



To reach a new generation

Peter Dueck: Churches should seek, not wait!

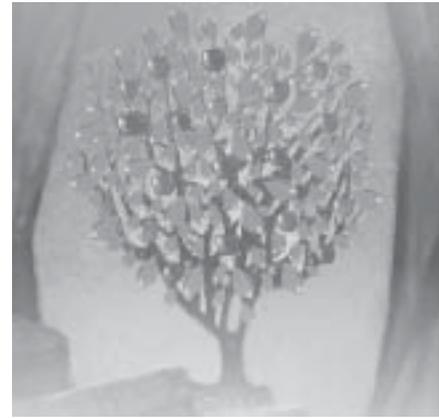
Moderator Ron Penner: As Mennonites, offer a positive faith!

The Messenger

EVANGELICAL MENNONITE CONFERENCE
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Reproducing the new testament
church
 through
New Church Formation

Peter Dueck, co-director,
 Church planting in Canada



WHAT is the New Testament Church? When we ask the question, it implies that perhaps what we think of as church is not always New Testament based. Perhaps church for us has become a North American institution rather than a people on mission.

The New Testament church is a people on mission. Jesus meant it when he said that you will receive power when the Holy Spirit comes on you. That's why in 1 John 4:4 it says "the one who is in you is greater than the one who is in the world." *The New Testament church is a church on mission!*

Missional, not minder

In Canada we have two types of churches. The most common church in North America has been called the *minder church* as opposed to the *missional church*. In a minder church

Dan Kimball says, "If we took a hard look at how we spend our time and energy and resources, my guess is that the average church focuses most efforts on the quality of the programs and ministries to keep those already attending happy, rather than on our biblical mission. Where have we gone wrong?" (p. 93).

The alternative to the minder church is the *missional church*. In a missional church you might still have one to two percent paid staff. You still have volunteers. But in a missional church, 80 percent of the people are *deployed disciples*. In a missional church 80 percent take their *joy*, their *enthusiasm*, their *love* and their *compassion* outside the church to the culture, rather than hoping that the community will notice us in our gathering.

This is the kind of church we think of when we think of church planting. It's a church where the people know the reason for their existence as a congregation—where everything we do is rooted in the mission to be and make disciples.

We have no problem understanding that foreign missionaries need to exegete their communities; missionaries have to understand their new culture and contextualize the Gospel. But it has taken the church in North America a while to understand here in Canada, we also need to be missional; we need to express the Good News so our culture understands.

Although we have tried to become more intentionally missional, our emphasis has remained on attraction, our "come to us" approach. We somehow believe that if our worship team is highly skilled, our style up-beat enough, our joy and enthusiasm evident enough, then the community will sit up and take note of our churches and come to us. Our approach is *fundamentally flawed* in that we still believe if we get the worship service happening, then the lost will come to us.

The missional church sees things differently. The key difference between being missional and doing

missions is that we understand that the first thing the church must do is understand the culture, then do mission and from there create worshipping communities.

Eddie Gibbs from Fuller Seminary in Pasadena, Calif., points out that we need more *seeker-generating* churches rather than *seeker sensitive* churches. Our churches should be *producing seekers*; our main emphasis should not be on trying to *attract seekers*. The Son of Man came to seek and to save the lost. When



Our approach is fundamentally flawed in that we still believe if we get the worship service happening, then the lost will come to us.

you have one to two percent paid staff, 18 percent are volunteers, and 80 percent are attendees.

The minder church *loves* attendees because we rate our success by the number of attendees. What the minder church *thinks* it is doing often does not reflect what is *actually happening*.

our churches are healthy and filled with a passion for the lost, we will become seekers. We need to change our emphasis from *seekers finding us* to *us becoming the seekers*.

This is what we think of when we say *New Testament church*: The people of God on mission together.

Why church planting?

Why reproduce the New Testament church through church planting? Why church planting? Is church planting the latest craze? Is church planting the flavour of the month strategy? The mandate for outreach and disciple-making could not be any clearer than it is in Matthew 28 and Acts 1:8. Wherever this mission has been followed and implemented, new congregations have emerged; churches have been started.

Why church planting? Because new churches are so good at reaching the unchurched. On the average 80 percent of newcomers in new churches are unchurched, while in churches that are 20 years old, almost all newcomers are from other churches. There is no more effective way to do evangelism in North America than to plant churches.

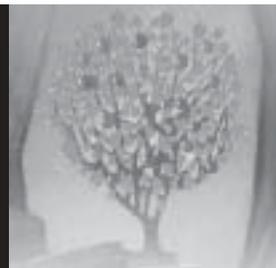
Church planting will be to our conference what new believers are to our congregations. The freshness and vitality that new believers bring to a congregation is the freshness and vitality that new church plants bring to us as a whole. Starting new congregations is the best way to revitalize our mission.

Hardly anything speaks of the health of a congregation more than its willingness and ability to birth new churches. A healthy church has a womb. Sometimes pregnancy in our churches is misdiagnosed as disunity. Some churches are pregnant and they don't know it!

The New Testament church seems to reproduce like rabbits, but the church in Canada has been more like the panda. Is she or isn't she? Most often we're not. Many churches appear to be on birth control!

It may be risky to start new churches, and we will fail at times—there will be premature births, and

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miscarriages—but if we are serious about making Christ known, there is no more effective way to do that than to plant churches.

At this point in history

I believe the Church in Canada is at one of our most significant times in our entire Canadian history. For the first time in our history we are preaching to a generation where many of the people have no predetermined hang-ups about Jesus. Sadly they have no knowledge of Jesus, but the good news is that they have not rejected the Gospel either.

Those who are really post-modern have not turned their backs on the Gospel as previous generations may have. This generation simply has no knowledge of Jesus.

How thrilling it is that we have the opportunity to redefine church to this emerging culture. We get to tell them about Jesus and a community of faith that speaks their cultural language. We have the exciting opportunity to retell the story of the church and how they (the people) are in that story.

Several years ago I attended a Christian Education conference in southern Manitoba and the speaker said he believed

that this generation would impact our country like we hadn't seen in a few generations. At the time I kind of dismissed that as simply an attempt by the speaker to motivate this generation.

Since then I have come to believe that this generation is perhaps more like the culture that Jesus came to than any previous generation. This generation is not into three-point outlines but stories like Jesus told.

I'm still part of the linear model, but this generation is loopy—everything is inter-connected. I have one conversation at a time and anything that happens on the side is a distraction, but this generation can effectively have 10 MSN conversations going at once. They like to flash images on a screen, move and sing, and do it all at once!

God has called and equipped us for such a time as this.

Len Sweet tells the story of a tornado that swept through Arkansas several years ago. And as often is the case with tornadoes this one hit a community and randomly destroyed homes and

Church planting resources

Books

An unstoppable force, Erwin Raphael McManis
Planting New Churches in a Postmodern Age,
Ed Stetzer

Transforming Our Nation, ed., Murray Moerman
Planting Growing Churches for the 21st Century,
Aubrey Malphurs

Church Planting—The Next Generation,
Kevin W. Mannoia

Church Planting Road Map, James R. Nikkel
The Emerging Church, Dan Kimball

Website

Outreach Canada, www.outreach.ca

Contact

Trudy and Peter Dueck, emconf@mts.net



grown used to getting their food in very predictable and sanitary ways. They got their food and water through tubes and feeders that practically fed grain right into their mouths. In the week that followed the tornado, the feeders didn't deliver feed and the chickens starved.

Five chickens decided to jump off the slab and start scratching for food.

They decided that "if we stay here and do nothing, we're going to die." They began scratching for gawky food

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barns. One home would be absolutely annihilated and the next three left untouched. One tree would be uprooted and thrown around like a twig while the next tree stood straight and tall.

The tornado hit a huge chicken farm with multiple barns and chicken coops.

It took the farmer more than a week after the tornado to get to each location, to assess the damage and clean up the mess. When he got to the last barn he noticed that the tornado had lifted the barn right off the concrete slab but left the chickens unharmed. However, in the week that followed *all but five of the chickens perished*.

You see, the chickens in the barn had

like worms and seeds, and roots. And in the process they discovered *real* chicken food—and they lived. In the process they discovered what they were really made for, they discovered their natural habitat, and they survived.

In the church we can grow used to life that is predictable and sanitary, but as we jump off the concrete slab we discover what the church is created for.

And we will live. 

Peter Dueck is a co-director of EMC church planting in Canada. He is an ordained EMC minister who has served as a church planter in Grande Prairie, Alta. He is a member of Morweena EMC.



Four reasons

We are Mennonites

Ron Penner, Moderator

TO MAKE the statement *we are Mennonites* so clearly and boldly may catch some of you by surprise.

In some of our churches we are not using the name *Mennonite* anymore. Some among us argue that the label hinders effective evangelism. Also, some people in areas of Canada with dense Dutch Germanic concentrations consider the title to refer to a cultural or ethnic identity and as such prefer not to use it in our church or Christian context.

In this article I want to share my opinion that our identity as Mennonites

has significant meaning and value, and for us to distance ourselves from that name is a mistake.

As a matter of fact, I believe we are remiss if we fail to promote the particular perspective Anabaptists believe the Bible to teach. After all, we are offering "a Third Way," which is neither Catholic nor Protestant, but one that is remarkably relevant to the times in which we live.

Many Christians are ready to consider a new approach to the areas of faith which we preach, and are taking more seriously the words and life of Jesus Christ. Let me give at least four reasons why I believe that we can openly and confidently continue to be called Mennonites.

A tested movement

First, to be called Mennonites is to connect us to a history that

is almost five centuries old and puts us in line with a tradition that has stood the test of time. Mennonites are part of a rich Christian movement often referred to as *Anabaptist*. This tradition has influenced contemporary Christianity more profoundly than most of us recognize.

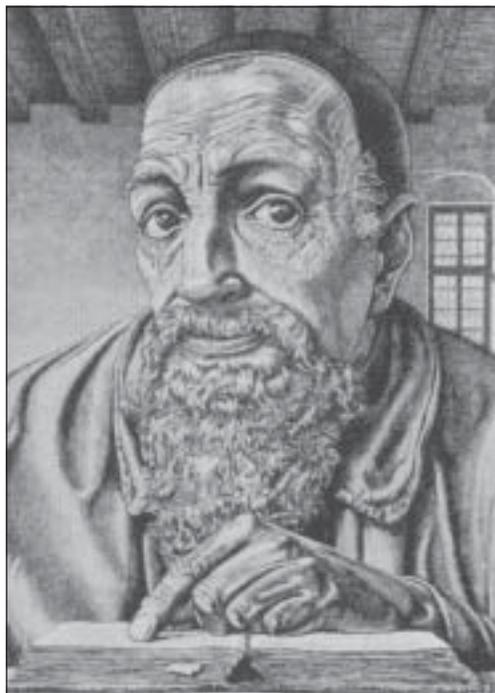
Our roots in the sixteenth-century reformation highlight a people who were considered radically committed to Christ and willing to die for the faith rather than compromise on their conviction that they were followers of Jesus. Their public symbol of adult baptism became a risk of death because of its challenge to the state as ultimate authority.

The result of challenging vested interests of church or state could be death at the stake by burning, or drowning or beheading or years of imprisonment in squalid conditions. Eventually, they became refugees in country after county, sometimes forced to worship in forests and caves or secretly in homes.

After a time the enemies of the movement gave them the name we now carry, named after Menno Simons, one of the earlier teachers and leaders of the group. Today, when we use the name *Mennonite*, we follow in the heritage of the Christians of the radical reformation who would rather die than deny their allegiance to their Master Jesus. Their watchword was *Jesus is Lord* and out of that commitment grew a church with distinctive beliefs and practices that is viable and active and growing centuries later.

A rich theology

A second reason for identifying ourselves as Mennonites is the theology that it represents. Christians do not all read the Bible in the same way and with the same understanding. Even among evangelicals there are significant differences of perspective in



Portrait of Menno Simons by Arend Hendriks.

terms of doctrine and practice of the Christian life.

It is naive to suggest that we should simply use the name *Christian* or *evangelical* and things would work better. There are at least four specific doctrines that were uniquely Anabaptist in the years following the 16th century reformation.

Adult faith baptism was a clear testimony of a personal faith commitment to Jesus Christ. In an age when infant baptism was the norm, the church that Menno Simons led was willing to die in order to make the point that faith was not universal. But the ones choosing baptism testified publicly that they were now new creations in Jesus Christ and were now followers of Him.

This was a commitment that included the whole person, not merely a set of propositions accepted mentally in order to save the soul. Salvation involves a faith that affects our lifestyle and the works that are becoming to a follower of Christ.

The decision to be baptized was the natural outcome of a person committing to a life of obedience in the fellowship of other members of Christ's Body.

Closely associated with salvation and baptism was a second unique Anabaptist/Mennonite emphasis, namely *discipleship*. This was defined as the life that obviously reflects Christ's example and teaching in everyday life. The early Mennonites taught that "no one can know Christ truly unless he follow Him daily in life."

A third tenet of Mennonite doctrine from that era was *the church as the community of faith*, which was central in the faith and life of the followers of Jesus. Mennonites sought to follow closely the pattern of the New Testament Church as they emphasized the equality and priesthood of all believers. As the visible Body of Christ in the world, it is as a member of that Body that the vitality and reality of faith in Christ is demonstrated.

Mennonites preach that at Pentecost the Holy Spirit created a new people sent forth with power to point people to the Lord and

Ron Penner, BA, BRS, MA, MDiv, is moderator of the EMC. He has served as a minister at Prairie Rose EMC; as pastor of Huntington Mennonite Church in Newport News, Virginia; as senior pastor of Braeside EMC in Winnipeg, Man.; and most recently as interim senior pastor of Steinbach EMC. He has also served as vice moderator and on the Board of Ministers and Deacons.

Menno Simons photo credit: Portrait by Arend Hendricks, from the *Complete Writings of Menno Simons*, edited by J.C. Wenger. Herald Press: Scottsdale, PA 15683. Used by permission.



Master of the World. As a spiritual community, the church is central in the coming of the Kingdom to earth and as members of that Kingdom, believers have a strong sense of belonging to Christ and also to one another. The church becomes a visible alternative to society where the principles of heaven are already becoming real in this world.

Obviously this includes *the ethic of love and peace*, which is the fourth unique Mennonite doctrine. Mennonites differ from most evangelicals in that the principles of the Kingdom that Jesus taught in the gospels are the foundation on which to build a belief system of living in this world.

The Kingdom of Heaven, which is a peaceable Kingdom, has begun with the coming of Jesus. The Old Testament is not the norm for us to follow today. In a violent and fragmented world, this message is needed more than ever. As Mennonites we have the responsibility before God to share this truth with the world.

A holistic gospel

Thirdly, Mennonites are unique in this world in their emphasis of living Christ-like lives affecting all sectors of society. We proclaim a holistic gospel, including both word and deed together, not one that fragments this view of Christ's mission. Hence, we seek faithfully to proclaim the good news of salvation in Jesus through church programs and mission agencies. But we extend that mandate of Christ's love through works of compassion and care as in Mennonite Central Committee, Mennonite Economic Development Associates, or Mennonite Disaster Service.

Included in this are teaching institutions from kindergarten through university in various parts of North America. In the health field and care giving, hospitals, mental health facilities, and seniors homes are established by

Mennonite churches to emphasize our convictions that God cares for the whole person.

The concept of *Shalom* highlights that point. We care for people both within the church as well as those without and our institutions are designed to proclaim God's love in word and deed. The world of pain and need that we live in today needs to hear and feel that message from us as Mennonites, even as it has in the past.



Juan Sieber, from Argentina, talks with a boy from Bulawayo, Zimbabwe, at Mennonite World Conference.

Photo by Laurie Oswald, MC USA

A global church

Finally, the fourth reason why I believe the label *Mennonite* has relevance today is that it connects us to the global church of that name. The Mennonite church is no longer a North American phenomenon which has Swiss or Germanic language and culture, but is a worldwide movement that encompasses more than sixty languages and countries.

The European nature and traditions that were part of the beginning of the Mennonite church have long ago been transcended and adapted to the local traditions and culture of the church around the world. God has blessed our church dramatically where today there are faithful Christians identified as Mennonites on most continents.

Our identity is enriched as we fellowship, worship, witness and serve together as followers of Jesus Christ in many languages, cultures and localities.

Several years ago Harold Jantz wrote an article in the *Mennonite Brethren Herald* entitled *On Being Who We Are*. He made the case that we are Mennonites and as we humbly give meaning to that name by living lives that reflect Jesus Christ, we can make an effective and much needed contribution to the universal Body of Christ. I agree with Jantz's thesis and trust that our EMC can be part of that significant mission. ❧

On starts, stalls, and stops

PETER DUECK, co-director of church planting in Canada, emphasizes that we need to plant more churches. I agree.

Former editor Menno Hamm has noted that “for quite a while we have been stuck on a plateau of about 50 churches,” yet “we should grow” (Jan. 15, 2003). This was confirmed at the All Boards Meeting in February 2004, where it was revealed that the EMC has remained at about 50 churches (at the most 53) since 1990.

What does this mean? It says, in part, that we are sometimes better at talking about planting new churches in Canada than we are at doing it.

Perhaps we rest content, over-enthralled by the growth of our conference from five to 52 churches. This overlooks that we still remain a small conference when viewed from outside of Mennonite church circles. And we are far from assertive; the Canadian Conference of Southern

Baptists, by comparison, had 38 church starts in Canada in 2003.

Yes, we have a strong missionary force and our churches and members often give sacrificially. We care about evangelism; our national budget shows this.

At the same time we partly hide our light behind local church autonomy, culture, increasing materialism, and a self-centred focus. Then there’s sometimes an unofficial belief that the EMC way means the slow way. But slow and steady does not necessarily win the human race.

More EMCers have church planting gifts than we are identifying and using. Many communities need Christ-centred, culturally-appropriate congregations. Much can happen within our regions if we have fewer meetings about church planting and more action. ❖

Terry M. Smith

Canada should opt out of BMD program

IT DOESN’T take a pacifist to say that Canada should opt out of the Ballistic Missile Defence program.

America has the most powerful military in the world; no other nation can match its defence budget and weapons arsenal. While some political and military leaders say the BMD program is needed, the U.S. can defend itself better than any other country.

If America wants to reduce world tensions, it can lead the way in global disarmament, not in an expensive program to disarm *other* nations. Among its top priorities should be to seek to build stronger relationships with known or suspected nuclear powers.

The U.S. could also engage in more extensive and culturally sensitive foreign aid. Some of its leaders, as well, could reduce using political statements that don’t translate well.

Are there legitimate concerns about states with nuclear, chemical, and biological capabilities? Yes. *No* nation should retain the right to reduce the planet to rubble; nuclear weapons are wrong for any and all nations.

The earth is the Lord’s (Psalm 24:1) and it is included in the redemptive work of Christ (Rom. 8:20–21). Ultimately “no king is saved by the size of his army” (Psalm 33:16), and the Lord counsels us to “love your enemies” (Matt. 5:44).

Why should Canada opt out of the BMD shield? I agree that we need to retain our negotiating position as a middle power that can speak for world peace. Canada should caution the U.S. against turning NORAD toward its own national agenda.

As a friendly neighbour, Canada needs to suggest that the U.S. re-examine some of its foreign policies. Foreign policies can be discussed; not all Americans agree on all political decisions by their government—as the current electoral race indicates.

Both Canada and the United States are younger nations, and within biblical times the North American continent was not within the known world. That Scripture makes no specific mention of us should humble us.

Is God on our North American side? No, the Lord has a global concern. This should prompt us to pray, think, and act carefully within world events.

Do U.S. political leaders want to reduce threats to their nation? They can take a humbler posture in the world, re-examine some of their foreign policies, reduce the nation’s ABC armaments, and increase sensitive foreign aid. ❖

Terry M. Smith

Eight reasons to say ‘no’ to BMD

1. BMD doesn’t work
2. There is no direct threat
3. BMD distracts attention from more immediate security concerns
4. BMD frustrates nuclear disarmament
5. BMD leads to Weapons in Space
6. “Sign on” would undermine Canada’s international credibility
7. “Sign on” will not give Canada influence over either the development or operation of the BMD system
8. Canada’s self-defined security interests are not served by BMD

Ernie Regehr, director, Project Ploughshares

MESSENGER SCHEDULE:
No. 17 – October 6
(copy due September 22)

Roseisle says farewell to pastoral couple

Roseisle, Man.: January 2004 the church was notified of the resignation of our pastoral couple, Randall and Faith Krahn. The months that followed have been joyfilled and poignant.

We had till the end of April to savour the Krahn's friendship and ministry and prepare ourselves to release them with an open hand as they followed God's leading to the Swift Current EMC, now called Cornerstone Fellowship Church. For the Krahns these were busy months indeed as they set themselves to leave us shipshape.

The church calendar was full. February and March the Christian Education Committee aired the James Dobson video series *Bringing Up Boys* in an elective Sunday school class.

February 22, following a six o'clock potluck lunch, Andrew and Amie Reimer spoke about their mission work with inner city church planting in Winnipeg's north end.

March 12-14 we celebrated a weekend



Michelle and Norman Cenerini dedicated daughter Paige on March 21. Randall and Faith Krahn, pastoral couple, stands with them.

of Spring meetings with Mel Koop as guest speaker. The theme was *Let's Climb Higher*. Saturday morning the youth served a hot breakfast, restaurant style. Mel Koop matched the informal atmosphere by serving up a list of pithy sayings, good advice for practical living.

Sunday morning Mel emphasized that God created us, saved us, and commanded us to climb. The congregation enjoyed homemade soup and pie for lunch and then took part in a communion and footwashing service. Pastor Randall reminded us not to participate out of a sense of obligation, but to come looking for satisfaction in our church family relationships and in God.

Sunday morning, March 28, Dennis and Marion Klassen told us about their mission trip to Bluefields, Nicaragua, under



Michelle Cenerini and Judy Knox were accepted into membership on April 18.

Samaritan's Purse Canada. They were part of a group of about 30 people who assisted in one phase of a church building project.

It was clear from the Klassen's report that they did much more. They took along a cement mixer, school supplies, toys, toiletries and purchased supplies for 250 food hampers, which they delivered personally. Dennis, a mechanic by trade, did plumbing work on the project and then did much needed mechanical repairs on the pastor's truck and the pastor's wife's washing machine.

The evening of March 28, Steinbach Bible College presented a choir concert in church.

Wild Rose Productions, our Roseisle EMC drama group, presented *Scenes from Love's Cafe*, by Nan Allen, on March 20 and 21. They played to a full house each evening. The story took place in the deep south over a 50-year time span. Each person who had walked into the cafe over the years was touched by God. Shirley Harder directed. Donations for the evening went to support Ryan Peters, a Roseisle EMC member, presently working with YWAM, and the YFC drop-in centre in Carman.

March 21 was the happy occasion of a parent-child dedication. Norman and

Michelle Cenerini dedicated themselves to "nurture, teach and guide" their infant daughter, Paige, in the Christian faith. Faith Krahn sang *Masterpiece*, a song she composed. Pastor Randall led the dedication service and preached on *Extreme Relationships*. The Cenerinis were supported by a large turnout of family and friends.

Sunday, April 18, was set aside to say farewell to the Krahn family. As a special bonus, Judy Knox and Michele Cenerini gave their testimonies during the morning service and were accepted as members. There was a noon potluck with a Mexican theme. The afternoon program was chaired by Sheldon Kuhl—*A celebration of past years*. There was music, a video from Faith's Sunday school class, the church's "little ones."

Our favourite comedians Ben Loeppky and Marion Klassen performed a skit playing Randall and Faith. Members recounted memories. Katelyn Friesen recited *A Poem For Rebecca* to her friend.

Pastor Randall will be remembered for the clarity and practicality of his sermons. He captured our imaginations and made truths stick in our hearts using acorns, lego blocks, intriguing sermon titles and the ubiquitous Calvin and Hobbes cartoons. Faith will be remembered for her smiles, warm caring hugs, her faithfulness, love for the Lord, and her musical giftedness that brought so much to worship times and special occasions.

April 23, the annual fundraiser Perogy Supper gave the Roseisle community the opportunity to say their farewells to the Krahn family. Approximately 230 people were served and over \$2,000 was raised for mission projects sponsored by the Ladies Fellowship.

EMC Conference Pastor David Thiessen addressed the congregation on May 2. He spoke on the topic of dealing with grief and change to comfort and encourage the church.

During the months of May and June, Fred and Mary Penner of Canadian Sunday School Mission have cheerfully and graciously filled the pulpit Sunday mornings.

Nancy Peters



The Wild Rose Productions cast presented *Scenes from Love's Café*.

Mount Salem holds community barbecue

Mount Salem, Ont.: On June 12, 2004, we had a community barbecue at Mount Salem EMC. Many people showed up, not only from our church, but also from the surrounding community. Isaak Banman and Dan Friesen did a good job with the barbecuing, and some ladies helped get the rest of the food ready. We had a good supper and good fellowship. Later on we really enjoyed watching the misfortunes of those who dared to take on the cold dunk tank challenge.

On June 25, the ladies got together at the church and made 100 pies for the MCC auction. Since there were so many ladies that came to take part, it only took a few hours till they were all made. Thanks to all the ladies that came out to take part in making and baking the pies.

The auction took place the next day and the pies were all gone within a few hours. Many more people approached and wanted to buy pies but they were too late. Selling pies was very successful. We were all thankful to help MCC in this way.

Sara Peters



Youth pastor Ron Zacharias loves his cold bath.



Ladies gathered to produce 100 pies to raise money for MCC.

coming events

Sept. 19

MCC Manitoba Alumni Barbecue
Mitchell Park
Mitchell, Man.
Phone: 204-261-6381
888-622-6337

Sept. 29–Oct. 1

14th Annual
Winnipeg Prophecy
Conference
Victoria Inn
Winnipeg, Man.
Phone: 204-889-8099
204-853-2095

Oct. 1–2

8 Hours of Howardville
A team endurance
mountain bike race
Mennville youth group
near Riverton, Man.
Contact: Mark Westman
ninja@mts.net
Phone: 204-257-6377

Oct. 1–2

Chair in Menn. Studies
North American
Mennonite History: The
State of the Art
conference
Eckardt Gramatte Hall
University of Winnipeg
Dr. John Lapp and
Barbara Nkala
uwinnipeg.ca/academic/
as/mennstudies

Oct. 15–16

Southeastern Manitoba
Christian Education
Convention
*Teaching for Spiritual
Growth*
Dr. Perry Downs, TEDS
Providence College and
Theological Seminary
Otterburne, Man.
Phone: 204-433-7488
www.prov.ca

Oct. 15–17

EMC Youth Leaders
Retreat
Speaker: Jim Harms
Pinawa, Man.
Phone: 204-326-6401

Oct. 16

Church Finance Seminar
Aylmer EMMC
Aylmer, Ont.
Phone: 204-326-6401

Nov. 12–13

Christians Responding
to HIV/AIDS in Africa
Dr. Allen Ronald
Calvary Temple
Winnipeg, Man.
Phone: 204-452-1374
204-895-0608



Peter Wiebe, Abe Peters, and Jake Giesbrecht enjoy the festivities.

Church Treasurers, Finance Committees, Church Leaders Seminars

Date: Saturday, **October 16**, 9 a.m. to 3 p.m. at Aylmer EMMC in Ontario. Saturday, **October 30**, 9 a.m. to 3 p.m. at Morrow Gospel Church, 755 Ste. Anne's Road, Winnipeg, Man.

\$25 registration fee to help cover speakers, facilities, noon meal and refreshments.

Topics include:

- Regulatory and legislative updates for charitable organizations
- Incorporation and liability issues for churches
- Church accounting, budgeting and reporting
- Church accounting software and applications for effective financial reporting

Pre-registration is requested. Please contact Len Barkman or Ruth Anne Peters at the EM Conference office, 204-326-6401.

These seminars are sponsored jointly by Evangelical Mennonite Conference, Evangelical Mennonite Mission Conference, Chortitzer Mennonite Conference, and Mennonite Foundation of Canada.

Koehlers return to Kenya, pastoral changes

Steinbach EMC: Loren and Beth Koehler and their girls have again left and gone back to Nairobi, Kenya, after about a year of furlough in Canada.



Loren, Katrina, Beth, Victoria, and Priscilla Koehler have returned to Kenya after a one-year furlough in Canada.

July 25 was the farewell for them in our church. Loren shared that they had a great time in Canada during the past year, with

around 50 speaking engagements. "We are ready to go back," Loren stated. He thanked us for our encouragement and support.

In addition, while on furlough, Loren also did valuable work at EMC Archives in Steinbach.

Beth encouraged the congregation with, "You see us as your extension in the work of the Lord." And added, "Pray for us; we certainly need it."

Koehlers work with Wycliffe Bible Translators of Canada (headquarters in Calgary, Alta.). They work out of Nairobi, though their translation work is centred in the Democratic Republic of Congo, where there is much unrest. In closing, Pastor Ron Penner prayed the farewell prayer.

Our young people with Pastor Rob Hildebrand are back after a short stint of mission work in Vancouver. On August 1

our church bulletin had this announcement under Youth Events: "Thank you to all who prayed and supported our recent mission trip to Vancouver. We had a great two weeks of ministry during which time we rejoiced to see a little boy become a Christian."

Ron Penner, who served us for some eight months, preached his final sermon as interim pastor on August 1. A short recognition and thank you ceremony was conducted for Ron and Ruth Penner at the close of our Sunday worship service. Our new pastor Tom Warner is to begin his service sometime in August. Tom and Andrea Warner come to us from Boisevein, Man., where Tom was pastor of the Mennonite Brethren church.

Brenda Penner, chair of our delegate committee, attended this year's EMC annual convention at Swan River and reported on the proceedings. Her impression was that God is blessing the EMC. It was good, she said, to see young people taking their place in the Conference. She had sensed a warmth and enthusiasm: "EMCers still love to sing and worship together."

Dave Schellenberg

New members and exciting events

Kleefeld, Man.: On March 7, six of our youth received baptism. They were Matt Dueck, Stephanie Fehr, Brittany Kuhl, Marilyn Peters, Tracy Peters and Marianne Neufeld. Transferring her membership into our church was Liane Morran. At a later date, Dave and Margaret Dueck also transferred their membership.

During Spring Break this year, the senior youth group went on a YWAM missions trip to Vancouver, B.C. While there they were amazed at the difference in lifestyles and living conditions that the separation of a few streets makes in downtown Vancouver—from ritzy, high-end shops to people sleeping on the ground in back alleys.

The group was able to serve the downtown residents through a street church, chili wagon outreach, Mission Possible drop-in centre, Potter's Place, roses to prostitutes prayer walk, and Union Gospel Mission drop-in centre. They were also able to tour the different temples and mosques that are used by Sikhs, Buddhists and Muslims. All in all, this was a very exciting and rewarding trip that impacted everyone who went to Vancouver.

The Kleefeld EMC ladies' retreat was held at Camp Arnes on April 23–25. The theme was *This Changes Everything*, focusing on how God's love and Jesus' sacrifice changes us and

our outlook on life. The four sessions were chaired by Iris Bartel, and the Nicole Johnson videos which were the highlight of each session included *Keeping a Princess Heart*, *Girlfriends*, *Raising the Sail* and *Invisible Women*. These videos brought home the truth that our Heavenly Father notices everything we do (even things that we feel are unimportant), and that does change everything.

Testimonies were shared by Dorothy Penner, Bonnie Klassen and Kathy Steeves. Fun events included prizes for going into the pool, dress-up contests and silly poetry, and more. At the spa night on Saturday evening the women pampered themselves with massages, foot soaks, facials and manicures. The entire weekend was reported as awesome, full of laughter, fellowship and tears.

June 4–6 was the weekend of our church



The Kleefeld EMC ladies' retreat took place April 23–25 at Camp Arnes.

family camp at Roseau River Bible Camp. Mel Koop challenged us to spiritual growth through the lessons from animal characteristics. Many of our family camp traditions were enjoyed by all including river rafting, trail riding, swimming and, of course, food! Our food committee presented us with a variety of tantalizing meals, including a chicken barbecue. Most enjoyable was the worship band *One Reason* and the

unscheduled Calgary Flames attempt at the Stanley Cup. Great weekend!

Two brides, Cara Peters and Joy Bouchard, were honoured at the church bridal shower on June 17. Joy was married recently and Cara's wedding takes place in August. Some of the women who had been married for 10, 20, 30, 40 and 50 years shared about their marriages, the highlights and the not-so-good times, and provided the brides with plenty of good advice. Providing special music for the evening were Kerri Schroeder on flute, and Kathy Friesen and Wannetta Fast on piano. We wish Joy and Cara much happiness! Special thanks to all who participated in planning the program, and to the ladies who prepared and served the delicious lunch.

Participating in a parent-child dedication on June 27 were Martin and Arlene Dueck with Isabella, Dave and Renita Fehr with Emma, Wendell and Michelle Martens with Robert, Keesha and Austin, Rob and Jenn Reimer with Hudson,

and Vik and Martha Sawatzky with Darius. May God's grace be sufficient for every need and may fill your hearts and homes as you raise these children for the Lord.

Honoured at the same worship service on June 27 were grade 12 graduates Lindsey Bergen, Jeff Giesbrecht, Josh Herlevsen, Candace Holland, Jen Isaac, Giselle Kornelsen, Jenna Martens, Rachel Naylor, Marianne Neufeld and Teneille Steeves. Graduating from college, university or special courses were Liane Morran, Mary Peters, Susanne Reimer, Sheldon Schroeder and Jenn Thiessen. May God richly bless these graduates!

A faithful prayer warrior, Mrs. Margaret Dueck of Fernwood Place, went home to glory on June 29. She will be greatly missed by her family, as well as the extended church family, many of whom were daily remembered in her prayers. We are challenged to carry on with the very important task of praying for those who do not yet know our Lord.

Louella Friesen

Welcome, good-bye and building plans

Kola, Man.: Over the past few years, several new families have been welcomed into the church. These families come from Belize, Mexico, Bolivia, Germany, South Africa and different areas around Canada. Many of these people are Low German-speaking. To spiritually encourage especially them, Low German church services are held every other Sunday afternoon or evening, if possible.

Our church has been involved in and hosted interdenominational praise and worship services. This is a time when worship leaders from our church and several Virden churches lead a time of singing and sharing for anyone who would like to come. Virden and area churches share hosting the program. It is a time spent in praise and worship and prayer and encouraging one another.

Another group in our church got together a year ago and has been busy sharing Christ in song. *4-Given* is a men's quartet who got together to sing at a Kenosee Lake Bible Camp banquet and have sung for our church Thanksgiving supper in Maryfield, Sask., together with the Muddy River Quartet and several others as well.

May 30 was a day of celebration for Shawna Flynn, Eddie Hiebert and Lena Hiebert as they were baptized and welcomed into the church membership.

The church has had several farewells lately. We've said goodbye to Mary Friesen, Chad and Jen Lesnar and family, Garth

and Elaine Lund and family, Jacob and Elizabeth Wolf and family, and others.

The most recent farewell was a potluck lunch and a special program to say goodbye to James and Joy Penner and Dan. Jim and Joy have been in the community many years; several of those years Jim spent pastoring our church. Jim, Joy and Dan are moving to Winnipeg. Jim has accepted a position with Mennonite Heritage Museum in Steinbach.

As people leave, new people come. We are welcoming Jason and Lendra Friesen, Cheyanne and Geneva to our community and congregation. Jason is our new youth pastor, with the commissioning service and membership transfer being planned for Sept. 12.

In May, our church celebrated having Awana in Kola for 10 years. There are approximately 60 Clubbers in the Awana program from Cubbies to JV for both girls and boys. Our youth program has about 25 teens attending.

These are only two reasons why the church people have been planning a building expansion. It has been difficult to run the Awana program, youth and have prayer meeting on the same night in the same building. The addition of a multipurpose room, kitchen youth room and foyer would be 120 by 60 feet. There would also be renovations to the existing building. These projects are still in the working process.

Lori Koop

SOUTHEASTERN MANITOBA

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October 15-16, 2004

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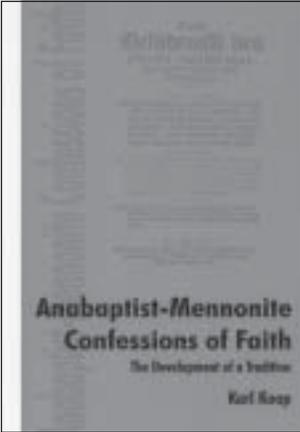


Members of 4-GIVEN: (back) Wendall Plett and Terry Friesen, (front) Jim Kliever and Len Koop. Not shown are pianist Trinetta Friesen and soundman Leon Friesen.



Terry M. Smith

Anabaptist-Mennonite Confessions of Faith: The Development of a Tradition, Karl Koop, Pandora Press, 2004, 178 pp., \$22. (Karl Koop is associate professor of historical theology at Canadian Mennonite University, Winnipeg, Man.)



Anabaptism is often viewed as concerned about living rather than doctrine, against the use of creeds and inherently unsystematic, and as being neither Catholic nor Protestant. Karl Koop questions this, especially if it's presented without qualifications.

Yes, he says, early Anabaptists were concerned about a faith shown in life. But while Anabaptists did not leave the creeds untouched, Koop emphasizes that they agreed with the Apostles' and Nicene creeds and used them in their discussions.

Though not known for systematic theology, Anabaptist-Mennonite leaders were concerned about doctrine, Koop says. He shows this by following the development and influence of the Short Confession, the Jan Cents Confession, and the Dordrecht Confession—Dutch Anabaptist statements written in the 17th century.



Faculty secretary Christal Penner and admissions counsellor Michelle Plett stand in front of the south entrance.

IMAGINE TOMORROW benefits continue to be enjoyed! Students arrived to brand new classrooms and a bright, spacious student centre at Steinbach Bible College as sixteen months of construction neared completion on registration day. Administration and faculty, both moved into their new offices in summer, were ready to show excited students around the new facility.

The exterior of SBC also had a dramatic facelift. Beautiful new brickwork and large windows have transformed the south entrance. Currently landscaping is in process and will be largely completed by the grand opening on October 3.

Supporters of SBC responded tremendously to the operation financial crisis over the summer. Over \$110,000 was donated in the month of July alone. Although enrolment is strong for the year, the crunch is not over. Cash flow will still have to be monitored carefully and fundraising will continue for annual operations.

SBC

Such confessions, he says, were the outgrowth of changing times as Mennonites moved from a persecuted minority into the mainstream. This was not a decline in Anabaptist vision, though wealth and wider social and church contacts presented their challenges. Second-generation Reformation churches needed to identify themselves and their beliefs.

He says the confessions served to educate leaders of non-Mennonite churches and were intended to unite Anabaptists (though the effect was often divisive); still, the confessions were influential among parts of the Anabaptist-Mennonite church. (The writer of *Martyrs Mirror* is revealed to be a leader who thought that church unity should be based partly on doctrinal agreement.)

Showing how Anabaptists differed with both other Protestant reformers and Roman Catholics, Koop also brings out the Anabaptists' indebtedness to the wider Church: "Mennonites drew upon particular theological traditions, sometimes reflecting influences from the late medieval period, and at other times from the sixteenth- and seventeenth-century Protestant worlds. They also appropriated their own theological accents to express beliefs that were in keeping with the larger Christian tradition" (p. 103).

The study of Mennonite church origins has moved from emphasizing its unity, to its diversity, to a unity within diversity. Such study reveals that Anabaptists did have a common core of beliefs.

Anabaptists-Mennonites brought additional meanings to doctrines: Faith in God (not simply that God exists), that Christ died for all (an unlimited atonement and a rejection of predestination), and a freedom of the will that underscores human responsibility.

Infants are not damned by original sin (because Christ has intervened or they are not yet accountable). Christ's atonement involves victory, payment of sin, and moral influence—yet also is "a call to a life of non-violence." Rather than consider saved people as righteous before God while retaining a sinful nature, Anabaptists believed that the Spirit made them new creations who could carry out God's commands.

Why bother with this book? Karl Koop suggests that Anabaptist churches need to know who they are and to participate more fully as part of the wider Church.

"A theological tradition is best understood when it is seen within its broader historical and theological context without devaluing the history and contributions of the broader church of which it is a part" (quoting Erick Loren Johns), he says on page 152. "For no community 'can claim to be the exclusive guardian of the "Body of Christ." Each is given a set of spiritual gift which contribute to the body as a whole'" (quoting A. James Reimer).

Reading *A-M Confessions of Faith* reminds me that EMC churches need to go further in our systematic teaching—beyond our crash course booklet *The Christian Life*. We should know our emphases and our common ground with, and indebtedness to, the wider Christian Church. Some EMCers might be challenged to learn about the Apostles' and Nicene Creeds, which early Anabaptists drew upon.

Koop emphasizes that direct study of the Word of God—our final authority—is never to be replaced by secondary standards, the confessions. But he cautions that any church that claims simply to go to the Word of God, as though it isn't shaped by what has happened before, risks continuing its short-sightedness. ❏

Whatever happened to holiness?

To the EMC community,

I'm a young pastor, still wet behind the ears, who takes a lot of comfort in the truth of 2 Corinthians 9-10. Pastoring has brought with it joys, agony, challenge, passion, concern, and a fresh understanding of dependence on God. Just before officially accepting the position here at Portage la Prairie, I offered the congregation two things: My weakness and my passion. My desire is for God to use all of me to bring glory to himself.

Certainly as a young pastor with a passion burning in my heart, I have concerns with what our emphasis as a conference seems to be at times. I know I could be written off as a young fanatic who will "cool off after a while, and settle into the 'real' world." Certainly I desire to always remain teachable before the Holy Spirit and to walk in continual brokenness.

But allow me to share a few of the top burdens or concerns which occupy my heart on behalf of the North American church, present day Christianity, and our Portage church family. Certainly the EMC family is a part of these entities. It's no big secret that I, myself, have been influenced by a number of Spirit-filled men and

women, of the past and present, whom God has used to establish His kingdom and reveal His character.

Whatever happened to holiness—preaching and living the out-workings of God's grace? One of the acid tests which reveal the Spirit's work in our life.

Whatever happened to the biblical teaching of "The Crucified Life" and what that means? The life God meant for His children to live: "I have been crucified with Christ" (Gal 2:20).

Whatever happened to agonizing before God in prayer as seen in Colossians 4:12? The fact that the church was birthed in a 10-day prayer meeting, the fact that God has always desired to have a people who call to Him in prayer.

Whatever happened to the flames of revival, the stories of inspiration, the precedent for it, the praying and believing God for it?

Whatever happened to teaching on "friendship with the world" and the implications of that? (See Rom. 12:1-2, 1 John 2:15-17, James 4:4.)

Whatever happened to the "Fire of The Holy Spirit" and His complete inhabitation of our lives? Consecration, surrender, the infilling, are all terms and realities of this.

Whatever happened to enjoying the presence of God and thirsting for more of it? Quoting from another pastor, "Why would God send anyone to heaven who doesn't want to spend time with Him here on earth?" This would include the spiritual disciplines.

Whatever happened to preaching and practicing repentance and repentant living? (See Acts 17:30, Rev. 2-3.)

Brothers and sisters, we're living in a compromising, pampered age where many of the above "notions" are not well received or practiced for that matter. A present day popular pastor and author wrote, "You only really believe the parts of the Bible that you do...." God is looking for broken people He can again fill, ones who are totally surrendered to Him no matter what the cost—those who are willing to share in His burden for the lost world and a lukewarm church.

I beg of you to pray for me and all EMC pastors, so that we will be faithful, Spirit-filled leaders, practicing the very things we preach.

Glenn Loewen
Portage la Prairie, Man.



**Evelyn (Cornelsen) Friesen
1930-2004**

Peacefully on July 29, 2004, Evelyn Friesen of Rosenort, Man., at the Morris General Hospital went to be with her Lord and Saviour at the age of 74.

Evelyn was predeceased by her husband Pete in 2002. Evelyn will be greatly missed by her children, Harold (Sandra), Gary (Darlene), Ray (Rebecca), all of Calgary and Eleanor (Ken Thomas) of Winkler. She is loved and respected by her grandchildren, Steven (Rachel), Alicia (Haney), Crystal, Jeremiah (Michelle), Jordan, Desirae, Katelynn, Gregory, Melissa, and her great grandchildren Raya, Paris, Rylan, and Abigail.

She will also be remembered by her brothers Ed (Kathy), Art (Rose), Jake (Joyce), sisters Nettie, and Ann (John Reimer), her Friesen brothers and sisters and their spouses, and numerous Friesen and Cornelsen nieces and nephews.

Evelyn will be remembered for her friendly and prayerful attitude. Being a loving mother to her children and a loving aunt to her nieces and nephews were gifts that we are thankful for.

We are thankful to the nursing staff at the Morris Hospital for their kind and loving care of our mother.

Our special thanks to Evelyn's wonderful neighbours from her apartment complex, and her sister and sister-in-laws who looked in on her and brought her food and fellowship during the lonely times after Pete was gone.

Thank you to Evelyn's many friends who came to visit her. Your faithfulness blessed her as well as us.

The funeral service was held on Sunday, August 1, 2004, at the Rosenort Fellowship Chapel. Interment followed at the Rosenort Cemetery.

Should friends so desire, donations in Evelyn's memory may be made to Back to the Bible, 100-189 Henderson Hwy, Winnipeg, MB R2L 1L7.

Arrangements were entrusted to Birchwood Funeral Chapel, 150 Penfeld Dr., Steinbach, Man.

Her Family

Register now for 2004

Steinbach Bible College
Evening and weekend courses



Mountain Biking Skills

Professor Garth Friesen

This introductory course will provide riding skills, maintenance and repair, training, nutrition, safety, and environmental respect. Classroom time will be augmented with time outdoors in the Sandilands. Students need to provide their own mountain bike, helmet, food and water.

September 29-Oct. 2

Wednesday-Friday, 7-10 p.m.

Saturday, 9 a.m.-6 p.m.

1 credit hour or audit

Holistic Counselling

Professor Harvey Plett

There is much evidence that what we think affects us physically as well as spiritually. "It's All in the Head" is a course that will examine the psychosomatic phenomena and its relationship to counselling.

Oct. 14-16

Thursday and Friday, 7-10 p.m.

Saturday, 9 a.m.-4 p.m.

1 credit hour or audit

Introduction to the New Testament

Professor Arden Thiessen

An introductory study of the historical and geographic background of the New Testament and an overview of each book within the New Testament.

October 15-16

Fridays, 7-10 p.m.

November 5-6 and 26-27

Saturdays, 9 a.m.-12 noon

January 7-8 and 28-29

3 credit hours or audit



**Thomas Koop
1956-2004**

Tom died very suddenly and unexpectedly at his home on Saturday, June 12, 2004, while spending a quiet evening with his wife, Pat and daughter, Kimberlee. All efforts at resuscitation failed.

Tom was born in Ste. Anne, Manitoba, on March 1, 1956, to William and Mary Koop of Landmark, the eighth of nine children. He died at the age of 48 years, three months and 11 days.

After high school, Tom attended Columbia Bible Institute and graduated with a degree in Psychology and Religious Studies. He attended Mennonite Brethren Bible College and Brandon University where he obtained his Education degree. While at MBBC, he met Pat Schmidt and they were married on April 30, 1982.

His first teaching job was in Berens River. Their daughter, Karalee, was born on June 25, 1986. While they were in Berens River, April and Monica (ages eight and seven) came to live with them. Tom and Pat later adopted the girls. Tom then accepted a position in Cormorant. Kimberlee was born on August 7, 1990.

In 1993, Tom and Pat decided they needed a change. Tom was able to take a sabbatical leave so they applied to New Tribes Mission and went to the Ivory Coast in Africa for two years, where he taught in the mission school. After that, they moved to Landmark where he taught until his death.

Tom was very competitive, even as a child playing games with his dad and siblings. Tom was an avid sports fan all of his life. He played hockey as a child, coached volleyball, and was involved in curling, where his competitive nature was very evident. He encouraged his daughters in their sports activities, watched many games with friends and family on TV and treated himself to football season tickets on occasion. He enjoyed skiing—downhill, cross-country and water. He instilled this love in many of his nieces and nephews.

Tom loved to travel, but often combined that interest with a desire for service or to connect with friends. Some of the highlights were a summer mission in Europe with Janz Team and a trip to South America with Pat to visit family. The year that April graduated, Tom, Pat and the four girls took a trip to Wisconsin to meet some friends from Ohio. Last summer, Tom and Pat and the two youngest girls took a trip to B.C. and visited many friends and family.

One of Tom's many interests and talents was photography. Many people will recall his slide shows. He also loved music and attended a number of Bob Dylan concerts over the years. Tom loved drama. He took part in many school plays and later on he was involved in the Low German drama group.

Tradition was very important to Tom. For example, an innocent group photo taken with Tom's sister's family on Kimberlee's first birthday became such an important annual event that when Tom and Pat were in Africa, two separate pictures had to be taken, one in Africa and one in Canada. The two were then diligently spliced into one.

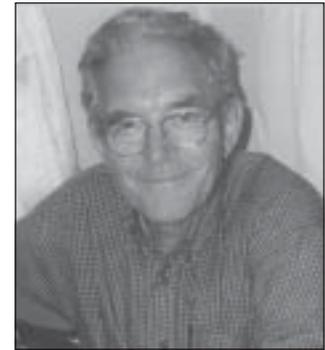
While still in high school, Tom frequently went to work in construction with his brother. He used this experience to his advantage when needing to supplement his income later in life, and also in building two houses. The first one was sold and the second one was the culmination of his dream for a large home in the country where he could entertain people; relationships were very important to Tom. He also needed a large yard where he could physically work off some of his pent up frustrations.

Faith was a very important part of Tom's life and was evident to all who spent any time with him. He faithfully attended Sunday school as a child. At the age of 15, he was baptized upon the confession of his faith at the Prairie Rose Evangelical Mennonite Church. When they moved to Landmark in 1995, he and his family began to attend the Prairie Grove Fellowship Chapel in Lorette, where he was very active with church activities.

Tom's motto was "if something is worth doing, it is worth doing well."

Tom was predeceased by his father Bill on June 19, 1984, his brother Ernest on April 19, 1991, and his mother Mary on December 26, 2003. He will be greatly missed by his wife Pat, four daughters: April and fiancé Conway, Monica, Karalee and Kimberlee, one granddaughter Katie, four brothers, three sisters, extended family, students, colleagues and numerous friends.

His Family



**In Memory of
Harold Plett**

Sept. 28, 1929 to Aug. 26, 2003

Always loved
Always remembered
Terribly missed

By Mary and Family

Churches, plan to send your youth leaders!

EMC youth leader retreat

**Consistent Ministry in Changing Community
October 15-17, 2004
Pinawa, Manitoba**



Speaker Jim Harms
Director, Youth for Christ, Steinbach

Seminars

- Kids and Depression – Irma Janzen
- Homosexuality – Awln Davison
- Volunteer Training – Jim Harms
- Contemplative Worship – Mo Friesen, Tim Gibbons
- Discipline – Amos Fehr
- Contact Ministry – Nathan Plett
- Missions – Gerald Reimer
- Evangelism – Bryon Bezanson

Sessions include a look into the lives of Joshua and Caleb and their pursuit of God, Joseph and his commitment to a faithful lifestyle, and the power of God displayed in the life of Peter.

Fees: \$105 per person, with travel subsidy available on request

shoulder tapping

Menville EMC, a rural church near Riverton, Man., seeks a **half-time youth leader/pastor** to give spiritual leadership and be a program director for a youth group of approximately 25 to 30. Call for information or send resume to Kenton Barkman, Box 576, Riverton, MB R0C 2R0. Phone 204-378-5623 or e-mail kenton@mts.net.

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.

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.

Pelly Fellowship Chapel (EMC) is looking for a **full-time lead pastor**. Pelly is a small rural community (300 people) in east-central Saskatchewan. The congregation averages 40 on Sunday mornings and is the only evangelical church in the community. Please forward your resume or questions to the search committee by mail at Box 70, Pelly, SK S0A 2Z0 or phone Eugene Prokott at 306-595-2287, Lewis Anfinson at 306-594-2151, or e-mail woodlandsigns@sasktel.net.

MDS workers are needed! 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.

Mennonite Foundation of Canada, a charitable foundation serving seven Anabaptist church conferences across Canada, seeks a **general manager** at its head office in Winnipeg, Man. This person will manage the overall operations of MFC and ensure that its biblical stewardship message, 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; and support MFC's stewardship message and principles.

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

Submit applications by September 30, 2004, to Personnel Committee, 12-1325 Markham Road, Winnipeg, MB R3T 4J6 gmsearch@mennonfoundation.ca www.mennonfoundation.ca

Braeside EMC in Winnipeg, Man., is seeking a **full-time associate pastor of Spanish ministries**. The applicant should be familiar with the Anabaptist perspective and willing to be guided by the EMC statement of faith. Responsibilities to include: pastoral care, teaching, and outreach. The Spanish part of the Braeside congregation has an average attendance of 60 people.

Please forward your resume and references to Braeside Evangelical Mennonite Church, Attn: Spanish Ministry Search Committee, 1011 Munroe Ave., Winnipeg, MB R2K 1J7.

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: www.mcc.org/getinv.html (Service Opportunity of the Month).

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 **program director** that should possess pastoral gifts and be ready to support and encourage the staff team. Phone: 204-582-8779. E-mail: icya@mts.net. Website: www.innercityyouthalive.org.

Riverton Gospel Chapel (EMC), a small rural town in Manitoba's Interlake, seeks a loving **leading 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, or by phone: 204-378-2740 (home), 204-364-2442 (work).

Urgent: English teacher needed immediately for a small school in the northern part of Mexico. The school is under CMM Mission. The applicant should be single, as couples accommodation is not available. The applicant must be willing to adapt to a different culture. Contact: Hans Friesen, P.O. Box 752, Santa Teresa, New Mexico, 88008-0752; Ph. 01-152-636-699-3177.

MCC Central States **executive director** is sought to provide vision and oversight for all programs. Familiarity with constituency, strong relational and administrative skills, and cultural competency required. Experience with budgeting, administration, Spanish language skills preferred. Women and people of colour are encouraged to apply. Significant travel time within the United States.

Contact Charmayne Brubaker, 717-859-1151, cdb@mcc.org, or your nearest MCC office for a job description. Application review begins now. Position available January 1, 2005, or sooner.

MCC Canada seeks applications for half-time positions of **coordinator of aboriginal work** (Winnipeg preferred), **refugee program coordinator** (Winnipeg preferred), and **domestic policy analyst** (Ottawa). The positions can be combined and based in Ottawa or Winnipeg. All MCC workers are expected to exhibit a commitment to a personal Christian faith and discipleship, active church membership, and nonviolent peacemaking. Contact Marsha Jones, phone 204-261-6381; E-mail: mgj@mennonitecc.ca.

Evangelical Anabaptist Seminary Program, Winnipeg, Man.

Certificate of Christian Ministry

Fall 2004

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.

For information, contact:

Pierre Gilbert, Associate Dean
Phone: 204-487-3300, Fax: 204-831-5675,
E-mail: pgilbert@cmu.ca,
Website: www.ambs.edu/easp/

A New Home Celebration

St. Vital EMC

You are invited

to join us for the

Grand Opening to our new home!

Saturday, September 18

7:30 p.m.

Praise and Worship

Coffee Hour

Sunday, September 19

10 a.m. Service and Potluck

6:30 p.m. Service of Celebration

and Dedication

Come and see His faithfulness at work!

St. Vital EM Church

Corner of Warde and St. Mary's
Phone 204-256-9480 for information

Refusing to Recycle



J. Daryl Byler

“What time is it?” asked one of the three youths approaching me on my walk home from work on Capitol Hill. In the brief second that I broke stride to glance at my watch, another youth pulled a gun and announced, “What we really want is your money.”

As armed robberies go, this one seemed rather tame—no yelling, no pushing, no punching—all they wanted was my wallet. It happened so fast that I barely had time to feel afraid.

But today, nearly two years after the robbery, whenever several teens walk toward me on the street, my heart beats a little faster and I feel a tinge of fear. Will my assailants be as “gentle” if I am robbed again?

The fear of violence breeds many responses. It causes some to cower or seek cover. Others choose to arm themselves or react aggressively.

There has been a palpable fear of violence in the United States since September 11, 2001. Trying to assuage these fears, the Bush administration has launched a global war on terror—in the process, killing an estimated 12,000 to 15,000 Afghan and Iraqi civilians, along with untold thousands of Taliban, Al Qaeda and Iraqi fighters. More than 1,000 U.S. and allied troops have died.

But responding to violence with violence has only increased the number of terrorist recruits. Indeed, the U.S. government continues to warn of more terror attacks on U.S.

soil as we enter the summer and head for the election season.

By continuing the cycle of violence, we cede any moral high ground. To justify our violent response, we first demonize the “enemy” as less than human. Convinced of this fact, we then feel free to kill or abuse our enemies. The lurid pictures of U.S. troops tormenting Iraqi detainees at Abu Ghraib prison offer vivid warning that, when we choose to enter the cycle of violence, we easily stoop to the very behaviors we claim to deplore.

What is the alternative? Should we allow violence to spread unanswered? Let us begin by recognizing that there is no failsafe method to guarantee that we will never be victims of violence. But there are things we can do.

First, we can acknowledge that violence comes in many forms—including direct violence like terror attacks and structural violence like occupation or oppressive economic policies. It is too easy to only emphasize the type of violence in which we do not participate.

Second, we can refuse to continue the cycle of violence. The Bible calls for a radically different response: “Do not repay anyone evil for evil...Do not be overcome by evil, but overcome evil with good,” Paul challenges (Rom. 12:17, 21).

The church certainly must apply this principle. But governments will do well to find applications as well. Their efforts to restrain violence must be transparent and uphold rigorous legal standards designed to protect both the accused and nearby innocents. Governments must increasingly move toward non-lethal methods of apprehending criminals.

Third, we can address the roots of violence. Injustices and loss of hope are often contributing factors to violence. Both the church and the state can work creatively to build a just society.

Finally, we can trust that, even if we are harmed, we are never outside God’s providence and care. Perhaps only the church has the faith necessary to act at this level. Facing Nebuchadnezzar’s fiery furnace for their refusal to bow down to his golden statue, Shadrach, Meshach and Abednego declared that, even if God didn’t save their lives, they would refuse to worship the king’s idols. Jesus modeled this same trust when facing his crucifixion.

Violence only begets violence. Sometimes it doesn’t pay to recycle. ❧

J. Daryl Byler, of Washington, D.C., is the director of MCC’s Washington office, and is a member of the Mennonite Church USA Executive Board.

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