

Celebration!

A special Tri-Conference publication

The Chronicle

Chortitzer Mennonite Conference
Volume 24, Special Edition, October 2004

The Messenger

Evangelical Mennonite Conference
Volume 42, No. 18, October 20, 2004

The Recorder

Evangelical Mennonite Mission Conference
Volume 41, No. 11, November 2004

Editorial Staff

We thank our individual directing boards for giving us as editors the freedom to pursue a dream and a challenge. What started off as a whimsical comment has become reality. Through working together we have strengthened our skills and developed closer friendships.

Please accept this *Celebration! A Tri-Conference publication* as evidence of the many ways in which God works through us as individual conferences, and as a larger partnering body. All praise be to Him.



The Chronicle
Assistant Editor
Debbie Funk



The Recorder
Editor
Lil Goertzen



The Chronicle
Associate Editor
Dick Wiebe



The Messenger
Assistant Editor
Becky Buhler



The Messenger
Editor
Terry M. Smith



The Recorder
Contributing Editor
Maria Unger

Cover Picture

Just like separate rivers and streams make up one body of water, so our three conferences join together to complete different projects. Jacob Philipp Hackert is the artist of Waterfalls at Terni.

The Chronicle

THE CHRONICLE is published by the Board of Publications of the Chortitzer Mennonite Conference. Articles, letters, poems, photos are welcome but we reserve the right to edit according to appropriateness and length. All reports should be forwarded to:

The Chronicle, Box 968, Steinbach, Manitoba R5G 1M7

Phone: 204-346-6320. Fax: 204-346-6325

email: cmc@mts.net

Website: chortitzer.com

The Messenger

THE MESSENGER is published twice a month (once a month in July and August) by the Board of Church Ministries, Evangelical Mennonite Conference, 440 Main Street, Steinbach, Manitoba. This issue is **Volume 42, Number 18, October 20, 2004**. Editor: Terry M. Smith; Assistant Editor: Rebecca Buhler.

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Mailing information:

440 Main Street,

Steinbach, Manitoba R5G 1Z5.

Phone: 204-326-6401. Fax: 204-326-1613.

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THE EMMC RECORDER

THE RECORDER is published monthly by the Ministries Resource Council of the Evangelical Mennonite Missions Conference as a vehicle of communication within the Conference.

The Recorder is sent free of charge to all EMMC members who request it, as well as other persons interested in receiving it.

The Recorder is a member of Meetinghouse, an association of Mennonite and Brethren in Christ publications.

Recorder Address: EMMC Office,

Box 52059 Niakwa P.O.,

Winnipeg, Manitoba, Canada R2M 5P9

Phone: 204-253-7929 Fax: 204-256-7384

E-mail: info@emmc.ca or lil@emmc.ca for

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Let Jesus be Exalted!

IN 1874 to 1875 families of Mennonite faith travelled from Ukraine to Canada in search of religious freedom and land. They were united in much of their faith, though they differed somewhat on how some of that faith was to be lived out.

Moving to Canada, the families carried both the unity and divisions within them. The Chortitzer developed in Canada when the Bergthaler church settled in two groups in Manitoba, the EMC came from a renewal movement within a larger church in Ukraine in 1812, and the EMMC emerged from a renewal movement within the Sommerfelder church in 1930s in Canada.

Much has happened in the decades since these events. We have changed and are changing. We believe that the Evangelical Anabaptist movement of the sixteenth century was a rich, imperfect movement that has influenced churches far beyond what we term as Mennonite. We are heirs of and debtors for what God in Christ has done in centuries before us.

Today, we want to jointly remind people of common Reformation Anabaptist faith in Christ: The Bible as final authority in faith and practice, and the common possession of believers who are to interpret it, apply it, and live it out together. We hold to salvation by grace through faith, baptism upon the confession of faith, discipleship and community, the priesthood of all believers, evangelism and a peace theology—and more. We want to encourage a living

out of our rich Reformation theology within our congregations and society.

We do well to consider what has happened in the past in order to decide how to follow Christ today. We have asked writers from among our conferences to help us with this.

As far as our efforts go, this is a one-time special publication. This isn't a step toward a merger of publications or of denominations. This unusual move, however, does suggest and seek to highlight ways in which we three smaller Mennonite conferences work together and how, whether formally or informally, we depend on each other and draw upon common resources in Christ. Preparation of this special issue was approved by the publishing bodies of our three conferences.

We editors are all part of *Meetinghouse*, a fellowship of Mennonite and Brethren in Christ editors in Canada and the United States. We work with some of the same information—the *Memo Calendar*, Steinbach Bible College, and Steinbach Christian High School. We commission items of common interest, take turns in covering events of joint interest, and learn from each other. We expect that this learning from each other will continue.

Years ago an older pastor visited a man in hospital. The man was wary and wanted to know what church the minister was from. The pastor replied, "Brother, some of the fences we draw between the churches are so weak that if we lean on them they will fall down."

At the heart of each of our conferences is Jesus Christ, our Saviour, Lord and Example. What fences fall as we follow Jesus, we will leave in his hands. Rather, we want to ponder what Jesus is doing and calls us to do as con-

ferences and together. We want to give Him the honour and glory alone.

Menno Simons, the early Anabaptist leader from where we get our name, did not want the focus to be on him, but on Jesus Christ our Lord. Simons wanted all he said and did to be tested by Scripture and to point to Jesus Christ.

Menno wrote in 1539, "Therefore I deem it necessary, sincerely to warn and 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 Word of the Lord, that they not place their faith in me nor in any teacher or writer, but solely in Jesus Christ."

He also said, "My writing and preaching is nothing else than Jesus Christ. I seek and desire not...but that the most glorious name, the divine will, and the glory of our beloved Lord Jesus Christ may be acknowledged throughout the world."

"...I say with holy John the Baptist, Christ Jesus must increase but I must decrease" (*Complete Writings*, pp. 311-312).

Yes, let Jesus be exalted!

Debbie Funk, *The Chronicle*
Bishop Dick Wiebe, *The Chronicle*
Lil Goertzen, *The Recorder*
Maria Unger, *The Recorder*
Becky Buhler, *The Messenger*
Terry M. Smith, *The Messenger*

A Living Faith in Changing Times

Jack Heppner

THERE IS something about the Anabaptist Vision that keeps it living.

When it emerged in the context of the Reformation in the 1520s that vision was considered to be too *radical* by Protestants and Catholics alike. Anabaptists represented a *third way* of understanding faith and life—neither Protestant nor Catholic.

They were charged with sedition and treason, and consequently persecuted because their views challenged the religious, political and sociological status quo of more than a thousand years. Their opponents felt strongly, and sincerely, that should Anabaptist ideals become commonplace, western civilization and Christendom itself would be in danger of extinction.

However, from our vantage point in history, we can now see that in many respects the Anabaptists were simply ahead of their time. Take freedom of conscience, for example. In most of the Christian world today it is commonly accepted that individuals should be free to choose and practice their faith without fear of reprisal.

When Anabaptists first advocated such a voluntary approach to religious life it threatened the very foundations of society in which church membership and citizenship were wrapped up in the same package. Today Christians become agitated when such voluntarism is not allowed, and even the United Nations proclaims freedom in religious matters as a basic human right of all persons.

That doesn't suggest early Anabaptists were particularly clever or infallible in what they proclaimed and in how they lived out their faith. Their story contains many illustrations of keen insight and courageous discipleship. It is riddled with evidences of human frailty and unfaithfulness. But they had caught what they considered to be a biblical vision that had not been allowed to flower for more than a millennium. They considered their movement to be a rebirth of the vision of the early church as recorded in the New Testament.

If the Anabaptist Vision is worth pursuing, it is not because some European Christians came up with some creative and inspiring ideals in the 16th century. Rather it is

because it challenges us to go back to the Bible, to reread it for ourselves in our contemporary context—to let it breathe a message of hope into our troubled times.

It is important to recognize that Anabaptists share much in common with other expressions of the historic Christian faith. Sometimes Anabaptist enthusiasts proclaim, either directly or indirectly, that all persons outside their circles should not be considered to be Christian. Such exclusivism is neither biblical nor helpful.



Dirck Willems turns around to save his persecutor's life.

When early Anabaptists staked their claims, they did not have major quarrels with other Protestant churches then with respect to such foundational doctrines as the primacy of Scripture, creation, the deity of Christ, the trinity, the sovereignty of God, the grace of God, the second coming of Christ, and the reality of eternal reward and punishment.

We have a common base, which is Christ. It's important to keep this common base in mind when we Anabaptists dialogue with other Christians. We have a broad range of theological perspectives in common. To quickly label those who differ with us as non-Christian perpetuates the Protestant plague of divisiveness. When we move beyond our circles, we readily begin to admit that there are many believers who know Jesus Christ as Lord and Saviour and are seeking to follow God's way in the world. And many of these Christians are open to dialogue.

In fact, there are many voices encouraging Anabaptists to share their vision with the larger Christian community. This new openness to dialogue comes at a time when Christianity is beginning to lose its moral and political clout in many

countries. In many cases the old formulas of faith and practice are not working any more.

Casting about for alternative perspectives, many have discovered that Anabaptism does, in fact, offer visions that have not been part of mainstream Christendom, but which are increasingly considered to be relevant in our contemporary context.

In most cases, to offer an Anabaptist perspective on a theological issue does not mean a full-scale rejection of other Christian perspectives. Rather it is, as the early Anabaptists said, a challenge to consider the logical conclusions of positions already held.

At some points to embrace an Anabaptist view would mean to reject alternative positions outright, but, on the whole, Anabaptist conclusions are built on generally accepted truths, including the final authority of the Bible in all matters pertaining to faith and life.

The Christian community in North America is in crisis. As modernism continues to spin out of control there is a growing awareness that science, technology and humanism have not brought us the utopia we so eagerly anticipated at the beginning of the 20th century. With Postmodernism beginning to take hold, we face massive changes in how we perceive reality and shape our culture's values.

Robert Webber of Wheaton College states, "We're in the midst of huge changes in science, philosophy and communication theory. If these are as far reaching as they seem, we are in a period of history akin to the rise of the Reformation." Rodney Clapp, former senior editor for InterVarsity Press, says these changes are "akin to the fourth century changes that happened under Constantine when the church and state were first blended together."

There are many more voices from within the evangelical world that are suggesting that we will need to do a lot of rethinking about our faith if we want to be relevant in the 21st century—voices like those of Stanley Grenz, Michael King, Jim Reimer, Leonard Sweet, Brian D. McLaren, Philip Yancey, and many more.

At stake here is not really the question of which brand of Christianity will come out on top. In many respects we are fighting for the survival of Christianity. The credibility and relevance of the Christian faith is on the line. It is a time to draw together our resources to help each other come to a fuller and more faithful understanding of the gospel of Christ.

Brian Stiller notes that the evangelical world needs the witness of Anabaptists as we together seek to find a way of faithfulness into the future. There is openness on many fronts to enter a dialogue with Christians of different traditions to learn what God might be showing us through others.

It is with that spirit that we Anabaptists offer the biblical insights gleaned from our experience to the larger Christian world. We feel that some emphases within our faith and practice are especially relevant in the postmodern context.

Evangelicals are concerned about what life will be like when they do not have political clout and the Christian voice is only one among many that vie for influence in the public arena. What does faithfulness look like when the values of the Christian community are not shared with the political structures, indeed, when they come into direct conflict? The Anabaptist view of the Kingdom of God, church and state relationships, and the ethic of love in all relationships may be helpful in this struggle.

With pluralism in our society, the new watchword is *tolerance*. Tolerance is difficult for people who are used to running the show and having their way. Anabaptists gave birth to the modern concept of freedom of conscience and have experience living in the context of people and powers that neither understood nor tolerated their views. Perhaps this experience can be helpful.

The focus in postmodern interpretation of Scripture prefers story telling to doctrinal statements. This is difficult for those who are used to constructing rational bases for Christian faith and life; western philosophy is sometimes nearly equated with Christianity.

Anabaptists have a great appreciation for the stories of Jesus as found in the gospels, seeing them as central to God's revelation in Christ. When postmodernists will not listen to rational arguments for faith, they may not be able to resist listening if we recapture the power of story in our apologetics.

One reason many postmodernists reject the Christian story is because of the blood spilled in the name of the Christian God. Anabaptists may be able to help other Christians retell the story of the Christian era in a way that will demonstrate that violence in God's name never was the true story. A reinterpretation of history may help us all find opportunity to bear witness in the future.

Whether we like it or not, the church in the 21st century will not likely have the power and prestige it has enjoyed in past centuries. The world we are entering will be one in which the church will witness to a largely non-Christian world out of its own brokenness and suffering, as was the case in first century Christianity.

The Anabaptist vision of discipleship in the way of the cross and the normalcy of suffering may help us all to find our equilibrium as pilgrims in an alien country. ■



Jack Heppner, MDiv, is an ordained EMMC minister who has served as a missionary in Bolivia, as a professor at Steinbach Bible College, as the former editor of The Recorder and, most recently, as EMMC Conference Pastor. For more of his writings, go to www.edgework.ca.

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SBC and SCHS celebrate Grand Opening

About 600 people attended the grand opening celebrations of Steinbach Christian Schools on Sunday, October 3, 2004. With phases one and two of the construction project completed and students of both Steinbach Bible College and Steinbach Christian High School studying in the new facilities, it was time to invite the public in to see the transformation from the old to the new and to thank supporters and recognize those who had a hand in the construction.

The words of the dedication anthem *Praise God from whom all blessings flow* led by the school choirs set the tone for the celebratory event. This was not a time to dwell on the challenges of construction and fund-raising—and there were many as there are with all multi-million dollar projects—but rather to praise God for the spacious well-designed facility now ready for use to carry on the mission of giving high school students a “quality education with a Christian perspective” and training Christian youth to live out a dynamic faith in today’s world.

Moderator of the Evangelical Mennon-

ite Conference, Ron Penner expressed the sentiments of many of those present when he said, “I have seen first-hand the value of this institution. In a world such as ours that is fragmented, tension-filled and often violent, the message of love and peace that Jesus taught is more needful than ever.” He added that Mennonite institutions have a responsibility to clearly preach this message like Steinbach Christian Schools are doing.

Phase one saw the addition of new classrooms, science and computer labs for the high school as well as renovations to the existing gymnasium and chapel shared by the two schools.

Phase two included the reconstruction of the college classrooms and administrative area, as well as a facelift to the library.

While the campaign cabinet working with the Imagine Tomorrow Campaign was officially dissolved on Sunday, in the next few years a new kitchen and dining hall will replace an old wing at the north end of the building which will complete the blueprint design.



Guests in the new college reception area.

Part of the grand opening event included looking back to see where Steinbach Christian Schools has come from.

Professor Harvey Plett, who gave the historical highlights, noted the people who were involved in planning and constructing the first SBC facility would never have dreamed what magnitude the college would assume some day.

Doris Penner

Reprinted with permission of The Carillon



Abe Bergen, SBC President, and Randy Dueck, SCHS Principal, receive a plaque from the project architects.



Harvey Plett and Ben D. Reimer (on screen): Both men have carried the title of Mr. SBC.



Project Macedonia



Project Macedonia is a joint venture of the EMC, EMMC and CMC. Each year one of the participating conferences gives leadership to a mission trip that is designed to give young people opportunity to be involved in a short-term mission assignment.

The assignments may include children and youth ministries, sometimes a building project, sharing testimonies, living with families in the host community and being part of their daily lives.

Upon return from the trip, the stories that participants share are always exciting. Although the intent was to go and minister to others, they too had received many blessings, learned lessons and had been ministered to by the community.

Project Mac has taken teams to Northern Manitoba, Belize and Bolivia, to name a few. Summer of 2005, EMC will be planning a mission trip to Paraguay. More details will be available from the EMC office in the near future.

Friendships are forged with the team members as they head out to the unknown and work and worship together.

Applicants may make arrangements with Steinbach Bible College to receive either field education or internship credit for their participation in Project Macedonia.

The team going to Paraguay in July 2005 will expect to experience the culture firsthand as they spend several days living in homes of Paraguayan families. They will get their hands dirty as they help with the construction of the Leadership Centre in Caaguazú.

They will participate in children and teen ministries. They will have opportunity to share the message of Christ through the use of their personal stories, songs and drama.

Their five senses will enable them to discover the many *jewels* of this South American country, and hopefully undergo a transformation in their hearts towards serving God whole-heartedly.

Gerald Reimer
EM Conference Youth Minister

Chortitzer Mennonite Conference

When the Mennonites of the Bergthal Colony in Russia immigrated to Manitoba, Canada in 1874, they were split onto two parcels of land. The Red River separated them onto a West Reserve and an East Reserve. The distance between them caused them to develop their own church structure. Those on the East Reserve became known as the Chortitzer Mennonite Church since their bishop, Gerhard Wiebe, lived near the village of Chortitz. Chortitz was also the location of the first CMC church and still exists as the Randolph CMC.

The first services were held exclusively in the German language. The bishop and ministers possessed most of the authority in the conference, allowing for little local autonomy.

As the Canadian government began requiring changes, particularly in education, many felt discontent and left Canada hoping for more freedoms in Paraguay. Those left behind were more willing to accept the changes of the government.

A new emphasis was placed on Christian education in the church and Bible studies, Sunday School and young people's programs were added. English became more accepted, first in Sunday school and then in Sunday morning services. Missions became an important part of the Conference and a Mission Board was formed. Today a number of Chortitzer conference members serve in various parts of the world.

The Chortitzer Mennonite Conference now has 13 churches with 10 in Manitoba, one in Saskatchewan and two in Northern British Columbia. Each one has a considerable amount of local autonomy. The individual churches have the choice of their own pastor officiating at communion and baptism or requesting the bishop to do so. They have their choice of language with most services being in English and four churches offering German. Each church also has its own local board.

The bishop is the spiritual leader of the conference with the main responsibilities of chairing ministerial meetings and ordination of ministers and deacons. Some pastors are receiving paid salaries while others are still in the traditional position of a lay minister.

www.chortitzer.com

Paraguay

July 5 to August 2, 2005

An amazing opportunity for your graduating students to become familiar with missionary life in response to God's call on their lives.

Application forms are coming out shortly. Contact the EMC office at 204-326-6401 or emcger@mts.net for more details.



project
macedonia
2005

Partnerships

Sharing the waves to share the gospel

CMC, EMC and EMMC have been intertwined in various radio program endeavours as they worked to reach out to others with the gospel.

CMC got involved in radio ministry when they saw a need to produce Low German radio programs specifically for German Mennonites in Paraguay. It was planned that Bishop Bill Hildebrandt would start making programs. When Hildebrandt passed away in 1999, Pastor Peter Wiebe was chosen to develop this program.

The CMC Radio Committee began looking for a station to air them. They came across Radio Mensajero, which is operated through the EMC. Thus began a partnership as the CMC-produced radio program was aired on the EMC station. The program entitled *Dee Harrliche Botschaft* is now being broadcast on five stations: Two in Paraguay, one in Bolivia, one in Manitoba and one in Mexico.

EMC is no stranger to radio ministry. They saw a need in Paraguay and began ZP-30, *La Voz del Chaco Paraguayo* (The Voice of the Paraguayan Chaco), which they helped run until it became autonomous in 1990. The EMMC were also a part of this picture when Abe and Regina Giesbrecht started serving in 1989 as program directors for six years, working under the local manager.

EMC then decided to set up a station in East Paraguay as the reception from ZP-30 did not reach the area well. EMC joined with German churches and the national conference to form the MBN (Good News Ministries). EMC missionaries Chris and Revita Kroeker and Benny and Esther Goertzen assisted in the radio ministry. In 1997 they applied for a FM license;

broadcasting of station Radio Mensajero in the Tres Palmas area began in 1999. Chris Kroeker is the station's current director.

EMMC began their radio ministry when *The Gospel Message Radio Ministry* first

broadcast its program in Saskatoon in 1961. They added Dawson Creek, B.C., in 1962; Tillsonburg, Ont., in 1964; and ZP-30 in the later 60s. Other areas include Bolivia; Portage la Prairie, Man.; Swift Current, Sask.; and Burns Lake and Grande, B.C.

Another area *The Gospel Message* aired their program was in Fort St. John, B.C. This resulted in a church plant at Prespatou, B.C., which continues to grow as a Chortitzer church. Ed Martens, present director of *The Gospel Message*, mentioned that "the radio broadcasts have been instrumental in aiding church plants throughout the years in many places."

Working together, the Tri-Conference has been able to benefit from the strengths and gifts that each conference has. As a result we are reaching out to people in need through the airwaves.



Radio Mensajero broadcasts in the Tres Palmas area of Paraguay.

Inter-Mennonite Chaplaincy Association

On any given day, you can find a variety of students from a mixture of cultures and backgrounds, visiting the student centre at the University of Manitoba and checking out what's happening at the Mennonite Chaplain's office.

The IMCA is a partnership of four Mennonite conferences, the EMC, EMMC, Mennonite Brethren and Mennonite Church Manitoba. By jointly supporting a Mennonite chaplain at the U. of M., we seek to offer a Christian ministry of presence, hospitality, evangelism, and pastoral care in the context of a diverse, multi-faith campus environment.

The Mennonite chaplain's office is located in the University Centre. It serves as a gathering place for informal fellowship, discussions and worship, as a quiet place for meditation or study, a setting for counseling, and as a place for the distribution of information by the supporting congregations, conferences and church related organizations such as MCC.

Mark von Kampen is entering his second year as chaplain at the U. of M. Following are a few comments that students made about this campus ministry last year:

"The office provides valuable information and contacts for church related activities. It's a great place to ask questions,

discuss issues, meet friendly people and get ideas."

"As someone who has never been in a Mennonite church or community, I find the office, chaplain and people make me interested in discovering more about their belief in God."

The students and staff who spend time in the chaplain's office come from all four of the church conferences. There are also a number of non-Mennonites and individuals who used to connect with a Mennonite church but have drifted away. Students from Winnipeg, others who come from rural Manitoba and still others who come from other parts of Canada or abroad.

Aside from meeting with students at the office, the ministry also works in cooperation with other campus ministries as part of the University of Manitoba Chaplain's Association. Several events were sponsored together, including:



Mark von Kampen, Mennonite Chaplain at the University of Manitoba

Partnerships

Memo Calendar

A small but indispensable tool

Combining church and pastoral directories from three conferences and staff information from Steinbach Bible College results in the yearly Memo Calendar.

Each fall, one of the participating agencies takes the lead in collecting calendar information and updates from each of the conferences and the Bible college. These details are assembled into a handy pocket size month-at-a-glance 16-month calendar. Specific dates of conferences, conventions, seminars, day of prayer and other important events are detailed in the book.

Wondering how to contact someone at a specific church? Well, the information including the pastoral staff, church phone number, address and email are all conveniently listed at the back.

These books are distributed to pastoral staff and leadership in the conferences, and to staff and board members at Steinbach Bible College.

The benefit of this combined calendar assists in reduced “double booking” of events and being alerted to inter-conference activities and interests.

This year, Evangelical Mennonite Conference will be coordinating the project for 2005-06.



Inter-Mennonite Chaplaincy cont'd

Chewy Chewsday – Once a month, students from the various denominations and faiths met together for conversation and fellowship over food.

Peanut Butter and Jam Event – University students made over two thousand sandwiches for distribution to local food agencies

All students attending the U. of M. are encouraged and invited to visit the *Menno Office* and become familiar with the activities and people, and make it a regular connecting point.

Evangelical Mennonite Conference

The beginning The EMC had its genesis in 1812 in the south Russian Mennonite colony of Molotschna. In that year, a young Mennonite minister, Klaas Reimer, reacting to the lax moral state of the church, began separate worship services with about 18 other like-minded families. Two years later this small congregation chose Reimer to be their *Aeltester* (bishop).

The new congregation grew slowly, yet managed to triple in size at the time of Reimer's death in 1837. Their relatively small number caused others to refer to them as the *Kleine Gemeinde* (Small Church). They eventually adopted this name as their own, adding the words the *so-called* (Die sogenannte) *Kleine Gemeinde*.

Migrations In the 1860s the *Kleine Gemeinde* began to move out of the Molotschna colony to rented and purchased land. They settled in areas with place names like Markusland, Borozenko, Gruenfeld and Steinbach. In that same decade a small group of Mennonites in the Crimea also joined the church.

With time Russia withdrew some privileges (including non-involvement in the military and control of their schools) promised to Mennonites at the time of their immigration; in response, the *Kleine Gemeinde* joined the great migration to the Americas in the 1870s.

The early Canadian experience Showing spiritual concern for the church and wrestling with the idea of one true church, the young bishop Peter Toews invited Johann Holdeman to visit Manitoba's *Kleine Gemeinde*. As a result of an extended preaching visit by Holdeman in the winter of 1881-1882, about half of the KG's members joined the Holdeman movement by being rebaptized. Bishop Toews and a number of ministers also were rebaptized and left the KG.

With the help of KG bishop Abraham Friesen of Jansen, Nebraska, the church reorganized. However, in response, for many years the church did not readily invite other speakers or accept other confessional literature, and the Sunday school movement was late in being accepted.

From *Kleine Gemeinde* to EMC Inevitably, however, changes occurred. Gradually, English replaced German as the language used in church services. The *Gesangbuch* was exchanged for songbooks with notes (and now, unfortunately, the songbook is being replaced with PowerPoint).

Spiritual oversight of the churches was transferred from the bishop to a local leading minister. Interest in local and foreign missions was promoted, with a Board of Missions formed in 1953.

A name change occurred in 1952 when the church became the Evangelical Mennonite Church. In 1956 Evangelical Mennonite Conference was adopted.

In the 1940s the EMC began to reach out to people beyond its Low German roots, and now many of its members and leaders come from wider cultural backgrounds.

With an increase in membership and a greater geographic spread, new administrative structures were required. In 1980 the conference churches were divided into eight regions, with each region sending one or more elected representatives to a General Board. Conference decisions are made by a Conference Council that meets twice a year.

www.emmconf.ca

Henry Fast

Partnerships

Evangelical Anabaptist Seminary Program

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).

EASP is an inter-Mennonite effort to provide graduate theological education in Winnipeg. It is supported by five conferences—the Mennonite Church Manitoba (MCM), Manitoba Conference of Mennonite Brethren (MCMB), Evangelical Mennonite Conference (EMC), Evangelical Mennonite Mission Conference (EMMC), and Chortitzer Mennonite Conference (CMC)—with four primary institutional partners: AMBS, Canadian Mennonite University (CMU), MBBS, and Steinbach Bible College (SBC).

AMBS and MBBS have received approval from the Association of Theological Schools in the United States and Canada to operate a joint extension site in Canada, making seminary education in Winnipeg fully accredited and transferable to any ATS-accredited seminary in the U.S. or Canada. (Providence Theological Seminary in Otterburne, Manitoba, is fully accredited by ATS; the University of Winnipeg Faculty of Theology is currently seeking ATS accreditation.)

Mission The mission of the program is to equip men and women for the ministries of the church in the Evangelical Anabaptist tradition.

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

Associations

Evangelical Fellowship of Canada

The Evangelical Fellowship of Canada gathers Christians together to dialogue, to equip and to partner for greater effectiveness in ministry and public witness. Since 1964 the EFC has provided a national forum for evangelicals and a constructive voice for biblical principles in life and society.

The EFC affiliates include evangelical congregations, denominations, educational institutions and ministry organizations, who uphold a common statement of faith. It is an active participant in the World Evangelical Alliance.

To view our current initiatives and partnerships visit www.evangelicalfellowship.ca

Visit the EFC's gathering of the Canadian Christian community online at www.christianity.ca

Join the celebration! See www.celebration2005.ca

(Information taken from news release.)

EMC is a full member and EMMC is an associate member. Some churches in the conferences are also members.

Victor Kliever appointed to EASP



Victor Kliever

MBBS, offers a Certificate in Christian Ministry based in Winnipeg. Victor's responsibilities as program mentor fall into four categories: 1) be a resource person for the students in the program; 2) facilitate community building amongst the students; 3) promote close relationships between the students and their respective denominations; 4) facilitate the discussion of various issues related to pastoral ministry.

In addition to a Master of Divinity (AMBS) and a MA in religious studies (Univ. of Windsor), Victor also holds the Doctor of Ministry degree from Bethany Theological Seminary. Most recently, he has served as interim pastor at First Mennonite Church and Sargent Avenue Mennonite Church, Winnipeg, Man. He is presently serving as associate pastor at Elmwood Mennonite Brethren Church in Winnipeg. This appointment represents a major development for EASP and symbolizes the long-term commitment to bring Anabaptist seminary education to Manitoba.

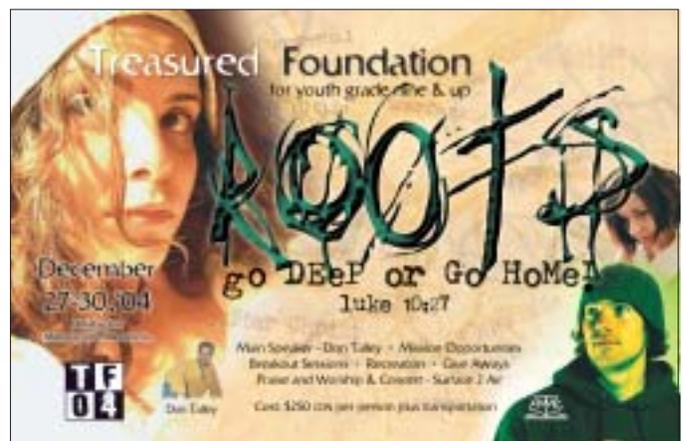
Pierre Gilbert, Ph.D.

Program Coordinator

Evangelical Anabaptist Seminary Program



Pierre Gilbert



Partnerships

Eden Health Services

Eden Health Care Services takes seriously Jesus' admonition that in acts of kindness and compassion, we can see His face in each other. When the founding Mennonite churches of Manitoba gave Eden its mandate over 36 years ago, they were charged with the responsibility of providing faith-based mental health services consistent with the teachings of Jesus. The work of Eden Health Services cannot continue without the blessing and support of the contributing conferences and churches

Eden Health Care Services Core Values in part, inspire the staff and volunteers to the following:

- Witnessing to the healing and reconciling ministry of Jesus who is Saviour and Lord of the church.
- Being accountable to supporting churches and following Christian values in policy and practise.
- Providing quality services to all members of the community in a manner consistent with our religious heritage and philosophy.
- Seeking life and growth for the total person; including body, mind and spirit.
- Contributing benefit to the church and community in the course of delivering health and human services.
- Inviting the counsel of those who are being served by the organization.

The many services provided by Eden Health Care Services, based out of Winkler, Manitoba, reach into the community, touching lives and making a difference.

Eden Mental Health Centre provides community mental health services; psychiatric assessment and treatment for persons suffering from mental illness; inpatient treatment for persons requiring hospitalization; consultation services to other agencies and care-givers.

Eden Residential Care Services seeks to be of service to people that require assistance for the transfer from acute health care to being integrated into society.

Recovery of Hope offers affordable, professional counseling in a Christian context. Offices are located in Winnipeg, Steinbach, Winkler and Altona.

Trainex Centre assists people in achieving meaningful employment and improved quality of life. At Trainex, they believe that employment is one of the keys to "membership" in the community at large and, as such, is an obvious means for anyone to enhance their self-esteem and to contribute to the good of society as a whole.

Eden Health Care Services offer practical and needed methods of bringing healing and wholeness to those in need.

www.edenhealth.mb.ca

Evangelical Mennonite Mission Conference

The Evangelical Mennonite Mission Conference (EMMC) was born as the Rudnerweider Menoniten Gemeinde in the 1930s in Southern Manitoba. Its parent body was the Sommerfelder Mennonite Church. The decade of the 20s had seen a large emigration of conservative Mennonites to Mexico and Paraguay and the immigration of many Russian Mennonites to Manitoba. Family separations due to migration and the harsh realities of the Great Depression of the 30s left many with a desire for "something more."

The Russian immigrants of Southern Manitoba adapted quite readily to the public school system which their more conservative brethren had fled. Many of them became public school teachers and used their schools as a base to address the social and spiritual needs they saw around them. They organized Sunday schools, choirs, youth meetings and evening services. By 1936, signs of a renewal movement were evident as many began experiencing more personal and more expressive forms of spiritual life than they had known earlier.

Four Sommerfelder ministers involved in this movement were unsuccessful in drawing their fellow ministers and bishop into this movement. After a series of meetings it was agreed that those favouring the renewal movement would no longer be welcome in the old church. These 1,100 members and their families formed the new Rudnerweider church in November 1936 and elected their first bishop, Wilhelm H. Falk, in January 1937.

From the outset the new church promoted missions. It spread rapidly into Mennonite enclaves in Saskatchewan and in 1942 sent its first missionary to Africa. Soon it had acquired a circus tent under which it conducted annual mission conferences.

The renewal movement had drawn heavily on revivalist theologies that did not blend readily with traditional Mennonite understandings of faith. Thus the new church was caught off guard by WWII, which forced the question whether it still was pacifist in the Anabaptist tradition. In the end it affirmed a non-resistant position, thereby identifying itself as a Mennonite church.

The decade of the fifties brought pressures for language change and structural reform. By the end of the decade the church had begun using English extensively and had restructured itself into a conference with a new name—the EMMC. The 1960s saw the establishment of a Low German radio broadcast and new mission efforts, largely among Low German speaking people in Bolivia, Belize and Southern Ontario.

By the time the EMMC celebrated its 50th anniversary in 1987 it had a head office in Winnipeg, a Bible School in Aylmer (which closed in the mid-90s), and a new affiliation with Africa Inter-Mennonite Missions (AIMM).

At present the EMMC is a partner with its daughter conference, LIEAB, in Bolivia, consisting of 15 Spanish speaking churches. In North America the EMMC has 39 churches, 29 in Canada, four in the USA, three in Mexico and three in Belize. While no longer connected to AIMM, it has partnerships with numerous other churches and agencies, including MCC and MWC.

www.emmc.ca

Reformation and Biblical Literacy

Dave Reimer

A PREACHER named Sam, being examined for ordination, was asked to repeat a parable from Scripture. Here's a short version of what he said:

"A man went down from Jerusalem to Jericho and fell among thieves and the thorns grew up and choked the man and he didn't have money and he met the Queen of Sheba, and she gave him a thousand talents of gold and silver and a hundred changes of rainments.

"When he was drivin' under a tree, his hair got caught in a limb and left him a hangin' there. Ravens brought him food to eat and water to drink. One night his wife Delilah come along and cut his hair, and he fell on stony ground, and it began to rain for forty days and forty nights.

"He hid in a cave, and went to the highways and byways and compelled them to come in. He came to Jerusalem and saw Queen Jezebel and he said, 'Throw her down,' and they threw her down seventy times seven times and the fragments they picked up were twelve baskets full. Now whose wife will she be in the days of judgment?" No one on the council felt qualified to question the candidate, and he passed.

The story likely exaggerates, but we fear that it's accurate. We lack biblical literacy. We don't know our Bible.

We know Bible stories, but we don't know the Bible story. We get Bible input, but the input is fragmented. We get a Sunday school story and a sermon in church, a highlight in our devotional guide, a biblical theme in a magazine, a radio preacher's pet view at noon, and a VeggieTale in the evening.

We have a hundred answers to a hundred questions, biblical principles for life's issues. Our faith wavers between an equal number of biblical and secular principles. But we miss the big picture of Scripture—God's ever-faithful character and His ever-faithful relationship with mankind, the never-failing foundation for life.

Is it important to know our Bibles well? Scriptures say so. Moses said, "These words are your life. By them you will live long in the land you are crossing the Jordan to possess" (Deut. 32:47). When "these words" are later found in the temple, King Josiah lamented, "Go and inquire of the Lord for me and for the people and for all Judah about what is written in this book that has been found.

Great is the Lord's anger that burns against us because our fathers have not obeyed the words of this book; they have not acted in accordance with all that is written there concerning us" (2 Kings 22:13). God says, "My people are destroyed from lack of knowledge—because you have ignored the law of your God" (Hosea 4:6).

Sixteenth-century Reformers thought it was important to know Scripture. Many of the central Reformation leaders were involved in translating Scripture into the language of common folk. The common reading of Scripture was key to the Reformation.

The Reformation was primarily a question of authority. The Church held the last word in all things. People began to question that authority; they began to read the Bible.

Desiderius Erasmus determined to study it in the original languages instead of the Church's Latin translation and published a Greek New Testament in 1516. Through reading Scripture, differences became apparent between the church of the New Testament and of the day.

Martin Luther began to study the Scriptures in their original languages and to teach them in German. Scripture—and Romans 1:17 in particular—convinced him that only faith in Christ could make one just before God (*sola fide*, faith alone). *Sola scriptura* (Scripture alone as authority) became another of Luther's Reformation themes. He translated the Scriptures into German, a version that is still read today.



The martyr Pieter Beckjen teaches in a boat.

The beloved King James translation is product of this Reformation. It declared the Church of England's autonomy from the Roman Church. Following the passionate convictions of John Wycliffe and William Tyndale, Scripture was translated into language "which not merely merchants but ploughboys could buy and read" (from a preface of an early KJV edition).

Here's what the KJV's translators said in their introduction: "Therefore blessed be they, and most honoured be their name, that breake the yce, and giueth onset vpon that which helpeth forward to the sauing of soules. Now what can bee more auailable thereto, then to deliuer Gods booke vnto Gods people in a tongue which they vnderstand? Since of an hidden treasure, and of a fountaine that is sealed, there is no profit... Let us rather blesse God from the ground of our heart, for working this religious care in him, to haue the translations of the Bible maturely considered of and examined."

In eleven pages of fine print they declare to their critics their purpose to get all people to read the Scriptures and "to admonish the Reader to seeke further." Could it be that the reformation or revival we pray for in our church and country would come about if we began to read and obey the Word of God deliberately?

In going to the Scriptures, we must remember that we do not worship it, but the Saviour we find within (John 5:36-40). Even in college, where we study books to understand Scripture and how it came to be, we can easily miss studying Scripture to understand God and who He wants us to be. The Scriptures reveal God to us (John 17:3) and train us in righteousness (2 Tim. 3:16-17).

Many of the generations before us didn't have as many commentaries, study guides, concordances, and colleges—or computer programs. But they knew God. They didn't have newspapers, books, magazines, radio, TV, and Internet distracting them from knowing God. For many, they read a little Scripture and a bit from a hymnal; they believed it and obeyed it. Simple.

But we don't have the luxury of such simplicity. We have many competing voices. Our study of Scripture needs to be deliberate. Consider these suggestions:

First, make Scripture our priority. Instead of reading the morning news and then following with Scripture, read Scripture first. Let it be your mindset. Let the news, which presents itself without any effort on our part, come later and see how it responds to the Word of God. "Set your minds on things above, not on earthly things" (Col. 3:2).

Read occasionally in an unfamiliar translation (perhaps The Message or the KJV) which makes you think, "Is that really what it says?" or "What does that mean?" When our mind has to dwell on it, it sinks in.

Second, use Scripture for your devotions. Novel thought, isn't it? Don't tell your pastor, but put aside your *Daily Bread* for three months and just read Scripture. See what God has to say. Read with expectation that you will learn more about your awesome God.

There won't be amazing revelations every day, but continue to read with anticipation. Read every day. I heard a counselor on the telephone: "You need to go to church every week and read your Bible every day. Do you read

your Bible every day? No? Do you eat food every day?"

Third, try to grasp the big picture. Read through the Bible instead of favourite or random pieces. Learn where Abraham and David fit in the chronology of Scripture. Notice how God's purpose for Eden in Genesis is fulfilled in Revelation 22. Follow quotes in the New Testament back to the Old Testament, and understand why Paul chose what he did and how he understood them.

Fourth, study a particular Bible book. Read it over and over. Look for the theme. Understand the purpose for which it was written. Look for key words that are repeated. Read until you get to know the original audience. Look for purpose statements like John 20:31 and consider how the book fulfils that purpose.

Pay attention to introductions and conclusions and see how the book reflects these (consider "the obedience of faith" in Rom. 1:5 and 16:26). Read the benediction and consider how it summarizes that book (1 Peter 5:10-11). Read until you can say, "That sounds like something John would say" or "Paul didn't think that way."

Fifth, when a thought stands out, write down that verse and carry it with you. It could be an encouragement or challenge. Memorize it, meditate on it, dwell on it until you think the thoughts of God (Ps. 119:11, 1 Cor. 2).

Sixth, look for one action step, one command from God, one way to apply what you read. Write it and do it. "Do not merely listen to the word, and so deceive yourselves. Do what it says" (James 1:22). Unless you put it into practice, you forget it and the blessing is lost. Why should God give you direction today when you have not followed the direction he gave you yesterday?

Finally, fall in love with Scripture, like the writer of Psalm 119. Don't allow it to be a legal burden for you. Enjoy the sweetness of the Word of God. The God who created the heavens and the earth is speaking to you. Listen! ■



Dave Reimer is Pastor of Callsbeck Fellowship Chapel (CMC) in Winnipeg, Man., and has served as chair of the board for Steinbach Bible College.

Partnerships

Mennonite Central Committee



Mennonite Central Committee is a relief, service, and peace agency of the North American Mennonite and Brethren in Christ churches.

The MCC Mission Statement reflects the biblical call to care for the hungry and the thirsty, the stranger and the naked, the sick and those in prison (Matthew 25:35-36).

In 2003/04 Mennonite Central Committee responded to those crying out for peace, justice and hope with 1,400 workers in 55 countries, supported by \$96 million Cdn./\$69 million U.S. in funds and material aid.

Overseas MCC is involved in development work such as education, health and agriculture, peace and justice issues, relief work and job creation, among other things. It also operates Ten Thousand Villages, which purchases crafts from developing world artisans and craftspeople for sale in North America.

In North America MCC is involved in immigration and refugee assistance, job creation, work with Native people, people with disabilities, offenders and victims of crime and more. MCC help is offered to all, regardless of race, religion or political orientation. As a relatively small agency, MCC believes it can best serve by looking for people who have fallen between the cracks of larger programs.

Wherever possible, MCC works with local partners overseas. Usually these partners are local church groups, including Mennonite, Brethren in Christ and other churches. Other local partners include women's groups, farmer's cooperatives and government agencies. MCC sees its role as a facilitator, not as a controller of projects and programs. In North America, MCC also works with local agencies; MCC operates few programs of its own, instead placing volunteers with existing agencies.

Many individuals from our congregations contribute financially, through volunteer hours, donations of goods and services. Together, we make a difference to a world needing to see faith in action.

(information obtained from the MCC website)

www.mennonitecc.ca

www.foodsresourcebank.org

Mennonite Disaster Service



Mission and Organization MDS represents Anabaptist churches and conferences in Canada and the US by responding in Christ's name to those affected by disasters in both countries. While our main focus is on clean up, repair and rebuilding of homes for those unable to do so by themselves (seniors, single parents, widowed, uninsured, underinsured, disabled, financially disadvantaged), this activity becomes a means of touching lives and helping people regain faith and wholeness through honest listening, empathizing and advocating. These responses happen locally, nationally and binationally.

Mennonite Disaster service is no longer an arm of MCC. MDS was incorporated in Canada in 1994, and the legal separation became complete in 2002. This separation has meant that both organizations needed to define their roles regarding disaster response: MDS responds to disasters in Canada, the US and their territories, and MCC responds elsewhere. Both groups assist the other where this makes sense. The change has also meant that MDS needs to have its own assets and operating funds to be able to respond to disasters, and therefore has responsibility for all fund raising to meet these program expenses. In 2004, this represents a need to raise at least \$300,000 across Canada to send volunteers and operate projects.

Volunteers MDS offers service opportunities to volunteers of all ages, abilities and time commitments ranging from one to two weeks to two to 24 months. We also established an office and staff in Canada in 2001 to help volunteer MDSers promote MDS in Canada and prepare and process Canadian volunteers.

Projects and Current Needs Currently projects will open in October in Arcadia, Fla., and Palacios Tex., in response to 2003 and 2004 hurricanes. A project responding to 2003 firestorms in Julian, Cal., moves from cleanup to home rebuilding beginning in September.

Receiving while giving The volunteers that give of their time and energy to the work of MDS are helping those in need but they also receive many gifts in return. Their interaction with the homeowners and the chance to share Jesus' love using hammers and saws and a listening ear is a gift you can not fully know until you have been there. A recently returned volunteer described the highlight of her time as: "A home dedication where the homeowner walked in said 'Look at all the family I have now!' (referring to all the volunteers present) and then seeing her gratefully take the Bible presented—hers had been destroyed in the storm."

Lois Nickel

Administrative Coordinator

YOU can help!

Right now, MDS Florida Unit volunteers are at work covering roofs to prevent secondary damage and clearing fallen trees. More than 88,000 homes have been damaged or destroyed with 141,000 people temporarily or permanently displaced.

Right now, you can give a gift to support MDS efforts in Arcadia, Florida and elsewhere. You can call your donation in to our MDS Winnipeg MB Office at 866-261-1274 or donate on our website at www.mds.mennonite.com.

Partnerships

Africa Inter-Mennonite Mission (AIMM)

From its beginning in 1912, Africa Inter-Mennonite Mission serves as a model for Mennonite partnerships. Started by several Amish groups when denominationalism was tightly embraced, AIMM takes an open position in working together. EMC joined in 1953, Ben and Helen Eidse arrived in Africa in 1954, and the relationship between EMC and AIMM is on-going.

Until the 1960s AIMM had its primary ministry in Congo (later Zaire, then Congo). When devastating civil wars followed Congo's independence in 1960, many missionaries were forced to leave, including Ben and Helen Eidse (1982) and Harvey and Avril Barkman (1974). Later, Lorin and Sandra Ensz served in Zaire from 1975-1977.

Meanwhile, AIMM explored opportunities for missions in Burkina Faso and in southern Africa. Two EMC couples have served in Lesotho: Glen and Betty Koop, and Brian and Trish Reimer. Sue Barkman served in the U.S. (administration).

But Burkina Faso has been the area of major recent involvement. In 1978 missionaries to Burkina Faso were appointed to a translation and church-planting ministry in Samoghoyiri and in Saraba.

Burkina Faso has numerous tribal groups without any Scriptures; there was an urgent need for translators, literacy workers and church planters to bring the Word of God. In 1983 Paul and Lois Thiessen moved into the village of Tin to begin a translation and literacy program for Siamou. In 1986 John and Charity Schellenberg began a pioneer work among the Southern Senefou people in the village of Kartasso.

In the mid-1980s the EMMC joined; in 1986, Elmer and Jeannette Thiessen arrived as church planters in the city of Bobo.

In Burkina Faso, EMC and EMMC developed a close relationship. While neither conference is large enough to develop its own program in Africa, a partnership opens doors of ministry. Each

conference was represented on the AIMM board. With representatives from four other Mennonite conferences (Fellowship of Evangelical Bible Churches, Mennonite Church Networks, Mennonite Church Witness, Mennonite Brethren), we have been involved in planning, recruitment, and sending workers to Africa.

In Burkina Faso, EMC and EMMC missionaries worked side by side, supporting each other in ministry and developing life-long friendships.

EMC and EMMC short-termers have served there as teachers for the wider missionary family: Bonnie (Schmidt) Hildebrand, Rose (Thiessen) Neufeld, David and Elvera Stoesz, Elvira Hamm, Carmela Penner, and Ruth Thiessen. Gordon and Becky Klassen served as hostel workers.

When Elmer and Jeannette Thiessen left the field in 1996 to tend to family medical needs, their presence was greatly missed. EMMC continued on the board and to support the mission through its next phase of organization.

In the past four years AIMM changed from being a North American sending mission to an international partnership. Since they currently do not have missionaries with AIMM, EMMC has decided that, as of 2004, it will withdraw from AIMM. We hope that in the



future we will again work together in AIMM.

Efforts are being made to encourage conferences and churches to develop relationships between North America and Burkina Faso. On May 7, EMMC and EMC representatives met with Tim Lind and Pakisa Tshmika of Mennonite World Conference to consider how our Canadian churches could develop a mutual gift sharing relationship with Mennonite churches elsewhere. God has poured out spiritual gifts to His people in all cultures and societies.

EMMC and EMC highly value opportunities that make possible our serving together. We look forward to continuing this cooperation in the years ahead.

EMC representatives Bill Hildebrandt and Cornie Martens attended a AIMM meeting in Ohio in 1980. They reported favourably on the organization, and the decision was made to support any EMC worker who wanted to serve under AIMM. AIMM speakers have shared in Chortitzer churches, and individual members have been supportive through prayer and donations.

Len Barkman

EMC General Secretary



Paul Thiessen works with two Siamou translation assistants.

Partnerships

North End Community Church, Winnipeg

When our three conferences decided to plant a church in Winnipeg's north end, we knew it would not be a typical church plant!

Over the years EMC, EMMC and CMC have found numerous situations where a shared ministry has been effective in Kingdom work.

In 1998 the three conferences considered ways they could work together. Since all three have a strong presence in Manitoba, it was agreed to engage in church planting in the core area of Winnipeg.

Generally, church planting opportunities begin in suburban areas where a new church is readily accepted. To go into a poverty-stricken and socially dysfunctional community requires a long-term commitment and an incarnational model of relating to and living with people who have little experience with or understanding of Christianity.

This would not be a typical, traditional church-planting situation. Only with prayerful, spirit-filled determination would trusting relationships be developed. Through these relationships a fellowship of believers could emerge and lead to forming a church in the community.

Before starting, partners agreed on how it would operate: Each conference would appoint two members and Inner City Youth Alive (ICYA) one member to a self-governing Council. The Council would develop a constitution, recruit staff and help implement the church-planting program.

This proved to be challenging and highlighted how easily assumptions are made when representatives from different groups come together to initiate a ministry. It is a testimony to the representatives and conferences that these steps were worked out amicably.

The Council did its homework, met with other church planters in the inner city, and developed a strategy to speak to the culture and reality of local people.

A major decision was to appoint church planters. Essential qualities would be

Amie and Andrew Reimer, church planters with TRI-CYA in Winnipeg's North End.



people with a deep burden for inner city people, who could relate well and be sensitive to the struggles of core area families, and have the spiritual maturity to work through disappointments and frustrations that would be inevitable.

Andrew and Amie Reimer are a sincere young couple. Andrew has his roots in Steinbach EMC and Amie in Altona EMMC; partnership was at work even at this level.

ICYA, with strong EMC affiliations, for many years had a ministry to children and youth through a drop-in-centre, camping and a work experience program. Working together with ICYA staff, Andrew and Amie began to contact ICYA families and others in the community.

They made it a point to integrate their lives fully in the community, purchasing a house on Burrows Avenue and establishing relationships in their neighbourhood. One project was to develop a neighbourhood gardening project. This proved to be an excellent way to work and share together with families.

As relationships were strengthened and trust was built, a group began to meet regularly for meals and Bible study. Today the North End Community Church meets regularly on Sunday afternoons in ICYA's multi-purpose room, with an attendance of about 25 people.

This spring the church had its first baptism. It is exciting to see leadership emerge from within, and we trust that the church will continue to reach out and be a light-house in this needy part of Winnipeg.

NECC can be seen as a good model of partnership and the sharing of gifts and resources to building the Kingdom of Christ.

*Len Barkman
EMC General Secretary*

Steinreich Bible School, Mexico

EMC and EMMC together with the Conference of Mennonites in Mexico give leadership in the administration and operation of the Steinreich Bible School in Mexico.

The SBS has become a key institution of Bible learning for our youth and young adults in Mexico, Belize, USA and Canada. In the past few years the school has seen a steady rate of growth. Diedrich Harms, EMMC evangelist, is one of the instructors at the school. He testifies to the positive impact the school is making on many young people and young adults. Henry and Betty Thiessen, the new EMMC pastor in Nuevo Ideal, Durango, are graduates of the school. We can see other graduates moving toward ministry in our churches.

The growth of the school has resulted in tremendous stress on facilities. A newly constructed classroom, gym and library last year was a huge blessing. Now the need is for more dorm space. The school board has approved the construction of a two story dormitory for men and is planning on proceeding with the construction in the near future.

The total cost of the 60' x 90' building is estimated to be \$140,000 US. They have \$40,000 on hand to begin with the construction. The target is to have two, four-room modules (for 16 students) ready for the start of the next school year in January 2005.

Staff from both conferences have contributed to the life of the school. They include Harvey and Pearl Plett, Diedrich and Judy Harms, Maria Bergen, John and Joyce Dyck, Jack and Mary Siemens, Ed and Wilma Toews, Patricia Herrera, Carl and Myrtle Loeppky, Helena Fehr, Alejandra Herrera and Lisa Wolf.

We look for God's continued blessing and guidance as young men and women are equipped for ministry.

*Len Sawatzky
EMMC Director of Missions*

25th anniversary at High Level

A lifetime is something everybody and everything experiences, no matter how long or short. Every lifetime is filled with memories, achievements and milestones that cannot and will not ever be forgotten. Every lifetime, every memory, is priceless. This summer, High Level Christian Fellowship stopped to recognize many of its milestones during its 25th anniversary celebration.

The large and ever-growing congregation of High Level Christian Fellowship began in 1973 as simply two or three couples engaging in a Bible study together in someone's home. Hank and Joyce Pauls were one of the first couples involved. Later, Elmer and Lena Hamm moved to La Crete to start the EMC church there; they helped with Bible studies and started Sunday worship services in a school.

Bill and Anne Buhler later came to pastor the church and moved a building onto their backyard, which became the new church. Larry and Vi Penner came a few years later to replace Buhlers as pastor couple, and also to help with the building of our first prominent church.

Peter and Trudy Dueck followed Penners, and pastored here until Richard and Kathy Klassen came to minister to us. We are still enjoying Klassens' shepherding today. Although Bible studies began in the year of 1973, High Level Christian Fellowship became an official member of the EMC in 1979.

August 13–15, 2004, came with cooler weather, and saw a few old and new faces

coming out to help celebrate the event. Friday began with a meet-and-greet evening at the church, allowing former and present members of the church to reminisce and talk of fond memories and old friends.

Saturday began with a pancake breakfast and ended with a soup and bun supper, followed by a celebration service. Peter Dueck delivered the Sunday morning message and challenged the church to not stop here, but to keep making lasting memories for the



During the 25th Anniversary at High Level, held August 13–15, Richard and Kathy Klassen shared their story. They have served as pastoral couple since 1989.

next 25 years. Afterward, everyone was invited to a barbecue lunch to end the weekend festivities.

The theme verse chosen for the weekend outlines well what High Level Christian Fellowship was celebrating: "The Lord has done great things for us and we are filled with joy" (Psalm 126:3).

Throughout the past 25 years God has shown himself in many ways, and has always been and continues to be faithful. A lifetime of memories is definitely worth celebrating, but the many lives that have passed through the doors of High Level Christian Fellowship, and have been touched by the love of Christ, is something that will be celebrated for eternity.

*Desiree Krahn
EMC Reporter*



Dan and Mary Wiebe are considered High Level church's grandparents.



Peter and Trudy Dueck served as pastoral couple from 1984 to 1989.



Shielded from the wind during the weekend's closing event, the congregation enjoyed a Sunday lunch barbecue.

Missionaries

Guelaguetza and God's grace

Oaxaca, Mexico

Zapotecs, from times past, have followed a system of mutual help called *guelaguetza*. Years ago if you were building a house, your friends and neighbours would lend a hand with the expectation that when they were ready to build a house, you would help them in return.

House building is done for wages these days, but *guelaguetza* is still practiced among the women during fiestas and weddings. There is no way one woman can supply all the tortillas needed for a special event and so she enlists the help of her relatives and friends, knowing that she will also be expected to pat tortillas when one of them has a need.

Zapotecs are careful to repay any favours done for them. Joan, Marilyn and I are often the recipients of gifts of tortillas, beans and squash because of favours we have done for the Zapotecs—rides to the city in our vehicle, bringing things back from Oaxaca City for people who can't get out to buy them themselves, taking photos, and the use of our telephone.

We pay no rent on our house in Santa Ana, for example, because the landlady's paraplegic

daughter lived with us in Oaxaca City for a year while she was getting medical help.

I remember years ago when a young woman gave birth in the village clinic, an unusual event in those days since the clinic was new and women were not used to having their babies there. Beatrice was sent home with the dirty linen, but since she was not a Zapotec, she received almost no support from her husband's family. So Joan and I offered to wash the linens.

Our neighbour lady, the only woman in town who was a believer at that time, came by and asked what we were doing. When we told her, her eyebrows raised in total surprise. Why would anyone help someone like Beatrice? Nevertheless she went home and fetched a bottle of Clorox and helped us with those sheets.

Because of their concern to repay any favours they have received, the Zapotecs find it hard to understand God's grace. That's probably true for the rest of us as well. Isn't it ironic that the most important gift anyone will ever receive is the most costly

gift of all, and yet it is completely free? We can pay nothing for that gift except to receive it humbly, with thankfulness and joy.

So you can imagine Joan's and my surprise a few weeks ago when our landlady related the following incident to us. Francisca was coming over to our house with some food and, as is typical in a small town, someone who saw her wanted to know where she was going with the food. "I'm taking it to the gringas," she said. "Why would you give food to them?" was the next question. "Because I love them and they love me," she replied. Wow! We'd never ever heard similar words out of a Zapotec mouth before.

May God continue to help us to show love to the Zapotecs. We want so much for them to understand God's grace and to be able to say with Paul: "Thanks to God, because immense is the good he gives us" (2 Cor. 9:15 in Aloápam Zapotec).

*Grace Thiessen
EMC Missions*



Grace Thiessen works under EMC and Wycliffe in literacy and Bible translation among the Zapotec in Oaxaca province, Mexico.



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Missionaries

Far East Russia Report

David in Korea

Nine years ago, we sent David off on a big bus to attend kindergarten at Faith Academy in the Philippines. I remember taking him to the bus stop at 6:00 a.m. for about an hour ride to the school. When David came home in the afternoon, he was so tired that he often fell asleep on the bus, and Bertha had to wake him when she met him at the bus stop.

Nine years later, that bus ride seems pretty short. On Aug. 21, David and I flew to Korea, where David enrolled for Grade 9 at Taejon Christian International School. The school, in an attempt to serve the missionary community, is allowing David to study at the school for whatever we feel we can afford; in other words at a tremendous discount.

Although not all the boys in the brand new dormitory are from Christian homes, his three dorm parents and all the staff and faculty are Christians, and his roommate is another missionary kid from China. David immediately felt welcomed and is doing well, based on the phone calls and emails and regular communication with his dorm parents. One of his first school assignments was to assess the nutritional value of McDonald's food, since there is a McDonald's just outside the school gate!

On Sept. 1, Rachel began Grade 6 in our one-room school here in Khabarovsk under the tutelage of one of our single missionaries and Bertha. Her school has three other girls and one boy in it this year.

First service in new auditorium

The Khabarovsk Central Baptist Church (our church here in Russia) held a baptismal service as well as its first worship/communion service in its new auditorium. This church has been building for about eight years and has been without sufficient room for a lot longer than that. So it was a real time of celebration!

That morning, there were 12 people dressed in white robes ready to be baptized. A man and wife had driven 270

km that morning in order to participate in the baptism! This was the first baptism in Russia that I have attended where more than half of those being baptized were men. Our Russian churches are often made up of more than 80% women.

After the baptism, we attended the first worship service on the main floor of the new building. The main auditorium, although not completely finished, is very usable and what has been done is beautiful! We had seating for about 400. It may be the first time in about the last 15 years of the church's history that everyone who wanted to could get a seat at the Sunday morning communion service.

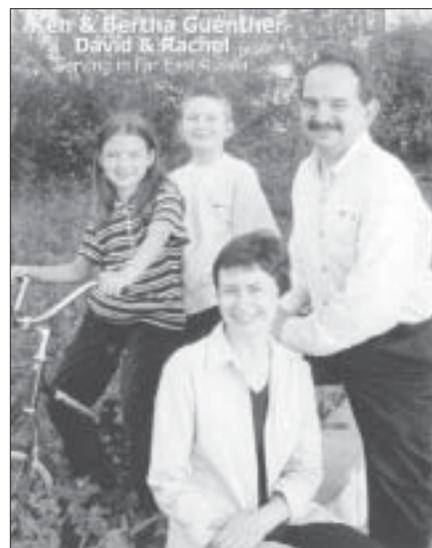
Visas received

From Aug. 13-19, all of the SEND missionaries from Russia and Ukraine met in Budapest Hungary for our Eurasia Family Conference. We enjoyed the fellowship and excellent messages from the Word, as well as opportunities to learn how other missionaries are serving the same type of people and churches that we work with in FER. While we were in Budapest, 25 of our missionaries applied for and received new visas to return to Russia, which was a real answer to prayer.

Summer Activities

Our summer was filled with hosting nine construction teams from North America. Our short-term teams built one church, put a roof on another church and put up the drywall in yet another church building. Our son David worked with a couple of construction teams for much of July on the "Ministry Centre," which will house our offices and classrooms, as well as a library and a computer centre as an outreach to the community. Bertha helped to renovate the dormitory rooms.

Four missionary families are returning from home service or finishing language school in the next year or two, so we are praying and discussing where best to locate these missionaries. This not an easy decision because we have many opportunities and invitations for missionaries, and we can not satisfy them



all. Currently all of our missionaries are located in Khabarovsk, but we would soon like to have SEND missionaries serving in at least two other major population centers in Far East Russia.

Chinese Ministry

Currently, we are hosting a Chinese ministry team from Canada and Hong Kong. This team will be evangelizing and teaching Chinese in six different cities of Far East Russia. All the evangelism and teaching is done by the team members, for they can speak Chinese, and unfortunately we can't.

In the first three days of sharing the Gospel in the markets and in church services, they have already seen nine first-time decisions for Christ. These are people that have come forward for counseling and have indicated that they are making a first-time decision. Many more raised their hands when a public invitation was given. We praise God that we can participate in this great harvest at a time when God is bringing many, many Chinese people all over the world to Himself.

Thank you for your prayers and support,
Guenthers are with CMC Missions

Associations

Canadian Council of Christian Charities

The Canadian Council of Christian Charities (CCCC) is a registered charitable organization. Its purpose is to minister to Christian charities and the public by integrating spiritual concerns of ministry with practical aspects of management, stewardship and accountability.

Mission Statement To the glory of God, encourage the Canadian Christian community to a biblical stewardship of all He has entrusted to us by integrating the practical and spiritual aspects of ministry.

CCCC staff and volunteers are expected both to serve and to lead in ways that bring greater relevance and quality to the stewardship, administration and financial accountability of the Canadian Christian community as well as its own programs. The mission statement follows, which is a central point of reference for everything CCCC does:

The mission of the Canadian Council of Christian Charities is excellence in biblical stewardship.

To implement the mission statement in a practical way, CCCC has sought to:

- Encourage Christian charities to adhere to a strict code of ethics.
- Articulate standards for Christian charitable organizations and churches.
- Establish and administer standards for the seal of financial accountability.
- Give the community of Christian charities in Canada an effective voice in dealing with governments with respect to technical issues.
- Assist charities, and professionals serving them, in understanding and complying with legislation governing charities.
- Provide forums for effective training of staff members of Christian charities in sound, God-honouring stewardship and management practices.
- Stimulate cooperation among Christian organizations for the common good.
- Pool and disseminate helpful information for effective ministry and stewardship practices. *(information obtained from the CCCC website)*

The CCCC's convention was held in Winnipeg in September, giving opportunity for some EMMC staff to attend the workshops and discussion groups.

www.cccc.org

Mennonite Foundation of Canada



Mennonite Foundation of Canada's membership is made up of appointed or elected representatives of its seven participating Anabaptist conferences which include Evangelical Mennonite Conference, Evangelical Mennonite Mission Conference and Chortitzer Mennonite Conference.

Stewardship education has been one of the primary mandates of Mennonite Foundation of Canada since their inception in 1973. The strength of this commitment is confirmed in their strategic plan, where it states that, "MFC is committed to be the primary stewardship education resource agency to our constituency." Demand for stewardship materials, and strong affirmation of MFC's ongoing efforts reinforces the need to continue to build this important ministry.

The Foundation's teaching and preaching on appropriate and responsible use of God's gifts, coupled with its commitment to provide quality educational material, challenges leaders and laity alike to live out their faith in a material way. As God continues to give people new insights about how they

can be Christian stewards in all of life, MFC remains committed to continue to collect thoughts, write stories, and prompt discussions about Christian stewardship. Wherever the gospel message intersects with people's daily lives, MFC is eager to be present to help "walk the talk".

MFC offers charitable gifting options, investment opportunities, charitable account management, a conference, church and related agency loan program, personal financial planning assistance, will and estate planning, and restricted grants.

The EMMC Planned Giving - Higher Education Fund distributes the interest earned on funds held in deposit with MFC. The funds are disbursed in fall, giving assistance to students who are attending Bible college, university, community college and other post-secondary education institutions.

Whether it is a sermon, Sunday school lesson, seminar, or written resources, MFC is committed to helping individuals and congregations work at what it means to be stewards of all that God has entrusted to us.

We thank the MFC consultants who provide regular articles for our publications.

www.mennofoundation.ca

SBC Leadership Conference

Empowered Leadership in a Congregational Church

The SBC Leadership Conference was hosted at Steinbach Bible College on March 19 and 20, 2004. Three conferences and college staff organize this event.

Keynote speaker Owen Burkholder is Conference Minister for the Virginia Mennonite Conference, and has been a pastor for more than 25 years.

Spiritual Power for Leadership: Much of Burkholder's presentation was based on 2 Timothy 1:1–12, where Paul is a leadership mentor to Timothy, pointing him to the source of power—God. Timothy withdrew from ministry and needed encouragement.

God calls us to our ministries. Often his affirming voice comes in unexpected ways. Leaders understand that God's power is available for God's purposes.

We also receive gifts of mercy, grace and peace. Leaders need to understand their gifts and learn to exercise them. Power for service comes from a blend of God's calling and gifting and our responses of gratitude and obedience.

Leadership in the Congregational Church Context: Burkholder walked through phases of leadership, referring to *The Making of a Leader* by J. Robert Clinton. The leadership journey moves from establishing Sovereign Foundations in our faith, Inner Life Growth, Ministry Maturing, Life Maturing, Convergence and After Glow.

Leadership establishes a vision for ministry and discernment with the congregation. Leading as a team and blending gifts helps divide responsibilities and clarify expectations. Equipping people for ministry and training replacements gives others freedom to use their gifts.

Discerning Leadership: Leaders understand their congregation. Jesus spoke peace to his disciples when they experienced anxiety. Jesus also enlisted their help to get the job done, inviting them into God's work through the Great Commission.

Leaders from within each conference provided examples of different leadership styles.

Dale Dueck of Winkler EMMC shared as lead pastor of a multi-staff environment. As a congregation grows and staff increases, the senior staff are more removed from leading the congregation. Dale blesses staff members with the freedom to pursue ministries for which they are skilled and gifted.

Jake Fehr of Osler Mission Chapel in Osler, Sask., related how the CMC congregation has a ministerial board; each deacon has responsibilities on it. They have one full-time paid pastor and a chain of communication.

After Dale Dueck and Jake Fehr completed their presentations, the "third wise man," Richard Klassen from High Level, Alta., said that the EMC congregation he serves has a Board of Elders as its governing body; its members are leaders in both the church's physical and spiritual life.

Presenters responded to questions, presenting a clearer picture of each model's strengths and struggles.

On Friday evening SBC staff provided tours of the expanded facility to many of the 122 people registered.

Cam Rempel, music minister at Steinbach EMC, led worship on Friday evening and Saturday morning. The SBC Chorale, with director Luann Hiebert, performed on Friday evening.



Richard Klassen, Pastor at High Level, Alberta.



SBC President Abe Bergen and Owen Burkholder during introduction to the conference.



Discussion continued in the hallway with Owen Burkholder, Dale Dueck, Jake Fehr and Abe Bergen.

Coming Events



CMC

November 26-27
Youth Leaders' Seminar
Winkler Bible Camp



EMC

December 3
EMC Ministerial
MacGregor EMC
MacGregor, Man.
204-326-6401

December 4
EMC Conference Council
Portage Evangelical Church
Portage la Prairie, Man.
204-326-6401



EMMC

November 6
Manitoba EMMC Ministerial
Winkler EMMC
9am-3pm

November 12-14
General Council/Staff Weekend
Winnipeg, Man.

December 27-30
Treasured Foundation
Youth Convention
Minneapolis, Minn.

January 23-26, 2005
Pastors' Retreat
Camp Arnes, Man.

February 13, 2005
EMMC Day of Prayer

March 18-19, 2005
SBC Tri-Conference
Leadership Seminar
Steinbach, Man.

July 7-10, 2005
46th Annual EMMC Convention
Seminole, Texas

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You don't need to work
to prove that you are.**

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You have worth,
no matter your strife.**

**You are human,
when I look at you,
you have worth,
I'll walk with you.**

*Debra Fehr
Winnipeg, Man.*



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keep the news
coming!**

**International Day of Prayer
for Persecuted Christians**
Faith on the Frontline
Sunday, November 21, 2004
www.idop.ca

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- ♦ God's provision and protection for these believers
- ♦ Christian leaders as they seek God's direction through the challenges
- ♦ the persecutors, that God would speak to their hearts

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Shoulder Tapping

EMC locations

Abbeydale Christian Fellowship (EMC), east Calgary, Alta., seeks a **Lead Pastor**. Sunday attendance: 175-200. Contact SearchCommittee@Abbeydale.org by December 1, 2004.

Braeside EMC in Winnipeg, Man., seeks a **Full-time Associate Pastor of Spanish ministries**. Spanish attendance: 60. Contact: Spanish Ministry Search Committee, Braeside EMC, 1011 Munroe Ave., Winnipeg, MB R2K 1J7.

La Crete Christian Fellowship (EMC), in northern Alberta, seeks a **Full-time Youth Pastor**. Sunday attendance: 325. E-mail lccf@telusplanet.net or lfem@mts.net; phone: Frank Winsor at LCCF, 780-928-3783.

Menville EMC, a rural church near Riverton, Man., seeks a **Half-time Youth Leader/Pastor**. Youth group: 25 to 30. Contact Kenton Barkman, Box 576, Riverton, MB R0C 2R0. Phone 204-378-5623 or e-mail kenton@mts.net.

Pelly Fellowship Chapel (EMC) in east-central Saskatchewan, seeks a **Full-time Pastor**. Sunday attendance: 40. Contact: 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.

Riverton Gospel Chapel (EMC), in Manitoba's Interlake, seeks a **Leading Pastor**. Sunday attendance: 75-100. Contact chair Paul Peters, Box 356, Riverton, MB R0C 2R0; by e-mail paul@vidir.com; phone 204-378-2740 (home), 204-364-2442 (work).

EMMC locations

Glencross EMMC seeks a **Full-Time Senior Pastor** to serve a congregation of about 225 in a rural setting just 5 miles south of Morden, Man. We praise the Lord for a growing congregation, which has resulted in a building project that includes a newly completed sanctuary along with renovations to develop a fellowship hall. Please submit applications to: Ken Hildebrand, Pulpit Committee Chair, Box 204, RR2, Morden, MB R6M 2A1. Ph: 204-822-3087 email: khild1@hotmail.com

Hepburn Gospel Church is in search of a **Full-Time Pastor** in the village of Hepburn Sask., approx 30 minutes from Saskatoon. Congregation with average attendance of 150 people of varied ages and occupations. Please submit applications and resumes to: Ken Hamm, Chair, Box 345, Hepburn, SK S0K 1Z0. Ph: 306-947-2817 email: ken.hamm@wolseleyinc.ca

Morden EMM Church is in search of a **Youth Pastor** to lead young adults, Junior and Senior youth. We have an attendance on Sunday morning of approx. 300 people. Job description available upon request. Contact: Ike Friesen, Box 2576, Morden, MB R6M 1C3. Ph: 204-822-3809 or cell 204-362-0306 email: windairy@xplornet.com

Reinland EMMC is seeking a **Part-time Pastor**. Position available immediately. Average attendance 40-60 per week with many young families. Small community, located 13 miles south of Winkler. Good job market within the area. Job description available upon request. Contact:

Garry Klassen 204-325-0965, gckreinl@mts.net
Dave Wall 204-325-7464, email: sharwall@mts.net
Wayne Enns 204-325-9691

Mailing address: Reinland EMMC, RR 1, Box 186, Winkler, MB R6W 4A1

Spanish Lookout EMM Church is seeking a **Lead Pastor**. This congregation of approx 300 is located in Southern Belize, Central America. Be able to communicate in English and German. Responsibilities would include teaching, preaching and discipleship, administration, counseling, visitation. For a more detailed job description and information, contact:

Walter Thiessen, wthiessen@btl.net in Belize or
Len Sawatzky, EMMC Director of Missions, len@emmc.ca,
or call the EMMC Mission Office at 204-253-7929.



Derksen Printers

While not a partnership, all three conference publications, *The Messenger*, *The Chronicle* and *The Recorder* are published by Derksen Printers, Steinbach, Man. Besides sharing the presses, we also share and benefit from the expertise and skill of Marv Toews. It is Marv's task to ensure that the final product that goes to press is what we want our readers to see.

As editors, we have learned much from Marv over the years. His understanding of what we want to accomplish combined with experience in layout has helped improve the look of each of our magazines and we have benefited from his suggestions and direction. Working with Marv continues to be a pleasure!



Edwin Friesen

With Openness and Respect

In my role with MFC, I have the opportunity of meeting a great variety of people in many different places. On a recent Sunday morning visit to a church I met a woman who had started attending the church about two years earlier. During that time she had become deeply attached to this group of caring believers and had formed some significant friendships. As a new believer, she was very responsive to Christian teaching, and was eager to apply her new faith understandings to the management of money.

Just prior to my visit, she and her husband had faced a difficult decision. He had been offered a promotion that offered significantly higher pay, but that meant relocating to another city. They could certainly use the increase in salary to provide for their young family, but leaving this church behind was not an option. They had decided to stay.

What was it about that particular church that resulted in

such loyalty? Open, honest interaction about the issues of life. On the morning I was present the adult class focused on money issues. The class happened to be “test” teaching the soon to be released MFC study series *God, Money, and Me*. Participants shared how they wrestled with making ends meet, and the joys and struggles of giving their first fruits offerings, etc.

In a previous session, one of the class members had asked the group to help him discern about buying a sport quad. Though many in the group had encouraged him to proceed with the purchase, on this particular Sunday he reported back to the group that after receiving the input of the class and upon further personal reflection he had decided not to buy. Such honesty, such openness, such respect, such support. No wonder this couple was not willing to leave that church even though relocation meant more money.

Occasionally in life one is fortunate enough to be part of a group of believers who share honestly and deeply about their lives, but rarely have I seen such openness and accountability around the issues of money. Clearly this atmosphere had been nurtured in the church for some time. And maybe in some small way, the curriculum used helped to facilitate the process.

For stewardship education and services, contact your nearest Mennonite Foundation of Canada office.

Abbotsford – Dave Kroeker, 1-888-212-8608

Niagara – Darren Pries-Klassen, 1-888-212-8731

Kitchener – Mike Strathdee, 1-888-212-7759

Winnipeg – Edwin Friesen, 1-800-772-3257

Tri-Conference 1994

It was July 1994, when the CMC, EMC and EMMC gathered during the course of the weekend under the banner of *A Worship/Fellowship Celebration*. Dr. John H. Redekop of the Mennonite Brethren Conference was the keynote speaker. The celebration took place in Winnipeg, Manitoba.

The 35th Annual EMMC Convention conducted their business sessions at Morrow Gospel Church. Joint worship services were held at the Immanuel Pentecostal Church and the Winnipeg Convention Centre.

Quoting from the July/August 1994 Recorder: The first Tri-Conference held by the CMC, EMC and EMMC helped promote a sense of Christian unity and fellowship EMMC moderator Dave Penner said. “I think the idea of worshipping together helped pull us together,” he said, adding that the three conferences have a common interest in supporting Steinbach Bible College and working with Mennonites in southern Ontario and Latin America.

Our partnerships and cooperative efforts have continued to grow since that time. Now, ten years later, the editors of

the three conference publications have worked together to bring the *Celebration!* publication to life.

May we continue to be partners in working together under the Lordship of Jesus Christ and the guidance of the Holy Spirit.



Tri-Conference Convention 1994: Lawrence Giesbrecht, EMMC Director of Missions; Abe G. Kehler, CMC Executive Secretary; Henry Klassen, EMC Executive Secretary.

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