

# CANADIAN MENNONITE

May 26, 2014

Volume 18 Number 11



From garbage  
beautiful music comes

Paraguay's Recycled Orchestra visits Rosthern . . . on pg. 24

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## GUEST EDITORIAL

# The voice of the future

WILLARD METZGER

*Willard Metzger, executive director of Mennonite Church Canada, has been invited to comment on the complexities of the relationship between Canadian Mennonite and the denomination, in part as a response to Dick Benner's three-part series of editorials published in September/October, 2013, a series explaining the history, governance and future of this publication. These are his sentiments:*

Communication for a national church family is no easy matter. Geography, demographics, popular culture and ethnicity all shape our points of view. To communicate to such an assorted people is a challenge. Words have different meanings. Topics attract various passions.

When you add Mennonite/Anabaptist characteristics to the mix, the task of communication becomes even more complex. Each point of view across the broad spectrum of people comprising the church family is valued equally. For Anabaptists, the discerning activity of God's people forms the authoritative centre. Within such a diverse group, disagreements become inevitable. In this framework the distinguishing mark of the presence of God is no longer common agreement among the people. It is rather the characteristic of God's people as they bring together diverse views.

Since 1953, *Canadian Mennonite* and its predecessor publications have provided a platform for the expression of this diverse peoplehood who are spread across a vast country. Prairie wisdom, mountain logic and urban insight have all come together to offer their various perceptions and passions. As Mennonites, we have often longed for a consistent and



unified voice. But truth be told, none of the sectors would be accepted as speaking for the whole. Every area must have its voice.

While *Canadian Mennonite* has not functioned as the official voice of Mennonite Church Canada, it has reflected our make-up as a faith family—with all its peculiarities, commonalities and nuances. Just like biological families, we do not all say the same things. But we remain a people of God, even though we understand the leading of God differently.

MC Canada may be served better by singularly focused promotional communications. This would provide greater control of the message. But it may be a dishonest message, a false facade of family, silencing the voices we all need to hear.

Parents observe in their children that individual perspectives develop quickly. From the first steps of a toddler to the time children are teens, homes are filled with a variety of views and opinions. This is as it should be. These nonconformities make unhealthy family units only if we allow them to.

*Canadian Mennonite* has served as the developing voice of its children. Our teens have been able to express themselves and offer different points of view. They have asked questions and provided

some of their own answers. Such displays of nonconformity do not make it any less a healthy family of faith.

*Canadian Mennonite* has also provided a voice for alternative views, the voices not always vocal in the gathered community. The still and quiet have put pen to paper. The muted and silenced have spoken out. Such dialogue can be discomfiting, even disturbing. But it is the voice of the people.

It is important for MC Canada to hear these voices. They don't always make it to the board tables or committee meetings. Yet it is our voice, as a people, nonetheless.

We are moving into a Canadian context of increased immigration, growing disparity and diverse expression. Disagreeing voices will be inevitable, should be expected, and are even desirable. If we believe that God hears dissonant voices, shouldn't God's people listen to them as well?

Perhaps *Canadian Mennonite* has been ahead of its time. While Canadian Christendom portrayed communities of faith of one mind, Mennonites acknowledged that congregations—and the individuals in them—think differently. While Canadian Christendom portrayed the two dominant views of Catholic and Protestant, Mennonites proposed a Third Way.

If the future entails the ability to express diverse views, Anabaptists/Mennonites should be well prepared. If the future necessitates healthy dialogue amid disagreeing conclusions, Anabaptists/Mennonites will be well practiced.

*Canadian Mennonite* has been the arena to develop such skills. Perhaps without knowing it, *Canadian Mennonite* has been the voice of the future.

## ABOUT THE COVER:

**All of the instruments played by members of Paraguay's Recycled Orchestra are made from garbage, including this upright bass fashioned from a discarded oil drum. See page 24 for the cover story and more photos of the orchestra's Canadian tour stop in Rosthern, Sask.**

PHOTO: DONNA SCHULZ, CANADIAN MENNONITE

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# A time to die

*The place of faith  
in the face of death*

BY EVELYN REMPEL PETKAU  
MANITOBA CORRESPONDENT

**W**hen Susan Griffiths of Winnipeg went to Switzerland a year ago to die by doctor-assisted suicide, it was headline news and re-ignited the debate around end-of-life issues. Responses to her death revealed that we are living in a time of shifting public sentiment when it comes to end-of-life issues, especially concerning euthanasia and assisted suicide.

Then last fall, at age 75, Henry Rempel of Kitchener, Ont., chose to end his life. His obituary read: "In the end, his suffering was too great due to the harsh progression of the arthritis and due to many other medical ailments, such as a cancer, and he made the brave decision to complete his life in Switzerland with the help of the kind people of an organization called 'Dignitas: To live with dignity, to die with dignity.'"

"He had given it great thought for years," said his brother John Rempel, director of the Toronto Mennonite Theological Centre. "He was a conflicted person about religion and part of that had to do with his suffering, the worst of which was his rheumatoid arthritis, which in the end crippled him. It was terrible to watch him suffer."

### **Changing perspectives**

The April 5 issue of the *Winnipeg Free Press* states a recent national poll shows a growing number of Canadians—now 68 percent—support the legalization of assisted suicide. An editorial in that same paper states that Canadians have been polled for more than 20 years on their views of assisted suicide and concludes: "Over that time, the focus of the discussion as to who should be allowed such help, and in what circumstances, has shifted—moving from those with terminal illnesses and who will be unable to kill themselves, to include those who are

in the painful grips from a mental illness that cannot be relieved, or even those who cannot speak for themselves."

Just a week before, Conservative Member of Parliament Steven Fletcher introduced two bills that would allow for physician-assisted suicide. He told reporters, "I would have found a lot of comfort in knowing that I had options." Fletcher was paralyzed from the neck down in 1996 when the car he was driving hit a moose.

The Supreme Court of Canada has announced that it will hear an appeal of a ruling in British Columbia about an assisted-suicide case. If the court should decide the current Criminal Code ban on assisted suicide is unconstitutional, it will be up to Parliament to draft new legislation.

Until the recent election in Quebec, a bill that would have allowed physicians to help patients die under certain circumstances was being considered.

Against this backdrop of shifting laws and public opinion can we find some solid ground to stand on? Dr. Cornelius

Woelk, medical director of palliative care for Southern Health in Manitoba, says it is vital that the church get involved in the discussion: "It is happening around us. It is easy to say that euthanasia and assisted suicide should never happen, but that's like putting your head in the sand. This discussion is happening and we should be part of the solution and talking about these issues."



**Cornelius Woelk**

### **In the image of God . . . or baby boomers?**

As Mennonites, we believe that we are created in the image of God, and understand that life is a gift from God that is to be lived and nurtured with reverence and respect. But with ever-advancing research, technology and medical interventions, the ways we define the beginning and ending of life have become blurred, or at least more nuanced. We are better able to treat illnesses, but not necessarily cure them. We face a future of a rapidly growing elderly population, one that demands quality of life without pain and suffering, and increasingly the ability to control how and when they die.

David Schroeder, professor emeritus of New Testament and philosophy at Canadian Mennonite University, Winnipeg, says that we fail to recognize that death is always with us and every day we are making life-and-death choices. "Dying sets in from the beginning of life," he says. "Our body is constantly dying and in need of being renewed." But such talk goes against the grain of our society that avoids talking about death.

As a young athletic man, Schroeder contracted polio. "When I survived polio, I was conscious of the sportsman in me having passed away," he says. "I could grieve the loss, but I could not change it. Now I am aware of the relative uselessness of my right arm, and the process of dying continues." Now approaching 90, he has experienced the deaths of many close friends and family.

Marianne Mellinger, supervisor of applied theological studies and program coordinator of the spirituality and aging



**Marianne Mellinger**

*'He was a conflicted person about religion and part of that had to do with his suffering, the worst of which was his rheumatoid arthritis, which in the end crippled him. It was terrible to watch him suffer.'*  
(John Rempel, about his late brother, Henry, who opted for assisted suicide)



program at the University of Waterloo, Ont., says that being able to accept that death is a part of living, but being willing to talk about it is countercultural. “We live in a culture that emphasizes how the baby boomer generation wants to continue living and being active, and then to drop dead,” she says. “The idea of slowing down hasn’t made it into their mindset.”

### **Ethical decisions in an age of technology**

The situations and decisions we face have become increasingly complex and nuanced. “God has given to humans the gift of technology, but it has to be used responsibly,” says Schroeder.

With current technology there are interventions that can extend life beyond that which is natural, says Woelk, noting, “There are no laws against withholding or withdrawing care. We have all these interventions that are not natural. We can keep people alive in an almost artificial state.”

The reality is that we seldom know all the factors that enter into making an ethical decision, and yet we have to make a decision.



*David Schroeder, professor emeritus of New Testament and philosophy at Canadian Mennonite University, Winnipeg, says that we fail to recognize that death is always with us and every day we are making life-and-death choices.*

“We are always in the process of making ethical decisions without having full or adequate information,” Schroeder acknowledges. “We need to learn to work at those places where we differ. We quickly move to the sports approach, dividing into two factions, each side trying to persuade the other.”

But he believes there is another way. “We could turn that around and say that we are one community, and serve the same faith and the same Lord, and together seek the will of God, even though we know full well that we may not achieve final solutions before we have to act,” Schroeder says. “We should be much more ready to isolate problems and use all the resources we have and together try to find a solution. We should be quicker to implement decisions reached and see if they provide good fruit and, if not, repent and try a second round of discerning.”

John Rempel, whose pacifist faith compels him to resist any form of taking a life, struggles to understand his brother’s death. He has come to see that it is important to “find some way of balancing your own struggle and conviction over and against a capacity to listen without judgment to what an afflicted person is saying.”

“Sometimes our decision-making centres on avoiding pain,” says Woelk. “But I think that we can treat a lot of physical symptoms if we continue to be diligent and work hard to stay on top.”

Rempel wonders if things might have turned out differently if his brother’s pain hadn’t been so extreme and if it had



**John Rempel**

been brought under control sooner. “If that had been the case, I can’t say what he would have done, but it would have changed how he made the decision and maybe would have changed the decision.”

### **What to say when someone says, ‘Why can’t I die?’**

In her work as chaplain, and in talking with other chaplains, Mellinger has encountered situations in which people express the wish to die. “‘Why can’t I die?’ is one of the top things seniors will say,” she says, “especially those who are quite elderly or have a terminal or chronic illness, or feel they have nothing to live for. I think, however, the request for assisted suicide is much more unusual.”

“What the research shows is that people who come from a faith perspective tend to express that desire less often than those who do not associate with a faith tradition,” she says.

Canadians are fortunate to have publicly funded healthcare, but there is still a steep cost to medical interventions. When interventions to prolong life are considered, “those interventions place more and more financial demands on the system, and require that we plan and prepare for longer life,” says Schroeder. “That is one of the ethical decisions we sometimes face. This requires that a greater amount of our budget—personally or governmentally—has to be provided for medical purposes. People are living longer and that is another good reason to talk about these things. We are better at treating the acute, but we end up with more chronic things that get us down.”

### **Maximizing the quality of life**

“Palliative care is not about lengthening or shortening life, but maximizing the quality of life,” says Woelk. “Harvey Chochinov, professor of psychiatry at the University of Manitoba and director of

*‘End-of-life decisions will be more complicated as time goes on. It will be necessary for the church community to be aware of the complexity of cases and to seek to find appropriate Christians responses to them.’  
(Marianne Mellinger)*

*'Palliative care is not about lengthening or shortening life, but maximizing the quality of life.'*  
(Dr. Cornelius Woelk)

the Manitoba Palliative Care Research Unit, found that there was a significant number of those with a terminal diagnosis who, early on, expressed the wish to have euthanasia, but as time went on and as they received good palliative care, they became less likely to want euthanasia."

"End-of-life decisions will be more complicated as time goes on," Mellinger cautions. "It will be necessary for the church community to be aware of the complexity of cases and to seek to find appropriate Christian responses to them."

**What can you . . . and the church . . . do?**

In addition to investing in good palliative care, advance-care directives give concerned Christians an opportunity to speak out about what they believe is important at the end of their lives. An advance directive informs medical providers and the family about the wishes one has with respect to end-of-life-decisions. The directive gives "power of attorney" to those people you trust to make decisions for you, says Schroeder.

Woelk supports their use. "These legal documents can delineate what you would want if you can't speak for yourself," he says. "It is important to name a proxy, and they need to know what you would want, what your goals are and what are the burdens you would be willing to put up with. These conversations should happen with your family. People are dying all the time, and you can start a conversation about that. A family meeting is very helpful to get those things sorted through. More conversations should be happening before a crisis sets in."

"It is important because the medical professions may at times be bound legally to use extreme measures to sustain physical life," notes Schroeder. "They may be governed by laws and directives that are not in agreement with our faith. A medical directive frees them to honour our wishes with respect to end-of-life actions and allows the family to know our

wishes and carry them out."

He strongly advises having a health advocate and sees a place for the church

conversations that need to happen between adult children and their parents, and how churches and pastors can help facilitate and encourage these kinds of conversations," she says.

"I can never escape dying, but in Christ there is victory over the fear of death because he has broken its power. There is

/// Online resources

**CANADIAN VIRTUAL HOSPICE:** [www.virtualhospice.ca](http://www.virtualhospice.ca)

**CANADIAN HOSPICE PALLIATIVE CARE ASSOCIATION:** [www.hpcintegration.ca](http://www.hpcintegration.ca)

**END OF LIFE CARE AND LIVING WILLS:** [www.advancecareplanning.ca](http://www.advancecareplanning.ca)



to play a much more significant role. He has been a long-time advocate for churches to employ a nurse or someone who can help with medical decisions, and do some of the education work. "I think the church would actually grow," he says. "People would see that the church is a good place to be."

Mellinger agrees that this kind of education is important for the church to provide. "In Mennonite Church Eastern Canada, our lay leadership training event next year will focus on the difficult

both death and resurrection. I live now in the power of the resurrection," Schroeder says, quoting I Corinthians 4:16-18.

By carrying this faith forward; by providing good palliative care, guidance and support in facing pain or illness; by having the uncomfortable and yet necessary conversations about end-of-life concerns, perhaps we will not have to fear death. ///

To view an interview with David Schroeder, visit [www.canadianmennonite.org/time-to-die](http://www.canadianmennonite.org/time-to-die).



/// For discussion

1. Have you participated in any end-of-life decisions? Under what conditions would you consider withholding possible treatment for yourself or a family member? How would you respond to a loved one's request for assisted suicide? Why are we so reluctant to talk about death?

2. Evelyn Rempel Petkau observes that, "with ever-advancing research, technology and medical interventions, the ways we define the beginning and end of life have become blurred." What are the implications of this blurring of the lines? When is it right to avoid medical interventions? Should cost be a factor in making these decisions?

3. Steven Fletcher, who is paralyzed from the neck down, wants the option of assisted suicide, saying, "I would have a lot of comfort in knowing that I had options." What does this statement say about his desire for control and fear of suffering? How do you respond to his perspective?

4. Have you had serious end-of-life discussions with your family? What role can the church play in encouraging these discussions? Does your community have good palliative care options?

—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 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.*

## ✉ Reader responds to March 31 issue

**THANK YOU FOR** Dick Benner's insightful editorial, "Who are the millennials?" on page 2. It seems I am in the silent generation category, which suggests this letter shouldn't be coming from me.

And yet there have been a number of silent generation utterances that carried influence: Nelson Mandela; all of the popes so far; Rev. J.J. Thiessen of the Mennonite population; and John Neufeld, past-president of Canadian Mennonite Bible College, to name a few.

It would have been helpful had you identified Rachel Evans more than her name and millennial identification only. Statements you attribute to her are profoundly insightful and, from my now silent perspective, boldly accurate.

I also notice that a number of the letters to the editor appear as responses to previous letters. One

## GOD, MONEY AND ME

## Remembering Caleb

HAROLD PENNER

I recently began another journey through the Scriptures, which offered a fresh look at the story of Caleb.

As a young man, he was one of the 12 Israelites sent to spy out Canaan prior to the Israelites' attack. He was one of two who returned with a positive report and faith that God would lead them. The other 10 spies swayed the crowd with fear-filled tales. As a result, that entire generation passed away in the wilderness before their children, together with Caleb, successfully entered Canaan.

Over the years, I have heard or seen examples of people singing the "wanna go back to Egypt" song. There are times when I have joined them. That song is sung by people when they cannot envision how life could be any better than the past. At its worst, singing that song can drown out those with a faithful, hopeful view of the future.

What is left is a group without a vision

for the future, going through the motions of life, and hoping their church can hold on until they pass away and someone after them will be left to turn out the lights.

However, there are also many Calebs in this world, people who exhibit a strong faith, standing up to the naysayers and

*The secret to success for many of these Calebs is their willingness to step outside their comfort zone . . . .*

declaring a future for the people who trust in God. We routinely meet with people who, in their later years, continue to see God at work and want to be part of the action.

As a Mennonite Foundation of Canada (MFC) stewardship consultant, I am impacted by grandparents with limited incomes who earn extra money to share with the church and with their family while they are still alive to see their generosity in action. I see retired individuals volunteering in their church

or community, knowing the younger families are too stretched to be able offer their time. I see others well into their senior years providing wise leadership to churches and organizations, and still others mentoring willing younger leaders in new roles.

The secret to success for many of these Calebs is their willingness to step outside their comfort zone, facing down their fears and providing a path for the generations to come. These modern-day Calebs are generous with their time, talents and financial resources.

Thank you to each Caleb out there who has lived a life of faith and served as a reminder that God is in control. You inspire us to also act in faith, sharing our resources to help establish the kingdom.

*Harold Penner is a stewardship consultant in the Winnipeg office of Mennonite Foundation of Canada. For more information on impulsive generosity, stewardship education, and estate and charitable gift planning, contact your nearest MFC office or visit MennoFoundation.ca.*





in the March 31 issue (page 12) specifically targets a March 3 letter authored by four people with long histories of dedicated and enlightened service to the churches of their faith. I hardly think they could be classified as “uninformed,” although their understandings may vary from the writer who challenged their knowledge. Could it be that a Facebook-like feature should begin where “likes” could be provided and

tallied.

I especially want to thank *Canadian Mennonite* for the March 31 issue’s feature reflection, “I was in prison.” Sexual abuse is such an impactful topic, let alone its reality as a most demeaning and violent behaviour within the human species. And, of course, positions toward it vary, with self-righteous judgmental approaches finding frequent expression. Circles of

## FAMILY TIES

# The deadly sin of lust

MELISSA MILLER

A fragment of a remark from long ago comes back. The context was a Sunday school class. I was young, just 18, a summer visitor in that church. The others were well into middle-age. The content was Matthew 5:27-30, where Jesus reframes the prohibition against adultery, declaring, “*Everyone who looks at a woman with lust has already committed adultery with her in his heart.*”

Bravely, the small group explored the relevance of Jesus’ teaching. Someone ventured that the problem wasn’t to look at an attractive person and to feel desire towards them; that was a natural part of being human, of being a sexual being. The problem was when that desire became stuck in that same spot, rooted and obsessive.

Still, one man asked, “What happens when the look does get stuck, when it becomes lust? What then?” Now I’m guessing that he was identifying his own problem with lust, but at the time I was too young and naïve to see that. Nor do I remember any more of the discussion from that class. What I remember was honest engagement with a difficult topic.

Lust is one of the more familiar of the Seven Deadly Sins. It’s usually applied to sexual desire, although it can be generalized as excessive indulgence in sensual bodily pleasures. Lust distorts the good

purposes of our physical senses and desires. In sexual matters, lust is self-centred and selfish. People who are lusting lose sight of the other person’s humanity, seeing only an object to possess—or to use—to fulfill their desires.

In our overly sexualized society the temptation to lust is virtually everywhere. Television shows and movies, the Internet and advertisements are rife with lust. Sometimes I feel assaulted by the many distorted sexual messages, whether they are blatant and heated or craftily subtle. I yearn for a more modest, discreet, chaste world.

Chasteness or chastity is viewed as the virtue opposing lust. We associate chastity with virginal; a chaste person is

*For many of us, the concept of chastity is problematic, because it was applied only to women.*

someone who is a virgin. For many of us, the concept of chastity is problematic, because it was applied only to women. The sexual activity of men was not scrutinized as closely or judged so severely. This is still true in many places in the world today, and has vestiges that remain in our sexually permissive society.

That double standard doesn’t reflect Christian understandings of equal regard and mutuality. In the Christian community, all are called to receive the same privileges and responsibilities, in our

sexual ethics and elsewhere. The Apostle Paul gives voice to this new understanding of gender relations in I Corinthians 7:3, when he teaches that the husband should give to the wife her conjugal—or sexual—rights, and likewise the wife to her husband.

Jesus follows up his words on lust with a challenge to sever the body part that gets one into trouble. His exaggerated language is not intended to invite self-harm; rather, it’s a recognition of the power of lust, and the need to put in place strong fences to avoid getting stuck in selfish, destructive obsessions. For some of us, that means there are places we do not go, like certain kinds of entertainment or activity on the Internet. For some of us, that means confessing our sins to our spiritual companions. For some of us, that means recognizing we have a serious addiction, and addressing it with a counsellor.

As we endeavour to live as Christians who are sexual beings, can we reclaim

the concept of chastity? Can the old-fashioned term of chasteness be enlisted to stretch our understanding towards a pure and wholesome alternative to lust? God invites all of us to be chaste with our sexual practices, to be disciplined and respectful of the sacredness of each other’s bodies.

*Melissa Miller (familyties@mymts.net) lives in Winnipeg. She is wrapped in the family ties of daughter, sister, wife, mother, friend and pastor.*



Support and Accountability is truly a revolutionary initiative, made possible only through the insights and courage of those who understand and seek to practise the revolutionary messages of Jesus.

ERNEST EPP, SASKATOON

## ✉ Financial situation for CoSA Winnipeg 'looks good' ... for now

RE: "CoSA WINNIPEG faces funding cuts from all sides," March 31, page 24.

Thanks for your article highlighting the challenges the Circles of Support and Accountability (CoSA) programs are facing. It was much appreciated.

### FROM OUR LEADERS

# Cruciform directions

STEVE HEINRICHS

*By nature, people "accumulate and build . . . and you get to a point at which you have too much. . . . Perhaps God is inviting the church in North America to a time of disencumberment."*

(Willard Metzger, executive director, Mennonite Church Canada)

Jesus wasn't big into committees, but he did have a Future Directions Task Force, a task force that was birthed in crisis, brought the Spirit's demand and a tonne of conflict.

Currently, leaders in Mennonite Church Canada also have a Future Directions Task Force seeking our wisdom about the future of the church. Where might it lead?

Two classic texts demonstrate what Jesus' task force was about: Luke 4 and Luke 19. In the first, Jesus engages the local congregation: the Nazareth synagogue; in the second, he tackles the national church: Jerusalem's temple. In both, the Crucified's message is simply subversive.

What is God calling us to? Live good news to the poor! Structures, forms and programs must all serve the God of the materially marginalized. If temples, churches and national offices don't offer liberating news for the sinned-against, it's time to shut them down, because God doesn't need them to work God's healing (Luke 4:25-27).

Ouch.

Jesus is hard to listen to at times. His congregation and national church sure didn't pay attention. They shut their ears and shut him up. They dismissed his task force and removed him from the guest preacher's list. They said he was too radical, that he was psychologically imbalanced. That message and lifestyle—he actually lived among those he talked about—caused such mayhem that they muzzled him for good (almost).

What about us?

As a middle-class Mennonite in a middle-class church, I am haunted by the

*'[O]utside the poor there is no salvation, outside the poor there is no church, outside the poor there is no gospel.'*

Messianic word. The task of seeking God not among the privileged, but among the crucified, is threatening. Yet I want to acknowledge and live into that provocative word of life. And I long for a church that dangerously tries to do the same, one that willingly confesses, in the words of Jesuit theologian Jon Sobrino, the hard reality

that "the kingdom is for the non-poor to the extent that they lower themselves to the poor."

I don't want to be naïve or overly critical about the thoughtful ways that Mennonites are discerning how we should be and become church. But I don't hear or see many addressing what so many third- and fourth-world peoples recognize as the very core of the gospel that God is the God of the oppressed. And yet Jesus says everything—programs, budgets and ministries—absolutely everything is to serve this God and no other.

Our Mennonite church is filled with good people who do much good. But let's make no mistake. Jesus' Future Directions Task Force, in the words of Brazilian poet-theologian Pedro Casaldaliga, announced that "outside the poor there is no salvation, outside the poor there is no church, outside the poor there is no gospel."

We must risk a future Mennonite church that puts suffering peoples at the centre. Doing so will be costly, to individuals and institutions. Yet that's what Jesus did, and that's what he still does.

*Steve Heinrichs is Mennonite Church Canada's director of indigenous relations.*



I want to give an update about the funding situation:

- **CORRECTIONAL SERVICE** Canada Chaplaincy agreed to reinstate the funding for the CoSA programs across the country. What that means for CoSA Winnipeg is that we have our annual \$25,000 again, until March 31, 2015. At that point, it's likely we will lose the money again, but this remains to be seen.
- **ANOTHER POSITIVE** is that Joan Carolyn, the program director, worked to successfully secure additional funding from the Provincial Special Needs Program. Effective April 1, we began receiving \$73,000 to provide circles for five clients. Before, we were receiving \$36,000 to provide circles for three clients.

Our financial situation for the 2014-15 year looks good, but we're unsure what may come for the 2015-16 year.

**DANIEL EPP, WINNIPEG**

*Daniel Epp is an associate with CoSA Winnipeg.*

## ✉ **Jesus did not ignore sexual matters**

**RE:** "OF GENITALS and gender" editorial, April 14, page 2.

I was appalled by the viewpoints expressed in this editorial. The quote from Tom Ehrich, "We obsess about sex, a topic that Jesus himself ignored," is absolutely incorrect. Jesus did not say to the woman taken in adultery, "How you are living is okay." He said, "Go and sin no more."

When Jesus ministered to "marginalized" people, he didn't adjust his message to accommodate them, neither did he ignore them. Rather, he showed them a new way, life-giving water, and a chance at forgiveness and change. Can we do any less?

**EDITH UTZ, GLENBUSH, SASK.**

## ✉ **Christian religion is founded on the Bible**

**RE:** "MILLENNIALS SHAPE their own morality without the church" letter, April 28, page 12.

Wow. The Bible is no more relevant than Harry Potter, according to Clark Decker. And he declares, "Scripture and faith tradition has little to no relevance to anything that millennials are doing."

What is religion without the Bible? What are we basing religion on if not the foundation of the teachings of the Bible? I, too, struggle with the faith traditions that I feel we confuse with religion, but I cannot envision what my religion would look like without

the core beliefs that I believe are based on the teachings of the Bible, which I was brought up learning about in church.

Society can teach us that we shouldn't hit one another, that we shouldn't take what isn't ours, that we should say please and thank you, that we should take care of our world for future generations, and that we should help those less fortunate than us if we have surplus. But I believe that society has only part of the reasoning behind those lessons.

As a Christian, as an individual who has chosen to be an active member in a church that bases its teachings on Scripture, I believe that the Bible holds the key to unlocking those same lessons, then takes us so much further.

I have chosen to live my life based on the teachings of Jesus, and to the best of my understanding, you'll find those in the Bible.

**MARY TIESSEN, LEAMINGTON, ONT.**

## ✉ **Community action—not just fossil-fuel divestment—needed**

**RE:** "IT'S TIME to divest" editorial, April 28, page 2.

I couldn't agree more with Dick Benner that climate change is "the most pressing justice issue of our time." Our relationship with fossil fuels is deep and wide, life-giving and life-destroying. The increasingly stark reports of the hundreds of scientists and governments on the Intergovernmental Panel on Climate Change make clear the damage that is already happening due to our emissions of greenhouse gases.

I agree as well with Benner's call for action right now. I have begun to do what I can by reducing my own consumption of electricity and natural gas by 50 percent so far through simple conservation measures and energy-saving technologies, and by divesting my own fossil-fuel investments.

Mennonite Church Canada would do well to look at its investment portfolio through the lens of climate change.

But to go further, we need community action. We need to end the \$1.4 billion in tax subsidies to the highly profitable fossil-fuel companies. We need to put a price on carbon emissions to make the polluters—all of us—pay.

Economists of all political stripes agree that the simplest and most effective way to do this is to put a consumer-friendly fee on carbon emissions, with the revenues returned to households so that we can invest in low-carbon technologies. This is already working in Europe, Australia and British Columbia.

The Lord has entrusted creation to our care. It is a great responsibility and the time for better stewardship is now.

**DOUG PRITCHARD, TORONTO**



## ✉ When people divide over Scripture, has the Bible been abused?

I AM OLD enough to experience three issues of Bible interpretation by Mennonite church members that resulted in animated letters to the editor.

The earliest of these experiences involved divided opinion about alcohol use. Scripture was used for “spirited” letters to the editor in defence of both abstinence and moderation.

Women’s roles in the church was the next contentious issue. Again, positions were taken using the Genesis creation account and the Pauline epistles for divergent conclusions rather strongly held. When there is tolerance for ambiguity in strict literal interpretation and application for this issue, and when the cultural context of which Paul was a part, and to which he was speaking, are considered, opportunity is provided for the church to be served by giftedness and personal calling free of gender consideration.

Fortunately, or unfortunately, depending on one’s view, I have lived long enough to see sexual orientation bubbling up in letters to the editor of *Canadian Mennonite*, Scripture being used to bolster different strongly held views.

Could it be possible to define marriage as biblical when persons demonstrating commitment to Jesus enter into a committed relationship that includes the gift of human sexual experience? Should it be possible? I applaud *Canadian Mennonite* for the April 14 issue, where the “Of genitals and gender” editorial on page 2 and the “Thinking biblically about sex” column by Phil Wagler on page 9 provide relevant reflection on the current distraction over sexual orientation in Mennonite church life and witness.

When division occurs over the interpretation and application of the Bible, is it abused?

RAYMOND BRUBAKER, ST. ALBERT, ALTA.

## ✉ Where is the global warming? reader asks

RE: “IT’S TIME to divest” editorial, April 28, page 2.

The biases and extreme statements in this editorial

should not have been put forward in a Mennonite periodical that is so closely tied to the Mennonite faith!

The first unfortunate error was the supposition, “We’re talking warming of the planet (an increase of 3 degrees Celsius predicted by 2050).” There is no basis in science for this 3-degree number, which is only expressed as a hypothesis in climate model scenarios and is denounced by scientists such as Roy Spencer and John Christy, both of the University of Alabama in Huntsville; Richard Lindzen of the Massachusetts Institute of Technology; Judith Curry of Georgia Tech; and 650 other scientists in the American Senate Minority Report.

Benner then states, “To deny it is happening, or to ignore the proven findings of science on the matter, is to be living in fantasy.” Perhaps he should engage with that type of rhetoric in conversation with the above mentioned scientists. I certainly have not seen, and am not aware of, this proven science he is talking about, or the experiments that have been conducted and independently replicated proving catastrophic global warming!

The reference made to extreme weather only reflects on the lack of scientific credibility in this editorial, as we are now in the 16th year of no global warming. The “extreme weather” meme is a construct of the media and without merit in any science of weather patterns and trends involving centuries of weather analysis.

In paragraph three it is stated, “This is not a political left versus right issue,” then the editor proceeds to position his narrative firmly in the camp of the American Democratic Party and its position on manmade global warming. In the second-last paragraph, the editor further aligns Mennonites via the medium of this message with the extreme left-wing political personality and activism of Bill McKibben.

STEPHEN KENNEL, BRIGHT, ONT.

## ✉ The Bible is the global church’s book

RE: “A BOOK of answers . . . or a book of God-with-us stories?” Feb, 17, page 4.

One of the most important reasons for being familiar with the Bible is that it allows us to be in conversation with the church around the world and throughout history. When churches in Africa and churches in Canada want to have a conversation, they need to find common ground because their cultural presuppositions about the world are so very different.

The Bible gives us a common ground where we can begin and carry on very important conversations about how to live out our faith. Biblical illiteracy makes it difficult to participate in meaningful conversation with the global church.

NANCY FREY (ONLINE COMMENT)

## /// Correction

Dora-Marie Goulet is program coordinator at Maison de l’Amitié in Montreal. She was incorrectly identified as a director of the organization in “The shape of church to come?” feature that appeared in the April 28 issue beginning on page 4. *Canadian Mennonite* regrets the error.

## ✉ Mennonites must stop Mennonite puppy mills

**PROVERBS 12:10 STATES:** “Whoever is righteous has regard for the life of his beast, but the mercy of the wicked is cruel.”

The “wicked” in this case happen to be Mennonites of the Old Order sect who once again have been highlighted on *Animal Planet* and *CP24’s Animal House Calls* for animal cruelty via their abhorrent puppy mills. What other word can describe the conditions in which these overbred, starved, neglected and abused animals live with day by day.

Genesis 1:26 states: “And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

I don’t think the Bible is teaching us that having dominion means to subject an animal to extreme cruelty and neglect that comes with the greed of overbreeding in these puppy mills that are not recognized or approved as reputable breeders by the Canadian Kennel Club.

I find it shameful and intolerable that the Mennonite name is becoming synonymous with puppy mills, and I have to ask the extended Mennonite community why we, who are known for our aid in disasters and refugee support, not only close our eyes to the lesser of God’s creatures, but seem to ignore the fact that it is the result of our own Mennonite and Amish brethren.

I propose some sort of outreach to these communities that run cruelty-breeding factories, to see if, through some sort of education or alternative ways of employment, these poor animals no longer have to suffer at the hands of people who are known to be the “quiet in the land,” “pacifists” and “peacekeepers.”

Rescue groups are interested in learning more about this extended Mennonite community to do their part in changing these abusive ways of money-making, but I feel we, as a church community, also need to prayerfully consider putting a stop to the animal abuse caused by fellow Mennonites.

As Gandhi once said, “One can measure the greatness and moral progress of a nation by looking at how it treats its animals.”

MARENA WOODSIT, MISSISSAUGA, ONT.

## /// Milestones

### Births/Adoptions

**Boehm**—Chase Melvin (b. May 1, 2014), to Ranelle and Jared Boehm, Hague Mennonite, Sask.

**Craddock**—Jonah Daniel (b. May 6, 2014), to Matt and Amanda Craddock, North Star Mennonite, Drake, Sask.

**Johnson Reuel**—Hope Margaret (b. April 26, 2014), to Abigail Johnson and Greg Reuel, St. Jacobs Mennonite, Ont.

**Lizotte**—Katelyn Anna (b. April 23, 2014), to Gabrielle and Rob Lizotte, First Mennonite, Edmonton.

**Tiessen Driedger**—Jacobi John (b. April 20, 2014), to Greg Driedger and Maida Tiessen, North Leamington United Mennonite, Leamington, Ont.

### Marriages

**Brubacher/Evans**—Kevin Brubacher (St. Jacobs Mennonite, Ont.) and Jacqui Evans, at Niagara-on-the-Lake, Ont., April 26, 2014.

(Continued on page 14)

## Pontius' Puddle



(Continued from page 13)

**Lobrutto/Weiler**—Sheila Lobrutto and Tim Weiler, at Crosshill Mennonite, Millbank, Ont., April 26, 2014.

### Deaths

**Barg**—Benno (Benjamin), 80 (b. Oct. 8, 1933; d. April 30, 2014), Breslau Mennonite, Ont.

**Bluhm**—Erwin, 86 (b. March 22, 1928; d. April 23, 2014), Winkler Bergthaler Mennonite, Man.

**Gerber**—Moses, 92 (b. Sept. 10, 1921; d. April 11, 2014), Maple View Mennonite, Wellesley, Ont.

**Leiding**—Norman, 85 (b. Jan. 7, 1929; d. April 29, 2014), Winkler Bergthaler Mennonite, Man.

**McEwen**—Hilda (nee Roth), 81 (b. May 30, 1932; d. April 14, 2014), St. Agatha Mennonite, Ont.

**Neufeld**—Helen, 88 (d. April 27, 2014), Rosenfeld Bergthaler Mennonite, Man.

**Pauls**—Anna, 88 (d. April 10, 2014), Springfield Heights Mennonite, Winnipeg.

**Toews**—Tena (nee Guenther), 76 (b. April 12, 1937; d. March 21, 2014), Gretna Bergthaler Mennonite, Man.

**Victor**—Ross Paul, 71 (b. Jan. 27, 1943; d. May 5, 2014), First Mennonite, Kitchener, Ont.

**Wiens**—Arthur, 84 (b. May 15, 1929; d. April 30, 2014), First Mennonite, Saskatoon.

**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 also include birth date and last name at birth if available.**

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## LIFE IN THE POSTMODERN SHIFT

## An ever-expanding circle

TROY WATSON

Twenty years ago, I read a word that transformed my understanding of the gospel. My mind was blown wide open by the use of two hyphens. “Atonement” suddenly became “at-one-ment.” Instantaneously I realized that being “in Christ” means living in a state of “at-one-ment” with all.



that which separates me from the greater whole. It thinks in terms of comparison and contrast: “I’m smarter than . . . , I’m lesser than . . . , we’re better than . . . ,” and thus constantly affirms the notion that “I’m separate from . . . .”

My whole self, on the other hand, is me when I’m in a state of Christ consciousness. By this I mean my conscious

mind is attuned to the Spirit of Christ, who, in turn, reconciles and attunes me to all that is. My whole self finds identity and value in my interconnectedness with

*My whole self, on the other hand, is me when I’m in a state of Christ consciousness. By this I mean my conscious mind is attuned to the Spirit of Christ, who, in turn, reconciles and attunes me to all that is.*

the greater whole, in my oneness with God, humanity and creation.

This is why Jesus says in Luke 14 that for me to understand and follow his path, I must “hate” all those exclusionary boundaries of family, religion, ethnicity, gender, etc., that separate me from the whole and prevent me from being “at-one” with all.

Now obviously Jesus doesn’t want me to hate my mother or father, or anyone else. He calls me to love everyone, including my enemies. What Jesus is teaching here is that I must let go of all the roles and relational boundaries that the small self clings to that exclude others from my circle of “loved ones.” Jesus wants me to realize that “whoever does the will of

*my Father is my brother and sister and mother.”*

The small self is afraid of letting go of these exclusive boundaries because it perceives them as essential to what makes me “me” and what makes us “us.” The small self compresses the boundaries of who “we” are, whereas the whole self expands the boundaries of who “we” are, to eventually include all. This is the divine design of “at-one-ment”: an ever-expanding circle of inclusive love. Paul glimpsed the height of this when he proclaimed, “*Christ is all and in all.*”

Before Pentecost, we see all kinds of small-self behaviour from the disciples. They argued about which of them was the greatest, they asked fire to come down from heaven to burn up people who rejected their message, they judged children and certain women as unworthy of Jesus’ time. The list goes on.

After Pentecost, however, these same disciples radically expand the boundaries of who “they” are to include people they once considered “unclean” and “inferior,” people like Gentiles, Samaritans, slaves, lepers and women. They didn’t always get it right, and neither do we, but the

pattern is clear: Spirit attunement always dissolves boundaries and increases “at-one-ment” with God and others. Ultimately, I believe Spirit attunement expands the circle of what defines “us” to the point of there being no “them.”

One of my favourite poems, called “Outwitted” by Edwin Markham, captures this idea quite masterfully. With it I conclude: “He drew a circle to shut me out. / Heretic, rebel – a thing to flout. / But love and I had the wit to win. / We drew a circle that took him in.” ☞

*Troy Watson (troy@avonmennonite.com) is pastor of Avon Mennonite Church in Stratford, Ont.*

## VIEWPOINT

## A church I can believe in

DYLAN SIEBERT

SPECIAL TO CANADIAN MENNONITE

The sun was shining, a spring breeze was blowing over the water, and I was flush with excitement and satisfaction. I was walking with a friend along the banks of the Grand River south of Cambridge, Ont., having just finished leading a Holy Saturday prayer walk I had helped to organize with a small group from my church, Stirling Avenue Mennonite in Kitchener.

The focus of our walk was a steel pipe 76 centimetres in diameter that runs from Montreal to Sarnia, Ont., known as Line 9. It runs unnoticed across towns, first nation communities, and sensitive watersheds in southern Ontario, delivering oil from overseas to heat homes, grow food and power industry. (See "Peace walk focuses on the impact of oil" story and video online at [bit.ly/1oxQQ8R](http://bit.ly/1oxQQ8R).)



As we walked back together, my friend and I talked over what had just happened, still feeling ourselves moved by the beauty and power of the liturgy. She grew up in a churchgoing family, but doesn't attend church now; she had joined our prayer walk that day because she was so encouraged to see a congregation taking action together on this issue.

I've seen articles in *Canadian Mennonite* and overheard conversations in recent months about why young people seem to be leaving the church. I certainly can't speak for everyone of my generation, but I can speak about why I stopped going to church after leaving my parents' home. By the time I was 18, I had learned more from teachers, friends, public speakers, authors and filmmakers about the state of the world I live in than I had life experience to cope with. Many of my friends were the same; we had too much knowledge and not enough answers. When we got together we would talk about environmental problems and

wonder why the grown-ups weren't as alarmed as we were.

The church that I saw at 18, although it claimed to be seeking closeness to things of ultimate meaning and value, had almost nothing to say about the drastic changes that lay ahead in my future and the future of every living being. When I looked in the Bible at 18, I found that Jesus didn't have much to say about energy or the environment, so I stopped reading his words.

Since then, I've come to understand that, while Jesus and his contemporaries might not have had a single word that stood for the land, water and air they

depended on, Jesus had quite a lot to say about power. And although it may seem obvious, it's worth remembering that energy is power.

The world Jesus lived in was dominated by the power of Rome, an empire that could move stone hundreds of miles to build roads, temples and coliseums; and to nail their inhabitants to crosses made of wood.

Today, the energies we command are exponentially greater than those in Roman times. We have the power to move exotic fruits hundreds of miles to our breakfast tables; the power to move ourselves and our families at breathtaking speeds in motorized vehicles; the power to move carbon from the belly of the earth into the atmosphere; and the power to move armies into the countries of those who would prevent us from doing so.

Make no mistake, oil is the core issue of our age. It's not at all that creation needs our care, but that creation is responding

to the violence of our reckless energy use with the violence of climate change. It is a war we cannot hope to win.

When, at the climax of our prayer walk, we turned around to retrace our steps, we were embodying a core practice of Christian belief: the act of repentance. When John the Baptist cried out in the wilderness, "Repent!" he was saying, "Turn around. Don't continue down the road you're on."

Likewise, the God of the Bible told his people through the prophet Isaiah, "I am sick of your burnt offerings. . . . Learn to do good. Seek justice. Help the oppressed. Defend the cause of orphans. Fight for the rights of widows."

How many orphans and widows are there now in the Sahel region of northern Africa, where climate change has intensified recurring cycles of drought and famine? I don't read such statistics any more, partly because they won't make

[A]t the climax of our prayer walk, we turned around to retrace our steps, we were embodying a core practice of Christian belief: the act of repentance.

any clearer to me the urgency of reducing my own energy use.

I've chosen to count on one hand the number of plane trips I expect to make in the lifetime remaining to me. My friends have made choices to eat less meat and more local vegetables, and to bike instead of drive. Together, we're figuring out how to scale back our expectations of how much energy we deserve, and we're having fun getting together for canning and soap-making parties.

Can we live simpler, humbler lives, walking closer with God, with each other, and with the rhythms of the earth? A church that seeks to answer these questions honestly is a church I can believe in. ❧

*Dylan Siebert attends Stirling Avenue Mennonite Church in Kitchener, Ont. He blogs weekly about energy, bird watching and coming down to earth at [awizardofearth.blogspot.ca](http://awizardofearth.blogspot.ca).*

## GOD AT WORK IN THE CHURCH

# B.C. women 'at a time of crossroads'

*Women's Ministry celebrates 75 years of service*

STORY AND PHOTO BY AMY DUECKMAN

B.C. Correspondent  
ABBOTSFORD, B.C.

Seven-and-a-half decades after its founding, Women's Ministry of Mennonite Church B.C. celebrated its diamond anniversary on May 3 with a day of memories and celebration. The annual spring Inspirational Day held at Emmanuel Mennonite Church drew 138.

Five past presidents of what was formerly B.C. Women in Mission shared memories of their terms of service spanning the years 1980 to 2007, reflecting on how serving had changed them, and how women's roles in church and society had changed over the years.

Waltrude Gortzen of B.C. Women's Ministry then addressed the future. With the dissolution of a formal women's group in B.C. seven years ago, a small planning committee has been coordinating the spring Inspirational Day and fall retreat each year. Continuing leadership for these events is an ongoing concern, as the same three committee members cannot carry the load indefinitely, she said.

"We are standing yet again at the crossroads," Gortzen told those present. "Will we be standing here next year or not?" Wondering if this might be the last Inspirational Day, Gortzen added, "Do we need to be worried about Women's Ministry? I don't

think so. We are all still ministering. It might be in a different format, but it will continue."

In response, April Yamasaki, Emmanuel Mennonite's pastor, offered her church facilities again for next year's event, with the hope that new volunteers will come forward to plan it.

Following lunch, Karen Martens Zimmerly of Winnipeg, denominational minister for Mennonite Church Canada, gave her address based on I Samuel 7:12.



*Cutting the celebratory birthday cake for B.C. Women's Ministry are members of the planning committee: Cheryl Dyck, left, Waltrude Gortzen and Rita Siebert.*

She talked of rocks and stones as markers throughout the Old Testament, where piles of stones would let fellow travellers know there had been a meeting place for God. "Transitions are hard," she acknowledged. "We need markers along the way."

Zimmerly cited three markers that will continue to serve as women continue in ministry:

- **WORSHIP, SCRIPTURE** and prayer.
- **IMAGINATIVE SPIRIT** and creativity.
- **A WILLINGNESS** to see people and serve needs in the community.

Half of the day's offering of \$3,785.60 went to support Camp Squeah kitchen projects, with the other half divided between Mennonite Women Canada international ministries and Lifebridge ministries, a local program helping women in recovery. ☘

## ☘ Briefly noted

### Good Friday services do good in Alberta

Each year, Inter-Mennonite Good Friday services held in Calgary and Edmonton collect offerings from worshippers, with proceeds after expenses going to a designated charity. This year, Calgary churches responded to the crisis in Sudan, giving \$22,575 to Mennonite Central Committee, which is involved in food aid, caring for displaced persons, supporting church leaders in peace talks and working with trauma recovery. The Edmonton Good Friday service sent nearly \$2,500 to the Edmonton Centre for Newcomers, to help refugees and immigrants adapt to life in Canada. A small prayer vigil for South Sudan, held at Edmonton First Mennonite on Easter morning, raised \$721 for MCC's crisis response for Sudan; a few members of the Sudanese Mennonite Church, as well as Sudanese members of First Mennonite, spoke of their recent loss of family members and friends.

—BY DONITA WIEBE-NEUFELD



# Canadian Mennonite earns six CCP awards

Canadian Mennonite  
WINNIPEG

Canadian Mennonite walked away with six awards here at the annual banquet of the Canadian Church Press (CCP) on May 2, getting a first-place award for a “theological reflection” series by Bruce Hiebert, two second-place awards for Young Voices and for layout and design of a feature, and three third-place awards for an editorial, a photo essay, and layout and design of a single edition.

Judges noted that the three-part series “On the Use of Scripture” by Hiebert, from Langley, B.C., was a “remarkable, highly useful, spirited series which invites readers to view Scripture as story, as myth and as mirrors reflecting our self-images, biases and prejudices, yet opening us to the probability that we can learn and see and understand the complexity of the relationships described.”

For the second place award for Young Voices in the “department” category, the judge said, “There is a good balance of issues relating to personal faith, current social issues and individual experience.”

The layout and design of Will Braun’s feature on the Low-German Mennonites in Mexico, as told to him by Mennonite Central Committee workers Margaret and Dave Penner, placed second. The feature was laid out and designed by Dan Johnson, graphic designer, and Ross W. Muir, managing editor. Said the judge, “Really great opener, and clear, consistent layout on the following pages.”

In third place was Dick Benner’s editorial “Confessing our fossil fuel sins,” which was described by the judges as “a well-crafted piece placing faith in the middle of the climate change debate and adding a voice that using God’s gifts judiciously [is] an act of faith.”

Zoe Matties’ photo essay “Holy Moments at the bottom of the world,” that was designed by Muir and Johnson, earned third place as a “beautiful essay that shows nature offering great images every day if we care to pay attention.”

And a third-place award also was given

for excellence in “layout and design of an edition.” The award was for the June 10, 2013, “Holy moments” edition. “You have the best editorial system,” said the judge. “The body, heads and deks are beautifully defined—and adhered to.”

Three awards were in “open” categories, while the other three were for magazines with circulation above 10,000.

CCP is an association of 54 Christian publishers that offers support and fellowship to its members, united in an effort to maintain high standards of religious journalism. Representatives from its member publications gather for an annual convention, where they participate in professional enrichment and inspiration. The



annual awards competition recognizes excellence in CCP publications.

Representing *Canadian Mennonite* at this year’s convention were Ginny Hostetler, web editor, and Aaron Epp, co-editor of Young Voices. ❧

## /// Briefly noted

### Alberta women enjoy intergenerational spring teas

“That’s gorgeous!” “That was at the thrift store?” Comments like these were heard from more than 80 women of all ages from Edmonton and area Mennonite churches, who marvelled and laughed as they took in a “Thrifty Fashions” show hosted by the First Mennonite Women in Mission group on March 26. Finds from the Mennonite Central Committee (MCC) Thrift Store, located just a few blocks from the church, were modelled by group members. Adrienne Wiebe, thrift store coordinator, gave a “Fast Fashions” address to help attendees understand the social, economic and environmental costs of cheap, mass produced clothing. Approximately \$2,000 was collected to go toward projects to help women in Bangladesh. In Calgary, women between 4 and 84 gathered at Foothills Mennonite Church for a St. Patrick’s Day Strawberry Tea on March 14. Michelle Copithorne shared pictures and music (she played a tin whistle) from Ireland, and Linda Dickinson shared about her MCC assignment in Guatemala.

—STORY AND PHOTO BY DONITA WIEBE NEUFELD



*Frieda Dyck models an ensemble at the ‘Thrift Fashions’ show on March 26 at Edmonton First Mennonite Church; the event raised more than \$2,000 for a project to help women in Bangladesh.*

# Meeting challenge and change

BY DEBORAH FROESE  
Mennonite Church Canada  
WINNIPEG

As a teenager, Betty Pries raised uneasy questions about church and faithful living: Who is Jesus really? What does it mean for Jesus to be called God's Son? What does it mean to be a Christian in a world of such diversity in faiths, beliefs, practices and lifestyles?



Betty Pries

Those questions developed Pries's ability to look at faith from a wide variety of standpoints and instilled a deep appreciation for the theological perspectives of others, skills that are foundational to the work she does today.

Pries is one of the founders and the executive director of Associates Resourcing the Church (ARC) Ministries, a consultancy

service for churches and faith-based organizations. She also teaches conflict resolution and mediation at Conrad Grebel University College, Waterloo, Ont., and served on Mennonite Church Canada's Faith and Life Committee for nine years.

Pries is sharing her perspectives about "meeting challenge and change" as a keynote speaker for MC Canada's Assembly 2014, "Wild hope: Faith for an unknown season," in Winnipeg from July 3 to 6.

Through ARC, Pries connects with congregations across the denominational landscape who face tough questions about theology, conflict, fear of decline and desire for renewal. Unfortunately, she says, some churches want quick fixes, seeking

programs, instead of spiritual renewal.

But renewal is not a function of programming. "Everything I know about the spiritual journey is about being transformed again and again and again into greater maturity," she says. "We can be very comfortable in our lives and perspectives, but it's usually not until we suffer that we return to dependency on God. In this sense, decline becomes an opportunity for the church, an opportunity to rediscover our dependency on God."

In the face of challenge, change and everyday life, Pries says, "the church is a place of tremendous opportunity for transformation and healing. That's the gift of the church."

Other keynote speakers include Brian Quan, minister of English ministries at Toronto Chinese Mennonite Church (*see below*), and David Driedger, associate minister at First Mennonite Church in Winnipeg and a member of MC Canada's Formation Council, who was profiled in the May 12 issue. ❧



# Three knocks to open a door

BY DEBORAH FROESE  
Mennonite Church Canada  
WINNIPEG

If you want Brian Quan to open his door, you may need to knock three times.

Quan is the pastor of English ministries at Toronto Chinese Mennonite Church, the church he grew up in. Although his pastor had encouraged him for years to enter the ministry, he wasn't convinced to do so until God knocked three times over a period of several months.

He says the first knock came when a friend told him in no uncertain terms, "Brian, you are going to seminary."



Brian Quan

The second knock arrived when a pastor elaborated

on the story of God's calling to Samuel—a call that was issued several times before the boy recognized God's voice—and concluded the sermon by repeating the call by inserting congregational members' names. Quan's was one of them.

The final knock came at a dinner where Quan expected to glean financial planning insight. Instead, a young man in an Armani suit gave a dissertation about his faith in Jesus Christ. The bottom line had nothing to do with wealth, power or prosperity, but faith, he said, convincing Quan that God

was indeed calling him to ministry.

Although Quan thoroughly enjoyed his role as a scientist researching drug and alcohol addiction, he followed God's nudging and left it behind to study at Tyndale Seminary in Toronto.

Quan says his congregation is a unique blend of Chinese and Canadian culture with Anabaptism, but it is still seeking what it means

to be Mennonite in that context. He's bringing his experience with faith and diversity as a keynote speaker to Mennonite Church Canada Assembly 2014, "Wild hope: Faith for an unknown season," in Winnipeg from July 3 to 6.

He expresses appreciation for the theme. "Hope is understanding that there is a process," Quan says. "It's not fixed and attainable. Hope is living in the tension, the paradigm. We are going through this and hanging on, and trusting that God is leading us." ❧







*The Hawkesville Mennonite Church team of Ciaran Fast-Sittler (left), Liv Cento, Irian Fast-Sittler and Paul Cento huddle together to plan their answer to the team question during the final match of Bible quizzing last month. Hawkesville defeated Community Mennonite of Drayton, Ont., to win top place. Liv Cento also won the Quizzer of the Year Award.*

## Bible quizzing still excites

STORY AND PHOTO BY BARB DRAPER  
Editorial Assistant  
FLORADALE, ONT.

**M**aurice Martin took a moment before the first quiz match held at Floradale Mennonite Church on April 12 to announce that this was the 50th anniversary of his involvement with Bible quizzing. This once-a-year event, sponsored by Mennonite Church Eastern Canada, attracted seven teams of youth this year from East Zorra, Tavistock; Community, Drayton; Elmira; Hawkesville; Hillcrest, New Hamburg; and two teams from Markham. The quiz questions were from Genesis chapters 25 to 50.

For the past six years, the winning team has been either Markham or Hawkesville. Although Hawkesville was the top team at the end of the round robin, it looked as though it was going down to defeat in the quarter finals. Half-way through the match, it was clearly behind the Markham B team, but when the final points were tallied, Hawkesville was the surprise winner.

Coach Laverne Martin admitted, "It was the team bonus that made the difference." Hawkesville received a bonus of 20 points for having four different members of the team give correct answers.

The four-person Hawkesville team also won the final match against Community Mennonite of Drayton, its third championship since 2009.

The Quizzer of the Year Award went to Liv Cento from Hawkesville. She not only "quizzed out" in every match, she was a very articulate spokesperson for the team questions in which the biblical story is applied to life today. This award provides a \$500 scholarship to either Conrad Grebel University College or Canadian Mennonite University.

There is ongoing interest in Bible quizzing and former quizzers come back year after year to help as coaches, quizmasters, judges or organizers. This year, the Bible Quiz Task Force included Alison Regehr, Angelina Reesor, Liz Weber and Jeremie Raimbault, all of whom were quizzers themselves within the last seven years. ☺

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## GOD AT WORK IN THE WORLD

# Stó:lō, sacredness and salmon

*Mennonites, first nations dialogue at former residential school*

STORY AND PHOTOS BY AMY DUECKMAN

MISSION, B.C.

The former St. Mary's Indian Residential School in Mission drew 50 Fraser Valley Mennonites on May 10 to hear stories of history and culture by the Stó:lō Nation leadership.

Sponsored by Mennonite Church B.C. and organized by indigenous relations coordinator Brander McDonald, the gathering was part of an ongoing MC B.C. effort to strengthen relationships with local indigenous communities. The participants formed a circle that McDonald called a "sacred place and a sacred space."

The afternoon began with participants forming a sacred circle and Stó:lō protocols, including a drum song and recognition of the gathering on the territory of

the Matsqui First Nation, one of 11 Stó:lō bands.

Elder Geoff Waterfall, now caretaker at the site, told of the history of the St. Mary's School run by the Roman Catholic Church. St. Mary's was one of the last residential schools to close in Canada, shutting its doors in 1984.

On a tour of one of the former dormitories, elder Josette Jim talked about the feeling of abandonment she experienced as a five-year-old girl at the school. She told of malnutrition, humiliation and bullying, noting she was not alone in experiencing such abuse. "Everything that happened is someone else's story too," said Jim.

Eddie Garner, another elder, talked of



*Josette Jim shows a deer-hide shaker her daughter made for her, personalized with the letter 'J'. Jim is of the Wilmelmex People and comes from Xwewenaqw of the Whonnock Tribe.*

the importance of wild salmon to the Stó:lō people from a cultural and historical perspective. Gardner said farmed salmon is endangering the wild salmon and, if left unchecked, could lead to the demise of wild salmon. "We consider the salmon sacred, our relatives. If you want pure fish, don't go to farmed salmon," Gardner urged.

MC B.C. representatives Henry Krause and Garry Janzen presented the four Stó:lō leaders with gifts of blankets that had been handmade by Mennonite Central Committee quilters.

In a touching moment, Stó:lō member Cheryl A. (Francis) Peters was moved to give a sparkling ball she had bought for herself to the youngest boy in the room, Forrest Johnstone of Walnut Grove. Peters said she had bought the ball because "it's round, like the earth," and gave it to the youngster because it symbolized "healing, letting go and empowerment."

"We want to continue this kind of dialogue," said McDonald, who was pleasantly surprised that so many had come for the event. "Our role as MC B.C. is to find ways to relate with aboriginal neighbours. It is incumbent upon the 'settlers' to walk the walk and talk the talk."

Another such event is planned for the fall. ☸



*Cheryl A. (Francis) Peters, right, holding the MCC blanket given her, in turn gives Forrest Johnstone a sparkling ball she had recently purchased for herself. Peters says she wanted to give one of her possessions to the child.*

GOD AT WORK IN US

# Educating eaters

*Organic farmers and locavores put faith into practice with butcher business*

STORY AND PHOTO BY DONNA SCHULZ

Saskatchewan Correspondent  
WALDHEIM, SASK.

Mennonite-style farmer sausage sizzles on the grill at many prairie gatherings, and a growing number of those gatherings serve sausage from Carmen Corner Meats.

Don and Louella Friesen began the butcher business in 2000 on their organic farm north of Waldheim. That was “when the bottom dropped out of the hog market,” says Don. Because they couldn’t get a fair market price for their hogs, they began taking them to a nearby butcher, having them made into sausage, and marketing the meat themselves.

In 2004, the Friesens purchased a neighbour’s meat-cutting equipment and Don hired Devin Schultz, a meat-cutter, to teach him how to use it. Schultz eventually came to work for Carmen Corner Meats and has helped the Friesens develop their product line. Along with sausage, they sell a full range of pork cuts and a number of cured and processed meats. All their products are gluten- and dairy-free; some are nitrite-free as well.

Although the Friesens no longer raise hogs themselves, they have a supplier who houses them humanely on straw bedding in a large enclosure where they can roam freely. They are raised without hormones or antibiotics. Don would prefer that the animals be raised outdoors, but Saskatchewan winters make it impractical.

In addition to farm-gate sales, the Friesens market their meat through Innovative Prairie Farm Families, a cooperative formed about 12 years ago with help from Heifer International, to enable members to sell produce at a fair price. While Don and Louella do the legwork for the cooperative, other farmers contribute beef, bison, eggs, honey, homemade



*Don and Louella Friesen of Carmen Corner Meats happily package an order for a customer.*

pasta and fresh garden produce in season. Customers place orders via e-mail. Nutana Park Mennonite Church in Saskatoon serves as a monthly pick-up location.

Don estimates that about 50 percent of Carmen Corner Meats’ sales, including those through the cooperative, are direct to consumer. Ideally, the Friesens would like all their sales to be farm-gate sales. They get a better price that way and so does the consumer. Because customers value the convenience of purchasing their products in stores, however, Carmen Corner Meats also sells through several organic and alternative food stores in Saskatoon and a half-dozen grocery stores in smaller communities.

Faith plays an important role in the Friesens’ business philosophy. “We don’t separate our faith from our business,” says Louella. Rather, it is “an integral part of



who we are.”

The couple, members of Zoar Mennonite Church in Waldheim, “are committed to eating good food and providing good food for [our customers],” says Louella. She views eating well as a matter of stewardship. “We are given life and are responsible to nurture ourselves. We are committed to eating food that will nourish our bodies and help us stay healthy.” This means eating organically when possible and choosing food that has been raised locally and responsibly.

While some share this view, not everyone is willing to pay more for a product they can buy elsewhere for less. “Especially locally,” says Don, “it’s hard to convince people that [our product is] worth more.” People don’t always recognize that buying food impacts producers and their employees. “I often question why people chintz on food, because that’s what nourishes us. We spend tonnes of money on everything else, but we chintz on food,” he says. “I don’t get that.”

For this reason, the Friesens work at “helping people see that buying locally is advantageous,” Louella says, “because it keeps money flowing within the community.”

Their business name refers to the Carmen school that once stood on the family’s land. Their logo includes a picture of the schoolhouse, with the words “The Educated Choice” beneath it. The slogan is not just a play on the schoolhouse image, as both Don and Louella feel strongly that educating people about the importance of purchasing locally grown, ethically raised food is one of their greatest challenges.

Where there are challenges, there are also rewards. Don says he enjoys connecting with customers who “appreciate the effort” behind the product and who, “once they’ve tasted it, realize that there is a difference.”

With the trend towards eating locally on the rise, Carmen Corner Meats’ sausage may be a welcome guest at even more prairie barbecues for many years to come. ▮

## PERSONAL REFLECTION

‘If the Son  
sets you free . . .’

STORY AND PHOTO BY NATHAN DIRKS

MENNONITE CHURCH CANADA

*Nathan Dirks and his wife Taryn are Mennonite Church Canada Witness workers in Botswana. They work with local church youth on a prison visitation ministry in Gaborone.*

**H**e walked towards us with a steady gait. Confident. Calm. Content.

But certainly not carefree. How could he be?



His sun-faded orange jumpsuit stood out sharply against the stark backdrop of white prison walls. Prison-yard commotion simmered in the cordoned-off background where a football match played out across a dusty, compressed pitch, the thump of the ball punctuated by shouts from the men. Nervous inmates paced along the inner fence as an eclectic mixture of rhythmic dance music and melodic traditional tunes drifted over the wall from the military housing surrounding the prison.

As he approached, his scars became apparent. A misshapen head shaven clean clearly revealed a number of large bumps and divots incurred from some prior trauma. Freckles covered his skull and travelled down across his face onto his lips that rose in a soft grin. His eyes crinkled softly, warmly, a dramatic contrast to the razor-wire fencing behind him.

He stooped to join us under the shade of the billowing tent. The smell of sun-baked canvas wafted through the gathering, where Taryn and I sat with a group of 60 prisoners and youth leaders, captivated by his presence. He stood and took his place at the front, from where he began to speak.

In the tradition of the Apostle Paul, Milton, Bonhoeffer and Solzhenitzyn, he testified from prison about the

overwhelming love of God there for the taking. Forgiveness. Acceptance. Restoration. Purpose. His eyes brightened as he spoke.

Quietly but steadily he spoke of a system that he once embraced. A way of life that filled his vision and dominated his thoughts, promising power and control. He took what he wanted. He ended lives when it suited him. And when the blood settled and society pronounced its judgment, he was faced with the consequences of his choices. He found that he imprisoned himself long before his country had done so.

But freedom may be found in unlikely places.

With the clock ticking against him, he chose to wisely spend what time remained. Through careful observation he recognized a deep, compelling bond among a few of his fellow inmates. As brothers, they wrestled together with their anger and supported one another in their distress. They struggled to seek and give forgiveness.

And he jealously wanted what they had. Not with the old, familiar desire for control, but with a submissive thirst. The brothers understood his longing and they shared their discoveries with him. They understood the truth that brings life, and their small community put flesh to it. His days numbered, he began to study the Word for himself.

In his discussions with us, he expressed deep compassion for his fellow death-row inmates. Some had come to find their place in relationship with God. Others had not. He felt a great burden to share the grace of God with those who had yet to know him.

He spoke of his beautiful freedom in Jesus, clearly still to be completed, and yet now complete. Razor wire twisted overhead. Brick towering all around. Heavy doors secured by bolts.

And yet “. . . if the Son sets you free, you will be free indeed.” ✎

*They understood the truth that brings life, and their small community put flesh to it. His days numbered, he began to study the Word for himself.*



## ARTBEAT

## COVER STORY

# From garbage beautiful music comes

*Paraguay's Recycled Orchestra inspires on Canadian tour*

STORY AND PHOTOS BY DONNA SCHULZ

Saskatchewan Correspondent  
ROSTHERN, SASK.

What do cake pans, candy tins, bottle caps and wooden pallets have in common? They were all found in a landfill, and they've all been made into musical instruments for Paraguay's Recycled Orchestra.

Cateura is a slum built on that landfill near Asunción, Paraguay's capital. Residents earn their living by scavenging for items they can sell. Wanting to help the children of Cateura, Favio Chavez, an environmental engineer working on a recycling project at the landfill, started

offering music lessons. When more children showed up for lessons than there were instruments, Chavez partnered with Nicolas 'Cola' Gomez, a garbage picker, and the two began fashioning instruments out of garbage. These recycled instruments offered a distinct advantage; being made of garbage, they were unlikely to be stolen. Soon the Recycled Orchestra was born and Chavez became its director.

When filmmakers creating a documentary about the orchestra released a teaser for their film, *Landfill Harmonic*, on You

Tube—<http://landfillharmonicmovie.com/>—the orchestra became an Internet sensation. Before long they were invited to perform around the world.

Recently, 16 members of this unique ensemble toured Canada under the auspices of Global Family Foundation, in an effort to raise funds for their community. They performed four concerts each in Ontario, Manitoba and British Columbia. Their only Saskatchewan stop was in Rosthern.

Eigenheim Mennonite Church, near Rosthern, was invited to host the orchestra because of a long-standing friendship between Pastor Allan Friesen and Global Family president Rudolf Duerksen.

Friesen has lived and worked in Paraguay, and returns regularly to visit. While there earlier this year, he and three other church members visited Cateura. "Cateura was the only place in Paraguay where I have ever felt uncomfortable" because of the visible presence of gangs, he says. "Paraguay is known for its beauty, but most of that beauty is missing in Cateura. Few trees line the streets [and] there is little room to live."

The orchestra, according to Friesen, "is



*The Recycled Orchestra boasts violins made of cake pans.*



*Recycled Orchestra conductor Favio Chavez doubles on guitar.*

the one thing the neighbourhood has going for it, the one thing residents can point to and say, "This is ours, and we are proud of it."

Eigenheim Mennonite collaborated with Rosthern Junior College (RJC) to host two concerts on May 6 in the school gymnasium. In the afternoon, the orchestra performed for elementary and high-school students, and Chavez invited audience members forward to try the recycled instruments for themselves. The evening performance, which was open to the public, included repertoire ranging from Mozart to John Lennon, and from an Argentinian tango to Paraguayan folk melodies.

RJC students Gabby Martin and Benjamin Schulz presented the orchestra with a cheque for \$1,300 on behalf of the student body. Students and staff raised the money as part of an annual charity fundraiser.

Teacher Ryan Wood, also a member of Eigenheim Mennonite, described the donation as "a gift exchanged between youths

of different cultures." The orchestra gave the school a gift of music; in return, students gave a gift of thanks with their donation. The rest of the audience said thanks with their gifts as well. Money raised on the tour will help build a new school and community centre in Cateura.

"We have a lot to learn from our brothers and sisters in the Global South," said Wood. "They are the ones modelling environmental stewardship and doing 'more with less,' while we continue to over-consume and mindlessly throw things away." Wood said he also appreciated "the message that beauty can be found in ugly places. This is as true for people and relationships as it is for things. No one is beyond redemption." ❧

To view a video of *Recycled Orchestra* member Daniel Gonzalez dancing a Paraguayan polka with RJC student Alejandra Higuera, visit [canadianmennonite.org/recycled-orchestra](http://canadianmennonite.org/recycled-orchestra).



*Pastor Ben Pauls of Zoar Mennonite Church in Waldheim, Sask., examines one of the Recycled Orchestra's trumpets.*

## Building Communities That Sustain Us



Community shapes our identity, quenches our thirst for belonging, and bolsters our physical, mental, emotional, and economic health.

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To show the role each of these plays, he shares his own stories—as a child of **Mennonite refugees** and as a longtime **community activist**.

It's up to us to create community. Born shows that the opportunity is right in front of us if we have the courage and conviction to pursue it.



**Paul Born** is the cofounder of the Tamarack Institute and the author of four books, including the Canadian bestseller *Community Conversations*. Born is internationally

recognized for his community building activities that have won awards from the United Nations and as a senior fellow of Ashoka, the world's largest network of social innovators.

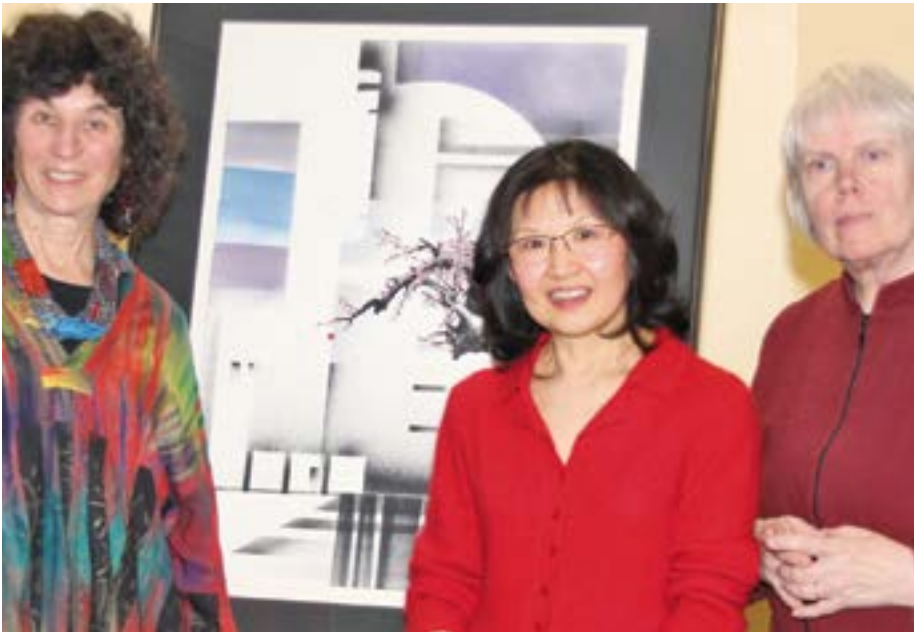
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Author Carol Ann Weaver, left, artist Gloria Kagawa and editor/publisher Judith Maclean Miller stand in front of one of Kagawa's prints at the April 10 book release of *Departure and Return* at Renison University College in Waterloo, Ont.

## BOOK REVIEW

# A musical odyssey ... in words

*Departure and Return.*

Words by Carol Ann Weaver, art by Gloria Kagawa, edited by Judith Maclean Miller. Published by Stonegarden Studios Publishing, 2014.

REVIEWED BY DAVE ROGALSKY  
EASTERN CANADA  
CORRESPONDENT

Judith Maclean Miller says that many people leave their origins never to return, which is why she finds it remarkable that Carol Ann Weaver left hers, but then came back.

Weaver grew up in a traditional Mennonite home in rural Virginia, but travelled far from home to study music at Indiana University and then in both Kenya and South Africa.

*Departure and Return* tells Weaver's story in simple but elegant prose of her journey that eventually found her at home in the liberal arts setting at Conrad Grebel University College, Waterloo, Ont., from which she will retire as associate professor of music later in July.

But the book is richer because Miller paired Weaver's story with mixed-media prints by Gloria Kagawa, an artist living near New Hamburg, Ont. Her works, evoking traditional Japanese prints, move into an urban North American feeling, for example juxtaposing apple blossoms with angular architectural images in multi-layered works.

According to Miller, Kagawa also moved from her roots and back again, and was changed in the journey, just as Weaver was.

Weaver writes that in her childhood home the "thirds" of the chords were missing, and that even in church tenors were rare. It was in African music that she found her completed harmonies, and much more. ☿

*Departure and Return* is available at [www.stonegardenstudios.ca](http://www.stonegardenstudios.ca).



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# A playful reflection on marriage

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent  
KITCHENER, ONT.

All the actors are twentysomethings. One of them, who doubles as playwright, hasn't been married that long. Others are single. What do they have to say about marriage, in a comedy no less? Turns out, lots.

The Conrad Centre for the Performing Arts in downtown Kitchener was the location for two performances of Theatre of the Beat's *Bicycle Built for Two* on May 3. The morning performance also included the annual Shalom Counselling Services' annual meeting and breakfast, where the new developments in Shalom's building project were described, a project that will facilitate its work of caring for mostly lower-income clients.


Wanda Wagler Martin, Shalom's executive director, sat down with playwright Johnny Wideman and he furiously took notes as she described her vision of what a play about long-term marriages needed to include. Jeff Steckley, congregational ministries minister for Mennonite Church Eastern Canada, looked over the script as it

was in preparation. MC Eastern Canada's Legacy Initiative Fund helped underwrite the production.

The result is an hour-and-a-half of laughter, tears and basic education in the nature of marriage, from wedding planning through midlife and on into old age, although not every marriage survives. In its usual frenetic and pared-down style, Theatre of the Beat provided the audiences with entertainment and much meat to take home and chew on.

Wagler Martin said she was astonished at how well Wideman had captured the nature of the development of a marriage from beginning into its middle stages in a series of car commute scenes.

Theatre of the Beat took *Bicycle Built for Two* on the road to western Canada in the week after the initial performances and will be touring eastern Canada in the fall. ❧

To watch a 60-second teaser of *Bicycle Built for Two*, visit [bit.ly/1gf0IF7](http://bit.ly/1gf0IF7). 



*Anna-Laura Koop, left, Ben Wert, Rebecca Steiner and Johnny Wideman act out a scene in Bicycle Built for Two, wherein Wideman and Steiner, the engaged couple, are clearing out Wideman's grandparent's basement, capturing engagement, middle-aged marriage, and old-age marriage. Written by Wideman, directed by Steiner, and sponsored by Shalom Counselling Services and Mennonite Church Eastern Canada, the play teaches about marriage through humour.*

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PHOTO BY MARYVEL FRIESEN



*Singers and readers from five congregations joined forces on April 16 to perform a cantata depicting the passion of Christ at Tiefengrund Mennonite Church in Laird, Sask. Under the direction of Les and Lil Regier, the 50-voice choir included singers from Rosthern, Eigenheim, Tiefengrund and Laird Mennonite churches and St. John's Lutheran Church in Laird. The cantata, entitled *Were You There?* employed familiar and not-so-familiar hymns and spirituals to tell the story of Jesus' passion and crucifixion.*

PHOTO BY CRAIG BAUMAN



*The Inter-Mennonite Children's Choir performs its 'When the Spirit Says Sing' concert at Floradale Mennonite Church, Ont., on May 5.*

God at work through music  
**Snapshots**

PHOTO BY IKE FUNK



*The Swift Current Oratorio Choir is still going strong after more than 40 years. Founded in 1973 at Swift Current (Sask.) Bible Institute, the 65-voice community choir—under the baton of Greg McLean—performed Karl Jenkins' *Stabat Mater* and Antonio Vivaldi's *Gloria in D Major* as part of its annual spring concert at the local Bridgeway Community Church on Palm Sunday, April 13, accompanied by the Regina Symphony Players. The choir practices each week at Zion Mennonite Church in Swift Current.*



## FOCUS ON SENIORS

# Enduring service

*How seniors respond to a church that is changing before their eyes*

STORY AND PHOTOS BY DONNA SCHULZ

Saskatchewan Correspondent

It would appear that 65 is the new 40 across Mennonite Church Canada. As Canadians continue to be active into their 60s, 70s and even 80s, so, too, are Mennonites remaining active in their churches well into their senior years.

Whether this is by choice or by default depends on a number of factors, including the demographic of the congregation, opportunities available to older members, and the health and attitudes of individuals. But the situation also raises questions for many seniors. What will happen to the church when their generation can no longer carry on? Will the institutions and structures they have cared for continue to exist? Will the next generations have faith, and, if so, how will they express it?

## Doing what they have always done

Many seniors are as involved in church life now as they always have been, and in most congregations this is encouraged.

Pastor Gordon Allaby of Osler Mennonite Church in Saskatchewan says, "We try not to empower the notion that there is 'retirement' in serving God." In his congregation, he says those who are



*Seniors often take on the responsibility of caring for their peers.*

able "participate in ministries much as they did before becoming 'seniors.'"

In many congregations, seniors are involved in leadership, serving as lay speakers, worship leaders or musicians on Sunday mornings, and committee or council members during the week. They are deacons or elders, and they are Sunday school teachers to both children and adults.

Seniors are also involved in service. Within the church, they serve as ushers or greeters, prepare food for congregational meals, stitch comforters for relief and participate in fundraising activities. In the community, they volunteer at breakfast programs and thrift stores, visit those in hospital or in prison, and work at homeless shelters and soup kitchens.

Not only do seniors give of their time, they also give of their money. Mary Dyck, a retired hospital chaplain attending Fort Garry Mennonite Fellowship in Winnipeg, identifies seniors as "major contributors to the budget" in her church, while Dan Graber, pastor of Grace Mennonite Church in Regina and area church minister for Mennonite Church Alberta, says seniors are "good tithers." One senior suggests that tithing was a discipline her generation grew up with, and that those of the younger generation, while generous, seem more project-oriented in their giving.

Seniors give to the church in the area of relationships as well. For some, this means caring for their peers. Waldo Neufeld, retired Mennonite Central Committee (MCC) Canada director, says his peers at Emmanuel Mennonite Church in Abbotsford, B.C., are engaged in fellowship groups and "these groups have taken on



the challenge of looking after one another."

Graber sees this happening in his congregation among seniors who have coffee together, saying they "go out of their way to include those less able to drive [or] get out of the house."

Such gatherings happen at Foothills Mennonite Church in Calgary, too. "For those of us who have lost our life partners, such gatherings are of special value," Erwin Strempler says.

## Seniors reach across generations

Relationships are also built inter-generationally in many congregations. Eleanor Epp-Stobbe, pastor at Erb Street Mennonite Church in Waterloo, Ont., cites her church's prayer-partner program as an example. Seniors are asked to pray for the students of a Sunday school class. They send notes or cards to the class and the students, in return, visit the seniors in their homes twice a year. It is a relationship that "means a lot both ways," says Epp-Stobbe.

Some congregations have regular game nights at which youth and seniors interact. Other churches have mentorship programs in which seniors may be part of an intentional relationship with a young person.

Mentorship also happens informally in congregations when younger adults assume areas of responsibility vacated by experienced seniors. Margaret Ewen Peters, who pastors at both Herschel and Fiske Mennonite congregations in Saskatchewan, sees this taking place in her congregations. Epp-Stobbe says her church also "values an intergenerational committee structure because it allows for some



## FOCUS ON SENIORS

mentoring to happen as younger members come on board."

Grabber sees seniors as "cheerleaders" to younger generations, and Fred Unruh of Lethbridge Mennonite Church agrees. "When young friends share in the dynamics of congregational life," he says. "We cheer and clap our hands because we see our dreams taking shape."

Being a cheerleader may mean seniors supporting youth fundraising activities with their presence and their dollars, or it may come down to being an encourager. Strempler says he knows of seniors at Foothills "who make it their personal duty to look in on our pastor for a time of talking and encouragement."

### **Some seniors find it hard to speak out**

Many congregations recognize the value of having seniors in their midst. Churches that have undertaken building projects or difficult conversations have come to appreciate the wisdom and experience seniors bring to the table. This is true for Toronto United Mennonite Church. When this congregation enters a process of discernment, says pastor Marilyn Zehr, it "seeks to hear from everyone in the congregation, across the age spectrum." Of their senior members, she says, "we know that their

voice matters."

Unruh's church also appreciates seniors. "We feel needed and valued," he says.

Not all congregations may be good at telling seniors their voice matters, however. Edward Cornelsen of Winnipeg's Sterling Mennonite Fellowship suggests, "We don't hear from seniors often. Acknowledging them is huge. Maybe it doesn't happen often enough."

Foothills Mennonite Church's Kate Janzen counters this by saying, "I know not all of our seniors feel valued or get involved, but it is not due to lack of opportunities."

And Peter Peters of Charleswood Mennonite Church in Winnipeg believes the onus is on seniors to share their wisdom and experience. "We need to be more aggressive in challenging the church with regard to difficult issues," he says.

But speaking out can be intimidating, according to Cornelsen. "If we [seniors] aren't comfortable [with an issue], we may find it easier to be quiet, to leave it alone," he says. In part, he says this is because "they are not well versed and don't have the language to talk about" certain issues, and the homework needed to become well versed is overwhelming.

### **Coping with change**

Changes facing the church can seem



*Seniors may lament the loss of the music they hold dear.*

overwhelming, too. Alma Bartel of Bethel Mennonite Church in Langley, B.C., laments the decline in Sunday school attendance and the move away from using denominational publications. Some seniors grieve the loss of the music they hold dear.

Gary Harder, former pastor of Toronto United Mennonite says, "Many seniors feel disenfranchised by the wholesale movement to another style of music in worship," but he suggests "music is just one symbol of a much larger piece."

Neufeld concurs, observing that many churches are moving away from Anabaptism, with its emphasis on the body of believers, toward a "more personal, vertical faith," and that this shift is reflected in the music. He cites former Canadian Mennonite Bible College music professor George Wiebe, who said, "We become what we sing."

In some congregations the challenge to hang onto Anabaptist tenets comes from worshipping with believers of other backgrounds. Charleswood Mennonite works at integrating Korean believers into its fold. Peters sees similarities between this cross-cultural experience and that of Mennonite churches switching from German to English.

Guenther and Ruth Toews attend Holyrood Mennonite Church in Edmonton, where about 35 percent of regular congregants are African Pentecostals. Learning to understand another culture and appreciate another worship style have challenged original Holyrood members and African newcomers alike.

Even small rural churches experience such challenges. Vern Retzlaff notes that Aberdeen Mennonite Church in Saskatchewan has welcomed people from

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other denominations as their churches have closed. He, too, feels the need to cling to Anabaptism and notes with some surprise that the members most adamant about this are former Anglicans.

### ***Facing an uncertain future***

Many seniors are also noticing a shift away from the organized, structured church they have known, and they wonder what the future will hold. Marianne Mellinger attends Waterloo-Kitchener United Mennonite Church and is the spirituality and aging program coordinator at the RBJ Schlegel-UW Research Institute for Aging in Waterloo, Ont. She suggests, "The programmatic church is not sustainable because church is no longer the centre of people's social life."

But Cornelsen says, "We don't know how to move from program to being a people."

While seniors may lament these changes, they recognize that the next generations must make the faith their own. In her experience, Dyck says seniors are gracious and open to change, perhaps more so than members in their middle years. Ewen Peters also sees the seniors in her congregations accepting change with grace.

Of deeper concern is the absence of a younger generation. Some congregations, such as Emmanuel and Holyrood, have experienced an exodus of members in the 35- to 40-year-old category. Some have moved to other churches, says Neufeld, "but most just quit attending."

Herman Wiebe, pastor of Zion Mennonite Church in Swift Current, Sask., recognizes that the seniors in his congregation are deeply committed to the church, but says, "that kind of commitment is not present in the next generation."

Graber echoes this concern, noting "an undercurrent of grief that seldom is openly expressed in [their] children's and grandchildren's lack of spiritual commitment to the church."

Today's seniors have shown themselves to be a tenacious generation. Many will simply continue to serve as long and as well as they are able. Their goal, as Peter Peters so aptly puts it, is "to share the love of Jesus in a meaningful way," something the Bible doesn't put an age limit on. ☸



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# Finding Peace in Unexpected Places

*Studies at CMU inspire Congolese pastors to work toward reconciliation*

By Matthew Veith

If they weren't studying together at Canadian Mennonite University in Winnipeg, Theo Muthumwa and Shadrack Mutabazi would be adversaries.

The local pastors are from the Democratic Republic of Congo. They survived ethnic violence and traumatic civil war in their homeland, years of exile elsewhere in the region, and arrived in Canada as immigrants. Both study Peace and Conflict Transformation Studies (PACTS) at CMU.

While they have much in common, Muthumwa is part of the Bantu majority from the eastern Congo, while Mutabazi is from the Banyamulenge minority. The differing peoples have a history of mistrust and war against one another.

Today, the two are working toward peace and reconciliation between their peoples.

Their paths first crossed during an introductory PACTS course at CMU. Through periodic classroom discussions,

their ethnic identities were revealed to each other, and with every in-class encounter they shared more stories, becoming close friends in the process.

"We are now telling (our) stories," Muthumwa says. "If we didn't talk, we would finish at CMU and I would think (Mutabazi) is my enemy."

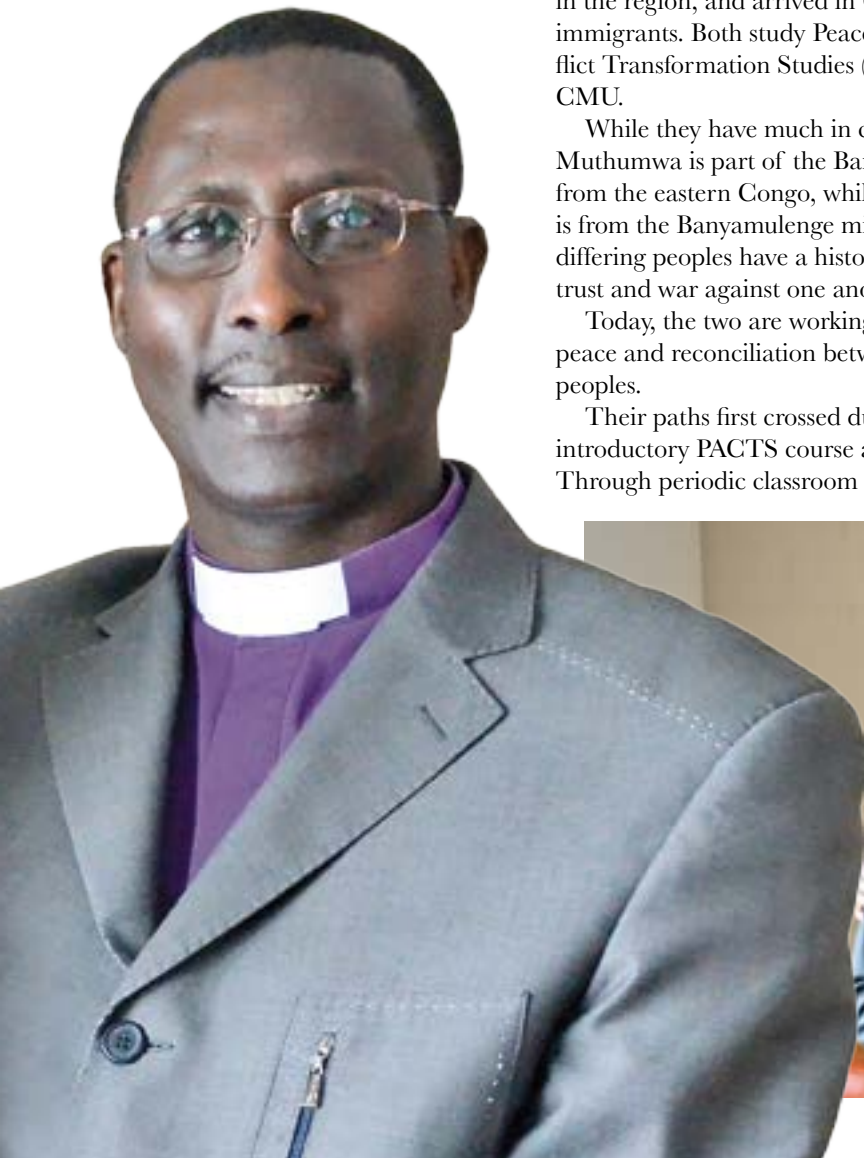
"We believe that leaders are servants of God who can be ambassadors of reconciliation to bring people together ... and yet some of our colleagues are preaching the gospel of division," Mutabazi adds.

Muthumwa says the two have a mission to promote peace and reconciliation because the Bible instructs them to do so in Matthew 9.

"It's also the mission of CMU," he says. "It has shaped us."

Both came to CMU to study Theology, but they found PACTS inspiring. Ultimately, it's equipping them to work toward peace and reconciliation between their peoples.

"Banyamulenge in eastern Congo have a reputation of being people who bring trouble," says Muthumwa, who is a Bantu. He has faced persecution, attempted murder, and ultimately exile for denouncing Congolese marginalization of the Banyamulenge, and for vocally renounc-



Theo Muthumwa (left) and Shadrack Mutabazi (right)



ing his own people's violence and hatred toward them.

As a Banyamulenge, Mutabazi has lost loved ones to horrific violence. After fleeing war-torn East Congo, he lived in exile in Rwanda for 10 years and in Uganda for five.

"I lost both my parents in the war," he says. "We have wounds in our hearts because of the war."

After arriving in Canada as immigrants in the late 2000s, both felt unable to speak about their past and who they are, even as they read about events in the Congo and saw images of their homeland.

"So many Canadians don't know our struggle," Muthumwa says.

As ministers, both have planted churches while in the Congo, while in exile, and now in Canada as well.

In Winnipeg, Mutabazi started Shalom Christian Outreach and Muthumwa founded Philadelphia Miracle, both congregations serving Africans, immigrants, and Canadian citizens.

They believe that telling their story is crucial to finding unity and forgiveness.

That doesn't make it easy, though. Mutabazi recalls the time he stopped attending classes for a week after hearing a lec-

turer's stories of ethnic genocide, which triggered his own memories of violence and left him in shock.

"These are deep, deep wounds," Mutabazi says, emphasizing that facing the future requires truly understanding the past.

"CMU is helping us to speak of where we have come from, where we are now – digging for knowledge and learning – and planning now for our future to go and meet survivors and help bring them together for reconciliation."

Bringing unity to their people is a difficult process, but Mutabazi and Muthumwa have watched young people create space through music.

Mutabazi's children joined other Congolese congregations to form a band that now regularly plays at Congolese church services and events across the city, bringing together communities that otherwise have little contact.

"(In Congo), people are using the youth for fighting. Let us use our youth and our leaders to have a dialogue," Mutabazi says.

After seeing the potential significance of their work for the greater African community, Mutabazi and Muthumwa started Reconciliation Initiatives and Healing for

African People.

"Our goal is not to end here, it is to also go back home. We have so many spiritual leaders not aware of peace," Muthumwa says. "The studies we got from CMU are a bridge. We want to start first with those Congolese here, to create a sense of dialogue, and to create also dialogue in Africa."

They also look with hope to the greater Winnipeg community.

"Most people here, we've found, are listeners – they want to listen to our stories, but we want them to go to the next step," Muthumwa explains.

"Your grandparents came to Canada and they struggled. We are also facing these kinds of struggles – being in a new place, no family, no one to show you what to do. It's not easy for us. We need people to welcome us."



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## VIEWPOINT

# Sport is not our saviour

*Even good things can get in the way of  
the time we spend with God*

PAUL LOEWEN

SPECIAL TO YOUNG VOICES

If I could eliminate one thing from the lives of church-going teenagers today, it would be sports. This might come as a surprise to people, since I love sports and am incredibly competitive. There is almost nothing that can't be turned into a competition when I'm in the room. Still, sports have become a problem—a big problem.

I've worked as a youth pastor for seven years, and nothing bothers me as much as sports. Not porn, not drug use, not violent video games. Good, well-intentioned sports. I think the reason behind my frustration is right there in those

are rigid and inflexible. You miss a practice, they bench you for the game . . . unless you're the superstar. So I could blame everything that makes us busy, but I'm focusing on sports because it's the cause of busyness that I hear about most frequently.

Sports will not save your life. Sports will not save your soul. Sports will not form lifelong community. Sports will not give you a future income, not for the majority of us anyway. It may get you a university scholarship, but is that worth the time missed on being a teenager, the family evenings that have gone by, the

*I recently heard a young adult who played competitive sports in high school say, 'I wish someone had told me sports didn't matter so much.'*

words: "well-intentioned." We know that porn isn't healthy, that drugs aren't healthy, and that violent video games are not the best use of our time, but we're pouring energy into sport like it's our saviour.

When it comes to the clearly destructive things, we acknowledge that they're damaging. We don't do the same thing with sports. Often, it seems we think they are the best thing to happen in our lives.

To me, sports represent the modern busyness that takes over our lives. Some are busy with music, art, volunteerism, work or all types of things. But work can be rescheduled, whereas sports schedules

damaged joints and muscles that may never recover? It's incredible how many teenagers and young adults already feel like their bodies are breaking down.

I recently heard a young adult who played competitive sports in high school say, "I wish someone had told me sports didn't matter so much." So I'm telling you: they don't matter so much. Sure, they're fun. I loved playing sports in high school, but the irony is that the majority of people who performed at the higher levels in high school dive-bombed once they were out of high school, and certainly out of university.

*(Continued on page 36)*

PHOTO COURTESY OF PAUL LOEWEN



*Writer Paul Loewen with his family.*



*(Continued from page 35)*

With their four-a-week practice schedule gone, they gained weight, got lazy and spent more time talking about the good old days and trying to reinvent them through senior sports. When I see them now, they no longer look like the jocks they were. Some of them have taken on bellies; for others, it's been a more full-body change.

You know who still look fit and healthy? The ones who were intrinsically motivated. The ones who ran on their own time, that went to the gym when no one was looking, the ones who didn't need a team to make them exercise.

This is all to say that the sports that "save" us in high school don't last. This is all still in the realm of the physical. But I work in a church, where we talk about, and deal with, more than the physical.

I believe busyness is killing our faith. Not just diminishing, but outright killing. My wife Jeanette and I communicate a lot in our marriage. We both love to talk. When we don't have time to communicate because our lives are too busy, the little conversation we can have is nowhere near as good as what we're used to. Things get mis-said and misinterpreted.

We're more likely to snap at each other, more likely to hurt each other. Our relationship suffers.

If we only give God the dregs of our time, our relationship with God suffers in the same way.

So take a step back, cut down your busyness, and reconnect with God and the people around you. For adults, that might mean work, volunteer efforts, hobbies: good things that are overrunning our lives. For youth, it's often sports.

Sport is not our saviour. I'm an athlete, crazily competitive, and good at a decent number of sports, and I'm willing to say that. So back off. Don't say yes to drugs, but don't say yes to every practice and game that comes your way, either. ✎

*Paul Loewen, 27, is youth pastor of Douglas Mennonite Church in Winnipeg. His latest book is When Quitting is Not an Option: My Road to Cycling, a Guinness World Record and Making a Difference, co-written with his father, ultra-marathon cyclist Arvid Loewen. Paul and his wife Jeanette are expecting their third child this summer. Visit [www.paulloewen.com](http://www.paulloewen.com).*

## A constant, terrifying threat

*Possibility of home demolitions mean many Palestinians live without a place to truly call home*

PHOTO COURTESY OF MCC

BY CHLOE F.S. BERGEN

Special to Young Voices



*Chloe Bergen with her mother Joanna Hiebert Bergen.*

During a visit in Occupied Palestine, Mennonite Central Committee (MCC) representative Joanna Hiebert Bergen, along with a group of visitors, witnessed a group of military jeeps and bulldozers on a public road. She immediately knew what was going on. The bus stopped and the visiting group watched as the military left the site of a building which housed three families that they had just demolished.

The group watched as the children living in the building returned from school to find their home in ruins. They witnessed students scrounging through the rubble to find anything that was left undamaged. Since the war in 1948, this is something many Palestinian families have had to deal with, some more than once.

To the Israeli community, 1948 marks the establishment of their homeland. To Palestinians, it is known as the *nakba* (the

Arabic word for “catastrophe”). That was the year that David Ben-Gurion, prime minister and minister of defence for Israel, began his plan for a complete takeover of Palestine.

From 1948-49, more than 750,000 Palestinians became refugees or internally displaced persons because of the confiscation of Palestinian land and the destruction of more than 500 of their villages. But the taking of land did not stop after the war. The nightmare continues, as even today Palestinians live in fear that their house may be demolished.

Following a Zionist ideology—a modern political movement that believes all Jews constitute one nation and the only way to end anti-Semitism is to make a Jewish state in the Holy Land/Palestine—the government of Israel continues to destroy the houses of Palestinians to make room for future settlements and decrease the Palestinian population.

The possibility of being sent from their house at a moment’s notice in order to watch it being demolished is a terrifying reality that many Palestinians have to face on a daily basis. It may be a punitive demolition (8.5 per cent), because a family has built without a permit (27 per cent), or to clear land or achieve a military goal (65 per cent).

It is nearly impossible to get the necessary permit from the Israeli government to build a house or simply add on a room for an expanding family. Only 5 per cent of building permit applications are granted per year in the part of the West Bank known as Area C. The cost of each application is up to \$30,000.

For this reason, many Palestinians build illegally. If they are caught building without a permit or living in a home without a permit, they receive a demolition order. However, rather than coming right away to demolish the house, it may take a few days or even a few years for the Israeli government to act on the order. When they do, soldiers and bulldozers appear, occasionally giving the family a few minutes to get their belongings out before the house is destroyed.

Others are unable to return to their original property, now within the State of Israel. A 16-year-old student from the

Ramallah Friends School says, “My grandmother still has the key to her house in Illid, which is one of the cities that were taken by the Israelis.”

This is common among many Palestinians who are still waiting for the right of return to their villages where they lived before either 1948 or 1967, villages that were taken by Israel.

Both the constant, terrifying possibility of home demolitions and the inability to return to their home villages mean many Palestinians live without financial security or a place they can truly call home. ❧

*Chloe F.S. Bergen, 17, is a Grade 12 student living in an occupied Palestinian area. Her parents, Dan Bergen and Joanna Hiebert Bergen, are Mennonite Central Committee representatives to Palestine and Israel. They are originally from Winnipeg, where they are members of Fort Garry Mennonite Fellowship.*

PHOTOS BY JOANNA HIEBERT BERGEN



*A student returns to his home from school to find his house has been demolished. He is holding a scrap of his school books that he scrounged from the rubble.*

*It is nearly impossible to get the necessary permit from the Israeli government to build a house or simply add on a room for an expanding family.*



*Military and heavy equipment leave the scene of the demolition of a three-storey apartment building.*

## Calendar

### Alberta

**June 9:** Public lecture at Trinity Mennonite Church, DeWinton, at 7 p.m. Speaker: Gordon Matties, CMU professor of biblical and theological studies. Topic: "Joshua and the legacy of scriptural violence. For more information, visit [www.mennonitechurch.ab.ca](http://www.mennonitechurch.ab.ca).

**June 9-11:** "Joshua and the legacy of scriptural violence," a Christian faith studies event, at Trinity Mennonite Church, DeWinton. Presenter: Gordon Matties, CMU professor of biblical and theological studies. Sponsored by MC Alberta. For more information, or to register, visit [www.mennonitechurch.ab.ca](http://www.mennonitechurch.ab.ca).

**June 14:** Camp Valaqua hike-a-thon. Enjoy a day of hiking in the mountains while raising money for the camp. Hikers and sponsors needed. Details available in April.

**June 20-21:** MC Alberta men and boys camp-out at Camp Valaqua.

Theme: "Manhood in an age of 'jumping ship.'" For more information, call Foothills Mennonite Church at 403-289-7172.

### Saskatchewan

**June 20, 21:** RJC year-end musical performances.

### Manitoba

**June 10:** CMU President's Golf Classic. For more information, visit [cmu.ca/golf](http://cmu.ca/golf).

**June 16-27:** Canadian School of Peacebuilding, at CMU. For more information, visit [csop.cmu.ca](http://csop.cmu.ca).

**July 5-6:** Mennonite Heritage Village 50th-anniversary celebration in Steinbach. (5) Schmeckfest Jubilee featuring traditional cuisine, a dessert bar and entertainment by improvisational violinist Rosemary Siemens; (6) Worship, guided tours of the village, a traditional saengerfest and faspas/vesper table meal.

### Ontario

**June 4:** MC Eastern Canada Administrators' Day at 50 Kent Ave., Kitchener.

**June 5-8:** Sound in the Land III ("Music and the Environment") at Conrad Grebel University College. Keynote speaker: Canadian composer R. Murray Schafer, founder of the World Forum for Acoustic Ecology. Public concerts: (5) Mennofolk at Grebel, 3 to 11 p.m.; (6) Orchestra concert at UW Theatre Centre, at 8 p.m.; (7) Chamber concert at Grebel Chapel, at 8 p.m.; (8) Choral concert at Knox Presbyterian Church, Waterloo, at 7 p.m. For more information, or to register online, visit [grebel.ca/sound](http://grebel.ca/sound).

**June 10:** Hidden Acres Mennonite Camp hosts its annual fundraising chicken barbecue and pie auction, at the camp, from 5:30 to 8 p.m. Advanced tickets only, available from

the camp. For more information, or to reserve, call 519-625-8602 or e-mail [info@hiddenacres.ca](mailto:info@hiddenacres.ca).

**June 11:** Interfaith Community Counselling Centre presents "Ladies Night Out," an evening of pampering with shopping, tasty treats and door prizes, at Steinmann Mennonite Church, Baden, from 6:30 to 9:30. Keynote speaker: Ken Shonk. Topic: "Changes, challenges and choices." For more information, or tickets, call 519-662-3092.

**June 15:** *Laughter is Sacred Space* by Ted and Co., at Hespeler Memorial Arena, Cambridge, at 7 p.m. Co-sponsored by Preston and Wanner Mennonite churches. For more information, call 519-658-4902.

**June 16:** MCC Ontario 17th annual networking conference, at the University of Western Ontario, from 8:15 a.m. to 3:45 p.m. Keynote speaker: Kathryn Edmunds. Topic: "We are tired

## UpComing

### Online assembly registrants can win lunch with Willard Metzger

WINNIPEG—"We miss you!" That's the message almost 1,200 previous attendees of Mennonite Church Canada assemblies received in their e-mail inbox recently, along with an incentive: Any fully paid online registrant will be entered into a draw to win one of three prizes:

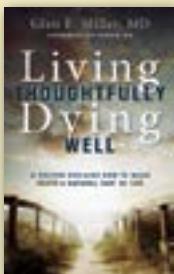
- **LUNCH WITH** Willard Metzger, executive director of Mennonite Church Canada, in the winner's town or city at a mutually agreeable time and place.
- **A MINI** tablet pre-loaded with the Top 10 downloadable resources from the MC Canada Resource Centre.
- **A BUFFALO Shout, Salmon Cry** study kit, consisting of six books, study guides and *Paths for Peacemaking*.

Metzger was surprised to learn about the lunch prize he was volunteered for. "I'd choose the tablet, myself," he quipped in an e-mail response. Online registration and payment can be made at [bit.ly/1nzWgmN](http://bit.ly/1nzWgmN).

—Mennonite Church Canada

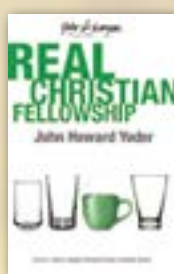


## Spring reads from Herald Press



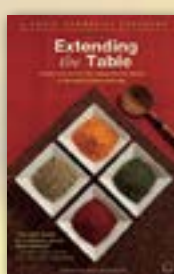
### Living Thoughtfully Dying Well

Enter the conversation on living fully and proactively planning.



### Real Christian Fellowship

Is there an alternative to both individualistic varieties of faith and versions that idolize community? Discounts on orders before June 1st.



### Extending the Table

Revised with color photographs and some new recipes to try. Royalties help Mennonite Central Committee.

1-800-631-6535 • [CustomerServiceCAN@MennoMedia.org](mailto:CustomerServiceCAN@MennoMedia.org)  
[www.MennoMedia.org](http://www.MennoMedia.org)



of thinking and working with poverty." For more information, e-mail Lily Hiebert Rempel at [lilyhr@mennonitecc.on.ca](mailto:lilyhr@mennonitecc.on.ca).

**June 20-21:** Hidden Acres Mennonite Camp hosts "Under construction: Reframing men's spirituality," with Gareth Brandt of Columbia Bible College, who will speak on his book of the same name. For more information and to register, visit [www.mennonitemen.org](http://www.mennonitemen.org).

**June 21:** MennoHomes annual fundraising bike-a-thon, Out-spoken for Affordable Housing IV. For more information, call Dan Driedger at 226-476-2535 or visit [www.mennohomes.com](http://www.mennohomes.com).

**June 21:** Nithview Community strawberry social, New Hamburg, from 2 to 4 p.m. and 6:30 to 8 p.m.

**June 22:** Grand opening of the "Next Chapter Building Project" at Conrad Grebel University College. For more information, visit [grebel.ca/events](http://grebel.ca/events).

**June 26:** Ralph and Eileen Lebold Endowment for Leadership Training Banquet, in the Conrad Grebel University College dining room, at 6:30 p.m. Speaker: Roberson Mbayamvula,

pastor of Hagerman Mennonite Church, Markham. Topic: "Our present future: Being an intercultural learning community. Tickets available at [grebel.ca/lebold](http://grebel.ca/lebold).

**June 27-29:** Family Camping Weekend at Hidden Acres Mennonite Camp. For more information, or to reserve a cabin, call 519-625-8602 or e-mail [info@hiddenacres.ca](mailto:info@hiddenacres.ca).

### Québec

**June 6-7:** The Montreal Centre for Anabaptist Studies is organizing a series of conferences with Stuart Murray Williams, author of *The Naked Anabaptist*, and Juliet Kilpin, director of Urban Expression UK, addressing the challenges for the church in a post-Christian and postmodern society. For more details, including schedule and locations, visit <http://centreetudesanabaptistesmontreal.blogspot.ca/>.

### U.S.

**Aug. 1-2:** The 2014 Schürch (Shirk/

Sherk/Sherrick) Family Association Reunion takes place at the Millersville University of Pennsylvania. Events include: tours and group activities; an auction; opportunities to learn about family history; and activities for children. For more information, e-mail Sue Shirk at [suesbug@msn.com](mailto:suesbug@msn.com) or visit [www.schurchfamilyassociation.net](http://www.schurchfamilyassociation.net).

**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).**

## Classifieds

### For Rent

Three-bedroom cottage at Red Bay on the Bruce Peninsula, nestled among maple trees. Short walk to sandy beach in small park. Includes a rear deck and a new kitchen stove. Available June 28 through July 5 and July 12 through August 30. Call Diane at 519-746-4920.

## Advertising Information

Contact  
D. Michael Hostetler  
1-800-378-2524 x.224  
[advert@canadianmennonite.org](mailto:advert@canadianmennonite.org)



**Mennonite  
Central  
Committee  
British Columbia**

MCC is a church-based agency that serves in the name of Christ by providing relief, development and peace initiatives in over 60 countries. MCC British Columbia supports the international work of MCC and operates several local programs that serve needs here at home. MCC BC has an operating budget of \$10 million with 75 staff and 3,000 volunteers who work in 10 thrift shops and a range of other activities. We also own several subsidiary enterprises that operate local programs and hold legacy investments.

## Employment Opportunities

### Finance and Administration Director

The Finance & Administration Director is a new position that reports to the Executive Director and is responsible for all financial services related to the operations of MCC BC, and also provides expertise and oversight related to subsidiary enterprises. Administrative responsibilities include property, office equipment, information systems, and insurance.

**Qualifications include:** certification in a professional accounting association, proven track record in a related leadership role, knowledge and experience related to the charitable sector, proficiency with computer systems and accounting software, experience with policy development, and the ability to work effectively in a collaborative team environment.

### Advancement Director

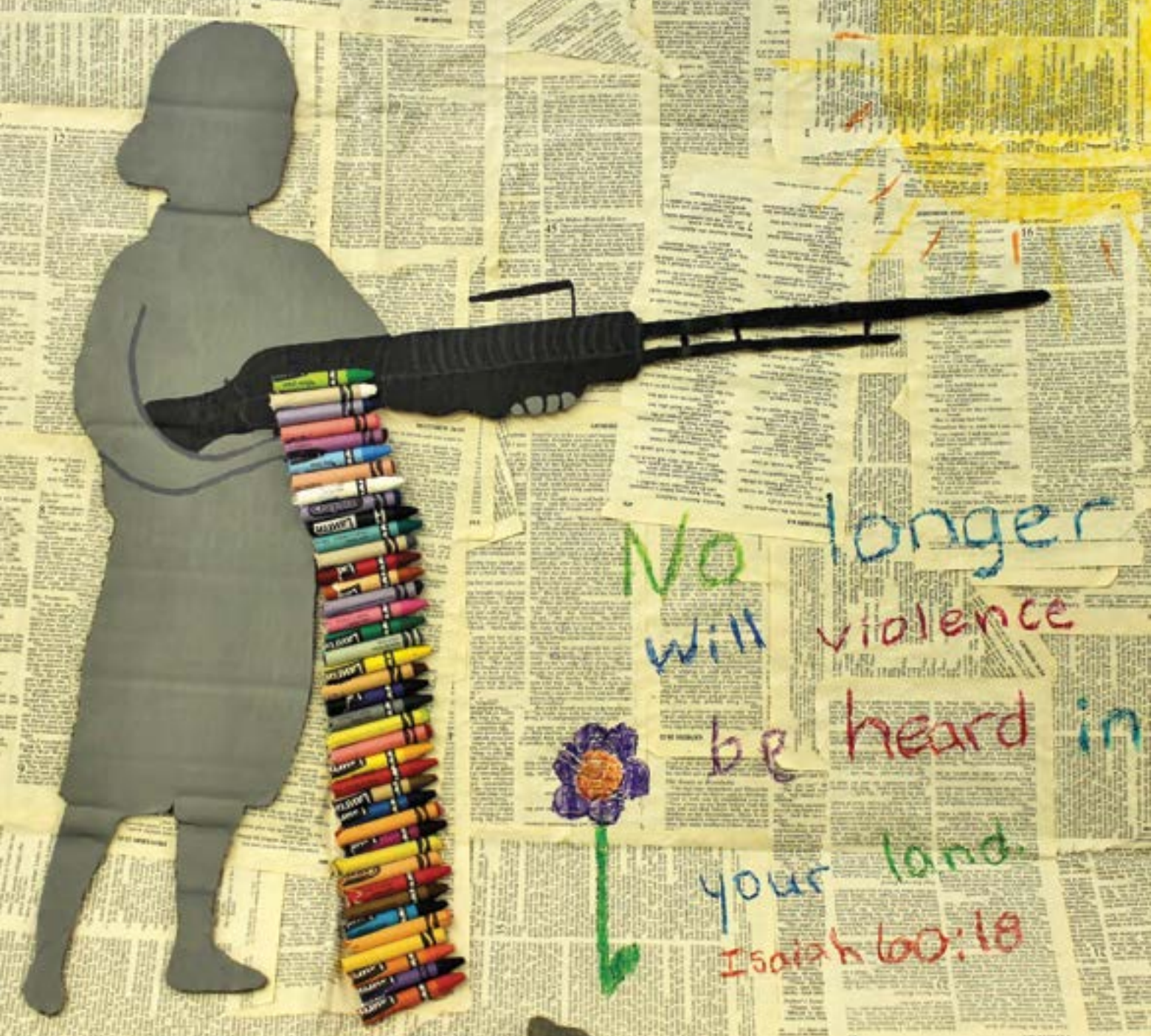
The Advancement Director reports to the Executive Director and is responsible for all fundraising, marketing and communications activities including direct mail, monthly giving, major donors, fundraising events, media, church relations, planned giving, marketing a wide range of MCC activities, and creating new initiatives to engage our constituency and expand the donor base.

**Qualifications include:** proven track record as a leader in fundraising and communications, experience with related best practices, passion for networking and constituency relations, effective communicator in various mediums, proficiency with fundraising software, aptitude for creating innovative strategies for growth, and the ability to work effectively in a collaborative team environment.

MCC workers are required to have a personal Christian faith, active church participation, a commitment to non-violent peacemaking, and support for the mission of MCC.

Please send a cover letter and resume to - Attention: Human Resources (confidential)  
MCC BC, Box 2038, 31414 Marshall Rd., Abbotsford, B.C. V2T 3T8  
Or by fax to: 1-604-850-8734, or by email to: [hrdirector@mccbc.com](mailto:hrdirector@mccbc.com)

Check [www.mccbc.ca](http://www.mccbc.ca)  
for more information on MCC  
and this job posting.



## ***Bible recycled for art***

*Rosthern Junior College students incorporate Scripture into recycled art*

**STORY AND PHOTO BY DONNA SCHULZ**  
Saskatchewan Correspondent

**W**hen it comes to creating beauty out of garbage, Rosthern Junior College (RJC) students needn't play second fiddle to the Paraguayan Recycled Orchestra featured on the front cover and page 24.

"Rethink/Recycle", an art show by RJC's Peace and Justice Studies class, presented works made from recycled materials, including Scripture texts torn from old Bibles. The show was held

on May 6 in conjunction with the Recycled Orchestra visit.

"We need to 're-purpose' the Bible to meet the challenges of the modern world," said teacher Ryan Wood of the students' work.

Among the pieces on display were a pop-up book depicting the Four Horsemen of the Apocalypse, and a painting of two forests in the shape of lungs showing the vital role trees play in providing living things with clean air to breathe. A performance art piece by three students illustrated sweatshops in the garment industry. Another student created a Lego diorama representing the conflict in Crimea.

Pictured above, a collage by Mieke Malan depicting a woman bearing an assault rifle with broken crayons for bullets declares, "No longer will violence be heard in your land."

Wood is hopeful that students and guests at the show "saw the connections between problems in the world today, and the guidance and wisdom in the Bible." ❧