

# CANADIAN MENNONITE

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## Holy moments at the bottom of the world

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## EDITORIAL

# Blessed are the tree huggers

DICK BENNER  
EDITOR/PUBLISHER

**W**hy has “creation care,” as we have come to euphemize an issue that distinguishes our faith-based concern for the environment, risen to the top of our conversation as modern-day Anabaptists?

Let me surmise that, as an historically agrarian people, we have always had a close connection to the earth, sky and air. In our move to the city, our consciences are somewhat smitten with the discomfort of massive concrete and steel rising to the sky; man-made noise of cars, trucks and subway trains; the noxious fumes of CO<sub>2</sub> from tailpipes and smokestacks; and little earth into which to sink our fingers.

In today's world, Joanne Moyer said in a sermon entitled “Blessed are the tree huggers?” last July at Home Street Mennonite Church, Winnipeg, “we live our lives separate from creation. Very few of us raise our own food from the earth. Most of us don't see the feedlots where our meat is raised. We live in heated and air-conditioned homes, and we don't see the flooded lands of northern Manitoba when we flip on the light switch.

“We drive cars. We don't see the tar sand pits or the oil spills when we fill up at the pump or step onto the bus. We wear shoes and rarely touch our bare feet to the ground. How, in this disconnected

world, can we know how to act with gentleness and kindness toward our fellow creatures?”



First, I am indebted to Moyer's wisdom for the thoughts in this editorial and appreciate the contribution she is making as an environmental professional now doing a post-doctoral fellowship at the University of Toronto studying faith-based organizations doing environmental work in Canada.

Second, I must apologize for giving our denomination short shrift when, in an earlier editorial, I lamented that we have been late in coming to this conversation, saying it wasn't until 2008 that a binational Creation Care Network was formed. Several persons corrected me by saying the Network was preceded by a binational Environmental Task Force created in the early 1990s.

But back to the tree huggers: Basing her thoughts on Psalm 8, Genesis 2:4-25 and Colossians 1:15-23, Moyer highlighted the Psalm passage as God “making us [humans] a little lower than God,” but having boundless power and freedom to do whatever we want; in other words, giving us dominion over the works of God's hands while putting “all things under [our] feet.”

Dominion does not imply exploitation, however, but stewardship. Citing biblical

scholar Walter Brueggeman, she said that “human identity must first and foremost be understood in relation to God. God is the one with the true power, infinite and deserving of praise and glory. But as his representatives, we humans have a special role to play. If we don't recognize this special place, we then abdicate our responsibility to God to care for the earth.”

Our dominion—not dominance—is bounded by God's sovereignty. Without this understanding, dominion does indeed become dominance, and ecological disaster can ensue.

And from the Colossians narrative, she highlighted Paul's characterization of Jesus as the “fullest manifestation of a human being in God's image, but that he [Jesus] does not grasp after power and might, but lives and rules through obedience and servitude. He came, as is said in the gospel of Mark, *‘not to be served but to serve and to give his life a ransom for many.’*”

As a self-proclaimed tree-hugger, Moyer struggles with questions: “Should I become a vegetarian? I have not yet done so. How much money and time should I spend trying to consume meat that has been raised and killed in an ethical and humane fashion? How many airplane trips can I justify when I know that one flight creates far more emissions than driving that car I don't have? Should I be running an air conditioner in my apartment? And how high should I be setting it?”

“I don't have the answers to all these questions, but I know that they are questions that need to be asked. We need to think about the land and water and air that we steward, or that the governments we elect manage. What are we putting into these lands, waters and air spaces? What are we taking out of them? What condition are they in after we do our activities in them? How does this affect the other creatures that inhabit them?”

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PHOTO: ZOE MATTIES, SPECIAL TO CANADIAN MENNONITE

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Commentary—The revolution is upon us:

**TOM EHRICH (RELIGION NEWS SERVICE)**

Encounters with Islam, Pt. 2: **ISAAC FRIESEN (YOUNG VOICES)**

GOD AT WORK IN THE WORLD FEATURE

# The economy and my new pair of shoes



*Shoemaker Jacinto Pérez works on a pair of shoes in his Guatemalan shop.*

*Story and Photos by Tobias Roberts*

SPECIAL TO CANADIAN MENNONITE

**T**he other morning, after dreaming to the tune of the constant patter of rain on the tin roof of my house, I woke early to enjoy a morning stroll through the mountains of northern Guatemala. After an hour or so of watching the mystical dance of clouds caressing the valleys and peaks of the green hills, I began to notice that my right foot was soaking wet.

*My favourite—and only—pair of shoes, brown Dockers bought at a thrift store a year-and-a-half ago, had finally worn out. With a hole the size of a quarter revealing my blackened sock, I needed a new pair of shoes.*

#### **Four options**

As I walked back towards my house with increasingly wet feet, I began to weigh my options regarding how I could get a new pair of shoes in the small town of northern Guatemala where I live.

The first option that came to mind was to travel into the capital of Guatemala City to visit one of the many sacred shrines of capitalism and consumer society: the shopping mall. I figured a new pair of shoes at the mall would cost somewhere between \$75 and \$100, plus the \$20 bus fare to and from the city.

Another option was to check out one of the many *pacas* that have invaded this small Mayan town during the past five years. *Pacas* are small stores usually in the empty back room of someone's house that sell used clothing sent from the United States. I'm not sure exactly how *pacas* work, but I imagine the migrant husbands of the women who run them use

repair shops. In the small town where I live there are probably 20 shoe repair businesses that specialize in resurrecting shoes that probably should have been laid to rest years ago. I've been told that for a new pair of soles the shoe hospitals only charge around \$5 dollars.

Lastly, there are the *kaites*, a type of sandal that is locally made from leather and used tires. Older men who can no longer work in the corn fields usually take up *kaite*-making as a retirement activity and it is actually quite fascinating to watch them filing away at a piece of rubber that used to be a car tire to make a sole fit the size of the shoe they're making. *Kaites* cost around \$7 to \$8 depending on what brand of tire you want. Just kidding.

#### **Weighing the options**

So how was I to choose among these four possibilities? To weigh my options, I sat

during the six-hour bus ride back to my small town.

The business of selling shoes from the *pacas* creates local employment by helping families separated by migration economically maintain themselves. Also, it creates employment opportunities for women who are often abandoned by their migrant husbands, who get sucked into the thralls and temptations of American society.

On the other hand, the boom of the *pacas* in this small Mayan town is partly responsible for the decline in teenage women using the traditional Mayan dress that is made by elderly women patiently weaving beautiful artwork into blouses and skirts, re-telling the story and values of their people on the clothing that women wear on a daily basis.

This loss of culture due to competition with the cheap used clothing imported by the *pacas* made me feel a bit guilty for having as my entertainment the possibility of finding a "cheap-buy" at one of these stores.

Additionally, these migrant husbands must be the ones who always seem to find the good stuff at Goodwill just before I get there, leaving me to choose between an XXL and XXXL jacket. Plus, my father always scolded me for buying used shoes

*The shoe hospitals offered perhaps the most enticing promise: being able to keep my pair of Dockers that, after myriad rainstorms and sloshing through muddy fields, had miraculously moulded perfectly to the shape of my foot.*

their day off from their low-paying factory jobs in the United States to visit garage sales or thrift stores in search of cheap clothing to mail back to their faithful wives to re-sell at a slightly higher price, to raise their meagre family income. A pair of "kind of" new shoes at the *pacas* usually costs between \$10 and \$20.

After I finally made my way back to my house and dried off, I took a look at the hole in my Dockers and realized that, apart from the sole that had worn through, the rest of the shoe was actually in pretty good shape. Thus surfaced the idea of taking my old, brown shoes to the local "shoe hospital." That's actually how it's written on the sign of one of the shoe

down to consider the pros and cons of the four alternatives.

On the positive side, if I were to purchase the designer shoes from the mall, folks in the consumer-driven world might consider me fashionable, although given my complete ignorance of current fashion, I'd probably have to change my whole wardrobe to fit into that category. Would it really be worthwhile?

On the downside, most shoes at the mall are expensive, ugly, not very durable and are made by exploiting child labour all around the world. Plus, one of the thrills of living in Guatemala is that there is always the very real possibility of getting mugged for my new pair of shoes

and assured me that one day I would end up with a healthy dose of athlete's foot.

The shoe hospitals offered perhaps the most enticing promise: being able to keep my pair of Dockers that, after myriad rainstorms and sloshing through muddy fields, had miraculously moulded perfectly to the shape of my foot. It was also an opportunity to support local workers who were maintaining a trade and a skill that little by little was vanishing into the forced extinction caused by industrialization, globalization and capitalism.

Unfortunately, there were a few lingering questions. I wondered about how long the shoe hospital could revive

*(Continued on page 6)*

(Continued from page 5)

my pair of Dockers for. Would I again be going through this whole thought process about where to get a new pair of shoes a month from now? Also, I was a bit concerned about how to do away with that unpleasant foot odour that permeated my pair of shoes before taking them to some guy who was going to be handling them profusely while trying to piece them back together. Would I have to pay worker's compensation benefits if he passed out because of my foot odour?

And finally, the *kaites*, a product that is everything that goods from the neoliberal globalized economy are not. They are locally made, inexpensive, innovative and durable, and I knew I would feel good about having some old grandpa measure my foot onto a piece of old tire.

The cons are that *kaites* are only made as sandals, not as closed footwear. In our local mountains, where an occasional frost isn't out of the ordinary, the very real possibility of losing a toe or two to frostbite could be a consideration.

### **An ethical assessment**

At last, I was confounded. I realized that this simple decision of choosing where to buy a new pair of shoes was, at the same time, an ethical assessment, a probing into where my values resided and what type of worldview was to guide my lifestyle, my consumer choices and my ultimate alliances.

The more I reflected on the ramifications of this seemingly simple decision, the more I came to convince myself of the ultimate truth of what has become an overly repeated slogan seen everywhere from Amish farmers markets to TV commercials: "Buy local."

Local is community, and ultimately what is good for the local community is good for everything else. Prioritizing what is local should be the centre around which our economic lives turn. Building community is hogwash and meaningless rhetoric if it's not focused on creating tangible paths toward strengthening the local economy and putting neighbours back in touch with one another.

Every economic decision we make will affect the progress or destruction



*Tobias Roberts models his refurbished Dockers.*

of building community. In my case, the simple decision of where to buy a new pair of shoes had the possibility of either supporting local businesses and trades that are barely surviving the onslaught of competition that characterizes the globalized economy, or funnelling more and more needed resources away from the local community and thus condemning it to its slow demise.

But what to do when we're faced with a consumer decision where there seems to be no opportunity to "buy local"? In the mid-sized town of rural Kentucky, where I grew up, there are probably a hundred stores that sell shoes made by children in China, but I don't know of one that sell *kaites* or the equivalent made by local artisans. Another example might be coffee, that indispensable life-giving

blueberry jam and Amish wicker furniture to my mother's strawberry wine. It was a side of the rural Kentucky economy that I hadn't seen before and that is inevitably invisible when one limits his economic life to frequenting malls on the strip. It might not be impossible, then, to find some old grandpa making artisan shoes, although I doubt that the soles would be made of used tires.

Second, one of the pleasant little maxims that has sprung up as a response to the ill-effects of globalization is: "Think globally; act locally." As appealing as this adage is, and not to discount its truthfulness on many occasions, I believe that we need to rearrange the wording to make it pertinent to so many of the economic decisions that we make on a daily basis: "Think locally when you act globally."

*The impact of the products we consume must be felt locally for there to be an ethical evaluation of the true cost of the effects of our consumption.*

morning drink that few people are set to do without. I can't say I've ever seen a Kentucky coffee farm, nor probably ever will.

### **'Think locally when you act globally'**

The first and most obvious answer to this dilemma is to get to know your community and all that it offers. I no longer live in the mid-sized Kentucky town I grew up in, but during my last visit back, as I drove around the countryside with my father as he visited his insurance clients, I was amazed to find an abundance of local businesses, industries and artisan shops that made, grew or sold everything from

Try as he might, a Kentucky farmer is not going to be able to grow coffee. And try as she might, my mother is not going to be able live without her morning coffee; growing up, we didn't want her to try. Thus, we're forced into making an economic decision that is inevitably going to be global. What would it mean, then, to think locally when making the decision of buying a foreign product, coffee in this instance?

I am pretty sure that my mother, and most women in Kentucky, would not want to see their children drop out of elementary school to pick blueberries at the local blueberry farm for \$3 a day. I'm

pretty sure that these women wouldn't want their children to be exposed to dangerous pesticides as they picked those blueberries, to drink the water contaminated by those blueberries, or to tremble in fear as they saw the approaching owner of those blueberry fields. Yet, at the same time, so many good women in Kentucky condemn other children to that very situation, but in the coffee fields of the big landowners of the part of Guatemala that I live in.

I believe that most people are good, decent folks who want to see their community thrive and be healthy. The can of worms with the global economic system we live with, however, is twofold. First, it is pathologically designed to function towards injustice, and injustice brings about the exploitation, destitution and ultimate collapse of local communities around the world, especially in poorer countries. Second, this global economic system does all that it can to make "community" invisible. The vast majority of those coffee drinkers who stop by the local supermarket or coffee shop to buy a kilo of coffee have no idea where their coffee came from, who picked it and under what consequences.

Thus, when one is confronted with the inevitability of making a global economic choice, my advice would be to take the time to think about what one would want for his or her own community, and then to question how that far-off community across the world, where this or that product is being produced, is going to be affected. This is not going to be easy, for it requires the determination to discover what is purposely being hidden by the designs of the global economic system. But that is perhaps the price we should be paying to be able to enjoy a hot cup of coffee grown thousands of kilometres away.

Of course, no decision is ever crystal clear. Even the decisions we make in our own communities are often complex and filled with doubts and a lack of clarity. There will be debates and questions regarding what product is "fair trade" or "ecological," or what have you. But if we take as our starting point the sincere desire to treat the far-away communities where our coffee is grown with the same

## *But what to do when we're faced with a consumer decision where there seems to be no opportunity to 'buy local'?*

affection and care that we would desire for our own community, then I think we're on the right path.

### **A personal anecdote**

The international development organization I work for recently set up a retirement fund for all of its international workers. Looking over the paperwork, I tried to understand the ins and outs of the investment program that my retirement fund had set up for me. However, as I am functionally illiterate when it comes to anything financial, I turned to one of my friends and co-workers, a specialist in economic development with an MBA degree and a depth of knowledge about how the financial world turns.

His humble yet wise advice was that the retirement program was inevitably founded upon an injustice. For an organization dedicated to fighting against poverty and injustice around the world,

I was understandably confounded. My friend explained that, after spending time immersed in the financial world of the Global North and then being exposed to the realities of the poor and marginalized communities of the Global South, he was convinced that the only way to invest with justice was through being attached to a particular place as part of a community that shared in the effects of those investments. Only through belonging to a community could one intimately know and feel what any investment really causes.

I think that the same is true not only for our investment choices, but for all of our consumer choices. The impact of the products we consume must be felt locally for there to be an ethical evaluation of the true cost of the effects of our consumption. At the very least, we should make every effort to think locally—to consider what we'd want for our own community—when we act globally.

And for my new pair of shoes? I love my old, brown Dockers too much to let them go, so they're currently on the operating table at the local shoe hospital for \$4.50. ❧

*Tobias Roberts has worked with Mennonite Central Committee in Central America for the past six years.*

### ❧ For discussion

1. When you contemplate making a purchase or hiring a contractor, how do you get information about your options? As you narrow your options, what are the values or loyalties that guide your decisions? How big a role does price play? Is shopping locally important to you?
2. Does your community support a variety of local businesses, industries and artisan shops? Were there more in the past? Are you aware of all the small shops in your area? Do you agree with Tobias Roberts that, "[p]rioritizing what is local should be the centre around which our economic lives turn"?
3. Roberts says that our global economic system is "designed to function towards injustice," and that it hides community so that we cannot see the effects of production. Do you agree? How can shopping locally help to foster justice and community? What would it mean to also make our investments locally?
4. Why should we be concerned about the global economic system? Does faithfulness to God require us to think carefully about the effects of our purchases and investments? How can we encourage each other to consider fair trade and creation care when we are shopping?

—BY BARB DRAPER

## VIEWPOINTS

## /// Readers write

We welcome your comments and publish most letters sent by subscribers intended for publication. This section is largely an open forum for the sharing of views. Letters are the opinion of the writer only—publication does not mean endorsement by the magazine or the church. Keep letters to 400 words or less and address issues rather than individuals. We do not countenance rancour or animosity. Personal attacks are inappropriate and will not see the light of print. Please send letters to be considered for publication to [letters@canadianmennonite.org](mailto:letters@canadianmennonite.org) or by postal mail or fax, marked "Attn: Readers Write" (our address is on page 3). Letters should include the author's contact information and mailing address. Letters are edited for length, style and adherence to editorial guidelines. Preference will be given to letters from MC Canada congregants.

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## ✉ Money or God: Which do we love more?

RE: “PASTOR CONCERNED about financial health of wider church,” March 18, page 16.

I Corinthians 6:9-10 deals with a variety of sins. We spent years discussing the shortfalls of sexuality. Why have we conveniently missed the topic of greed? According to this passage, the greedy will not inherit the kingdom of God.

The honest fact is, we love our money much more than we love God.

Pastors who dare talk about money are encouraged to rather focus on God's love. If they do not comply, ways and means are put into place to encourage them to move on.

Statistics show that 20 percent of any given congregation gives 80 percent of the budget. This is true of secular charities as well, according to an article published in *Maclean's* magazine.

In view of this, probably 80 percent of us rob God! The standard for giving is found in Malachi 3:8, but the best is in Luke 9:23: “If any man would come after me, let him deny himself and take up his cross daily and follow me.”

OLGA EPP, COALDALE, ALTA.

## ✉ Capital campaigns not the real problem for MC Canada

RE: “A TIME of mystery and disorientation,” April 29, page 15.

I am studying donors among Mennonite Foundation of Canada's constituency as part of my academic studies. I've travelled from B.C. to Ontario conducting focus groups and administering surveys on how and why donors give.

In response to Will Braun's article, which suggests that building campaigns “siphon giving” from national and area churches, I think the image of a pipeline of giving flowing directly and automatically to Mennonite Church Canada, with some of the money being drained away for other causes, is inaccurate and unfair.

The T3010 data that every registered charity must file with Revenue Canada shows that receipted giving to MC Canada congregations increased 12 percent from 2004-11 (not adjusted for inflation). Local congregations remain well-watered, but less giving is flowing to the area and national churches. Why is this happening?

People give to charities that they trust and are familiar with, and to causes that they believe in. The national and area churches don't fit that bill for many

people. People trust their local church and they are familiar with its work.

According to my survey results, there is a measurable decrease in levels of trust and familiarity between the local church and the area and national churches. A few people did not know which area church they belonged to. I heard that giving to the area and national churches is like giving to a black hole: you don't know where it's going.

Mennonites continue to be very generous people, but the "pipeline" model of giving flowing automatically to the area and national churches certainly does not exist. Think, instead, of thousands of people and hundreds of congregations with watering cans, giving water where the flowers are ready to bloom.

MC Canada talks about how difficult the drought is for gardeners (national church staff), ponders the changing climate and reorganizes the flowerbeds. It fails to engage the people with the watering cans, many of whom don't know about MC Canada's garden or what is growing in it.

Fundraising is the joyful and holy task of telling people about the garden and inviting them to water it. Mennonites should be doing more fundraising, in my view, and the area and national churches especially need to articulate their visions.

Focusing on capital campaigns may provide a distraction, but will not address the underlying issues.

**LORI GUENTHER REESOR,  
MISSISSAUGA, ONT.**

## FROM OUR LEADERS

# 'Install' just may be the right word

HENRY PAETKAU

"I'm not an appliance or computer program." That's a comment I've heard from ministers as we planned an installation service in their new congregation. "Can't we find a better word than 'install' to describe what we're doing?"

It's a question I've pondered as area church minister, and one I invite you to ponder with me. What is it we're doing in this service: ceremony or celebration? What do we mean by it, and how might we best describe it?

Our Mennonite Polity for Ministerial Leadership states: "When the church ordains, licenses or commissions, it *installs* a person into a position" (emphasis added). That's why and how we use the word. Granted, this description was developed almost 20 years ago.

Given that the meaning of words changes over time, this understanding of "installation" may no longer be adequate. Might there be another word to describe

more accurately what we're doing? Some have suggested "covenant," "blessing" or "consecration." Each brings its own meaning and nuance, and each requires a clear and relevant definition in its own right. So we may not be much further ahead!

The dictionary offers this definition of "install": "to induct or welcome into an organization or office with special ceremonies." There may just be something helpful and instructive in that definition. Can we bring enough content and meaning to these special ceremonies to redefine and reclaim that word?

Our Polity document describes these special ceremonies as "rites" of the church. And what exactly does that mean? I'm reminded of the question posed by the Little Prince (in the book of the same name): "What is a rite?"

"Those are actions too often neglected," he is told. "They are what make one day different from other days, one hour from other hours."

So what makes that difference? How

might their meaning be symbolized and conveyed?

Meaning is seldom fixed or singular. Words and symbols, rites and ceremonies have a variety of meanings, depending on the context, the culture and the people involved. They contain and convey intended meaning to us. At the same time, we interpret their meaning in light of our experience, understanding and expectation; in other words, in light of the meanings we bring with us, as well as our relationship to what's happening and who's involved. The interplay and relationship are central to meaning-making.

And let's not forget the role of the Spirit! In this season of Pentecost, we are reminded of how the presence and power of God can redefine human experience, giving new meaning and life to familiar words and rituals. That's what happened among the early Christians. How does that happen among us today?

The next time your congregation "installs" a minister, I encourage you to think about what this rite or ceremony means. What meaning is intended? What meaning do you bring to it? Is there another word for it? And what words and actions might be used to symbolize and express both the human and divine aspects of this important rite and relationship?

*Henry Paetkau is area church minister for Mennonite Church Eastern Canada.*



## ✉ Eat with the rich, and challenge them too

RE: "A TALE of two speakers," May 13, page 11.

In this column, Aiden Enns contrasts Willard Metzger with Mark Van Steenwyk. He writes how he cooked a meal with Mark, and then states, "I would have been embarrassed to share a simple meal like this

with Willard; he was fancy, we were down to earth. He carried middle-class ostentation; Mark exuded lower class solidarity."

I've never met Mark, but I know Willard, and he is a humble, down to earth, and, yes, passionate leader. I would love the opportunity to cook and eat a simple meal with Willard!

I heartily agree with Enns's emphasis on solidarity

## OUTSIDE THE BOX

# Belong, believe and behave

PHIL WAGLER

Which of these is most important to be a follower of Jesus: belonging, behaviour or belief? This is not a trick question, so chew on this one for a while and dissect its nuances before moving on too quickly.

In his very helpful book, *The Change in Conversion and the Origin of Christendom*, Alan Kreider shows how, in the first few hundred years of the church, neither belonging, behaviour nor belief was deemed more important than the other. Like the Trinity, which holds the mystery of Father, Son and Spirit in creative and equal tension and unity, so the early church believed that belief about God and his activity in history, belonging to the new humanity in Christ and behaviour that reflects obedience to the teachings of Jesus demanded equal treatment for conversion to be genuine.

Over time, and particularly with the emergence of a world called Christendom, in which church, state and the individual were united and wed to one another in holy—or unholy?—m matrimony, belief found itself decisively in the seat of honour. Belonging and behaviour still mattered, but kind of like younger siblings along for the ride.

Eventually, this led to an imbalance,

where to be converted to Christianity was almost exclusively about coming to believe the right things. Belonging was transferred from the borderless body of Christ to state citizenship that supported Judeo-Christian virtues, and behaviour that radically obeyed the teachings of Jesus was downgraded to a life that looked "Christian" in ritual observance: go to church and give in the offering plate without cussing, at least in church.

Can you see where this has led? It has produced Christians who believe "in" God, but lack a sense of the body of Christ being their primary place of belonging, and whose ethics and behaviour are as much shaped by the wider culture as by the teachings of Jesus. The



*Belonging and behaviour still mattered, but kind of like younger siblings along for the ride.*

drift away from the church of people who believe in God should then not surprise us, but simply be seen as logical.

The "worldliness" of a church where divorce, materialistic greed and other behaviour is not statistically different than the wider culture should also not cause us to gasp. And the increased lack of a real biblical worldview among many people who are church-goers should not

really shock us either. After all, they have checked all the appropriate boxes of right belief much like we agree to all those waivers we zip through when buying something online.

This is where imbalance has gotten us, and now we no longer find ourselves in the "saving" embrace of Christendom. Christendom is road-kill. There is no wider cultural ascent to the beliefs, belongings and behaviours Christians assumed just a couple decades ago. We are in post-Christendom and, as Stuart Murray points out, this "is not an easy environment for discipleship, mission or church." Every fellowship of Jesus followers is now feeling this, and there is weeping and gnashing of teeth.

So, now what? Well, hard as it is to hear, there is no easy way back. In fact, there is no going back. There is only forward with hope that objects in the mirror can become closer than they now appear.

And this will only happen as Christians hold ferociously, tenuously and gracefully to a holy trinity of belonging, behaviour and belief while not apologizing for calling people to a full conversion.

*Phil Wagler (phil\_wagler@yahoo.ca) is a pastor in Surrey, B.C. He is author of Kingdom Culture and seeking the balance of the kingdom.*

with the poor, which leads to a life of simplicity, hospitality, prayer, peace and resistance, and acknowledge my need to grow more in this area. But even if a person were “fancy” and “ostentatious,” which Willard is not, didn’t Jesus spend much time sharing hospitality around the tables of the rich and powerful? He was never embarrassed to eat with them, or to challenge them.

Jesus loved and reached out to rich and poor alike. That is the kind of leader I want to follow.

WERNER DE JONG, EDMONTON

## /// Corrections

\* Over the past 15 years, more than \$600,000 has been raised by the Camp Squeah paddle-a-thon. An incorrect amount appeared in the May 13 article, ‘A way to give back,’ on page 25.

• The Rod and Susan Reynar family profiled in the “Where is God?” feature, May 27, page 4, are from Olds, Alta., not Calgary. And while Foothills Mennonite, Calgary, and Bergthal Mennonite, Didsbury, both provided care, most of it came from their home congregation in Didsbury.

*Canadian Mennonite* regrets the errors.

## NEW ORDER VOICE

# Eating mindfully

KATIE DOKE SAWATZKY

It was an average supper for us. My partner made potato-leek soup and I put some buns on the table. We said grace and we ate. I liked the soup, so I had a second helping and another piece of bread. It wasn’t long before our soon-to-be-two-year-old was no longer interested in eating and wanted to go outside. I cleaned my bowl, finished the rest of his serving and took him out. Looking back, I think we probably sat down for 15 minutes.

As I was chasing my toddler around the yard, I was conscious of how my stomach felt: overloaded, unappreciative. I had eaten too much and too quickly. I’ve felt this way more than once. But this time it bothered me. The glut in my belly was proof that I am not often a mindful eater, that there is a disconnect between my head and my stomach that disrespects my body and the table I come to for nourishment.

You don’t have to look hard to find evidence of this disconnect in North American society. Take New York City, for example. To confront obesity, in May of last year Mayor Michael R. Bloomberg issued a city-wide ban on pop sold in servings larger than a half-litre. Places like movie theatres, restaurants, delis and

street vendors were to be affected starting in March of this year.

When asked about the ban on *Democracy Now!*, the independent news program, food journalist and activist Michael Pollan explained its significance: “We have something called a unit bias. We basically eat or drink the amount that we’re given. . . . So by that slight nudge of changing the size of the container . . . we can affect people’s choices.”

While Bloomberg’s is a creative, albeit sneaky, idea—the ban was overridden by a State Supreme Court judge the day before it was to take effect—it isn’t trans-

*As a place where we gather for communion with others and God, the table is sacred.*

formative enough. It points to the fact that we don’t often listen to our stomachs, but that’s not enough. We need encouragement to change into the eaters that we should be.

Professor and author Karen Le Billon’s book *French Kids Eat Everything (And Yours Can Too)* (Collins, 2012) offers such encouragement. Moving with her family from Vancouver to rural France for a year, Le Billon documents the story of how they became “happy, healthy eaters” by adapting to French food culture.

Describing the French “slow food” approach, she highlights a paradox: “the French take longer to eat less.”

Le Billon claims that, while the average American spends an hour a day eating, the French take an hour to eat lunch and over an hour to eat supper. She states that they’ve mastered the discipline of “eating mindfully,” which is “the ability to listen to your body’s signals, to know when your hunger has been satisfied.”

Why do I find this slow approach to food inspiring? Because it demonstrates a respect for the table that it rightly deserves, a respect that 15 minutes can’t produce.

As a place where we gather for communion with others and God, the table is sacred. It’s a place where we are nourished, not where we simply fuel up. By

taking the time to listen to our bodies and to others around the table, we “take longer to eat less,” but we also become mindful eaters who offer grace throughout the meal, not just at the start.

This may be challenging with a two-year-old in tow, but I think I’m up for the challenge. After all, he’s got to learn mindfulness, too.

*Katie Doke Sawatzky (katiesawatzky@gmail.com) attends Charleswood Mennonite Church, Winnipeg.*



## /// Milestones

### Births/Adoptions

**Bradnam**—Aria (b. April 25, 2013), to Jonathan and Michelle Bradnam, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

**Brubacher**—Leo Corbin (b. May 14, 2013), to Joel Brubacher and Catharine Mellinger, St. Jacobs Mennonite, Ont., in Toronto.

**Clemmer**—Nathaniel Broderick (b. May 20, 2013), to Ryan and Kristine Clemmer, St. Jacobs Mennonite, Ont.

**Dault**—Liam Jacob (b. April 2, 2013), to Mark and Marla Dault, North Leamington United Mennonite, Leamington, Ont.

**Driedger**—Destin (b. May 1, 2013), to Jake and Justine Driedger, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

**Entz**—Naimah Joanne Willow (b. April 29, 2013), to Robin Heppner Entz and Zachary Entz, Fort Garry Mennonite, Winnipeg.

**Fehr**—Micah Peter (b. Feb. 7, 2013), to Niki (Enns) Fehr and Jason Fehr, Fort Garry Mennonite, Winnipeg.

**Fleming**—Ella Holly (b. May 7, 2013), to Noah and Heather Fleming, North Leamington United Mennonite, Leamington, Ont.

**Goetzke**—Myelle Rachel Stutzman (b. April 14, 2013), to Lyris Short-Goetzke and Eric Stutzman, Hope Mennonite, Winnipeg.

### Baptisms

**Sheldon Klassen**—Avon Mennonite, Stratford, Ont., in the Jordan River, Israel, April 4, 2013.

**Jordan Dyck, Luke Klassen, Cody Loewen, Kristina Zacharias**—Blumenort Mennonite, Gretna, Man., May 19, 2013.

### Marriages

**Bartel/Klassen**—Sarah Bartel (North Star Mennonite, Drake, Sask.) and Adam Klassen (Hope Mennonite, Winnipeg), at North Star Mennonite, May 19, 2013.

**Bennett/Friesen**—Larry Christopher Bennett and Rachael Friesen (Foothills Mennonite, Calgary), in Roatan, Honduras, Feb. 16, 2013.

**Epp/Janzen**—Daniel Epp (Douglas Mennonite, Winnipeg) and Anna-Marie Janzen (Emmanuel Mennonite, Abbotsford), at Churchill Park United, Winnipeg, May 4, 2013.

**Guenther/Van Den Tempel**—Josh Guenther and Thea Van Den Tempel (Poole Mennonite, Milverton, Ont.), at Poole Mennonite, April 27, 2013.

**Keys/Scott**—Susan Keys and Steve Scott, Avon Mennonite, Stratford, Ont., May 11, 2013.

### Deaths

**Erb**—Albert Peter, 91 (b. Oct. 6, 1921; d. May 21, 2013), Erb Street Mennonite, Waterloo, Ont.

**Funk**—Elizabeth (Betty), 93 (d. May 14, 2013), Point Grey Inter-Mennonite, Vancouver.

**Hintz**—Hedie (nee Janzen), 84 (b. Oct. 30, 1928; d. April 6, 2013), Point Grey Inter-Mennonite, Vancouver.

**Inglis**—Janet M. (nee Bechtel), 95 (b. Jan. 28, 1918; d. Feb. 27, 2013), Wanner Mennonite, Cambridge, Ont.

**Kehler**—Jake, 81, (b. March 10, 1932; d. March 19, 2013), Blumenort Mennonite, Gretna, Man.

**Canadian Mennonite welcomes Milestones announcements within four months of the event. Please send Milestones announcements by e-mail to [milestones@canadianmennonite.org](mailto:milestones@canadianmennonite.org) including the congregation name and location. When sending death notices, please include birth date and last name at birth if available.**

## Ponzius' Puddle



## GOD AT WORK IN THE WORLD

# Talking to the regime

*MCC has long ties to Iran's outgoing president*

BY WILL BRAUN

Senior Writer

After Iranians replace Mahmoud Ahmadinejad, a two-term president, in this month's elections, much of the world will remember him as an enigmatic hardliner from a far-off place. They will remember a stern, blustery man whose nuclear dabbling and inflammatory rhetoric about Israel and America seemed to invoke George W. Bush's inclusion of Iran among the "Axis of Evil."

But Ed Martin's recollections of one of the world's most notorious heads of state will be somewhat more nuanced and much more personal. He will recall talking politics and religion with Ahmadinejad until 10:30 on a February night six years ago in Tehran. Martin, who was the Mennonite Central Committee (MCC) point person on Iran from 1989-2007, was part of an MCC-led delegation invited to the president's complex, the first time a sitting Iranian president had met with Americans on Iranian soil since the 1979 revolution.

It wasn't the first or last time Martin would be part of face-to-face meetings with Ahmadinejad. The first meeting had taken place the previous September in New York City, an unexpected culmination of relationships that Martin and MCC had developed with Iranians over 16 years.

A 1990 earthquake was the occasion for MCC's initial efforts to connect with Iran, although another key factor was MCC's desire to transcend the growing enmity between Iran and the West. At the time, Islam was replacing communism as the West's enemy of choice and Tehran was replacing Moscow as the epicentre of evil.

Although MCC never placed long-term personnel in Iran, Martin travelled there at least once annually for many years, cultivating relationships. His contacts with Iranian officials led to a series of student exchanges in which American Mennonites studied Islam in Iran and Iranian students studied religion and peacebuilding

in Toronto and at Eastern Mennonite University (EMU) in Virginia.

The first Iranian student to attend EMU was Ali Akbar Rezaei, who later became a senior official in Iran's foreign ministry and a force behind the MCC meetings with the president. According to Martin, Rezaei wanted the president to meet people who presented a face of America that was different than that put forward by the U.S. government or Iranian media.

In all, MCC held four meetings with Ahmadinejad between September 2006 and September 2008, all at the president's initiative.

Robb Davis was head of MCC when the first invitation to meet came. He led the delegation of 45 religious leaders who attended the meeting at Ahmadinejad's New York hotel. In his opening comments, Davis welcomed the president, indicating that the sensitive questions to follow didn't diminish the welcome. Then he asked for forgiveness.

In 1953—a date seared in Iranian memory—the U.S. and Britain orchestrated a military coup that ousted the democratically elected president of Iran. The western allies gained access to Iranian oil under the new leader, Shah Pahlavi. The shah became a repressive authoritarian, with continued western backing and American-trained secret police, until a popular revolt ended his reign in 1979.

Those 26 years of U.S.-backed repression dominate the Iranian narrative about the U.S., which is why Davis requested forgiveness. He says the apology was for benefitting from U.S. government actions that "oppressed" people in Iran, and for "not fundamentally questioning" government actions.

Davis says the president's response was muted.

At the close of the meeting, Davis suggested that a delegation of American religious leaders visit Iran. Ahmadinejad responded, via translation, by saying that they should come in February when the nights are long and they could talk late into the evening.

While Davis characterizes the meeting as formal, Martin says Davis and Ahmadinejad developed significant

*(Continued on page 14)*

PHOTO BY MARK BEACH



*Mahmoud Ahmadinejad, centre, who will leave office this month as Iran's president after serving two terms, is pictured at a February 2007 meeting with members of a Mennonite Central Committee-led delegation.*

*(Continued from page 13)*

rapport, something that was lost when Davis resigned from MCC the next month.

The later meetings were larger and more public. As this happened, the dialogue increasingly became a “platform for other people’s purposes,” both in Iran and the U.S., according to Arli Klassen, head of MCC at the time of the final meeting.

The next year, when Iranian officials invited MCC to another meeting with

Ahmadinejad, MCC declined.

Klassen says that at each meeting MCC was able to clearly state that its motivation for dialogue arose from a commitment to Jesus. Ahmadinejad was also consistently questioned regarding religious freedom in Iran, the country’s nuclear program, his call for the destruction of Israel and his questioning of the Holocaust.

Bert Lobe, who moderated the third meeting on MCC’s behalf, said via e-mail

from Asia that Ahmadinejad “felt both brittle and preoccupied” during the meeting, seldom making eye contact. But up close, when Lobe pinned a dove on Ahmadinejad’s label, the president “softened.”

For Klassen, the bottom line is simple. “It’s always better to talk with those with whom we disagree, than to not talk.” ❧

## Desire to help the hungry sparks new project

BY BARRY BERGEN

Special to *Canadian Mennonite*  
LEAMINGTON, ONT.

Southwestern Ontario has the largest concentration of greenhouses this side of the Atlantic Ocean. Peppers, cucumbers and especially tomatoes are produced by the tonne, but because of the demand for produce without the slightest blemish much of what is produced cannot be marketed. So it gets thrown away.

Seeing this waste, and knowing the number of hungry in the world, led a small but inspired group in Essex County to do something about it.

Southwestern Ontario Gleaners is “a group of caring people that are inspired and dedicated to fulfilling God’s mandate to feed the hungry by taking unmarketable produce and, with the help of many volunteers, dehydrating it and distributing it to the hungry locally and abroad,” according to Tina Quiring, a member of the organization’s founding committee.

It sees itself as a response to the injustice of wasted food in an era when 43 million are refugees and more than 143 million are orphans. The dehydrated soup mix it hopes to have ready by fall will be distributed locally to schools and food banks, and overseas via reputable aid organizations.

Quiring has had a long-time interest in helping the hungry. She has served on the committee that organizes Leamington’s Mennonite Central Committee meat-canner effort for years. She and three others

from Faith Mennonite Church, Leamington, as well as others from neighbouring congregations, began seriously looking into dehydrating unused produce two years ago.

There have been a few hurdles to get over in starting up an enterprise such as this. The legal process has been the largest single challenge, but after seven months the group received its charitable status. This allows it to collect money and issue receipts for donations received.

Another challenge is to be ready for the

summer, when harvesting of the field crops takes place. The new Gleaners group is anticipating leasing a building soon and then purchasing the required equipment. If it can become operational in time for this year’s harvest, the group anticipates being able to create three million servings of dehydrated soup.

On the other hand, some aspects of the project have come together quite readily. Many farmers in the area have already said they will support the project. One produce distribution centre is also on board, claiming that it spends \$200,000 annually to simply dispose of its unmarketable produce.

Finding the volunteers needed to do the daily work of sorting and chopping the vegetables is also not perceived as a difficulty, as the group anticipates help from many churches, clubs, businesses, schools and individuals. ❧

PHOTO COURTESY OF KATHY VOLLANS



*Members of the Southwestern Ontario Gleaners Committee gather for their fundraiser in Leamington, Ont., that not only raised funds but also awareness and excitement for the project in the community. Committee members include, from left to right: Kathy Vollans, George Driedger, Mary Derksen, Connie Nelson, Neil Quiring, Tina Quiring, Phil Caruana, Mary Caruana, Carol Sawatsky, Kandy Flood, Peter Fiss, Vern Toews, Art Krueger and Jim Founk.*

# Learning from each other

BY RANDOLPH HALUZA-DE LAY

Special to *Canadian Mennonite*

EDMONTON

Muslims talk about Jesus and revere all the Old Testament prophets. But they understand Jesus very differently than do Christians. Still, there is much that both sides can learn from the other, participants discovered at a three-day event called “Anabaptists meeting and greeting Muslims: Faithful witness and dialogue.”

Comparing similarities and identifying differences was an important part of the gathering that took place at Edmonton Vietnamese Mennonite Church from May 9 to 11. More than 20 Mennonite participants from across Alberta attended the initial two-day workshop led by Jonathan Bornman of Eastern Mennonite Missions (EMM). On May 11, nearly 70 participants engaged in a Mennonite-Muslim inter-faith dialogue at First Mennonite Church, Edmonton. The city is home to more than 20,000 Muslims.

“It is important to learn to talk about Jesus in a pluralistic context,” stated Bornman, who spent 10 years as a missionary in the West African country of Senegal, and is now one of three members of an EMM team

helping North American Mennonites engage in dialogue and witness to Muslims. “I say I am a follower of Jesus. To call myself a Christian connotes all the violence of Christian-Muslim history,” he said.

Muslims revere Jesus as the most important prophet of God besides Muhammad. According to Bornman, Islam teaches that Christians and Jews are to be respected as followers of God, although they have an incomplete understanding. There are many commonalities between biblical and qur’anic figures such as Moses (Moussa), David (Davda), and Jesus (Isa). The Torah, Psalms and gospels are all part of the revelation of God, according to Islamic theology. However, according to Muslim teaching, they may have been corrupted from their original pure form.

The Qur’an denies that Jesus was crucified or resurrected. Bornman explained that Islam teaches that “Isa was too holy to have suffered such an ignominious death.” That obviously marks an important difference between Christianity and Islam,

he said, noting, “We understand that God reached out to us in Jesus.”

Bornman emphasized that, for Christians, “Word made flesh” reveals God. In comparison, for Muslims it is the Qur’an that reveals God. This subtle difference places the Bible in a different role than the Qur’an.

Christians can learn about commitment and duty from Muslims, participants in the workshop concluded. The word “Islam” means “submission.” A Muslim is a follower of God. Muslim emphasis on the faithful community—*ummah*—has parallels with Anabaptist emphases. But that there are important differences also became clear to participants.

He used three journeys to explain. The journey of Jesus was towards the cross, towards weakness that is real spiritual power. In contrast, Muslims date their calendar from the journey of Muhammad from Mecca to Medina. In Medina, he became a political and military leader. This journey is comparable to the journey of the Christian church to political power under the Roman Emperor Constantine in the fourth century. It is these latter two journeys that have caused so much conflict between the two faiths.

A very different focus characterized the third day. Members of both the Mennonite and Muslim communities sat at tables and shared food and conversation. A reading from the *Zabur* (Psalms) began the day. Imam Usama Al Atar brought greetings from a central figure in the decade-long dialogue between Mennonite and Shi’a Muslim theologians, and a reflection was read from David Shenk, a Mennonite theologian who has written several books on Muslim-Mennonite dialogue. Several speakers from both groups presented perspectives on God’s compassion. Somalis and Palestinians asked for prayers for the people of their countries. The session continued with a lunch of halal food prepared under Muslim dietary guidelines.

Afterwards, one participant wrote to Al Atar: “Creating the energy and connections that grow harmony and tolerance is dear to my heart.” Numerous participants said they hoped that relationships between the two communities would continue to grow. ❧

PHOTO BY TIM WIEBE-NEUFELD



On May 11, Edmonton’s First Mennonite Church hosted a ‘Morning of exchange between Mennonite and Muslim communities’ event. Four speakers, two Christian and two Muslim, spoke on the theme of compassion. Pictured from left to right: Meg Lyons spoke about Karen Armstrong’s ‘The Compassion Project; Rasha Abdelnabi spoke on compassion according to the Hadith, Jonathan Bornman spoke on compassion according to the Bible, and Imam Usama Al Atar spoke about compassion according to the Qur’an.

# Malian unrest affects West African relief efforts

BY RON FRIESEN

Special to *Canadian Mennonite*

The recent unrest in Mali could affect the ability of relief organizations to conduct aid projects in West Africa, officials say.

The insurgency has created apprehension throughout the region and agency workers have to consider their own safety when delivering projects in troubled areas, according to Jim Cornelius, executive director of the Canadian Foodgrains Bank.

"These become some of the most difficult judgment calls that agencies have to make," Cornelius said in a recent interview. "What cost and what level of insecurity are you prepared to tolerate in order to meet the very real needs of people? At the same time, you have to say, are you prepared to put the lives of your staff at serious risk and what's possible?"

Mali was front-page news earlier this year when French troops invaded to drive back jihadist forces that had taken over key regions of the country.

The situation is generally stable now and some aid agencies have resumed their work in the former French colony, said Guy Des Aulniers, a program officer with Development in Peace, the official international development organization of the Catholic Church in Canada.

"It is a fear," Des Aulniers said about security in Mali. "But I think it is less now than it was before the military intervention."

Cornelius said aid programs supported by the Foodgrains Bank in the neighbouring countries of Niger and Burkina Faso are also continuing. But the war in Mali is a reminder that security in the region is fragile and could affect relief efforts there, he acknowledged. "If the insecurity is too great, then agencies will simply say, we can't have staff there," he said. "It's too high risk for our staff to go out there. In which case, programs get suspended."

Last year, two projects supported by the Foodgrains Bank in the Tillabery region

of northwestern Niger were terminated, partly out of safety concerns. Cornelius said that organizations delivering those programs felt the situation was too unstable and security too expensive to continue operating there.

This past January, while a Foodgrains Bank financial team was reviewing local projects in Niamey, the capital of Niger, the government began requiring military escorts for foreigners travelling outside the city. Such escorts can cost hundreds of dollars and require a week or more to arrange. Military checkpoints began occurring throughout Niamey as soldiers searched vehicles for weapons and explosives.

Financial team members said security during their stay was good and they never felt in actual danger. But it was unnerving to be next door to a war zone and to feel the uneasiness resulting from it.

The fear of westerners being abducted by extremists is never far from the minds of foreigners working in the region. One example involved Robert Fowler, a Canadian

diplomat and UN special envoy to Niger. He and several other westerners were kidnapped in December 2008 and freed four months later.

Refugees from Mali fleeing into Niger and Burkina Faso also create security issues.

Cornelius stressed that many regions of sub-Saharan Africa are low risk and aid programs are operating without safety concerns. That's particularly true in eastern Niger, where agricultural development programs are working well, he said.

But the unrest in Mali makes relief agencies working in the region wary, Cornelius added. "That unrest affects neighbours. It creates security problems in neighbouring countries," he said, adding, "Borders are never nice and tidy. They become regional issues."

Des Aulniers said security is a greater concern for international agencies than local ones. He said Caritas Internationalis, a global federation of Catholic humanitarian organizations to which Development and Peace belongs, employs only local workers already in the field and does not involve foreigners or expatriates. As a result, Caritas experiences less difficulty delivering programs, Des Aulniers said. ❧

*Ron Friesen is a freelance journalist in Winnipeg.*

## /// Briefly noted

### Foodgrains Bank launches Climate Fund

Canadian Foodgrains Bank has created a new Climate Fund to help smallholder farmers who depend on agriculture for their livelihoods adapt to changes in the climate, including more extreme weather, which contributes to droughts and floods. The fund, which was launched on April 22—Earth Day—invites Canadians to consider their contribution to greenhouse gas emissions in their everyday life, including air travel, driving and heating their homes, and then to make a contribution to help smallholder farmers in the developing world adapt to the changes they are already experiencing. This year, donations to the fund will be used in a conservation agriculture project in Zimbabwe that will help more than 2,000 families improve their food security. To donate to the Climate Fund, visit [foodgrainsbank.ca/climatefund](http://foodgrainsbank.ca/climatefund). The site includes links to carbon calculators and "common calculations" to help visitors get an idea of how much they might like to give. For example, a medium-length flight emits about 0.8 tonnes of carbon per person; for the flight, a suggested donation is \$20 (based on \$25 per tonne), but donations of any amount will be gratefully accepted.

—Canadian Foodgrains Bank

## VIEWPOINT

# Buying locally . . . a better way to help

BY STUART CLARK

CANADIAN FOODGRAINS BANK

The recent decision to merge the Canadian International Development Agency (CIDA) into the new Department of Foreign Affairs, International Trade and Development isn't the first time Canada's aid program has been profoundly changed. Five years ago in April, another major change occurred when this government fully untied Canadian food aid.

Then, as now, it was a matter of balancing competing interests. Back then, it was balancing the needs of people who are hungry in the developing world with the fortunes of Canadian farmers and other commercial interests. Today, it is balancing Canadian prosperity and security in general with the needs of the world's poorest and most vulnerable citizens.

Much can be learned by reviewing the past, and these changes at CIDA are a good opportunity to recall how Canada's food aid program was untied. The story goes back to the 1950s, when Canada started its food aid program. Back then, the country was struggling with an agricultural surplus. At the same time, people in Africa and Asia were facing hunger due to drought. Food aid was seen as a way to help them and deal with our surplus.

When CIDA was established in 1968, a stronger focus on helping others was developed. In 1975, it developed a food aid strategy that allowed non-governmental organizations (NGOs) to use government funds to purchase up to 20 percent of food aid from local farmers in developing countries. It was a strong sign of shifting the balance towards helping others.

By 1980, however, pressure from Canadian farm organizations, as well as other commercial groups that supplied

other food used for aid, caused the "untying" of aid to be scaled back to only allow 5 percent of food to be purchased locally—and then only in emergencies.

This was not the best, or most efficient, way to help people who were hungry. Since only food from Canada could be bought with government funds, food had to be shipped to the developing world. And since it took so long for food aid to get to where it was needed, it sometimes arrived after the emergency had passed—but just in time to disrupt the sale prices of newly harvested crops.

*One thing was the clear fact that buying locally was a better use of Canadian taxpayer money.*

To improve the situation, Canadian NGOs such as the Foodgrains Bank were permitted to purchase up to 10 percent of food aid locally, starting in the early 1990s. But it still didn't resolve the challenges.

In the late 1990s, the Foodgrains Bank and other aid groups decided to ask the government to fully untie food aid, arguing that it was a more efficient use of government funds, it allowed aid to get to hungry people more quickly and it didn't harm local farmers. Overall, it was just a better way to help people in need.

The response of the Canadian government was mixed. CIDA supported the request, but the Department of Agriculture was opposed. Politicians were cautious, fearing a negative response from rural voters.

It took the tragedy of the 2004 Southeast Asian tsunami to change people's minds. At first glance, it seemed appropriate to send food—people in coastal areas had lost everything. But only

kilometres inland, crops were ripening in the sun. It soon became clear that sending food from Canada made no sense when there was food available close at hand.

Within three months, Canadian food aid policy was changed to allow aid groups like the Foodgrains Bank to use Canadian funds to buy 50 percent of food aid in the developing world. Four years later, in April, 2008, the government changed food aid policy again, fully untying Canadian food aid.

So what caused these changes?

One thing was the clear fact that buying locally was a better use of Canadian taxpayer money. Another was the effect in the developing world: helping to support local farmers made good development sense.

Support from Foodgrains Bank supporters, who contacted their MPs to make the case for untying food aid, also helped the effort greatly. The end result was a more effective food aid program for people who are hungry, and better value for Canada.

Looking back on this fifth anniversary of the full untying of food aid, we celebrate this change. At the same time, we realize that balancing the needs of poor people in the developing world and Canada's economic interests is an ongoing conversation.

Today, with the merger of Canada's aid, trade and diplomatic portfolios into the new Department of Foreign Affairs, International Trade and Development, there is a new discussion about the role Canadian aid can play in benefitting Canada.

While aid can be beneficial for Canada, it is the hope of the Foodgrains Bank that the needs of the poorest people on the planet will be of highest priority—even if we don't get anything in return. ❧

*Stuart Clark is a special advisor at Canadian Foodgrains Bank, a partnership of 15 churches and church agencies, including Mennonite Central Committee Canada, working together to end hunger.*

# Métis realities highlighted at information night

BY KARIN FEHDERAU  
Saskatchewan Correspondent  
SASKATOON

While Mennonite Church Saskatchewan congregations have spent the last several years learning about their indigenous neighbours, an April information meeting at Mount Royal Mennonite Church helped congregants and others learn about the Métis nation as well. John Lagimodiere, a Métis consultant and editor of *Eagle Feather News*, brought an enlightening first-person perspective to the topic.

Unlike first nation people, for whom the government decides who gets Indian status, he explained that the Métis are able to decide for themselves if they want Métis status. Although there are 100,000 Métis in Canada, he said that not all of them want to be known by that name.

“Not all families will self-declare, some just call themselves dark, French people,” he explained. But when the federal court defined hunting rights for the Métis, that opened the door for more paperwork and legal wrangling. Now, a proper registry is needed to obtain that status.

Although he did not grow up on a reserve, Lagimodiere also talked about the realities of first nation life. The relationship between indigenous people and the British government started out on the right path, he said. A Royal Proclamation in 1763 meant that the king tried to stabilize the colonies through a treaty process. It was his idea to deal with the indigenous bands as sovereign states.

Since then, communication between both sides has broken down, according to Lagimodiere. “Racism and colonialism have all created a situation that is untenable,” he said.

Part of his role as a consultant is to help employers understand indigenous culture. Business owners will tell him that the ads they place for help in local newspapers do not attract indigenous applicants; Lagimodiere pointed out that young indigenous people prefer to read their own

publications instead.

In Saskatchewan, there are upwards of 130,000 indigenous people. Economic realities mean that the province needs these people, especially in a booming economy where a labour shortage means there are plenty of jobs available in the

trades. Added to that, the median age for Saskatchewan residents is high, at 40 years. But in indigenous communities, there are 90,000 people under the age of 20, which could help fill the more than 12,000 skilled positions available each year.

This is the untenable part, he said. Although they are needed, government policies against indigenous people, combined with the lingering effects of residential schools, have meant that many of them end up choosing the wrong path, resulting in higher numbers of health issues, incarceration rates, and drop-out rates for high school students. Many young people get mixed up in drugs to kill the pain, he said.

Reflecting on the future, and the recent Idle No More movement, Lagimodiere was realistic. “The treaties were about sharing,” he said. Because of that, he predicted that in the next 10 years the whole debate about natural resources will be “front and centre.”

*Business owners will tell him that the ads they place for help in local newspapers do not attract indigenous applicants.*

And sharing is also at the heart of Idle No More. “There is a large, growing, young urban population and [they see] they are getting the short end of the stick,” he explained. But he believes their efforts to change policy won’t make much difference. ❧

## /// Briefly noted

### MDS investigates tornado damage in Oklahoma

Mennonite Disaster Response (MDS) officials and volunteers spent May 21 surveying the damage of tornadoes that touched ground around Shawnee, Okla., two days before. A crew with chainsaws and skid steers from the Oklahoma MDS Unit swung into action on May 22 cleaning up debris. The same day, the group delivered a large generator to Immanuel Baptist Church of Shawnee to power the church’s volunteer feeding efforts. “There is plenty of tree work,” says Bill Mast, a former chair of the Oklahoma MDS Unit. “Many of the other agencies went to Moore, since that is where the focus is, so it makes sense to stay in this small community until things open up in Moore.” Local authorities are limiting access to Moore until first-responder efforts are completed. MDS enjoys a long-standing partnership with the Oklahoma Volunteer Organizations Active in Disasters organization and anticipates working with partner agencies to respond to this disaster as needed.

—Mennonite Disaster Service

MDS PHOTO



*This was one of many homes damaged by a tornado that hit Shawnee, Okla., on May 19.*



*There was at least one Boston Bruins fan at this year's Relief Sale: Erin Jackson of New Hamburg, Ont..*

New Hamburg Mennonite Relief Sale

# Snapshots

by Ross W. Muir



*This year's sale raised \$320,000 for Mennonite Central Committee (MCC) work around the world, down \$15,000 from a year ago. The 'Change for change' tent collected loose coins for MCC's Global Family program.*

ST. JACOBS PRINTERY PHOTO



*(photo above) Judy Pearce's featured quilt, 'Straightening the Garden,' was purchased by Brenda Jewitt for \$10,000; she is donating it to the new MCC Ontario building in Kitchener. (photo below) After each quilt is auctioned off, it is meticulously folded and bagged by gloved young women, waiting for the successful bidder to come and pick it up.*



*Neng Vang of First Hmong Mennonite Church in Kitchener, prepares delicious pork spring rolls.*

## GOD AT WORK IN THE CHURCH



*Megan Smith of Winnipeg applies glue to a piece of a bed frame held by David Hogue, manager of Camp Assiniboia.*



*Douglas Mennonite young adults Emily Penner, foreground, and Kristi DeFehr help prepare a bed frame for assembly.*

## Making a difference close to home

*Douglas Mennonite young adults stay in the province for service project*

BY EVELYN REMPEL PETKAU  
Manitoba Correspondent

You don't need to travel the globe to find a place to serve. That's what the young adults at Douglas Mennonite Church in Winnipeg came to realize when they decided on a local service adventure. For many months they looked and planned for a way to combine travel with service for the brief interlude between their university classes and the start of summer jobs.

At first, the idea was to go on a big mission trip and visit some place rather exotic, said Rachel Klassen, one of the young adults who gave more than a week of her time to work at Camp Assiniboia. "We

were first thinking we wanted to do some big trip and go to Costa Rica or some place like that," she said. "Everyone was into that idea, but then . . . we began thinking maybe we should keep it in the province and see where that goes."

As they began exploring Camps with Meaning for a service opportunity, they realized "there's tonnes of needs" close to home.

"In the course of one week, they accomplished great things," said an excited and grateful Kathy Hogue, guest group coordinator for Camp Assiniboia.

Twenty-two young adults and eight older adults installed 18 very large windows in the main lodge, built 15 bunk beds, painted, rebuilt the bridge to Riverside Chapel, and did a variety of other jobs, reported Don Rempel Boschman, pastor of Douglas Mennonite.

His hope, "that during this week they will have time to reflect, time to be outdoors, time to sing, listen, think and draw closer to Jesus Christ," was met.

"You get to know God, and you get to know each other, and you get to see the fruits of your labour, knowing it will benefit hundreds of campers," said volunteer Katrina Sklepowich.

Some of the work required a skill level that went beyond members of the group, so they enlisted the help of older adults in their church who willingly lent their expertise in electrical, plumbing and window installation work.

"Some brought their uncles or their grandfathers," said Hogue. "Their enthusiasm for this project spread in their church. They discovered they can serve right in

their own back yard. There are many opportunities and you don't have to go very far to make a big difference."

"This is what keeps us going as staff people here," said Hogue. "To see the incredible energy and enthusiasm of this group of people helps give us energy and enthusiasm for our work."

The excitement and energy instilled in the

young adults has rubbed off on some of the older members. David Hogue, camp manager, had included in his list of needs a new cabin, but this was beyond the skills of most of the young adults. But it was not beyond the realm of possibility for an older member, Henry Neustaedter. He summoned together a group of about 20 men with a variety of skills, some willing to donate their time

and some able to commit both time and supplies. This month, they will converge on Camp Assiniboia to build the new cabin that will be named Douglas Fir.

Visit the Mennonite Church Manitoba website at [mennochurch.mb.ca/category/media/video](http://mennochurch.mb.ca/category/media/video) to view the "Douglas Mennonite Church serves at Camp Assiniboia" video. ❧

## Four national awards for Canadian Mennonite

Canadian Mennonite  
TORONTO

**C**anadian Mennonite received four awards at this year's Canadian Church Press (CCP) ceremony held in Toronto last month at the conclusion of the association's annual convention.

A photograph by Todd Hanson, a Mennonite Church Canada Witness worker in China, placed first in the News Photo category for publications with a circulation of more than 10,000. Said the judge, "The

movement in the foreground makes this photograph interesting. It adds energy. The viewer's eye travels from the movement to the sign, roadblocks and then into the back of the street."

The magazine came second in the Media Review category open to publications of all sizes, courtesy of reviews by senior writer Will Braun ("Billy Graham meets the evangelist of outrage"), film reviewer Vic

Thiessen ("Exposing society's appetite"), and managing editor Ross W. Muir ("Why and how we should evangelize"). "Easy to read reviews which pack in a lot of information and critical analysis," said the judge.

*Canadian Mennonite* earned a third-place award in the Layout and Design of an Edition category for publications with a circulation of more than 10,000 for its April 30, 2012, issue. "Very good type, clear and well laid out . . . restrained use of colour doesn't get in the way of the imagery—which is very good," said the judge of the work by graphic designer Dan Johnson and Muir. "A thing of beauty and a publication design which should serve as a model for others."

"Coming to the city nearest you," an Easter poem by Carol Penner, pastor of The First Mennonite Church, Vineland, Ont., published in the April 2, 2012, issue, came third in the open Poetry category. "The poem paints images we are familiar with from the Bible, but disrupts our normal reading of them by setting them within our everyday suburban world," commented the judge. "I like how I'm never quite able to settle down into a sure-footed reading of the poem. . . . The final line, 'Can you see him [Jesus]?' erupts as a challenge."

At the two-day CCP convention, Dick Benner, editor and publisher, gave his story about a "reminder" from Canada Revenue Agency (CRA) regarding "partisan" political commentary in two editorials and four articles in 2011. Jim O'Leary, publisher and editor of the *Catholic Register*, also spoke to the issue of publications doing political advocacy as a first-time applicant for charitable status with CRA, outlining in some detail the legal implications of this segment of the Income Tax Law. The workshop was well attended, showing a strong interest in the issue. ❧



*Todd Hanson's picture taken in Chengdu, China, was named first-place News Photo at this year's Canadian Church Press Awards held last month in Toronto.*

# Korean church divides in order to multiply

BY DEBORAH WIENS AND DEBORAH FROESE

Mennonite Church Canada

In South Korea, where mega-churches are the norm, Jesus Village Church of Chuncheon is taking a different approach.

It believes that relationships are the key to ministry and that good relationships bloom within a small-church model. When Jesus Village grew too large to maintain that model, it chose to become two. On March 10, the congregation blessed and bade farewell to five families, who left to form a new congregation, Jesus Heart Church.

“Right from the beginning, [the] church had a vision to grow by ‘multiplying,’” says long-time church member Kyong-Jung Kim, who now shares leadership at Jesus

Heart.

Formed in 1996, Jesus Village was the culmination of three years of study and discussion directed towards establishing a New Testament house church that emphasized neighbourly community and practical discipleship. Deepening their understanding of Anabaptism through Mennonite Church Canada’s partner in South Korea, the Korea Anabaptist Center, enhanced that vision.

Church founders envisioned unsalaried joint pastors to encourage servant leadership, and to allow financial resources, however small, to support local and global community needs. They also imagined a

*‘[I]t really is important to think of this as multiplication, even though it’s being done through an initial division.’  
(Kyong-Jung Kim)*

JESUS HEART CHURCH PHOTO



*Jesus Heart Church gathers for the first time as the daughter congregation of Jesus Village Church on March 10. The new church, formed out of Jesus Village, which grew too large to maintain the desired New Testament model of a smaller church, is geared towards neighbourly community and practical discipleship.*

/// Briefly noted

## Pastor ordained in Mission

MISSION, B.C.—Chad Neustaedter, youth pastor at Cedar Valley Mennonite Church in Mission, was ordained to the ministry earlier this spring, with Mennonite Church B.C. executive minister Garry Janzen presiding. Neustaedter has been pastoring since 1999 and previously served at Bridgeway Community Church in Swift Current, Sask.

—BY AMY DUECKMAN

church that could “be church” anywhere.

“Church is not the building, but is the body of Jesus Christ,” says Il-Hwan Kim, a current Jesus Village member.

As Jesus Village grew, the small house-church atmosphere it had cultivated began to fade. A change became imminent. But determining what to do and how to go about it took longer than expected, as members pondered how their closely knit congregation could stay together emotionally and spiritually if they separated.

“The ‘church-as-body’ image runs deep within this church, making it a very valid question,” says Kyong-Jung. “To make a clean break would be like losing a limb. Therefore, it really is important to think of this as multiplication, even though it’s being done through an initial division.”

Once every three months, and on special occasions, the two congregations plan to come together as a whole. Financially, they also plan to support each other as needed. As growth continues, members agree that more cell churches should emerge.

Il-Hwan describes the vision for all future Jesus Village cell churches: “Every [member] should do something for the church according to their gifts. . . . Our vision is for all members to be disciples to follow Jesus Christ. And that’s something every Christian should strive for, no matter what sort of church they call home.”

With Jesus Village’s blessing, another family has also left to start a house church in the neighbouring city of Hwacheon. ///



*Breath of Life Mennonite Church members pose for a photo following the house church's final service on May 5. The congregation formed in 2006 after a group left First Mennonite Church, Saskatoon, looking for a different kind of worship service and a fresh start.*

## Celebrating God's faithfulness

*House church closes after seven years of ministry*

STORY AND PHOTO BY KARIN FEHDERAU

Saskatchewan Correspondent  
SASKATOON

In a seemingly forgotten part of the city, a small group of Mennonites, together with their extended Mennonite Church Saskatchewan family, said goodbye to each other after a group decision to go their separate ways brought the weekly worship to an end.

The official closing of Breath of Life Mennonite Church came seven years after the original members left First Mennonite Church in Saskatoon to have a different kind of worship experience, as members of various ages felt they needed a fresh start. Working at first with an American-born pastor, then relying mainly on lay leadership, Breath of Life members worked to form a faith experience they could call their own. They met in homes and celebrated a simple worship style.

The final service on May 5 included worship and communion components. Quietly but joyously, the small fellowship drew this chapter of their lives to a close.

"We are not celebrating that we are closing," said Mildred Dyck. "What we want to celebrate is that God has been faithful. We want to remember how God has blessed our ministry."

Beginning in 2006, the small fellowship was incorporated as a non-profit organization shortly thereafter. The congregation joined the area church in February 2010 and then became part of the MC Canada family in July of that same year.

The house-church congregation, with attendance that ranged from four to 20 people, had a paid pastor for eight months, then moved to working with outside speakers and lay leadership, often using MC Canada's Resource Centre materials.

"The worship service plan tended to involve all participants in a rotational manner," Dyck explained. "The [Sunday morning] program included every adult, and sometimes also children, as readers, speakers, worship leaders." Everyone helped, she

### Staff changes

#### New principal, development officer at RJC

- **JIM EPP** has been appointed to the position of principal at Rosthern Junior College (RJC), Sask., after stepping into the role of acting principal last August. He attended Canadian Mennonite Bible College and graduated from the University of Saskatchewan with a bachelor of education degree. Epp began as a dean at RJC in 1986, progressing to work as a teacher and, most recently, as vice-principal. Epp is a member of Rosthern Mennonite Church.

- **DAN RICHERT** has been appointed as the school's development officer. Richert, an alumnus of RJC, spent two years at Canadian Mennonite University, Winnipeg, and also gained a political studies degree from the University of Saskatchewan. Richert is from the Swift Current area of the province and previously worked as dean at the school. The position is one newly implemented by the school. "Most institutions have done this," says board chair Geraldine Balzer, listing off a number of Mennonite schools that have hired people specifically for the position. Richert's role will involve improving relationships with donors. He will also be spending time connecting with alumni and helping with fundraisers.

—BY KARIN FEHDERAU

said, noting, "There was no back row."

In trying to look outside themselves, members worked to meet the needs of others, sometimes hearing about those by word of mouth and at other times working within the context of established agencies. Serving in a local soup kitchen was part of that.

Dyck saw that as one of the ways God blessed the Breath of Life ministry. "In the past, we were not intentional about touching the lives of the disenfranchised," she said. "Now, we are not quite so afraid. God is with them, sometimes more than with us." ❧

# Long-awaited meeting place becomes reality

BY BRUCE YODER AND DAN DYCK

Mennonite Church Canada/Mennonite Mission Network

**L**ike a mother hen, the national Mennonite Church in Burkina Faso wants to care for its chicks.

Church leaders wanted to ensure that Mennonite students new to the university and big-city life in the capital of Ouagadougou would have a place to live where spiritual needs would be met. This desire led the Eglise Evangélique Mennonite de Burkina Faso (Evangelical Mennonite Church of Burkina Faso) to establish Foyer de l'Eglise Mennonite d'Ouagadougou (Mennonite Youth Hostel of Ouagadougou) in 2006.

From modest beginnings in a rented facility, the ministry has now grown into a fledgling congregation, says pastor Calixte Bananzaro. "Thanks to support from North American partners, [the hostel] was able to buy a lot of its own close to the university campus," he says. "The students have moved in and the congregation is [now] able to meet on the site."

Together with former students and a few families who have joined along the way, hostel residents celebrated Easter by moving into the congregation's new

permanent location. Bananzaro preached on the last hours of Jesus' life and the story of his resurrection. The service ended with 10-year-old Samuel Dakio, one of the Sunday school children, praying for Bananzaro. (To learn more, visit [www.mennonitechurch.ca/tiny/2037](http://www.mennonitechurch.ca/tiny/2037).)

The hostel ministry has developed in ways its founders could never have anticipated when it began seven years ago, says Bananzaro. The congregation that has grown out of its humble vision as a youth hostel provides its residents with a kind of "training ground" for spiritual leadership.

Former Mennonite Church Canada workers Jeff and Tany Warkentin were the first to serve as lay pastors before handing over the ministry to Bananzaro. Currently, Bruce and Nancy Frey Yoder, joint ministry workers with MC Canada and Mennonite Mission Network, serve the congregation in addition to their other assignments as resource workers.

In Burkinabe churches, those who have a university education of any sort are called upon to provide leadership, even if they have no theological or ministry training.

The Ouagadougou congregation has been a place where hostel residents can hone leadership skills through guiding worship, preaching, teaching Sunday school, filling other congregational roles and sometimes attending local ministry training programs.

Bananzaro notes that former residents have expressed gratitude for such learning opportunities after discovering that their university degrees entail leadership expectations in the church that go far beyond their professional identities.

In addition, the presence of a number of students from other denominations gave the hostel the opportunity to provide an increased awareness of the Mennonite church and its Anabaptist values in the wider Burkinabe church community. Bananzaro notes that non-Mennonite residents often act as "unofficial emissaries" to their home churches. Their testimony has resulted in an increased appreciation for Mennonite faith and ministry.

The new hostel site increases the capacity of residents from 24 to 30. The congregation has also secured land on which a daughter congregation can be planted on the outskirts of the city at some point in the future.

"The foundation for a strong and vibrant Mennonite presence in Ouagadougou in the coming years is already being laid," says Bananzaro. "Perhaps the next seven years will result in even more unanticipated ministries!" ❧

PHOTO BY PAUL SOLOMIAC



*A choir celebrates at Easter services of the Foyer de l'Eglise Mennonite d'Ouagadougou (the Mennonite Youth Hostel of Ouagadougou) made even more special as it was the first worship service in the organization's newly acquired and renovated meeting place.*

# God at work in the Church **Snapshots**

CANADIAN MENNONITE UNIVERSITY PHOTO



*Canadian Mennonite University (CMU) hosted Kiros Teka Haddis, the new president of Meserete Kristos College (MKC), second from left, and Kelbesa Muletta, vice-president of the 420,000-plus member Meserete Kristos Church and chair of the MKC board, second from right, on May 15. Located in the town of Debre Zeit, Ethiopia, the college offers degrees in Bible and Christian ministries. It envisions becoming a full Christian university that offers a variety of different liberal arts degree programs, much like CMU. The purpose of the visit was for Haddis and Muletta to find out what is happening at CMU, and for CMU faculty to learn more about the college and what it may have to offer for faculty exchanges and mutual learning. Also pictured, from left to right: Karl Koop, CMU director of graduate studies; Cheryl Pauls, CMU president; and Carl Hansen, MKC director of college advancement.*

PHOTO BY FRED HOWIE



*Jonas Cornelsen of Hope Mennonite Church, Winnipeg, kneeling centre, has been called to serve as a summer intern at Sherbrooke Mennonite Church, Vancouver, where he will serve with Vacation Bible School, summer children's programming and youth throughout the summer. Sherbrooke members, including Pastor James Wittenberg, kneeling right, and Erwin Cornelsen, standing with microphone, offer prayer for Cornelsen at a service on May 19.*

## GOD AT WORK IN US

# Sharing a miracle

BY KELSEY HOCHSTETLER

Mennonite Church Canada/Mennonite Mission Network  
NAPERVILLE, ILL.

**A**manda Falla believes that miracles appear to be uncommon because people don't talk about them. But she cannot keep quiet about hers.

In mid-June of last year, she was diagnosed with kidney failure. She remembers lying on a hospital bed in Armenia, Colombia, as her blood flowed from one arm to a white dialysis machine about the size of a small fridge. The machine filtered waste and then sent clean blood back through her other arm.

Falla and her husband Gamaliel are seasoned church planters and Mennonite Church Canada partners in Colombia through Mennonite Mission Network. Because of their efforts there are now five churches and church plants in the city of Barranquilla, and one each in Riohacha and Sahagún.

The month that Falla received her diagnosis, the couple had moved to Armenia with the plan to serve from a central location as coordinators of pastoral accompaniment with the Colombian Mennonite Church.

Because her kidneys were not extracting the necessary fluid from her body, her hands and feet swelled, and fluid entered her lungs. At the decision of her family and doctors, she went to live with her children near Chicago so that she could receive medical attention from specialists at Eduard Hospital in Naperville, Ill., and be near her three young grandchildren. Gamaliel soon followed.

Only when Falla arrived at the hospital, where she was met by a swarm of medics,



Amanda Falla

did she realize that her life was at stake. Yet in the midst of a sterile hospital environment, a different culture and language, and an uncertain future, she continually reminded herself that she was in the hands of God.

Her assignment to a Colombian specialist in Chicago, with whom she could fluently converse and relate to, was the first of many small miracles on the way to her recovery.

*(Amanda Falla)*

Doctors discovered that her kidney failure resulted from a dangerous form of cancer rooted in her bone marrow. Three times a week for the next three months she underwent chemotherapy. And with each treatment, Falla prayed for a miracle, if not for physical healing, then perhaps emotional healing. She also continued with

dialysis.

After three months of treatment, she faced a bone marrow transplant. "God, you have given us all of these resources," she prayed during the transplant. "I'll accept whatever happens."

Following the transplant, Falla was exhausted, but in surprisingly good spirits. She didn't feel the severe pain that often accompanies the operation, only a lack of appetite, another small miracle.

Even as she marched forward through another bout of chemotherapy and an intestinal infection, she continued her mission work, exchanging prayers for her friends in Colombia, Chicago and Miami, as they prayed for her healing.

Throughout her recovery, she continued to believe that God would heal her. But even she was not prepared for the news she received: a biopsy revealed that her cancer had gone into remission.

"The Lord is good!" she said.

Falla was initially told that she would need to be connected to a dialysis machine for 24 hours a day, seven days a week. But during a follow-up visit, the doctor told her that her kidneys were now functioning normally, so she didn't need a kidney transplant, dialysis or medication. He also told her that in his many years of professional practice, he had never seen a kidney recover fully.

Falla knew beyond a doubt that God was in control. She said she didn't have words to express the gratitude that she, her family and community feel for her recovery. While she remains uncertain about why God chose to heal her, she knows that God still has work for her to do.

She stressed the importance of sharing

*'God, you have given us all of these resources.  
I'll accept whatever happens.'*

the miracles that are experienced. "We don't hear of miracles, because we're too quiet about them," she said.

So what does she plan to do now? "Live for today, give glory to God and share about my miraculous healing," she said. ✎




**Do you know of someone in your congregation not getting Canadian Mennonite?**

Ask your church administrator to add them to the list. It is already paid for.

# Grebel honours Andrew Reesor-McDowell

*Named 2013 Distinguished Alumni Service Award recipient*

STORY AND PHOTO BY JENNIFER KONKLE

Conrad Grebel University College  
WATERLOO, ONT.

**A** 1976 graduate of the University of Waterloo, was presented with the Distinguished Alumni Service Award by Conrad Grebel University College at last month's convocation service. The award recognizes alumni who have made a significant and unique contribution to the church, community, nation or world.

"Grebel graduates need to see alumni who follow their passions and volunteer their time in important social issues, and for furthering God's kingdom in the church," said Wendy Cressman Zehr, who chairs the alumni committee.

Reesor-McDowell came to Grebel from the Toronto/Markham area, where his

family was deeply involved in Mennonite church leadership. Fraser Lake Camp, near Bancroft, Ont., was one example of this wider church involvement, and he spent many years there as a camp counsellor.

He majored in sociology at the University of Waterloo, with a strong interest in religious studies. During his time at school, Reesor-McDowell and roommate Gary Leis participated in a unique Mennonite Voluntary Service experience, travelling to the southern U.S. in a music group called Cherchez Vivre. Reesor-McDowell negotiated with Winfield Fretz, Grebel's president at the time, to arrange an independent study credit for this experience.

While at Grebel, Reesor-McDowell was

involved in leadership roles in Ontario Mennonite Youth Fellowship. He spent one summer working on a sociology project with Fretz and one summer helping to lead a coffeehouse program in Grand Bend, Ont.

"Grebel was a formative period in my life," he recalls. "It was a time of intense interest in the studies, the community life and the professors. The extent of interest and involvement from the president and professors in the life of the student community was outstanding"

In his career, Reesor-McDowell has been a leader in children's mental health, working for more than 30 years at the Hincks-Dellcrest Treatment Centre in Toronto as a family worker, program supervisor and program director. Since 1988, when he became a senior manager, he has had responsibilities that have included open custody services for youth and children's mental health prevention and early intervention services. He was also director of the Hincks-Dellcrest Institute, which provided mental health training for professionals.

Reesor-McDowell has provided leadership in the church and church-related ministries, on which he has focused his volunteer service. At the 2012 Mennonite Church Canada assembly in Vancouver he completed his term as moderator. He also had served three years as moderator of MC Eastern Canada and six years on the Grebel board, three as chair.

He also served as a consultant with Waterloo-based Associates Resourcing the Church and assisted congregations as they examined their unique mission and structure. He served as a consultant to the Grebel board in 2006 as it worked to shape a strategic plan.

"Grebel has done an outstanding job of supporting students, and providing thoughtful theological leadership to the church," Reesor-McDowell said. "It is gratifying to see how Grebel has developed over the past 50 years and how much the church has benefitted from the vision."

At the convocation, two students graduated from Grebel with master of theological studies degrees, and more than 80 undergraduates who were residents, music students, and peace and conflict studies students were recognized. ☺



*Andrew Reesor-McDowell receives the 2013 Distinguished Alumni Service Award from Susan Schultz Huxman, president of Conrad Grebel University College, at last month's convocation service.*

## OBITUARY

# MCC Crete partner dies

*Bishop Irineos*  
Dec. 8, 1911 – April 30, 2013

BY S. ROY KAUFMAN

Alumni of Mennonite Central Committee (MCC) work in Crete, Greece, have learned of the death of Bishop Irineos, the host and long-time partner of MCC's team on Crete. He died on April 30 at the age of 101.

In 1960, Irineos learned about MCC's agricultural development work in northern Greece and extended an invitation to Peter Dyck, then the MCC Europe director in Frankfurt, Germany, for MCC to establish a presence on Crete. Originally, the work began with two MCCers establishing a technical school in Kastelli.

A few years later, after a visit in 1964 by the bishop to the MCC program in northern Greece, he invited MCC to develop a full-scale agricultural development centre near the Cretan village of Kolymbari. At its peak, a team of around

conservative and closed ecclesiastical environment characterizing the Orthodox Church in Greece in the post-Second World War era, he was socially conscious and deeply rooted in Orthodox theology at its best, while being warmly open to ecumenical contacts and cooperation.

Born in a rural village of Crete, Irineos studied to become a priest and became a monk. He completed a theology degree at the University of Athens, and also did post-graduate work in sociology and theology in France. He taught for several years in the Ecclesiastical School of Crete before being ordained as bishop of the Metropolis of Kisamos and Selinon in 1957. This diocese, the most westerly on the island, serves what even today is a very rural part of this mountainous and beautiful island.

In addition to his work with MCC,

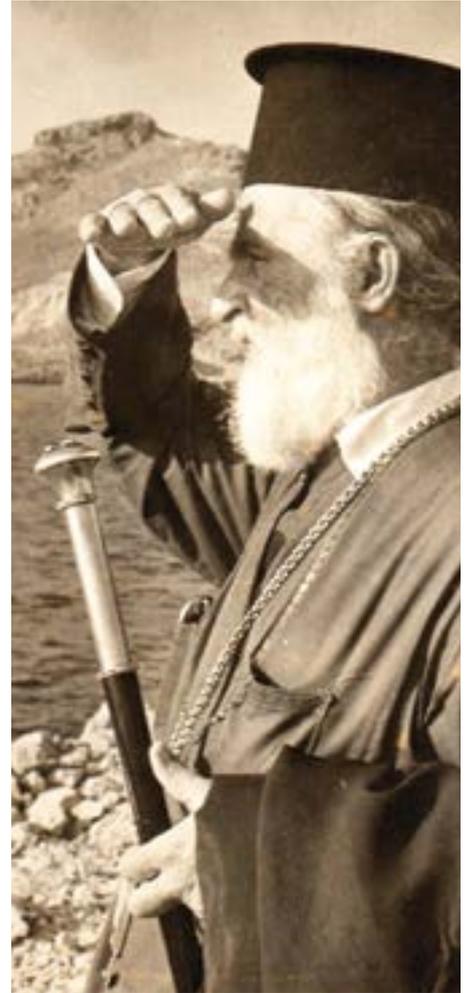
*Irineos... made a deep impression on the lives of all who knew him, including the Mennonites who worked on Crete.*

10 MCCers from North America and Europe worked at this centre, which not only assisted the agricultural development of the island, but also provided food for the bishop's many philanthropic and educational institutions.

Irineos was a remarkable man and outstanding leader of the Greek Orthodox Church of Crete, who made a deep impression on the lives of all who knew him, including the Mennonites who worked on Crete. In the context of a quite

Irineos established a shipping company linking the island with mainland Greece, and founded many educational and humanitarian institutions, including a school for deaf children, old people's homes and hostels for students. He co-founded the Orthodox Academy of Crete at Kolymbari, which remains a premier European ecumenical conference and retreat centre.

Most of the Mennonites who came to Crete were young men from the farm with some agricultural training. Few



*Bishop Irineos*

knew much, if anything, about the Greek Orthodox Church. Yet none of those who worked there escaped being named by the bishop, and all were introduced to the rich cultural, liturgical and theological tradition that has so profoundly shaped the rural villages of Crete since the church was established there by Paul's commission to Titus (Titus 1:5).

Irineos was truly one of the most significant and charismatic partners MCC has ever had. Every MCC Crete worker will have their own memory of the bishop. My own best memory, from a sabbatical visit in 1984, is helping him to pick beans on a summer evening, with his black robe tucked up into his belt—truly a humble man of the soil, truly a man of God, and truly a pastor to his people! ❧

## FOCUS ON CREATION CARE

# Creation theme focus for Gather 'Round's summer quarter

MennoMedia

“Creation” is the theme of the summer 2013 quarter of the Gather 'Round curriculum.

The biblical texts are drawn from passages in Genesis, Psalms, Ruth and Matthew. Together, they depict a God who is intensely involved with creation; finds goodness in it; and nurtures, blesses and sustains it. The texts also are a reminder

that the goal of God's redemptive work is to return people—and the world—to what they were created to be in the first place.

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youth and their families in becoming followers of Jesus: people who know and love God, interpret God's Word, belong to God's gathered community and share God's good news.

Gather 'Round: Hearing and Sharing God's Good News is co-published by Brethren Press, publishing house of the Church of the Brethren, and MennoMedia, publishing ministry of Mennonite Church Canada and MC U.S.A. Materials for Gather 'Round's summer quarter can be purchased online at [gatherround.org](http://gatherround.org). ☞



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## ARTBEAT

## BOOK REVIEW

# On being ‘positively contaminated’

*Unclean: Meditations on Purity, Hospitality and Mortality.*

Richard Beck. Wipf & Stock, 2011, 202 pages.

REVIEWED BY DAVID DRIEDGER

SPECIAL TO CANADIAN MENNONITE

“Imagine spitting into a Dixie cup. After doing so, how would you feel if you were asked to drink the contents of the cup?” This is the opening image used by Richard Beck in *Unclean* to explore the relationship between disgust and morality.

Disgust is a universal cultural expression. Human beings appear to be conditioned to be repulsed by particular expressions and practices around what enters and exits our bodies. Disgust is one way of monitoring the body’s boundary. Closely related are categories of purity and contamination. Think of a glass of

notions of purity and contamination, often directly related to morality. They create close links between evil and disgust. This can be as simple as looking down on someone not properly dressed for church or as severe as outbursts of genocide.

In response to this reality, Beck explores Jesus’ quote from the prophets that God desires mercy and not sacrifice. Beck reads this as a move away from the holiness tradition of the Hebrew Bible, which appeals to the boundary-keeping categories of purity, contamination and disgust. Beck writes that in this area the

*To the extent that the church functions with a purity/holiness model, it will continue to reject and exclude people from fellowship.*

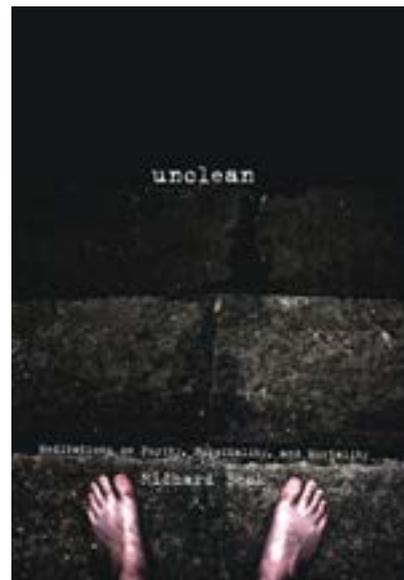
water into which a drop of urine is added. Can you even think about it? Even if the water is subsequently boiled and filtered, many would not want to drink it. Any trace of certain contaminants can render something unclean in our minds.

In *Unclean*, Beck demonstrates how humans project this psychological function into social settings. Countries, cultures and churches also work with

prophetic and the priestly traditions contradict each other, and there can be no way of affirming both. To the extent that the church functions with a purity/holiness model, it will continue to reject and exclude people from fellowship.

Beck argues that Jesus reverses the traditional understanding of contamination. Jesus is not concerned with being contaminated; rather, Jesus desires to extend holiness, what Beck terms a “positive contamination.”

Beck concludes that the church needs to confront the damaging images of purity and holiness that are based on this disgust psychology. It overcomes its disgust-based morality by extending the image of love and by increasing our vulnerability,



so that mechanisms of disgust are slowly dismantled.

When we love, we become more comfortable, more at home with one another. Boundaries then become aligned not with some ideal of holiness, but with a way of helping one another relate to Christ and to each other. A central image for Beck is the Eucharist, in which body, which we implicitly try to patrol; hospitality, the act of inviting someone across our boundary; and purity, the call to live in the presence of God, are all brought together.

I have some criticisms of this book. Beck’s biblical exegesis on holiness is not consistent enough in terms of the interplay between prophetic and priestly traditions of holiness. The Bible does not set them up in the neat opposition that Beck suggests. Neither does Beck give enough attention to the positive contamination of Jesus.

In spite of these minor criticisms, I highly recommend the book for churches wanting to be “holy,” and especially for churches addressing topics of human sexuality where we can be prone to categories of purity, contamination and disgust. We will need to ask ourselves whether we can recognize and acknowledge when we have been seeking sacrifice and not mercy. ❧

*David Driedger is associate pastor of First Mennonite Church, Winnipeg.*

CANADIAN MENNONITE



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# 'Being in the way the Lord led me'

*Filmmaker creates documentary of grandfather's work in Ukraine*

STORY AND PHOTO BY EVELYN REMPEL PETKAU

Manitoba correspondent  
WINNIPEG

Mike Klassen had grown up hearing of his grandfather's stories, often told through his mother Joy Klassen. Full of intrigue, they caught his interest and imagination but he never knew how to put the pieces of his grandfather's life together. While Klassen had attended Rockway Mennonite Collegiate, Kitchener, Ont., and studied Mennonite history, he never knew how his grandfather's story fit into the larger story.

It was during his years of film studies at Sheridan College in Ontario that Mike began to conceive of the idea of doing a documentary film on his grandfather, Frank Dyck. Dyck, 86, was born in Ukraine and came to Canada after the Second World War. Growing up in Ukraine during years of change, struggle and suffering, he had many experiences that he turned into stories for his seven children.

Not only did the experiences and stories offer intrigue to his children and grandchildren, they seemed to echo for Dyck a call back to the place where he had witnessed so much pain and suffering. After retiring from teaching in Alberta, Dyck, together with his wife Nettie, returned to Ukraine "to bring a message of hope to a people who had believed they had been abandoned and forgotten," says Joy.

Dyck, who had come to Canada because he had heard there were Bible schools here, always intended to go back to his homeland and minister there, although it took 40 years before he could fulfill that dream.

It is now 25 years since the Dycks left Canada to teach, preach, build and restore churches in Ukraine, first under Mennonite Brethren Missions and then under European Christian Missions.

"He was instrumental in developing the

Zaporozhye Bible College and was teaching there until May 2012," says Joy, who visited her parents in Ukraine in 2009. "When I got there, I was so impressed by the love of the people there. I finally got it," she says of the passion and drive her father always had for the people of Ukraine.

Upon her return, she told Mike, who graduated from Sheridan in 2010, that "now is the time," and commissioned him to film the documentary.

A year after graduating, Mike went with cinematographer Nick Matthews to Ukraine. For 10 days, they visited some of the places that Mike's grandfather's work has taken him and interviewed him.

"I got to know him better, differently," says Mike appreciatively. "I did this for

our generation and the next. I wanted to be sure his story was told before he died or before he could no longer tell it."

The 45-minute DVD, *Being in the Way the Lord Led Me*, features beautiful cinematography and music, and, in Dyck's own words and voice, tells the story of his commitment to the people of Ukraine.

"I also wanted to do it for an external audience," Mike adds, "not just a home video, but an actual documentary, professionally done."

David Dueck, executive director of the Mennonite Media Society in Winnipeg and director of the film *And When They Shall Ask*, writes, "It thrills and excites me that young, up-and-coming filmmakers are tackling the Mennonite heritage stories. While it is a story for Frank Dyck's children and grandchildren, the content and professionalism of the presentation is such that it deserves a broad distribution."

Seventy percent of sales goes back to Ukraine to help continue the work her father started, says Joy.

Today, Dyck lives in Calgary and continues to manage funds and give direction to the development of a seniors care facility in Ukraine.

For more information, visit [Beingintheway.com](http://Beingintheway.com). ☘



*Film maker Mike Klassen and his mother Joy Klassen are on tour to Alberta and Manitoba with the recently released documentary of Frank Dyck, Being In The Way The Lord Led Me.*

# The surprising Gospel of John

MennoMedia releases 26th volume in Bible commentary series

By Ardell Stauffer  
MENNOMEDIA

John's gospel is unique. It brings new images, dialogues and symbols that differ from the synoptic gospels of Matthew, Mark and Luke.

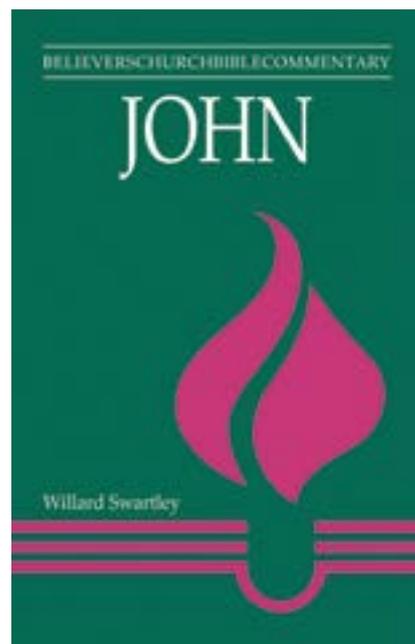
*The Believers Church Bible Commentary: John*, released by MennoMedia under its Herald Press imprint, helps the Christian student of Scripture orient to this unique book of the Bible. *John* is the 26th volume in the Believers Church Bible Commentary series.

"John's gospel surprises," says author Willard Swartley, professor emeritus of New Testament at Anabaptist Mennonite Biblical Seminary (AMBS), Elkhart, Ind., where he taught for 26 years. He says the Gospel of John is clear and easy to understand, yet "the reader is mystified by its literary features of double meanings, fascinating symbolism and its frequent use of irony."

According to Swartley, John's gospel focuses on Jesus' connection to Jerusalem, rather than to Galilee, as the synoptic gospels do. It is "feast-oriented," he says, with Jesus transforming the meaning of temple and feasts. The gospel combines themes of life and light with discussion of agape love and costly discipleship.

Swartley says he finds John's gospel "scintillating and puzzling." His commentary examines questions such as who is the "beloved disciple" who witnesses Jesus' deeds and words, and why does this gospel present "the Jews" negatively, when Jesus and most of the characters are also Jews.

*John* has been a major focus of Swartley's writing over the past six years since he retired. He describes the 538-page volume as the "fruit of a hermeneutic [Bible interpretation] community." It includes insights from his "Gospel of John" students



at AMBS, and from five consultants, two of whom have published on the Gospel of John and one who has written a dissertation on John.

The commentary includes a supplementary web file, referenced in every chapter. It also has a companion volume written by Swartley entitled *Living Gift: John's Jesus in Meditation, Poetry, Art and Song* (Evangel Press, Nappanee, Ind.). *Living Gift* contains poetry, song and art from a variety of sources; indexed by topic, it provides spiritual formation aids, using the arts as a resource for worship leaders, pastors and others.

Swartley holds a Ph.D. degree in New Testament from Princeton Theological Seminary. He has also taught at Eastern Mennonite University and pastored at Locust Grove Mennonite Church, Elkhart.

Swartley is the author of 10 books, most recently *Send Forth Your Light* from Herald Press. He is also the editor of 30 books, of which 10 are New Testament volumes in the Believers Church Bible Commentary series; he served as New Testament editor for the commentary series from 1990-2002.

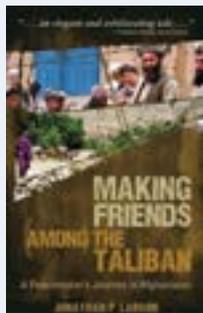
The complete commentary set to date, including *John*, can be purchased at [MennoMedia.org/store](http://MennoMedia.org/store). It can also be downloaded from Logos Bible Software at [Logos.com](http://Logos.com). Many of the commentaries are available on Kindle at [Amazon.com](http://Amazon.com). ❧

## /// Briefly noted

### Storyteller Jonathan Larson records downloadable audio book

Jonathan Larson, author of *Making Friends Among the Taliban* and primary consultant and spokesperson in the award-winning documentary, *Weaving Life*, has recorded an audio book of *Making Friends Among the Taliban*. Although born in Minnesota, Larson's early home was in northeast India, where he studied at Woodstock Boarding School in the Himalayan foothills; there, he was a classmate and friend of Daniel Terry, the subject of *Making Friends*. The audio book and book tell how Terry, a United Methodist aid worker, wove relationships, joy, partnership and understanding into his lifelong work in Afghanistan. Terry, 64, was among 10 humanitarian aid workers assassinated in Afghanistan in August 2010. "Every now and then, a story comes along that seems so improbable, that it causes us to stop and reconsider what we have taken to be settled issues," says Larson of Terry's story. Since 1994, Larson has been based in Atlanta, Ga., as he writes, mentors and visits conferences, campuses and churches as a storyteller with vivid tales from around the world. The audio book is downloadable online at [MennoMedia.org/MakingFriends](http://MennoMedia.org/MakingFriends) and on [Audible.com](http://Audible.com). The original book and DVD of *Weaving Life* are available as a package from MennoMedia.

—MennoMedia



## COVER STORY

# Holy moments at the bottom of the world

*Zoe Matties returns from Antarctica with a feeling of the earth's interconnectedness . . . and some stunning photographs*

BY RACHEL BERGEN

Young Voices Co-editor

**Z**oe Matties describes the four months she spent taking groups on tours between Argentina, the Falkland Islands, Georgia and Antarctica with One Ocean Expeditions as “holy moments.”

“It’s just this vast, mountainous, ice-covered piece of land in the middle of nowhere,” she enthuses in a phone interview from her home in Winnipeg. “Often, we’d go there and sit, and we’d be surrounded by penguins and the baby ones would come and nibble on your fingers. And then humpback whales would come and swim beside your boat and look you in the eye.”

But her trips between civilization and the undeveloped bottom of the world made her keenly aware of climate change

and the devastating effects humans are having on the world—even by their visits to such far-flung locations.

Fish and bird populations are declining because people overfish and take away the bird’s prey, according to Matties. “And krill [which has decreased in numbers by 80 percent] is the keystone species for all the animals; the penguin populations and whales are declining,” she says sadly.

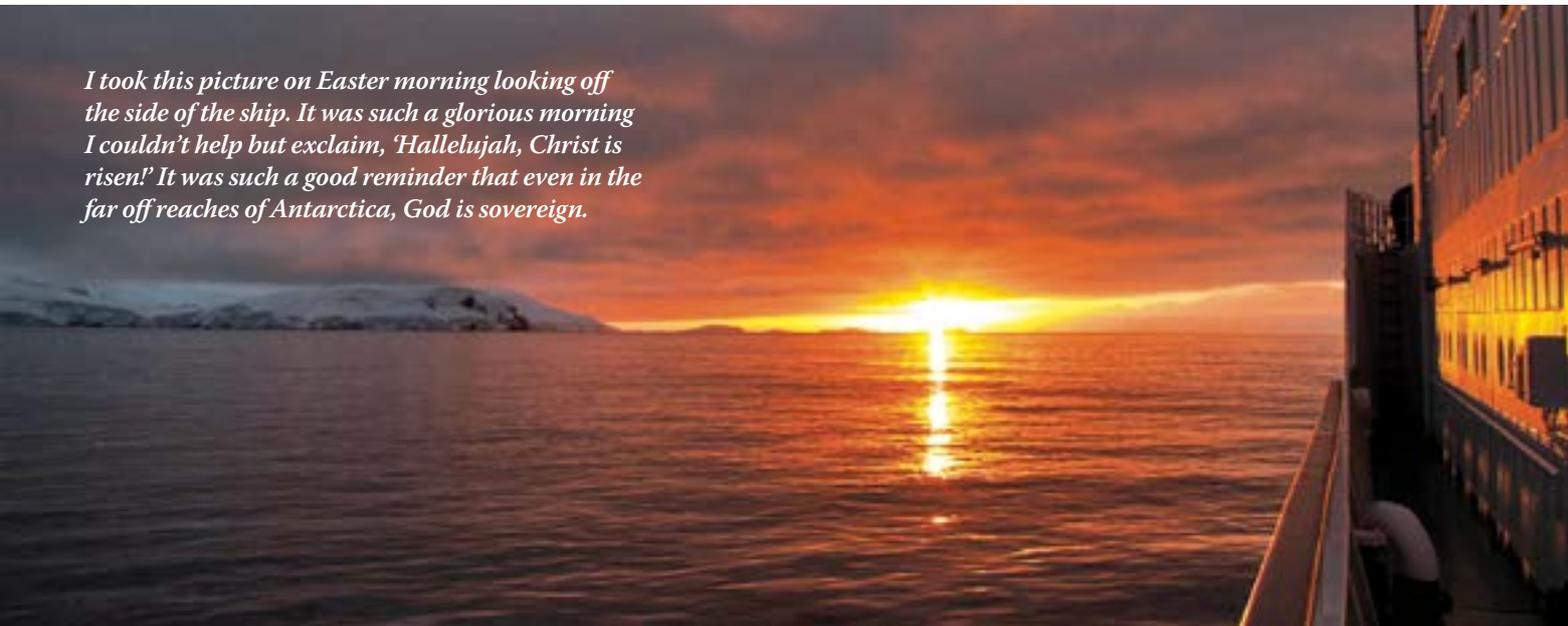
When she returned home to Winnipeg in May, the Canadian Mennonite University grad spoke to her home church, River East MB, about her trip. She told a story of seeing a glacier “calving,” when a large chunk of ice breaks off and falls

*(Continued on page 34)*

*‘Often, we’d go there and sit, and we’d be surrounded by penguins and the baby ones would come and nibble on your fingers.’  
(Zoe Matties)*

PHOTOS BY ZOE MATTIES

*I took this picture on Easter morning looking off the side of the ship. It was such a glorious morning I couldn’t help but exclaim, ‘Hallelujah, Christ is risen!’ It was such a good reminder that even in the far off reaches of Antarctica, God is sovereign.*





*Antarctica is not a pleasant place most of the time. The ocean has a mind of its own and regularly kicks up big storms.*



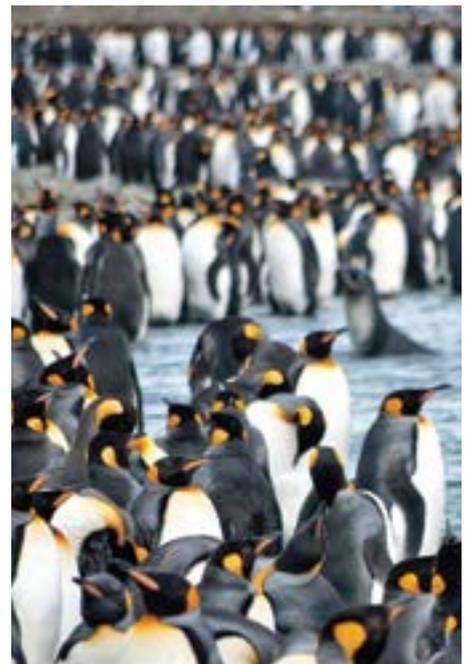
*Zoe Matties on an iceberg.*

**(Continued from page 33)**

into the ocean. It happens quite often in Antarctica, and even more so lately due to warming temperatures, she explains.

Matties drew on Romans 8:22, which says, “We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.” She compares it to the experience of the groan of the iceberg pained by the effects of humanity.

In her time abroad, Matties says she felt struck by the interconnectedness of the earth. “Even though Antarctica is this really far-off place that we think we don’t have any impact on it because it’s so far away, it isn’t. It’s a part of a web of relationships of the ecosystem of the world. If God loves it, he also takes joy in the fact that we would love it.” ☞



*A group of king penguins on the Island of South Georgia.*



*We were headed back to the ship when we happened to stumble upon a group of humpback whales lunge-feeding in the perfect sunset light. A rare and beautiful display.*



*A humpback whale waves its flipper to a boatful of passengers. This whale stayed with us for half an hour gently spinning around and dancing with our zodiacs. It makes you wonder who is actually watching whom.*

## VIEWPOINT

# You get what you need ... in church

BY PETER EPP

PHOTO COURTESY OF PETER EPP



Peter Epp

A discussion among us thirty-something Mennonites has been heating up online. It's a discussion that cuts to the heart of nearly everything the church worries about us. The discussion question is the first one you'd guess: "Why don't we go to church?"

The discussion, to my knowledge, kicked off when *Mennonite World Review* reposted an entry from a blog entitled "Motley Mama" on its website. In it, Kate Baer, a fellow millennial, responds to a question from one of her readers. The reader asks Kate, an articulate, creative Mennonite writer, why she doesn't go to church.

The question is posed as it often is these days. It's asked carefully, as if the asker is anxious that the wrong words may chase us even farther away. And it ends by indicating an almost-total devotion to making church work for young Mennonites: "Is there anything the rest of us can do to welcome [you] back?"

I'm glad Kate was so honest. But her honesty, by itself, reflects an aspect of my generation that I've grown increasingly nervous about.

Our generation tends to be great with honest reflections. We were brought up to tell the truth and find our voices. Our love of blogging is a testament to that.

Unfortunately, though, we haven't always been so great at allowing our honesty to be evaluated. We haven't been great at this because we haven't been sticking around to receive it. We casually inject our honesty from the outside and then move on. So even if we're right, we're not committed or vulnerable enough to be a part of actually making those concerns mean anything.

Right now, if I assess my generation's honesty, I see this: a lot of sincere, valid, prophetic insight. But I also see a generation asking the church to bend over backwards for them while light-heartedly hinting that they might still prefer to

*Where else [but church] would I learn the humility that my elders model every time they listen to me?*

Kate's response to this question is deeply honest. It also reflects some of my feelings, and those of many of my peers as well. She begins by admitting that church can feel boring and that it's easier to stay home, eat blueberry pancakes and stream online TV shows instead.

She also goes on to specify what she feels we want: "We want a church less about church and more about community. We want a church with reached-out hands instead of clenched fists. We want real. We want relatable. We want compassionate and inclusive. We want to talk about things that matter now."

relax at home every Sunday. I see a generation saying seriously important things, but without doing enough to deserve to be taken seriously.

Yet we are taken seriously. Our parents, our parents' friends, our grandparents, our grandparents' friends and so many Mennonites over the age of 40 have listened anyway.

They've nodded, chosen their words ever more carefully, and time and time again have asked us if there was anything, anything at all, they could ever do to keep us. More and more, they've acted like people who know that the future of their

church depends on us. They've acted like people willing to consider just about anything just to keep us.

I'm not saying the church hasn't been frustratingly rigid sometimes. I'm just saying that much of that church is asking us to help them overcome that. They're no longer asking us to be just like them. They're no longer asking us to give up our ideals and our concerns. They're no longer asking us to sit quietly in the pews in our Sunday best, pretending. They're just asking us to come out and help them fix the problems we've told them about.

Lately, when I've been asked why I still go to church, my first answer tends to be this: Where else would I be required to build community with people I otherwise—and usually inaccurately—label too

conservative, too sheltered, too naïve or too closed-minded? Where else would I be required to coexist with and learn from my elders? Where else would I learn the humility that my elders model every time they listen to me?

There may be a lot I want from church that I'm not getting yet. But, thankfully, it's still providing even more of what I actually need. And the more we all choose what we need, the closer we all get to the inspiring, thriving church we want. ✎

*Peter Epp teaches Mennonite studies in Gretna, Man. This column first appeared in the May 2013 issue of The Mennonite under the title 'Why young adults don't go to church.' Reprinted with permission.*

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## Calendar

### British Columbia

**July 2-15:** Columbia Bible College Anabaptist heritage tour.

### Saskatchewan

**Aug. 24:** Fourth annual Spruce River Folk Festival at the Spruce River Farm, 20 kilometres north of Prince Albert, from 11 a.m. to 7 p.m. Music, food and information about landless indigenous bands in Saskatchewan. Sponsored by Mennonite Central Committee Saskatchewan and Grace Mennonite Church, Prince Albert.

### Manitoba

**Until June 22:** "Who will listen to our stories?" An exhibition of storytelling through art featuring the works of Sylvia Regehr Graham and the CancerCare Manitoba Art Therapy Program, at the Mennonite Heritage Centre Gallery, Winnipeg.

**June 23-25:** Wilderness challenge

fundraiser for Camp Koinonia. For more information, e-mail camps@mennochurch.mb.ca.

**July 29-Aug. 2:** MC Canada youth assembly at Camp Assiniboia, Man.

### Ontario

**June 19:** Fairview Mennonite Home, Cambridge, hosts its annual Strawberry Social, "For Everything There is a Season." Fairview vocal and handbell choirs perform at 2 and 7 p.m. Fresh strawberry pie and beverages will be served after each performance.

**June 21-23:** Hanover Mennonite Church 50th-anniversary celebration. For more information about the June 21 Mennonite Youth Fellowship reunion at Riverstone Retreat, or activities on June 22 and 23, contact the church at 519-364-4309 or hmc@wightman.ca.

**June 22:** Strawberry social at Nithview Community, New Hamburg, from 2 to 4 p.m. and 6:30 to 8 p.m.

**June 23:** Poetry reading by Cheryl Denise (from her book *Leaving Eden*) at the Detweiler Meetinghouse, Roseville,

from 2:30 to 4:30 p.m. Music led by Fred Martin and No Discernable Key. For more information, call Will Stoltz at 519-696-2805.

**June 28-30:** Family Camping Weekend at Hidden Acres Mennonite Camp. Campsites are on a first-come, first-served basis; cabins need to be reserved. For more information, call 519-625-8602 or e-mail info@hiddenacres.ca.

**June 29-30:** Nairn Mennonite Church, Ailsa Craig, 65th-anniversary celebrations. (29) Hymn sing and special music, at 7 p.m. (30) Anniversary service with Karen James Abra, former pastor, and special music, at 10:45 a.m.; a fellowship meal and sharing of memories follows. For more information, or to book a seat for the meal, call 519-232-4425 or e-mail nmc@isp.ca.

**July 25-28:** The Bridgefolk (Mennonite-Catholic) conference, Reconciliation: A Way to Peace, at Conrad Grebel University College. Keynote speakers: John Rempel of the Toronto Mennonite Theological Centre and Christian McConnell of

St. Michael's College at U of T. For more information, or to register, visit bridgefolk.net.

**July 29-Aug. 2:** Conrad Grebel University College, Waterloo, hosts its annual Peace Camp for students who have completed Grades 6 to 8, featuring sports, arts, guest speakers and field trips. Theme: "Local actions with global impact." From 9 a.m. to 4 p.m. daily. To register, contact Sarah Klassen at 519-885-0220 ext. 24291 or by e-mail at peacecamp@uwaterloo.ca.

**Aug. 24:** 10th annual Central Ontario all-day Sacred Harp fasola shaped-note singing with midday dinner on the grounds of the Detweiler Meetinghouse, Roseville; from 9:30 a.m. to 3:30 p.m. For more information, e-mail Gillian Inksetter at gillian@inksetter.com.

**To ensure timely publication of upcoming events, please send Calendar announcements eight weeks in advance of the event date by e-mail to [calendar@canadianmennonite.org](mailto:calendar@canadianmennonite.org).**

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## Classifieds

### For Sale

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### Advertising Information

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### Travel

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### For Rent

For Rent: Dunromin cottage.

3 bedroom cottage at Red Bay on Bruce Peninsula, nestled among the maple trees. Short walk to sandy beach and small park. Includes a rear deck. Available June 29 to July 6, July 14 to July 20, and August 3 to August 31. Call Diane at 519-746-4920.

**MENNONITE CENTRAL COMMITTEE** - Volunteers are at the heart of MCC's work in the world and have been an important part of the Akron, PA office for decades. The **RECEPTIONIST** position is currently available as well as **CANNER OPERATOR**. Service unit assignments will be for one or two years and all expenses are covered. For more information: [serve.mcc.org](http://serve.mcc.org)

**BETHANY MENNONITE CHURCH** in Virgil, Ontario is inviting applications for a **FULL TIME LEAD PASTOR**. Start time is negotiable.

We are a congregation with approximately 130 in attendance for worship and seek a pastor to lead in further transformation of our understanding of our call to be witnesses in God's kingdom. The pastor we seek will be committed to Anabaptist theology with strengths in preaching, teaching, pastoral care and community engagement.

Inquiries, resumes and letters of interest may be directed to:

Henry Paetkau, Area Church Minister  
Mennonite Church Eastern Canada  
4489 King St. E.  
Kitchener, ON N2P 2G2  
Phone: 519-650-3806  
Fax: 519-650-3947  
E-mail: [hpaetkau@mcecc.ca](mailto:hpaetkau@mcecc.ca)

## Employment Opportunities

#### PASTOR AT HARROW MENNONITE CHURCH

Position is FTE (negotiable). For more information or to apply please visit [www.mcecc.ca/opportunities](http://www.mcecc.ca/opportunities)

**WATERLOO-KITCHENER UNITED MENNONITE CHURCH** is embarking on a search for a **3/4-TIME ASSOCIATE PASTOR**, with responsibilities in our family programs, which comprise Christian Education, Youth, and Young Adult ministries. Starting date ideally September 1, 2013. We view ourselves as a progressive and engaged congregation with a strong desire for growth.

Our mission statement: *"Loved by God, empowered by the Holy Spirit, we follow Jesus Christ. As a welcoming Mennonite community, we worship God, nurture each other, and extend God's love and peace to all."*

Information available from MCEC - contact Henry Paetkau, Area Church Minister.

**MARKETING AND SALES MANAGER** needed to collaborate with **MENNOMEDIA** marketing and sales team in Harrisonburg, VA. Marketing and Sales Manager will be asked to contribute to titling, cover design, and advertising discussions as well as participate in new product marketing, planning, and sales analysis.

- Candidates must have creativity and an entrepreneurial mindset.
- A Bachelor's degree in marketing, business or management and previous experience in marketing is preferred.

MennoMedia is the primary publisher of all things Anabaptist and Mennonite in North America. This position is in the Harrisonburg office. Contact [BenP@MennoMedia.org](mailto:BenP@MennoMedia.org) for more information.

**ANABAPTIST MENNONITE BIBLICAL SEMINARY** is seeking a **PROFESSOR OF PEACE STUDIES AND CHRISTIAN SOCIAL ETHICS**. Qualifications include a PhD with interdisciplinary competence in peace studies and Christian theology or social ethics, international and cross-cultural experience, and passion for the centrality of peace and justice in the Gospel. Responsibilities include teaching in areas such as environment, power and anti-oppression analysis, war and violence and conflict mediation; overseeing peace studies activities; and advocating for the integration of peace and justice with the mission of the church.

By September 15, send letter of application, CV, and list of references to Dr. Rebecca Slough, Academic Dean, 3003 Benham Avenue, Elkhart, IN 46517 or electronically to [rslough@ambs.edu](mailto:rslough@ambs.edu). Full job description at: [www.ambs.edu/about/Job-openings.cfm](http://www.ambs.edu/about/Job-openings.cfm).

### FACULTY POSITION IN MUSIC THEORY



#### Conrad Grebel University College

Conrad Grebel University College at the University of Waterloo invites applications for a full-time regular faculty position in Music Theory in the Department of Music, to begin **July 1, 2014** at either the Assistant or Associate Professor level. Review of applications will begin **November 1, 2013**. Conrad Grebel University College is an equal opportunity employer and encourages applications from all qualified individuals; however, Canadians and permanent residents will be given priority. For further information about the position, qualifications and application procedures, see:

[uwaterloo.ca/grebel/music-theory-faculty](http://uwaterloo.ca/grebel/music-theory-faculty)

A Gentoo penguin is perched on a large, irregular chunk of snow. The penguin has a dark grey back and head, a white belly, and a distinctive white patch around its eyes. Its beak is long and pointed, and its feet are orange. The penguin is looking down at its reflection in a pool of water that has formed on the snow. The reflection is a clear, inverted image of the penguin, showing its dark back and white belly. The background is a soft, out-of-focus white, suggesting a snowy or icy environment.

# A holy moment

PHOTO BY ZOE MATTIES

*A Gentoo penguin looks at his reflection in the water on his way to get food to feed his chick waiting in the nest up the shore. This was one of the 'holy moments' Zoe Matties experienced during a four-month sojourn in Antarctica. See story and more photos on page 33.*