage, Mom lived alone in a house in Rosenort, but moved into Rosewood apartments in 1989, then to Heritage assisted living apartments in 2000. As long as she was able, Mom lovingly tended to her flower beds and rosebushes. Much of her time was spent knitting dozens of baby sweater and legging sets for her grandchildren and hundreds of pairs of slippers for anyone who asked. In the last year and a half, Mom completed 30-plus pairs.

Family enjoyed being beaten by Mom at Skipbo and Mexican train. We understand now where we got our competitive spirits! Mom’s mind stayed keen and her sense of humour remained throughout illness, drawing many smiles and laughs from visitors and caregivers alike. The nurses often expressed how Mom was so sweet and never complained to them.

Throughout her life, Mom struggled with her spiritual condition. As a teenager she was baptized on her faith on March 15, 1925, and was accepted as a member in the Kleinegemeinde church in Blumenhoff, but she didn’t seem to be able to get beyond the fact that she would “never be good enough” for God.

She was always very open to discuss her problems and we are grateful to friends and pastors who took time to explain that salvation is not by works but by faith in Jesus Christ. We know beyond a doubt Mom came to trust fully in the end. A few weeks ago she told us that once she had been afraid to die but not anymore. The family has been blest as we observed Mom’s inner turmoil become peace and trust in God to release her in *His* time.

Mom went to the hospital on January 12, 2004. After many frustrating weeks and months of excruciating pain she was finally diagnosed with Lupus. The family sat with her every day for four months. On Thursday, May 13, it became obvious Mom was weakening fast and that night, Friday at 2:20 a.m., Mom gently breathed her last as Pearl, by her side, prayed the 23<sup>rd</sup> Psalm.

Mom is survived by eight daughters: Lillian (Levi Kroeker), Eleanor (John L. Rempel), Hilda (John Reimer), Eva (Henry Kroeker), Roseline (Art Cornelsen), Margaret (Walter Sawatsky), Nita Dueck, Pearl (Larry Friesen); three

sons: Victor (Wendy), John (Alvina), Jacob (Betty); 74 grandchildren and 73 great-grandchildren, including spouses; one great-great-grandchild; one sister-in-law (169 living descendants).

Mom was predeceased by her husband, John Warkentin in 1984, six grandchildren, one great-grandchild, two sons-in-law, her parents and all her siblings.

The family wishes to express thanks and appreciation to Home Care, Judy Schellenberg, night supervision at Heritage, Rosenort Housing Board, Dr. Manness and Dr. Fraser, and the very loving care of the nursing staff at Morris Hospital, pastors George Toews and John Driedger, and many others who have shown love and compassion to Mom and the family.

*I have fought the good fight, I have finished the race, I have kept the faith. Now there is laid up for me a crown of righteousness, which the Lord will award to me on that day, and not to me only, but to all who have longed for His appearing (2 Tim. 4:7-8).*

Her Family

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## Vietnam Church requests prayer

News has been received that the Mennonite Church in Vietnam is currently under severe repression.

Four evangelists have been under detention without cause for over three months. On June 8, 2004, Pastor Nguyen Hong Quang, vice president and secretary general of the Mennonite Church Vietnam, was taken into custody by the security police. Police confiscated his entire collection of church files, all the computers and diskettes, land use records and money in his bedroom, documents and pictures of police attacking and harassing Christians, and other personal papers of the family.

The Mennonite Church in Vietnam reports that it is “distressed that our leader has been arrested” and asks “Mennonite Churches in all countries to pray for us during this emergency. We ask the Lord to protect us from the calamity facing His church.”

MWC

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## Moderator resigned

In April 2004 Don Thiessen, for personal reasons, resigned his position as Moderator of the E. M. Conference. John Reimer, Vice Moderator, has assumed the role of Acting Moderator. A new Moderator will be elected at the July convention.

Len Barkman  
General Secretary  
General Board



## Imagine Tomorrow Campaign Update

“The local church is the hope of the world”—Bill Hybels,  
Willowcreek Community Church

What does the local church have to do with Steinbach Bible College (SBC)? Everything! At a time when many Bible colleges are moving towards the liberal arts; in a country that is seeing moral decline at an astounding rate, SBC remains focused on equipping the most important body that will be able to impact this nation—the church.

Is SBC having an impact? Over the past 67 years, thousands of SBC Alumni have gone back to their churches to be pastors, teachers, missionaries, deacons, elders, musicians, prayer supporters, and more. Our vision is catching on. From 1998–99 to 2003–04, enrolment increased from 70 to 135 at SBC, an increase of 48 percent in five years. In addition, hundreds of additional students have taken evening, weekend and Foundations courses. SCHS is also growing, now offering grades 7 to 12 and having a current enrolment of 168.

In order to expand our vision of equipping churches, and to accommodate increasing enrolment, we recognized an expanded campus was essential. Three years ago, after much planning and prayer, we began raising funds for the Imagine Tomorrow Campaign.

The Imagine Tomorrow Campaign has proven to be a source of great encouragement and challenge. We are excited to see how God will use these facilities to train students to serve in their churches and other ministries.

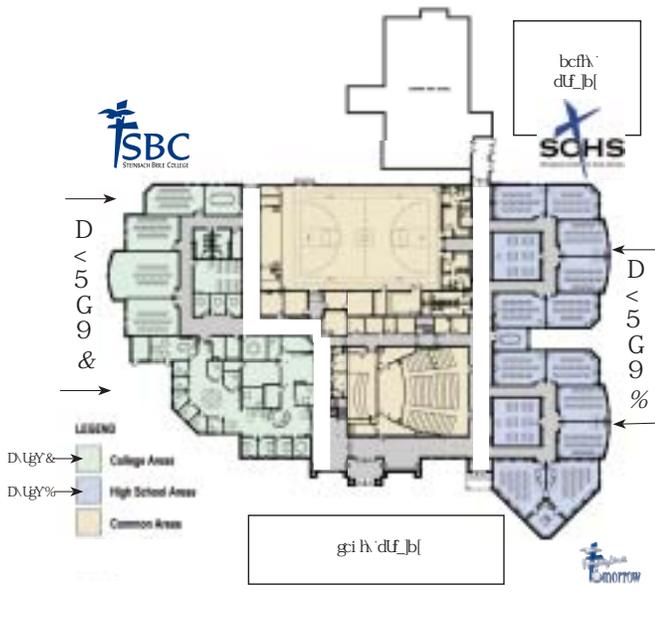
Currently, the reality is we still need more gifts to help us complete the campaign. **We need to raise \$1.4 million to complete the first two phases of our Imagine Tomorrow campaign.** We sense a growing urgency. Financing a large amount will hurt our operational budget, program development and promotion. It will dampen the momentum and the vision of equipping students and our churches. Please support the Conference college that has faithfully served us for 67 years.

For those of you who haven't given yet, please help us in this critical time. To those of you who have given a part of the \$6 million in gifts and pledges, we say thank-you and ask you to consider making an additional gift.

The time to equip our churches is now—be a part of SBC's vision!

To set up an appointment call:  
Ed Peters, Abe Bergen at 204-326-6451  
or Randy Dueck at 204-326-3537

Steinbach Bible College  
50 PTH 12N  
Steinbach, MB R5G 1T4



## 2006 Sunday school curriculum will focus on Anabaptist themes

A new Mennonite and Brethren Sunday school curriculum named *Gather 'Round: Hearing and Sharing God's Good News* will be released in North America in 2006.

Planners envisioned the name as a call to Christians to gather around the Word, around the table of the Lord, at church and at home and around the world in service and evangelism. The name also calls up images of Jesus gathering the children to him.

The curriculum is a cooperative venture of the Church of the Brethren, Mennonite Church Canada and Mennonite Church USA through Brethren Press and Mennonite Publishing Network.

“Both denominations feel strongly about creating solidly Anabaptist resources for our children,” said Eleanor Snyder, director of MPN's Faith & Life Resources. Lessons will emphasize Brethren and Mennonite values of peace and justice, discipleship, community and simple living.

The curriculum planning advisory committee, besides Snyder, includes Ron Rempel, MPN executive director, Wendy McFadden, Brethren Press executive director, and Anna Speicher, who has been hired by the publishers as the curriculum project director.

Speicher said that the new curriculum will familiarize children with Bible stories and make Sunday school a time for learning the habits of worship, including ritual, silence and prayer. It also aims to strengthen the partnership between church and home. All age groups will study the same scriptures each week and the curriculum will provide tips for parents to talk about faith and scripture with their children. Speicher said she knew of no other publisher producing such a complete resource for parents.

Lesson plans will also include teacher training such as tips for dealing with age-specific issues.

Mennonites and the Church of the Brethren cooperated in producing an earlier curriculum named *Jubilee*, first released in the early 1990s.

Mennonite Publishing Network

# Shoulder Tapping

The Archives Committee, under the EMC Board of Church Ministries, seeks a **part-time volunteer archivist** to work out of the Steinbach, Man., office. Tasks involve the organizing, filing and tracking of historical materials within the vault and over-flow areas in the building. Assets are an interest in history and a skill or willingness to operate a computer database; an exceptional asset would be the ability to read German. For information, contact Executive Secretary Terry Smith at 204-326-6401 or [emcmessenger@mts.net](mailto:emcmessenger@mts.net).

Mennonite Foundation of Canada (MFC) is a charitable foundation serving seven Anabaptist church conferences across Canada. MFC is seeking a **full-time stewardship consultant** to manage its new Calgary office and promote biblical stewardship in Alberta.

Candidates for this position should be able to communicate effectively in group settings and with individuals; possess an understanding of charitable gift and estate planning; be creative, organized, and self-motivated; support MFC's stewardship mission; be a contributing part of the staff team.

Each candidate must be a member of one of MFC's seven participating conferences. Submit applications by June 30, 2004 to Robert Veitch, General Manager, 12-1325 Markham Rd, Winnipeg, MB R3T 4J6. Phone: 800-772-3257; fax 204-488-1986; e-mail [rveitch@mennofoundation.ca](mailto:rveitch@mennofoundation.ca), [www.mennofoundation.ca](http://www.mennofoundation.ca).

St. Aidan's Christian School seeks **teachers** for its inner city Grades 5 to 9 alternative Christian school, 418 Aberdeen Ave., Winnipeg, Man. Positions are open September 2004. Must have a missionary heart. Send resume and pastoral reference to Charlotte Holland, 240 Prichard Ave., Winnipeg, MB R2W 2J1. Fax: 204-586-1416, e-mail [adulted@gospelmission.ca](mailto:adulted@gospelmission.ca).

Landmark Youth for Christ seeks an **executive director** to run its full-time youth drop in centre (Flatland Drop In). The centre is situated on Main Street. Its newly renovated and very cool building will hold up to 60 teens on any night. This exciting new facility is revving up and ready to go to work, but we are missing the most important person: the director. Is it you? Contact Janice Schultz at [siskinbay16@yahoo.ca](mailto:siskinbay16@yahoo.ca).

Do you feel called to work with children? Manitoba House, located in Winnipeg's North End, has openings for **summer staff, full-time workers and volunteers** to form positive relationships with children aged five to twelve. The goal is to teach the gospel, instruct the children in life skills and to help them gain stronger academic skills.

Applicants need to have a strong calling for inner city missions, have good communication skills and be well-organized. It is expected that a full-time worker will be able to raise their own support with some help from the board. For information check <http://members.shaw.ca/ManitobaHouse>.

Please submit your resume to Steve Brown (204-222-0797) at [manitobahouse@shaw.ca](mailto:manitobahouse@shaw.ca).

Morweena Christian School, located near Arborg, Man., is seeking applicants for several split-grade classroom **teacher** positions. Teacher's certificate not essential, but preference will be given to applicants with teaching experience and a Manitoba teaching certificate. Contact Tim Reimer, principal, Box 1030, Arborg, MB R0C 0A0 (204-364-2466/3008).

MCC Manitoba seeks a **resource generation team leader** in Winnipeg, Man., office. Working with churches in constituency relations and with staff in material resources,

communications and resource programs, this position is responsible for coordinating and supporting the resource generation and promotional activities of MCCM. Familiarity with MCC constituency and strong relational and administrative skills are required. Fundraising or marketing experience are an asset. All MCC workers are expected to exhibit a commitment to a personal Christian faith and discipleship, active church membership and non-violent peacemaking. Direct applications and inquiries to Janelle Siemens or Sol Janzen, MCC Manitoba. Phone 204-261-6381, [jms@mennonitecc.ca](mailto:jms@mennonitecc.ca) or [sjj@mennonitecc.ca](mailto:sjj@mennonitecc.ca).

**MDS workers** needed in Newport News, Virginia (response to 2003 hurricane). Project directors Dan and Elaine Zehr, phone 757-884-9356, [mdsnewportnews@aol.com](mailto:mdsnewportnews@aol.com). **Jackson, Tennessee** (response to 2003 tornado). Project directors Bob and Kathy Weichman, phone 731-664-5188, [mennonite@bellsouth.net](mailto:mennonite@bellsouth.net). **Julian, California** (response to 2003 wildfire). Project directors Freeman and Verba Hershberger, phone 760-765-2345, [julian@mds.mennonite.net](mailto:julian@mds.mennonite.net).

Canadian volunteers, remember to connect with the MDS office in Winnipeg prior to making service arrangements directly with an MDS project. This will ensure that you receive a border crossing letter, travel assistance/receipting details and other important MDS information. Extension office: 866-261-1274.

Mennville Christian School (MCS), near Riverton, Man., invites applications from **certified teachers** committed to teaching the province's curriculum from a Christian perspective for two full-time multi-grade positions: Kindergarten to Grade 3 (all subjects) and Grade 8 to Senior 2 (all subjects). For details contact principal Randy Hiebert at 204-378-5576. To enrich the program of the school through music or other specialization is an asset. MCS is an independent, government funded school with 45 students. MCS offers a competitive salary and benefits package. Various housing options are available.

Send resume, statement of faith, and three references (including one pastoral reference) to Roger Friesen, MCS Board Chairman, Box 448, Riverton, MB, R0C 2R0. Applications may be faxed to him at 204-378-2594.

MCS thanks all applicants for their interest. However, only those chosen for interviews will be contacted.

Roseisle EMC, a warm, friendly congregation serving a diverse community, seeks a **full-time pastor**. Roseisle is a small rural town in south-central Manitoba. The church's average Sunday morning attendance is 85.

The applicant should be familiar with the Mennonite perspective and willing to be guided by the EMC Statement of Faith. Previous pastoral experience is an asset. Please submit resume and cover letter to Peter Dyck, Box 4, Roseisle, MB R0G 1V0, phone 204-435-2068; or Frank Peters, Box 94, Roseisle, MB R0G 1V0, phone 204-828-3571.

Inner City Youth Alive is an organization in the North End of Winnipeg, Man., that reaches youth and their families in the community. It seeks a **community ministry coordinator** that will work with adults from the surrounding community, and with volunteers and staff to be the hands and feet of Christ. It also is seeking a **program director** that should possess pastoral gifts and be ready to support and encourage the staff team. Phone: 204-582-8779. Email: [icya@mts.net](mailto:icya@mts.net). Website: [www.innercityyouthalive.org](http://www.innercityyouthalive.org).

Wymark EMC is a congregation of about 130, set in a rural, farming community in southwest Saskatchewan. We seek a **senior pastor** willing to

serve the Lord by modeling and communicating an intimate relationship with God, His Word and His family. He must be able to equip and encourage local leadership, building them up so they can reach out and disciple others. For information, call Blaine Friesen at 306-627-3441; send a resume at Box 116 McMahon, SK S0N 1M0; or email [blfriesen@t2.net](mailto:blfriesen@t2.net).

Riverton Gospel Chapel (EMC), a small rural town in Manitoba's Interlake, seeks a loving **full-time pastor**. Housing is included in the salary package. This friendly and loving congregation has an average attendance of 75-100, with a high percentage of young families. The area has good schools.

Contact Paul Peters, board chair, by mail: Box 356, Riverton, MB R0C 2R0, by e-mail: [paul@vidir.com](mailto:paul@vidir.com), or by phone: 204-378-2740 (home), 204-364-2442 (work).

Endeavour Fellowship Chapel (EMC), a warm, friendly congregation with 50 to 60 in attendance on Sunday morning, seeks a **pastor**. It is located in a small town/rural part of east-central Saskatchewan, between Yorkton and Hudson Bay.

The church is flexible in standards for both candidate education and experience. As an evangelical church in town, it serves a wide range of people. Contact chairman of elders Neil Fenske at 306-547-4738 or Box 263, Endeavour, SK, S0A 0W0.

Steepprock Bay Bible Camp, near Birch River, Man., seeks **counsellors, handyman, and cooks**. Camp runs five weeks starting June 27. Some wages are available for counselors, lifeguards, and speakers. The handyman, who could start in June, receives free room and board. The camp is geared toward First Nations people. Contact Ang Thiessen at 204-238-4244 or [ang\\_thiessen@hotmail.com](mailto:ang_thiessen@hotmail.com) or Walter Oberlin at 204-734-4269.

Thompson Christian Centre Fellowship (Mennonite Brethren), a small, caring, congregation of 60-80 people, seeks a **senior pastor**. Our ideal candidate will have the heart of a shepherd, and will possess skills in congregational care and discipleship. Forward your resume to Pastoral Search Committee, 328 Thompson Drive, Thompson, MB R8N 0C4 or email [keithderksen@yahoo.ca](mailto:keithderksen@yahoo.ca)

**Program officer(s)** are required in Nuevos Casas Grandes, Chihuahua, Mexico. This is a MCC voluntary position for a two- or three-year term. For information contact the MCC Canada office at 204-261-6381 and ask for Marsha Jones or Mary Friesen. See web site for details: <http://www.mcc.org/getinv.html> (Service Opportunity of the Month).

Rest Haven Care Services requires a **chaplain** (.8 EFT). He or she will be responsible to plan, develop, coordinate and conduct regular scheduled religious services; plan and maintain a visitation program for nursing home residents and housing tenants; provide counseling or guidance to residents, tenants, family members and employees.

The chaplain should have a college degree in pastoral studies, clinical pastoral education or equivalent work experience; must be able to communicate in Low German; must have an understanding of cognitively impaired geriatric residents; singing ability is helpful; must agree with Rest Haven Care Services mission, vision and values; must agree with the EMC statement of faith.

Please apply to Director of Psychosocial Services, 185 Woodhaven Ave., Steinbach, MB R5G 1K7, E-mail: [mrempe@sehealth.mb.ca](mailto:mrempe@sehealth.mb.ca), Phone 204-326-2206, Fax 204-326-3521. The application deadline is June 30, with a projected start date of July 19, 2004.

# A Very Wise King

**A** LONG time ago a very wise king ruled over a great kingdom. He made good decisions for his people, and he had much knowledge about the animals and plants.

One day a tiny bee lost its way and flew right into the palace. The bee was afraid it would not get out again. It was afraid it would die inside the palace walls.

The bee begged the king, "Please let me live, and, someday, when you least expect it, I will serve you."

It amazed the king to think that such a tiny bee could serve a mighty king as he was. So he released the bee.

"Go," he said, "fly free. I have no need for an insignificant creature like you."

Many days passed.

A famous queen from a distant land heard about the wise king. She came to find out for herself.

"I have a test for you," she said to the king. The queen chose fifty girls and fifty boys. She dressed them all alike.

"You must tell me which are the girls and which are the boys," she challenged him.

The king knew just what to do. He ordered his servant to bring a basin with water and a towel for each child.

"Show me how you wash your face," he said to the children. The boys thought this was great fun and instantly splashed water over their faces. Then each one grabbed a towel to dry with.

The girls were more cautious. They dipped their fingers daintily into the bowls, careful not to splash their clothes. Because the king was very wise, he knew at once who the girls were and who the boys.

The queen was upset.

"I must find a harder test," she said. The queen was jealous. She didn't want the king to be wiser than she.

Then she had a plan. She instructed her craftsmen to make ninety-nine fake flowers. They were soft and bright, and had velvety petals. From the king's garden she took just one real flower and cleverly hid it among the others. All looked real.

The queen clapped her hands. She liked her trick.

The next evening after dinner she told the king, "My craftsmen have created flowers for your pleasure," she said. "For your final test you must find the one real flower among them."



The king looked at the flowers. He sniffed each one. Each flower was as soft as could be. He hesitated. Could he find the real flower?

Just then the king heard a buzzing sound. He was amazed. It was the little bee he had saved.

The king watched as the little bee flew over all the flowers. It stopped. The bee had found the one it was looking for. Then the bee filled its belly with the nectar of the one real flower.

The king's eyes lit up. He remembered the little bee's words. Quickly he stooped down and plucked the flower. "Here it is," he said, and handed the flower to the queen. And everyone agreed the king was the wisest there ever had been.

Another great king had to make a difficult decision. Two women each claimed to be the mother of a new baby. The king had to decide which one was the real mother.

This was King Solomon. King Solomon knew he needed a lot of wisdom to rule his kingdom. He asked God for wisdom and an understanding heart so he could do his job. God gave him what he asked for. The story tells us King Solomon was "wiser than all men."

Read King Solomon's story in 1 Kings 3:7-28. ■

## Make a Bookmark

It will help you keep more of God's words in your heart. It will make you wise.

### You need:

Construction paper or file folder paper, scissors, markers

### Do:

- Trace your hand, fingers apart.
- On each finger write one of the following words:
- Hear, Read, Speak, Memorize, Meditate
- On the back of each finger write the corresponding Bible references: Romans 10:17, 1 Timothy 4:13, Ephesians 4:15, Psalm 119:11, Psalm 77:12
- Use as a bookmark or hang where you can easily see it.

*Do you have a story for The Personal Touch? It must be a true account (although names may be changed, if necessary) illustrating the Christian life or character. Send your 700-word story and a photograph of yourself or suggestion for a story to the address below.*