

CANADIAN MENNONITE

January 21, 2013
Volume 17 Number 2

Crossing the

ENBRIDGE THREATENS OUR RIVERS
WATER: LIFEBLOOD of OUR COMMUNITIES

(pipe) line

pg. 4

inside

Facing up to 'horrific colonial realities' 15
Focus on Finances 16
Greening and relationships 24

EDITORIAL

Confessing our fossil fuel sins

DICK BENNER
EDITOR/PUBLISHER

“The fossil fuel industry is the richest and most arrogant industry the world has ever seen,” charges Bill McKibben, author of *The End of Nature*, and referenced by Will Braun in our lead feature “Crossing the (pipe) line” on page 4. The five largest oil companies alone made \$137 billion in profits last year, according to the Sierra Club.

“Where it once served a great social need—energy—it now stands squarely in the way of getting that energy from safe, renewable sources. Its business plan—sell more coal, gas and oil—is at odds with what every climate scientist now says is needed for planetary survival,” writes McKibben.

As Anabaptist Christians, Mennonites are latecomers to the issue of creation care, or, more particularly, seeing climate change, as Desmond Tutu names it, “the next great overriding moral issue on the planet’s agenda.” Menno Simons, much more concerned about other pressing issues of faith in his 16th-century days, could only vaguely be interpreted as referring to the earth from his definition of “true evangelical faith” as “destroying all lusts and forbidden desires, seeking, serving and fearing God in its inmost soul.”

Climate change, with all of its destructive implications, escaped his concerns completely at a time when religious



convulsions, not tsunamis, earthquakes and hurricanes were more top of mind.

Our own *Confession of Faith in a Mennonite Perspective*, as recently as 1995, makes scant reference to

this issue in only two articles: “Human beings have been made for relationship with God, to live in peace with each other, and to take care of the rest of creation” (6); and “led by the Holy Spirit, we follow Christ in the way of peace, doing justice, bringing reconciliation and practising nonresistance, even in the face of violence and warfare” (22).

As has been the focus of our core beliefs over five centuries, we have sustained deeply held views of not participating in violence through war and other injustices, and held tenaciously to the view that the earth was created “good,” sustained by God for our health and nurture. That view is still pretty much the prevailing one as we reluctantly and slowly accept the fact that many things humans are doing to this creation are not good.

What if the destruction of the earth through the misuse of these “good” gifts (natural resources) from our Creator is killing 400,000 people a year, “not to mention undercutting developing economies,” as McKibben points out? Isn’t this a form of violence that our faith should also address?

It took until 2008 for a binational Mennonite Creation Care Network to be formed, that is now raising awareness of our obligations to care for the earth and thus the people who inhabit it, especially those in developing countries with limited healthcare structures and the ability to get help after natural disasters.

In her opening article in *Vision* magazine when the network was created, Joanne M. Moyer, one of Canada’s representatives, posed some potent issues and questions: “We must ask not only how we can live better, but also why we live the way we live. Why is our society so destructive of the earth? Why do we feel entitled to use the gifts of the land indiscriminately? Why do we take for granted the life-giving processes of natural ecosystems? Why do we assume that they will provide these gifts indefinitely in the face of our overuse?”

While the network is working hard with churches in both Canada and the U.S. to have them take specific action, such as converting to solar panels and geothermal for heating and cooling, and doing energy audits, the overall problem is one of invisibility, as scientist Anthony Leiserowitz, director of the Yale Project on Climate Change Communication, told Bill Moyers recently.

“This very day we can look out the window and there’s CO₂, carbon dioxide, pouring out of tailpipes, pouring out of buildings, pouring out of smokestacks,” he said. “And yet we can’t see it, it’s invisible. The fundamental causes of this global problem are invisible to us. And, likewise, the impacts are largely invisible to us as well, unless you know where to look.”

McKibben makes something of a confession: “Yes, we all use fossil fuel. But most of us would be just as happy using sun and wind power.” Can we collectively rise to this confession?

ABOUT THE COVER:

A sign over a Wet’suwet’en fishing spot on the Bulkley River in Northern British Columbia declares opposition to Enbridge’s Northern Gateway pipeline. Focus on Finances feature story and more photos begin on page 4; the Focus on Finances section follows on page 16.

PHOTO: WILL BRAUN, SENIOR WRITER

Circulation: Please contact Lisa Jacky toll-free at 1-800-378-2524 ext. 221 or by e-mail at office@canadianmennonite.org for subscriptions and address changes. Subscriptions can also be ordered at our web site. We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund for our publishing activities. ISSN 1480-042X

Canada

CANADIAN MENNONITE

PUBLICATIONS MAIL AGREEMENT NO. 40063104 REGISTRATION NO. 09613

RETURN UNDELIVERABLE ITEMS TO CANADIAN MENNONITE

490 DUTTON DRIVE, UNIT C5

WATERLOO ON N2L 6H7

Phone: 519-884-3810 Toll-free: 1-800-378-2524 Fax: 519-884-3331

Web site: canadianmennonite.org

Please send all material to be considered for publication to:

General submission address: submit@canadianmennonite.org

Readers Write: letters@canadianmennonite.org

Milestones announcements: milestones@canadianmennonite.org

Obituaries: obituaries@canadianmennonite.org

Calendar announcements: calendar@canadianmennonite.org

Material can also be sent "Attn: Submissions/Readers Write/Milestones/Obituaries/Calendar" by postal mail or fax to our head office.

Reprint requests: reprints@canadianmennonite.org

Mission statement: *To educate, inspire, inform, and foster dialogue on issues facing Mennonite Church Canada as it shares the good news of Jesus Christ from an Anabaptist perspective. We do this through a regular publication and other media, working with our church partners.*

Guiding values:

Hebrews 10:23-25 • Accuracy, fairness, balance • Editorial freedom • Seeking and speaking the truth in love • Open hearts and minds in discerning God's will • Covenantal relationships and mutual accountability

Area churches and MC Canada financially support 44 percent of Canadian Mennonite's annual budget.

Board of Directors (by appointing body):

MC Canada: **Ed Janzen, Les Klassen Hamm, Doreen Martens;**

MC B.C.: **Linda Matties;** MC Alberta: **James Moyer;**

MC Saskatchewan: **Marianne Harder;** MC Manitoba: **Al Friesen;**

MC Eastern Canada: **Tim Reimer;**

CMPS: **Carl DeGurse, Roger Epp, Tobj Thiessen**

Board Chair: **Tobj Thiessen**, tobj.thiessen@sympatico.ca, 416-622-7850

Head Office Staff:

Dick Benner, Editor/Publisher, editor@canadianmennonite.org

Ross W. Muir, Managing Editor, managinged@canadianmennonite.org

Barb Draper, Editorial Assistant, edassist@canadianmennonite.org

Dan Johnson, Graphic Designer, designer@canadianmennonite.org

Lisa Jacky, Circulation/Finance, office@canadianmennonite.org

Emily Loewen, Young Voices Co-Editor, eloewen@canadianmennonite.org

Rachel Bergen, Young Voices Co-Editor, ca@canadianmennonite.org

Advertising Manager: **Graeme Stemp-Morlock**, advert@canadianmennonite.org, toll-free voice mail: 1-800-378-2524 ext. 224

Correspondents:

Will Braun, Senior Writer, seniorwriter@canadianmennonite.org

Amy Dueckman, B.C. Correspondent, bc@canadianmennonite.org, 604-854-3735;

Donita Wiebe-Neufeld, Alberta Correspondent, ab@canadianmennonite.org,

780-436-3431; **Karin Fehderau**, Saskatchewan Correspondent, sk@canadianmennonite.org,

306-933-4209; **Evelyn Rempel Petkau**, Manitoba Correspondent,

mb@canadianmennonite.org, 204-745-2208; **Dave Rogalsky**, Eastern Canada

Correspondent, ec@canadianmennonite.org, 519-579-7258.



Award-winning
member of the
Canadian Church Press

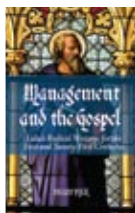


contents



Crossing the (pipe) line 4

Senior writer **WILL BRAUN** compares and contrasts the ways Canada's aboriginal leaders on the West Coast and the spiritual leaders of the Hermitage retreat centre in rural Michigan have reacted to the encroachment of 'big oil' on their communities and ways of life.



Focus on Finances 16

Editor/publisher **DICK BENNER** reports on the naming of two Mennonite businessmen to the Order of Canada. Also, **DORI ZERBE CORNELSEN** muses on the practice of generosity, and **GALEN LEHMAN** reviews *Management and Gospel: Luke's Radical Message for the First and Twenty-first Centuries*.

Zehr Institute named after 'grandfather of restorative justice' 19

Former students praise Howard Zehr for his long-time peacebuilding efforts.

Listening to the participants 23

Seminar focuses on contextual Bible study that applies to people's lives.

Long-time youth advocate retires 30

ANNA REHAN encouraged church to take young people seriously now ... not as future adults.

Young Voices 33

THOMAS GUENTHER reflects on the thriving young-adult group at Springfield Heights Mennonite Church, Winnipeg. Plus, stories on Idle No More and adoption.

Regular features:

For discussion **8** Readers write **9** Milestones **14**
Pontius' Puddle **14** Calendar **37** Classifieds **38**

Confessing our fossil fuel sins 2

DICK BENNER

Church in the streets 9

DAVID MARTIN

Holy space 10

PHIL WAGLER

Non-domination is an article of my faith 11

AIDEN ENNS

Online NOW!

[at canadianmennonite.org](http://canadianmennonite.org)

Spirituality of living lightly: **CHERYL WOELK**
(*Canadian Mennonite* blogger)

The peacebuilder on a goat path: **BRANDI J. THORPE**
(Young Voices blogger)

FOCUS ON FINANCES FEATURE

Crossing the (pipe) line

Personal encounters with the biggest industry on earth

STORY AND PHOTOS BY WILL BRAUN

SENIOR WRITER



We live in a country of tremendous abundance, yet government and industry leaders talk as though we desperately need more development. They talk not only as if limitless development is viable, but as if a dire future awaits if we reject it. An Enbridge spokesperson told me his CEO 'pleaded' with aboriginal leaders to see the greater economic good of Gateway.

I never expected that Enbridge—the Calgary-based pipeline company best known for its contentious Northern Gateway proposal and a nasty spill from one of its U.S. lines in 2010—would push its way so far into my life.

It started with a trip last August to B.C. first nations along the route of the proposed Gateway project, a pipeline that would link the Alberta tar sands to a proposed shipping terminal on the West Coast. Speaking with aboriginal leaders, I got a sense that the battle over the \$6-billion project will define Canada's ethical landscape.

The issue, like the people and geography, gripped me. What I didn't realize was that my research would lead to my home and to my spiritual past.

About 15 years ago, I started visiting the Hermitage, a Mennonite-run spiritual retreat centre south of Kalamazoo, Mich. I spent a number of months there over the course of several visits. The rustic guesthouse and serene woods on the 24-hectare grounds became a spiritual home for me. I encountered God on my walks through the forest. I also encountered a bare swath of land that bisected the property that turned out to be a pipeline right-of-way. Beneath the knee-high Queen Anne's lace, oil coursed silently through Enbridge's Line 6B.

I didn't like it, but I didn't think much of it.

Clouds hang over the Haisla community of Kitamaat Village, just across Douglas Channel from the proposed site of the Northern Gateway supertanker terminal.



During a visit in 2000, a huge reddish pipe—a second line—lay exposed in a trench in the widened right-of-way. The defilement felt visceral. I had to leap and scramble to get to the back woods.

Only this year did I realize the pipeline I had walked over and prayed over so many times in the quiet woods of Michigan—6B—is the line that so infamously spilled into the Kalamazoo River down line of the Hermitage in 2010, badly smearing the reputation of the world's largest oil and gas pipeline company (and, ultimately, leading Enbridge chainsaws back to the woods).

Soon after learning of Enbridge's connection to my past, I learned of its entanglement in my future. After moving to a farm near Morden, Man., last fall, I realized I now live less than eight kilometres from the company's main link to the U.S. Seven parallel lines, equivalent to a single pipe more than two metres across, flow

from Alberta through the Mennonite "West Reserve" (Morden-Winkler-Altona area) to Gretna and then across the U.S. border to Chicago, the Hermitage and beyond.

Each time I go to town I cross buried pipelines that can carry up to 2.5 million barrels of oil—enough to fill a train of tanker cars 60 kilometres long—every day. That's about \$200 million worth, every day. That's more oil than all of Canada uses and about a 10th of what the U.S. uses (the equivalent of nearly five Northern Gateways).

If I travel eight kilometres in a different direction, I cross another pipeline that carries an additional 590,000 barrels per day to the U.S. Built by TransCanada Pipelines in 2010, it is the forerunner of the controversial Keystone XL line.

I find all this jarring. Out here in this peaceful spot on the demographic fringe of the continent flows the rich dark

lifeblood of a good chunk of the North American economy.

The Enbridge corridor is easy to miss, marked only by seven small signs in the ditch, but when I cross it I see in my mind an imposing neon sign flashing: "You are now crossing an artery vital to the economic machine that makes the 'greatest of these' über-rich and threatens to cook the future." Global warming is, of course, the ultimate encroachment.

I know that not everyone sees things this way, but, for me, these advances of Enbridge—in B.C., Michigan and Manitoba—raise a simple question: When has the encroachment of the oil industry gone too far?

And how can our faith communities, which include a full range of views, discuss energy and climate change without falling into predictable ruts?

Pipeline of peril

In part, it was the hope of generating such dialogue that compelled me to visit B.C. The Gateway debate gives the encroachment discussion a sharp, real-life focus. The federal government, which backs the proposal, is using it as a vehicle to test drive its vision for both climate change (a lot more conventional energy) and indigenous relations (economic growth trumps all). The stakes are high and the outcome is unclear.

The project has run into spirited opposition, most significantly from first nations. Not since Mohawk warriors stared down soldiers across the barricades at Oka, Que., in 1990, has our country seen this degree of aboriginal opposition to a project.

Resistance is centred in 20 or so first nations between Prince George, B.C., and Haida Gwaii (formerly the Queen Charlotte Islands). Their main concerns are the threat of a pipeline spill into one of the treasured salmon rivers and the threat of a supertanker accident along the 125-kilometres of relatively narrow passageways that ships would have to navigate before making it to the open Pacific waters.

The half-dozen aboriginal leaders I spoke with all said:

- **THEY OPPOSE** the project.
- **THERE IS** nothing that will make the project acceptable to them; money will not change their minds.
- **THEY ARE** prepared to go to court and stand in front of bulldozers.
- **THEY DON'T** think the project will proceed.

Given the first nations' legal standing—they have never signed treaties or ceded rights to their lands—and given the sheer moral cost to the government of potentially arresting a significant number of respected aboriginal leaders, the prediction that the project will not proceed is not mere bravado.

"People ask how far we are willing to go to oppose the project," says Hereditary Chief Na'Moks of the Wet'suwet'en Nation, "but I want to know how far Enbridge is willing to go



Hereditary Chief Na'Moks

to push it through."

When I ask if he thinks the pipeline—which would pass through 170 kilometres of Wet'suwet'en land—will ever be built, he replies, "We are not a defeated people." Among their victories is a landmark 20-year court battle to prove their existence.

Russell Ross Jr.—a member of the Haisla First Nation Council, located at the western end of the proposed pipeline—is adamant that he doesn't want the project to go ahead on his watch. If the project were to proceed, and tankers were to travel deep into the heart of Haisla territory, he says, after a long pause, "I'd have to move away."

The primary rationale behind Gateway is economic growth—an estimated \$270-billion boost to the national economy over 30 years. Enbridge says the line is a "nation-building" endeavour that is "clearly in the national interest."

Leaders I spoke with are not opposed to development per se—the Haisla are partners in a major natural gas export project—but the level of environmental risk associated with Gateway is simply unacceptable. They have drawn a line.

Many commentators expect the project to die. The advance of the oil Goliath will likely be prevented, although speculation about alternate projects is well underway.

The other cheek

The board of the Hermitage is responding differently to the intrusion of Enbridge, which is now moving aggressively to replace and expand Line 6B. The project will require permanently widening the right-of-way across Hermitage property by 17 metres, in addition to a work easement that will be cleared but

can later be replanted. After filing court papers in July to oppose the project, the Hermitage board later withdrew the petition.

Hermitage co-director Naomi Wenger says, “It became really quite clear that [Enbridge] was sure of getting a permit,” and that anything the Hermitage did would simply “delay the inevitable.” Lack of resources was also a factor.

Instead of fighting, the Hermitage board agreed that a service of lamentation will be held and compensation money received from Enbridge will be used for alternative energy projects. The board also stated that pipeline workers will not be vilified.

Wenger admits that will take effort. Six mornings a week she walks prayerfully through the woods. To be met by heavy machinery and felled trees will not be easy. Her anguish over the intrusion and the loss of forest is met by another anguish. “Even though I didn’t ask them to do this, I’m part of the problem,” she says. “We all are part of the problem because we have not yet figured out a way to minimize or eliminate the use of this natural resource.”

Wenger’s comments lack the punch and appeal of simple resolve—like I heard in B.C.—yet I find them equally compelling. Part of me would like to see Wenger and her colleagues fight like hell to protect a place I too cherish, but they are pointing to a truth that lies beyond the impulse to fight and deeper than billion-dollar promises.

Fossil-fueled retirement

Most of us are not impacted by the oil industry’s advances as directly as Naomi Wenger or aboriginal people in Northern B.C., but often the link to the industry is still close; if not as close as a nearby pipeline, then possibly as close as our investments or those of institutions we’re part of.

Bill McKibben, author of the first book about climate change, has launched a

campaign focused on urging institutions—especially university endowments—to divest of holdings in major oil companies. His three-fold argument is simple:

- **CLIMATE CHANGE** threatens the earth.
- **THE POLITICAL** influence of fossil fuel companies—whose business models involve destruction of the earth—is preventing necessary change.
- **DIVESTMENT HAS** the best chance of shifting the balance of power away from the “incumbent industry.”

Cut all ties to fossil fuel profits, he says. According to Fortune 500, five of the six largest companies on earth are fossil-fuel companies. Last year, their combined profits were \$123.5 billion. McKibben wants investment in such companies to become disreputable, the way that holding stock in tobacco companies is frowned on in some circles.

Based on polls that show support for measures to curb global warming, McKibben believes that without industry interference citizens and their governments might stand a chance to turn the climate ship around.

Divestment is on the Mennonite radar. Concern about Enbridge was raised at the October 2012 meeting of the Mennonite Church Canada Pension Advisory Committee, but the decision had already been made for them. Meritas—the investment firm that provides the “core option” available through MC Canada—had already dropped Enbridge due primarily to its poor environmental performance, including the Michigan spill. The decision came after three years of engagement with Enbridge management.

According to Kirsten Schroeder, director of human resources for MC Canada, the Pension Advisory Committee was satisfied with the Meritas decision. Of the approximately 950 people who have

A trail through a part of the Hermitage woods that will soon be home to Enbridge Line 6B.

The advance of the oil Goliath will likely be prevented, although speculation about alternate projects is well underway.



pensions through MC Canada, over 70 percent choose the “core option.”

Concern about fossil-fuel investments beyond Enbridge were also expressed at the October Pension Advisory Committee meeting, although no decisions were made.

While Meritas dumped Enbridge, it is not considering general withdrawal from the fossil-fuel industry, according to Gary Hawton, president of OceanRock Investments under which Meritas operates. Meritas funds still include energy companies such as Suncor, a major tar sands player. Hawton says that if everyone divested, no one could “bring pressure from inside the boardroom,” something Meritas seeks to do.

Has Meritas succeeded in applying such pressure? “I think we have in some cases,” Hawton says. People like McKibben would see little hope in those successes.

The end of growth

Despite all we know about climate change—we’re headed straight for the point of no return—and despite the pleas from poor people in parts of the world directly affected by it, the oil industry continues its aggressive expansion. The driving rationale is the dogma of economic growth.

We live in a country of tremendous abundance, yet government and industry leaders talk as though we desperately need more development. They talk not only as if limitless development is viable, but as if a dire future awaits if we reject it. An Enbridge spokesperson told me his CEO “pleaded” with aboriginal leaders to see the greater economic good of Gateway.

My bet is that by the time my kids are my age—I’m cresting the hill—the dogma of economic growth will have faded. Surely at some point climate change, if nothing else, will force humanity to accept the wisdom of limits. Perhaps not. At minimum, voices questioning growth will grow louder. Will the church be among those voices?

Some people within the Mennonite realm are ready to join B.C. first nations in actively opposing Enbridge and other

The [Gateway] project has run into spirited opposition, most significantly from first nations. Not since Mohawk warriors stared down soldiers across the barricades at Oka, Que., in 1990, has our country seen this degree of aboriginal opposition to a project.

oil encroachment. Some are reconsidering their investment portfolios. Others would surely align with Enbridge’s growth aspirations. Others still—perhaps the majority—have little space in their lives to get involved at all. Then there are the few like Naomi Wenger—perhaps the smallest group—who don’t fall neatly into any camp.

She puts the coming destruction of her beloved trees in the context of a tornado that wiped out a swath of Hermitage forest in 2010, an event that grieved her. “There’s the creative energy of living on this earth that always can be played out,” Wenger says. “When there’s destruction, there’s room for something new; there’s room for creation to happen.”

She tells me about plans to build artistic prayer gardens on either side of the pipeline.

“Just like I can move on from the tornado, I can move on from this [pipeline expansion],” she says sadly, hesitantly. “And somehow I’ve got to be able to move on from using oil. That’ll probably take me to the end of my life.”

Like the Hermitage itself, Wenger’s words create a sort of refuge, a space for spiritual deepening amidst real-world troubles. Perhaps that is the same sort of space—a space of affirmation and attentiveness to God—in which healthy dialogue about energy and climate can happen within the church.

Wenger trusts that God is working in the pipeline expansion, although she doesn’t know just how. “I do believe that the Creator is pulling us forward,” she says. The question for her is, “How can I feel the pull of God on me through this, to come through well, rather than fight and be angry, and damage other people?”

From 1,500 kilometres down the pipelines that connect our backyards, Wenger’s vision resonates. I too want to feel the pull of God, to feel the full sadness of encroachment, to lament together with others on an Enbridge right-of-way. I want to trust for something new, to move slowly on from oil, and finally to come through well. I suspect this approach may hold the best chance for the earth to also come through well. ❧

/// For discussion

1. How has your community been impacted by the drive for economic development? What has your community lost through development and what has it gained? How are decisions made about when and where development will happen? Is there a role for the church in these decisions?
2. Do you agree with Will Braun that a limit to growth and development is coming? What would be the impact of limited growth on our economy and our social structures? How would it impact the environment?
3. What are the ethical concerns about the large-scale development of oil? Should we be more concerned about what industries we support through our investments? How would you respond to a proposed pipeline through your community?
4. How important is it to move away from a dependence on oil? How can we best work at this?

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.

/// Corrections

- Phil Reimer was misnamed as the author of "Learning from my Grosspa about the voice of God," Dec. 17, 2012, page 6. His correct name is Phil Dick.
 - Johanna Wall was the pastor at Warden Woods Mennonite Church, Toronto, from 2005-09. Her name was incorrectly spelled in the "Many views, divergent understandings" article on page 20 of the Dec. 17, 2012, issue.
- Canadian Mennonite* regrets the errors.

✉ Stop being 'so extremely politically biased'

In a democratic society I have the right to express my views, my satisfaction and my dissatisfaction with governmental policies. There are policies coming from the

FROM OUR LEADERS

Church in the streets

DAVID MARTIN

Religious life in Canada continues to change dramatically from previous generations. A new Forum Research Poll recently commissioned for the *National Post* indicates that two-thirds of Canadians say they are spiritual, but only half say they are religious. Among younger-age groups, fewer are attending church or engaging in religious practices.



As a church, we have long assumed that our congregations need to be "attractional." If our church has an engaging pastor, a nice facility, meaningful services, spiritual vibrancy, good community life and quality programs for young and old, then people will be attracted to our church community and want to connect with the faith. While all of these components are important for a healthy faith community, they are doing very little to attract the person on the street into connecting with a local congregation.

It is time that the church recognizes that it can no longer expect to attract people by the quality of its congregational life. Quality is great for people who already connect to the church, but it will do little in our current social context to entice people on the streets to walk through our doors. The distance and courage it takes to cross that threshold is becoming greater and greater for the average person.

If the church really wants to engage the average Canadian and do more than circle the wagons inside our closed doors, then we need to reorient how we think about church. In our increasingly secular society, I believe that God is challenging us to "take the church to the streets." This is more than just engaging in service to our neighbourhood and community. It means actively building relationships with the people in our neighbourhoods and communities, and bringing the practices, spirituality and good news of the coming kingdom

into the streets. Whether over the fence, in the park, hockey rink and town hall, or through the promotion of justice and peace, the church is being called to visibly embody the spirit of Jesus on the streets of our communities. It is only by sharing real-life relationships with people on the streets that we can begin to invite them to consider the benefits of engaging in a relationship with a faith community and the Christ who inspires it.

It is a lot safer and easier being an "attractional church" than a church that actively engages its secular neighbours by embodying the peace of Jesus Christ. It will take courage to step out beyond our comfort zones. If we hide in the safety of our church buildings and communities, we will end up only "playing church" and deprive ourselves of the exhilaration of being a church that is connecting with God's mission in the world. Let's open ourselves to the prodding of the Spirit and allow her to take us out into the streets.

David Martin is executive minister of Mennonite Church Eastern Canada.

Harper government with which I disagree and some policies with which I agree. The same was true with policies from the Chretien, Trudeau and Mulroney governments, as I found some of their policies very disturbing.

However, as I read articles in *Canadian Mennonite* in the “Readers write” section in the Dec. 17, 2012, edition, as in numerous earlier editions, I am very saddened. These views are extremely liberal, with their generous and vicious personal attacks on our current prime minister. They don’t appear to be coming from a heart that is tuned into God’s command of “love your neighbour as yourself”

Our expressions should display our heart which is in tune with God. Our *Canadian Mennonite* should show attitudes that are pleasing to God and be

encouraging us in our walk of faith, instead of being a paper that is so extremely politically biased as to be offensive. Like it or not, some articles are very offensive. I cannot picture Christ being pleased with us.

If that’s the intent of *Canadian Mennonite*, then we should lose our charitable status. However, I would encourage us to use this medium to assist each other in experiencing and expressing God’s faithfulness to us. There is such a lack of Christian ethics and morality, and such an abundance of maliciousness in today’s society, without our *Canadian Mennonite* becoming an instrument of doing the same.

Christ expects us to show reverence to those in authority. That doesn’t mean we agree with everything our political leaders do. That’s why we need to pray for

OUTSIDE THE BOX

Holy space

PHIL WAGLER

I have underestimated its presence. I know I have. I miss it routinely although it is all around me: in front of me, even in my very arms.

My little boy has a cold and unceremoniously sneezes snot over my cringing face; he has it. That guy on the bus who can’t sit still while playing with a cigarette as he craves the next stop; he has it. That woman with chipped teeth who won’t get the right medication she needs because she is painfully aware of her addictive tendencies; she has it. That well-dressed woman, that sharp-dressed man, both flustered at the tedious slow tide of traffic; they have it, too.

All these, and oh so many more, bear the image of the Holy One.

How is it that I miss it? Do you miss it? It can be easy to lose sight of with toddler-snot in your eye, or a plank of judgment, or simply because that image has become a clouded visage as a result of the stuff of life and the shrapnel of sin.

However, as one redeemed and recreated in Christ, who is learning what the *Imago Dei* means by the counsel and convicting of the Holy Spirit, I can no longer excuse my blindness, innocent or

otherwise:

- **TO CARE** for my sick child, even to discipline him, is to lend a hand in bringing about a more clear likeness of the holy.
- **TO CHAT** with the guy with the cigarette is to converse with one who is meant to bring God’s reflection into my world as much as I.
- **TO FIND** a way to help the woman with the crooked teeth is to bring dignity to



[I]f the body is meant to be the temple of the Holy Spirit, then holy space is wherever there are people.

one of whom the Lord said, “Let us make them in our image.”

- **TO CALL** the well-dressed ones to repent and follow Jesus is to invite them to look for something even better in the mirror.

To heed the Spirit’s leading in all of this is to be God’s reflection, his “icon” as theologian Nicholas Wolterstorff puts it. It is to become more fully myself. It is to understand what the New Testament means in this: “I have been crucified

with Christ. It is no longer I who live, but Christ who lives in me” (Galatians 2:20).

I am increasingly convinced that much of what we do each day and much of what we do as churches would be revolutionized by rethinking what we consider sacred space. If we are made in the image of God, if Jesus in whom the fullness of God dwelt died and rose again in the body, if the body is meant to be the temple of the Holy Spirit, then holy space is wherever there are people.

If this is the case, then we who know this have a responsibility to be participants with the Spirit of God in treating this space with dignity, respect, honour and eternal concern, in order that what

may only be a holy trickle can become a stream of living water welling up from within (John 4:14). Holiness is simply the image of God leaking out more and more, and in a gloriously mysterious way we who know Christ are participants in making these most precious of holy spaces more leaky.

Phil Wagler smiles at the thought of God using snot to make you see more clearly. He does not recommend this leaky remedy. Reach him at phil_wagler@yahoo.ca.

them regardless of the political party they belong to. Let's make sure our articles in *Canadian Mennonite* show evidence of prayer behind them. *Canadian Mennonite* has much to offer, but I wish we could just leave out the vicious and malevolent political attacks.

PETER WIEBE, SASKATOON

✉ Turn to the Bible for truth

Re: "Fighting against ourselves" by Scott Bergen (Nov. 26, page 44).

I am a Christian who upholds the Word of God, the Holy Bible, as the answer to any debate. This is not

NEW ORDER VOICE

Non-domination is an article of my faith

AIDEN ENNS

We should not dominate each other. I really believe this. It is one of the most meaningful affirmations of the Christian faith I have. Can those among us who are strong be confident enough in our faith to follow the one who made himself weak for the sake of others? Does not the seed of evil lie in the moment we compromise the freedom of another person?

For example, I'm naïve enough to think we don't need bosses. The owner-employee relationship is destined for a double bondage: the owner succumbs to the endless pursuit of wealth and power, while the worker is bound to a life of subservience.

Of course, there are benign capitalists who seek only a comfortable life for themselves and



their grateful workers. I call those capitalists noble; yet they are nonetheless willing participants in a workplace arrangement that is inherently dehumanizing.

I exaggerate to make a point: workplaces, families, marriages, church groups, businesses and community organizations would be best served with the assumption that we should not dominate one over the other.

Eight years ago, I set out to establish a magazine that would fulfill as many ideals as possible. We would print on

pages that came from paper people discarded; we would refuse to take money for advertising in order to challenge the consumer culture; we would be recognized for excellence within church circles and in the wider community.

In addition, we aim to have women's voices as prominent as men's, and welcome voices from minority groups. Like a worker co-op, we aim to own our own business. Crucially, we are accountable to each other, with no boss or chief executive officer, and all receive the same rate of pay. So far, we enjoy modest success in most of these areas.

Still, there are power imbalances, and

I'm naïve enough to think we don't need bosses. The owner-employee relationship is destined for a double bondage . . .

these need to be addressed. For example, I'm older, more experienced, and have a personality biased towards idealism and persuasion that I blame on my evangelical Mennonite roots. This is an unavoidable problem, especially when working alongside younger or less-experienced workers. A group needs tools to negotiate this terrain.

It takes more than kind hearts to accommodate for power imbalances. It also takes an egalitarian structure, a clear decision-making protocol—we seek

consensus—and a grievance policy with teeth. In our case, we are accountable to a board of directors, which I consider a relatively benign ownership structure, seeing as we are incorporated as a non-profit entity.

When we structure domination into our relationships—whether it's the headship of a husband over a wife, a manager over a clerk, a police officer over citizens—we give up too much of the very thing that makes us human: our freedom.

Of course, the naysayers will claim it's in our nature to dominate. On the one hand, I agree: the patterns of domination are everywhere. Sometimes the best we can do is strive for a restrained police service, a more rehabilitative quarantine for violent offenders, and so on. But I see this as a necessary compromise, an interim ethic.

On the other hand, I say with Christ, there is another way, the way of gentleness and high regard for the other. Our nature can be transformed by a way of love, hope and peace. This is a path worth

pursuing, even though it makes us vulnerable to assailants.

With the juice of freedom in our veins, we already taste here and now the salvation that always eludes those who dominate. For this reason, I call myself a Christian anarchist.

Aiden Enns is the co-editor of Geez magazine, which recently featured Christian anarchism. He is a member of Hope Mennonite Church, Winnipeg, and can be reached at aiden@geezmagazine.org.

a Mennonite versus Mennonite issue; it is rather an issue involving spiritual warfare (good versus evil). If I understand Bergen's article, he is conveying the idea that Mennonites have been hypocritical regarding equality and peace. I credit the Mennonite church for not abandoning its core moral values by negotiating with evil.

Mennonites have conflict in interpretation, but when all else fails to resolve an issue, we must turn to the Bible for truth and direction, and not argue amongst ourselves. I applaud the Mennonite church for not accepting gay relationships or marriage.

BRIAN STECKLEY, NEUSTADT, ONT.

VIEWPOINT

Are you paying for peace or war?

BY ERNIE UNGER

CONSCIENCE CANADA

Almost four years ago, Janet Plenert, then executive secretary of Mennonite Church Canada Witness, challenged readers of *Canadian Mennonite* to stand up at tax time and be counted for peace. When I heard that her goal was to "hear 1,000 voices," I assumed it was a no-brainer and that the challenge would be met within the hour. How could

and . . . to resist evil without violence. Led by the Spirit . . . we witness to all people that violence is not the will of God. . . . We give our ultimate loyalty to the God of grace and peace. . . ."

Surely there must be a thousand of us who confess the above and would like our voices to be heard. Our fathers often paid a significant price for putting this

In this high-tech age, the military is not so much concerned about traditional objectors, but is very keen to get their money in order to research, develop and deploy remote-controlled weapons.

any of the 60,000 Mennonites in Canada not head to their computer and respond to her suggested course of action?

How mistaken I was! Non-resistance and conscientious objection are rarely mentioned these days within family circles, Sunday school classes or annual meetings. Although these have been among the distinguishing beliefs of our faith community, discussion of them has given way to discussion of many other issues. Our Confession of Faith states: "As disciples of Christ, we do not prepare for war, or participate in war or military service. The same Spirit that empowered Jesus also empowers us to love enemies,

confession into practice, choosing simply to obey God rather than man.

Every spring our government holds out its cupped hands to us for our taxes, and we again face the discomfort of betraying our conscience, knowing that our money is going to be used to hurt others. Although the Canadian government has long acknowledged the legitimacy of conscientious objection to war and has excused COs from military service, it keeps its hand in the COs' bank accounts, notwithstanding the Charter of Rights and Freedoms, which grants Canadians the right to expression of belief.

Diversion of taxes from the military

into a "peace account" is surely a sincere and legitimate expression of belief in nonviolence. If there were many conscientious objectors to military taxation (COMTs), the government would be more inclined to listen. But there are few.

In this high-tech age, the military is not so much concerned about traditional objectors, but is very keen to get their money in order to research, develop and deploy remote-controlled weapons. We children of Menno Simons and subjects of the Prince of Peace should be not only praying for peace, but working toward the fulfillment of our prayers. Efforts to get COMT legislation passed by Parliament or to set up a Department of Peace will only be realized when it is clear that many Canadians support these.

Information on diverting military taxes (8.39 percent of federal taxes for 2012) can be obtained from MC Canada offices and online at consciencecanada.ca, where COMTs can choose to either:

- **MAKE A** declaration of conscience; or
- **MAKE A** declaration of conscience and redirect military taxes.

I propose a third option for the more timid who still want to be heard, but who do not want to participate in the "civil disobedience" of withholding a portion of their owed taxes:

- **MAKE A** declaration of conscience, and submit two cheques, both payable to the Canada Revenue Agency, one for 92 percent of the taxes owed, and the other for 8 percent with the designation "Department of Peace" on the memo line.

Both MC Canada and Conscience Canada would be happy to hear from COMTs who decide to raise their voices.



WOMEN WALKING TOGETHER IN FAITH

On the first Sunday of Advent, I played 'In the Bleak Mid-winter' as the offertory. The poignancy of the title brought to mind those who live through harsh Canadian winters unable to choose to go south to warmer and brighter climes, and perhaps face the bleakest of winters. My friend Liz tells her story below.

EV BUHR, Alberta Women in Mission president

Living with illness in the bleak of mid-winter

BY ELIZABETH WALL

I have seasonal affective disorder (SAD) in addition to depression, so getting through long, cold winters is an extra challenge. I had been doing better of late, but last year I got a new health crisis: My husband and I were both diagnosed with cancer within a few weeks of each other in the fall. Both our prognoses are good. His prostate cancer and my breast cancer were both caught early and are treatable, so the news has not been devastating. Still, it is certainly a serious wake-up call, and has brought us together as we take care of each other during illness and uncertainty.

Once we made the news public, our friends, church and work communities flooded us with love, prayer and support. Our families did, too, but because they don't live nearby, these expressions of support from our intentional communities really mean a lot. Support came in the form of visits, calls, messages, housecleaning, rides to hospital, pre-paid organic food, homemade soups and treats, a teddy bear, flowers and a candle, to give us serenity, comfort, companionship, hope and beauty. Simply knowing that people care and were praying for us has been so valuable in keeping our spirits up.

I am also grateful that three women in my extended church family at First Mennonite, Edmonton, who have experienced breast cancer themselves have shared with me the faith that has sustained them. I have experienced very little anxiety throughout this whole journey because I know that whatever happens to me, it is all in God's hands. I am grateful I can rely on medical services and workplace benefits, and I need to take responsibility where I am able, but ultimately I can also let go and trust God to work things out for the good. This brings me a great sense of peace.

Thinking of this as a journey helps me to overlay the stages of my latest illness onto the church's liturgical calendar. At the end of the church year, I learned the diagnosis: the old, familiar self I was used to would have to make room for the new normal: living with cancer. With the church I celebrated that Christ is king and lord over all. It is Christ who has the victory in all circumstances and over all domains of life. Surgery came during

Advent, along with the anticipation of the "new me" that would emerge. In Epiphany, I am walking outside in the morning, to benefit from sunlight and moving in God's creation. The call for God's people is to "Arise, shine; for your light has come . . . the glory of the Lord has risen upon you" (Isaiah 60:1).

I pray that whatever the future brings on this journey will be for God's glory. ✚

Elizabeth Wall of First Mennonite Church, Edmonton, is a theology student and retreat centre employee.



Elizabeth Wall with the teddy bear she received from the First Mennonite Church women's Bible study group and her light therapy box.

Tips on dealing with seasonal depression

BY THERESA DRIEDGER

Winter blues or seasonal affective disorder (SAD) is brought on by the low light of winter. Things people notice are low mood, change in sleep patterns, low motivation and lack of interest in things that they used to find enjoyable. Treatment involves both counselling and anti-depressants that are prescribed by a doctor.

An especially bright lamp is often used in the morning for 30 minutes and sometimes in the evening as well. These are available online or from a medical supply store. If you don't have a SAD light, you can turn on all your lights in your home when you rise in the morning for that little boost to wake up.

Melatonin helps you stay asleep and is de-activated

PHOTO BY DONITA WIEBE-NEUFELD

by daylight. Vitamin D and Omega 3 fatty acids are also indicated for mild depression. During Canadian winters, our food travels long distances and likely doesn't supply all the nutrients we need, so a multi-vitamin supplement is often useful.

Exercise is very important, even better if you do it outside, because even if you turn on all the lights in your home, it is not as bright as outside on a cloudy day in winter. ❧

/// Milestones

Births/Adoptions

Brown—Ellyott Grace (b. Dec. 23, 2012), to Stephen and Sandi Brown, Leamington United Mennonite, Ont.

Cory—Calissa Elisabeth (b. Dec. 23, 2012), to Krista and Ryan Cory, Nutana Park Mennonite, Saskatoon.

Dyck—Rylee Quinn (b. Dec. 26, 2012), to Eric and Sandra Dyck, Springstein Mennonite, Man.

Janzen—Kaitlyn Olivia (b. Aug. 21, 2012), adopted by Shari and Richard Janzen, Erb Street Mennonite, Waterloo, Ont., Aug. 21, 2012.

Mader—Erin Irene (b. Oct. 24, 2012), to Scott and Andrea Mader, Douglas Mennonite, Winnipeg.

Marriages

Hofmann/Kent—Natalia Hofmann and Wilson Kent, Niagara United Mennonite, Niagara-on-the-Lake, Ont., Dec. 22, 2012.

Deaths

Derksen—Mary (nee Wiens), 96 (b. Jan. 27, 1916; d. Dec. 23, 2012), Leamington United Mennonite, Ont.

Theresa Driedger, a member of First Mennonite Church, Edmonton, splits her time as a psychologist between Alberta and Rosthern, Sask.



Dyck—John P., 88 (b. Feb. 25, 1924; d. Nov. 20, 2012), Springstein Mennonite, Man.

Kasper—Susie (nee Heinrichs), 94 (b. July 17, 1918; d. Dec. 28, 2012), Nutana Park Mennonite, Saskatoon.

Mueller—Kathrin (nee Froese), 83 (b. Nov. 17, 1929; d. Dec. 14, 2012), Vineland United Mennonite, Ont.

Neufeld—Arnie Norman, 67 (b. June 16, 1944; d. May 28, 2012), Winkler Bergthaler Mennonite, Man.

Penner—Margaret (nee Elias), 90 (b. Jan. 1, 1922; d. Dec. 13, 2012), Rosthern Mennonite, Sask.

Thiessen—David, 74 (b. Sept. 29, 1938; d. Dec. 5, 2012), Winkler Bergthaler Mennonite, Man.

Sawatzky—Anne (nee Reddekopp), 86 (b. Feb. 16, 1926; d. Dec. 16, 2012), Rosthern Mennonite, Sask.

Zehr—Edward, 88 (b. April 25, 1924; d. Oct. 22, 2012), Cassel Mennonite, Ont.

Canadian Mennonite welcomes Milestones announcements within four months of the event.

Please send Milestones announcements by e-mail to milestones@canadianmennonite.org, including the congregation name and location. When sending death notices, please include birth date and last name at birth if available.

Pontius' Puddle



VIEWPOINT

Facing up to 'horrific colonial realities'

BY STEVE HEINRICHS

It started with a few women in Saskatchewan. Now, it has spread across Canada and the U.S., all the way to France, New Zealand and Palestine.

Idle No More is an indigenous "resistance" movement supported by a broad range of non-indigenous people—including some Mennonites—who are saying the time has come to effect a deep change between first nations and the Canadian nation-state. Through round dances, teach-ins, protest rallies and blockades, both old and young are peacefully declaring that all parts of our society need to take action to repair the broken relationships between indigenous peoples, the settler society and the land, bringing them all, at long last, to a place of living mutual respect.

Several recently enacted or proposed federal bills provided the added motivation for this most recent initiative to address demands for respectful dialogue and decision making. Bill C-45 (2012) contained a provision—as part of over 450 pages of revisions—to reduce environmental protection on an alleged 99 percent of Canada's waterways. Consultation with indigenous peoples on such matters, as promised by past agreements and treaties, have not occurred, says the Idle No More movement. The proposed First Nations Private Property Act subverts predominant indigenous understandings of collective ownership, giving non-indigenous peoples the right to purchase property on indigenous reserves, potentially eroding the indigenous land base. The U.S. tried a similar but more heinous move back in the 1880s. The Dawes Act had devastating impact on that country's indigenous populations. The U.S. Bureau of Indian

Affairs eventually backtracked on Dawes.

Not surprisingly, Idle No More is polarizing the public. Wab Kinew is the director of indigenous inclusion at the University of Winnipeg, a former CBC media personality, award-winning journalist and music artist. He says the Idle No More movement is about "the recognition of treaty rights, the revitalization of indigenous cultures and an end to legislation imposed without meaningful consultation." It's about non-indigenous society embracing the fact that, "we are all treaty people." It's about taking responsibility as heirs of past colonial oppression, becoming informed of ongoing injustice and honouring the nation-to-nation relationship that some of those first treaties signalled, a relationship that Section 35 of the Canadian Constitution recognizes.

I believe that Idle No More is ultimately good for all Canadians. When one part of humanity is suffering, we all suffer. But when that most bruised and marginalized part is healed, we all do better. Both indigenous and non-indigenous peoples are damaged and in need of healing from this broken colonial legacy that none of us asked for, but which we all have inherited.

But let me approach this from another angle, a specifically gospel perspective. "If Jesus," as African-American theologian James Cone, writes in *God of the Oppressed*, "is who he was—a marginalized Jew in occupied Palestine who lived for the dispossessed over-against the powers that be—then that's who Jesus is today." Jesus isn't like me: a white Mennonite born into a middle-class suburb. Jesus is the native kid born in the urban ghetto or on the reserve that's been clear-cut and colonized.

If my church was into icons, we'd have a picture of an indigenous Madonna suckling a brown child who would guide our way, a child who'd grow up to transgress boundaries of caste and class, exorcising not Roman legions but Can-American demons from the body politic (Mark 5).

This is, from a faith perspective, why I and my faith community need Idle No More.

For the privileged, white, middle-class church, the good but difficult news is that to follow and be with Christ, and all that we perceive that truly human one to represent—God's healing and hope, justice and peace—we must "do" life with and alongside the oppressed. Remember that classic text in Matthew 25: "*Whatever you do for those who have been cut off from the necessities of life—food, clothing, water—whatever you do for those who have been defrauded of land and sent to debtor's prisons . . . you do for me*" (my paraphrase). Jesus is clear. You'll find him amongst those struggling to live, thirsting for justice and resisting for God's sake.

Dissident biblical memories like these not only suggest, but demand, that the church be attentive to the voice and concerns of indigenous peoples. They are the persecuted in this land. Without them, we see only "through a glass darkly," and the horrific colonial realities that have caused the "Indian problem" will remain obscured. Without our indigenous cousins, we cannot work for just peace and strive towards reconciliation. Without them, we cannot know the crucified God or be the church.

If the historic Jesus were here, would he join an Idle No More round dance? As a Mennonite, I'm not a very good dancer, but I believe it's time to dance. I hope the church can gather its collective courage and do the right thing. ☞

Steve Heinrichs is the director of indigenous relations at Mennonite Church Canada. For more Idle No More coverage, see page 34.

FOCUS ON FINANCES

Menno businessmen named to the Order of Canada

BY DICK BENNER
Editor/Publisher

Two Mennonite businessmen have been named to the Order of Canada by Governor General David Johnston, out of a total of 91 recipients recognized. Ron Schlegel of Waterloo, Ont., was named an officer for his work and philanthropy in the area of aging. Elmer Hildebrand of Winnipeg was recognized for his leadership in communication as a member of the Order.

Schlegel, developing his management skills on the farm, according to the *Waterloo Region Record*, developed



Hildebrand

a passion for senior care at an early age. He owned and operated his first nursing home in London, Ont., at age 26, an enterprise that grew to 11 continuing care villages that now house approximately 2,500 seniors. From this he developed the Schlegel-University of Waterloo Research Institute for Aging, established in 2005.

"I don't think a person would be able to do what I'm doing if they didn't have the dual experience of being in the business of senior care and also having been in the

field of university teaching and research," he is quoted as saying in the *Record* story.

A member of Stirling Avenue Mennonite Church, Kitchener, Ont., Schlegel earned a doctorate in social psychology and health education at Ohio State University and was a professor at the University of Waterloo from 1973-91. He gave an initial gift of \$6



Schlegel

million at the founding of the institute and another \$48-million pledge towards a three-phase 192-bed long-term care facility hailed as the first of its kind in the world.

Hildebrand, a member of Charleswood Mennonite Church, Winnipeg, and husband of Hilda Hildebrand, moderator of Mennonite Church Canada, is owner/chief financial officer for Golden West Radio, a network of 40 local stations in Western Canada. Golden West's most recent addition happened late in 2012, when it purchased a radio station in Fort Saskatchewan, Alta.

"It is a very humbling experience to be awarded this kind of honour and I accept it on behalf of all the people who work for Golden West," he told a reporter for the *Winnipeg Free Press* while vacationing in Barcelona, Spain. He started his radio enterprise in Altona, Man., with nine employees. Today, there are 500.

"We think what we are doing for the communities is important," he told the reporter. The radio stations tend to hire local people who know their communities and want to stay, he said.

Hildebrand is also chair of the Canadian Mennonite University's \$11-million capital campaign fund. He is a two-time winner of the Western Association of Broadcasters' Broadcaster of the Year Award (1978 and 1989), and, in 1991 was the recipient of the Canadian Association of Broadcasters' Gold Ribbon for "broadcasting excellence for ongoing service to the community and the broadcast industry of Canada." ❧



"Mennonite Foundation of Canada helped us work through the tough questions to create our will and plan our estate."

It feels good to know we're providing for our loved ones and supporting the causes we care about."

MFC Consultants are located across Canada. Call today for a free, confidential consultation.

Let us help you build a legacy of generosity.



1-800-772-3257
Mennofoundation.ca

GOD, MONEY AND ME

Practise, practise, practise

DORI ZERBE CORNELSEN

I love the piano in our living room. The small Wurlitzer fits nicely into the proportions of the room and often provides a good platform for seasonal decorations and whatever celebration cards may come our way. Sadly, I hate to admit that our piano is not played all that often.

The piano was my mother's instrument and I didn't develop her ability to play, in great part because, as my piano teacher, she grew tired of nagging me to practise. I don't blame her. I remember having some of those same tussles with my children during their days of piano lessons. So our piano looks good in the living room, but it was made to be so much more.

Our society packages almost everything for sale, but there are some things that can only be acquired through practice. I believe this is true of generosity. We can't buy a mindset of generosity, especially if we only give from what is left over or because we need to assuage our guilt of affluence for a time. We can, though, practise generosity by making ongoing, intentional choices of giving. By making a habit of these choices, generosity can grow from simple, discreet activities to an essential way of life.

Generosity as a way of life fills much of the Sermon on the Mount, as recorded in the Gospel of Matthew. Jesus encourages hearers to give to anyone who asks, to be compassionate as God is compassionate, to give to the needy without need for recognition, to avoid hoarding treasure on earth, to choose between serving God and money, and to resist worry. In order for his hearers to become proficient in their lives of generosity, Jesus ends the sermon with this challenge: "Therefore, everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock..."



Practices are patterns of action that create openings in our lives into which the grace, mercy and presence of God can enter.

(Matthew 7:24, NIV).

According to author Craig Dykstra (practicingourfaith.org), Christian practices are more than spiritual activities or duties of obedience. Practices are patterns of action that create openings in our lives into which the grace, mercy and presence of God can enter. When we practise generosity, we can be transformed by God's mercy to become who

we were really made to be.

Several weeks ago at a gathering in our home, a young musician sat down at our forlorn piano and with only a few notes his practiced hands brought incredibly beautiful sounds into our living room. As I witness in my work at the Mennonite Foundation of Canada (MFC), there is an incredible beauty in practiced lives of generosity. May we all hear Jesus' words

encouraging generosity and put them into practice. ☘

Dori Zerbe Cornelsen is a stewardship consultant at the Winnipeg MFC office. For more information on impulsive generosity, stewardship education, and estate and charitable gift planning, contact your nearest MFC office or visit Mennofoundation.ca.

Let's talk about...

When you'll be able to retire...
Making a budget and sticking to it...
Being faithful with your giving...
Reducing your debt...
Investing in a TFSA or an RRSP...
Aligning your investments with your values...

Rate Special

2.25%*

52 month term
*Rate subject to change

15 month term special
also available

Your conversation begins at MSCU,
where faith and finances meet.



Your investment specialists

local | secure | trusted



**Mennonite Savings
and Credit Union**

www.mscu.com | 1.888.672.6728

A Mennonite financial cooperative
serving communities of faith across Ontario

BOOK REVIEW

A kingdom of God management primer

Management and the Gospel: Luke's Radical Message for the First and Twenty-first Centuries.

By Bruno Dyck. Palgrave Macmillan, 2013; 320 pages.

REVIEWED BY GALEN LEHMAN

Recently, I gave a presentation on the tension between answering God's call and the demands of the world. I explained how hard it is, because most North American consumers seem to care more about buying at the lowest possible price than about whether or not people live in kingdom of God conditions. It creates an economic reality that often feels like a grinding death march to entrepreneurs who just want to make a difference.

than the 21st-century world of Christians today. The New Testament understanding of a household—*oikos* in the original Greek—is a significant differentiating factor. The *oikos* of that day was the centre of faith and life, in the same way that your family kitchen may be, or the village square was in the 1950s.

In the *oikos* of Jesus' day, as in ours, true relationships are built on mutual benefaction, not personal gain. One thing I crave in business today, but seldom find,

Dyck helped me to understand how Jesus calls us into relationship with others.

Imagine my surprise to discover that a member of the audience was Bruno Dyck, a fellow Mennonite and professor of organization theory in the I.H. Asper School of Business at the University of Manitoba since 1990, who told me he understood how difficult it is to help create kingdom of God conditions here on earth. He promised that his new book, *Management and the Gospel*, would provide some new insights into Christ's expectations on how we should run our businesses, lives and households.

He lived up to his word! I think every Christian leader who cares about leaving a kingdom of God impression on the people they know, live and work with should read it thoughtfully.

Luke was one of the most educated New Testament writers, and had a wider worldview than most of his peers. Possibly because of this, he placed a much greater emphasis on how we manage our wealth than the other gospel writers.

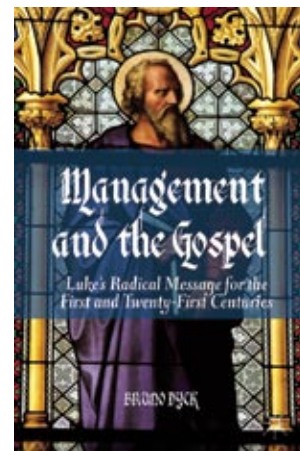
Luke wrote to a very different audience

is meaningful relationships; Dyck helped me to understand how Jesus calls us into relationship with others. It's built on sustenance economics, where our goal is to sustain relationships and community. By comparison, the world works mostly on acquisitive economics, or, as the saying goes, "Looking out for No. 1."

I loved how Dyck approached Jesus' parables in *Management and the Gospel*. He illuminated Jesus' words by explaining how Jesus' disciples heard and understood them.

For example, I was struck by how the Parable of the Talents can be turned on its head if understood through a first-century lens. Most Christians today view it as an endorsement of wise management and investment. But to his first-century listeners, Jesus is, in fact, reminding us that everyone has a role in managing towards a better world. And that we are called to be countercultural moral agents, and stop exploitation wherever it occurs.

Dyck shows how Luke's writing helps us understand how to live out our



kingdom-of-God call, how to deliver salvation to a troubled world, and how to allow the Holy Spirit to work through us. Put another way, the Holy Spirit empowers us to build organizations that free people trapped in a cycle of oppression, greed and self-centredness.

I found the examples and advice he provided helpful, but I wasn't always able to figure out how they could be applied in my business. For example, he explains how Ten Thousand Villages succeeds in living out kingdom of God values. However, it is enabled in that mission by an eager and dedicated volunteer workforce, a resource most entrepreneurs don't have access to.

And Dyck admits that achieving the ideals Christ calls us to in the Gospel of Luke are challenging. "Kingdom of God managers never arrive; rather, kingdom of God management is a process to be savoured," he writes. Although he gave me new inspiration to seek the kingdom of God today, I'm still trying to figure out how to do it in a world where "looking out for No. 1" is the most common practice.

All in all, though, Dyck takes an insightful and fresh look at Jesus' life and words, and his book engaged my head and challenged my heart. ❧

Galen Lehman is president of Lehman's (lehman.com), a family-owned online retailer of non-electric lights, appliances and housewares, located in Kidron, Ohio. A book launch is scheduled for Dyck's book at McNally Robinson, Winnipeg, Feb. 27, at 7:30 p.m.

GOD AT WORK IN THE WORLD

Zehr Institute named after 'grandfather of restorative justice'

Former students praise Howard Zehr for his long-time peacebuilding efforts

BY LORA STEINER AND BONNIE PRICE LOFTON

Eastern Mennonite University
HARRISONBURG, VA.

Howard Zehr, widely known as the “grandfather of restorative justice,” will step aside from his teaching role at Eastern Mennonite University (EMU) after the spring 2013 semester and begin co-leading the newly established Zehr Institute for Restorative Justice.

The leaders of EMU’s Center for Justice and Peacebuilding (CJP) announced the founding of the Zehr Institute at the end of the fall 2012 semester, after persuading Zehr to let the institute carry his name. They also asked Zehr to remain a faculty member in a non-teaching role with the title of Distinguished Professor of Restorative Justice.

Zehr has taught restorative justice at CJP since 1996; he also served as CJP’s co-director from 2001-07.

Zehr, who shies away from the word “retirement,” says he always planned to stop teaching before he lost his edge, and he wants to make space for others to step in. “Sometimes the only way you can do that,” he says, “is to get out of the way.”

The Zehr Institute will spread knowledge about restorative justice and be a resource to practitioners, while facilitating conversations and cultivating connections through activities like conferences and webinars, according to CJP executive director Lynn Roth. The institute will be co-directed by Zehr and Carl Stauffer, assistant professor of development and justice studies at CJP.

Zehr and Stauffer say they intend for the institute to offer space to explore “frontier” topics, like the intersection of the arts and

peacebuilding, and the ways that trauma and restorative justice are connected. They plan for it to tap the expertise of practitioners who aren’t scholars, but have much to offer. And although the institute will not focus on academia, Stauffer believes it will benefit graduate students by growing a program in which students are not only taught the skills of restorative justice, but are trained to see and respond to larger

systemic issues. Restorative justice, both Stauffer and Zehr believe, is not a just a social service, but a social movement.

Alerted by e-mail that Zehr is wrapping up his formal teaching career, former students have responded with appreciative messages:

- **FADI EL HAJJAR**, a 2006 master’s graduate of CJP who manages a United Nations project in Lebanon, praised Zehr for his “considerable contribution . . . to the peacebuilding world through teaching, training and writing.”

- **MACK MULBAH**, a 2009 graduate working for Women Peace and Security Network, Africa, wrote, “I am sure you will be missed in the classroom, but glad that your new journey will open more doors for further moving [restorative justice] to another level for us practitioners.”

As he moves to quarter-time employment at EMU, Zehr is looking forward to a schedule where he spends less time in meetings and more time with another passion of his: photography. ☼

PHOTO BY BONNIE PRICE LOFTON



Howard Zehr, widely known as the ‘grandfather of restorative justice,’ will co-lead the Zehr Institute of Restorative Justice at the Eastern Mennonite University (EMU) Center for Justice and Peacebuilding, Harrisonburg, Va. Zehr will step aside from his teaching responsibilities at EMU following the spring 2013 semester.

PHOTO COURTESY OF ANNE GARBER KOMPAORÉ



Anne Garber Kompaoré, left, looks at a PowerPoint presentation on the grapevine together with Daouda and Karim Traore, both of whom are Sicite Bible translators from Muslim backgrounds with animism mixed in. In both cases, their mothers became Christian after the deaths of their fathers.

Living in pluralism, believing in particularity

Anne Garber Kompaoré aids evangelism in West Africa

BY DAVE ROGALSKY
Eastern Canada Correspondent

When Anne Garber Kompaoré comes to North America from Burkina Faso she makes Listowel, Ont., her home base.

The local Mennonite church pastor describes the town as still steeped in the Judeo-Christian worldview, although there are an increasing number of Christmas and Easter Christians, and more and more post-Christendom folks who don't feel the need to attend church even then.

That is a far cry from Kompaoré's home in Africa, where, according to a popular

saying, "the population is about 50 percent Muslim, 50 percent Christian and 100 percent animist." Kompaoré and others see the religion of many Muslims and Christians as a veneer over African traditional religion.

Kompaoré, who is married to Burkinabé pastor Daniel Kompaoré, has been working in West Africa since 1982 as a linguist and translation consultant. In what was then Upper Volta, and now Burkina Faso, she learned the Sicite language, developed its alphabet, trained translators and then worked with them translating

the New Testament. A former employee of Mennonite Church Canada, she and her husband now serve under the Commission to Every Nation organization. Besides serving as a freelance Bible translation consultant, receiving invitations from Nigeria, Burkina Faso, Côte d'Ivoire and Senegal, she is also developing resources for francophone Bible translators, including PowerPoint presentations on the grapevine, and of the geography of the Bible lands. These translation resources are aimed at helping translators better understand and translate Bible background terminology.

While studying at the University of Ottawa in the 1970s, she met an emir from Upper Volta; she later reconnected with him in Burkina Faso and found him amazingly open to the presence of Christians in his mostly Muslim community. After the emir died, his widow rented their large house to a Christian group for worship even though she has remained Muslim herself.

This is just one example of what living in a pluralistic society means for Kompaoré. Neighbours, friends and even family might belong to different religions, but relationships continue and grow. This doesn't mean that Muslims are not trying to convert Christians to Islam, nor that Christians have stopped trying to convert Muslims to Christianity. But it is understood that these attempts are part of living in community in peace and mutual respect.

Kompaoré says such a relationship has practical benefits. When a Christian needs sugar on Christmas Day to make just a little more *bisaap* (a local drink), she will always find a Muslim shopkeeper open and ready to sell her the sugar! People go to each other's weddings, funerals and other celebrations, regardless of religion. Both Muslim and Christian holidays are celebrated officially in Burkina Faso.

In the meantime, though, many remain in fear of spirits and magic, and need the peace of Christ in their lives.

The newly translated Bibles are used by evangelists and to help Christians grow in their faith. Without Bibles in indigenous languages, Christianity remains superficial and is more syncretistic. Bible translators do the hard work of getting terms for biblical ideas for the preachers and teachers. ▮

Learning new skills for a better future

BY GLADYS TERICHOW

Mennonite Central Committee
JUBA, SOUTH SUDAN

Carrying her two-year old daughter Ester on her back, Jerisa Muro walks to a sewing class three kilometres from her home in Juba, the capital city of the newly independent country of South Sudan.

Muro, a mother of four children, aged two to 11, hopes to start a tailoring business and earn enough money so that her children can go to school. She is especially concerned that her two eldest children are not attending school.

"I didn't go to school because of the long war," she says. "My father died of a stroke when I was young. My mother had no means to send us to school. If I acquire good skills here, then I can send my children to school and they will not be illiterate."

Mennonite Central Committee (MCC) has been supporting this project since 2009, when it was started by Florence Ayikoru and the Episcopal Church of Sudan's Mother's Union. Each year, 20 women learn sewing, life skills and small business management acumen.

Graduates of the six-month program can buy a sewing machine at a reduced rate and take out small loans to help them start a tailoring business.

"I feel so good about what we are doing," says Ayikoru. "We are changing lives. We are making a difference. Every time I see graduates of our program, I ask them if they have customers, and they do."

It is these success stories that motivate Muro to learn skills that will help build a better future for herself and her children. Her life is marked with hardship. Her eldest brother was killed during the civil war that lasted from 1983 to 2005. "During the war we spent many years in the bush," she recalls. "We went to a refugee camp in Uganda, but I did not get any training there."

Six years ago, Muro left an abusive relationship. She maintained custody of their

baby, who is now seven years old, but lost custody of her two eldest children. These

children are being raised by their grandmother, who cannot afford to send them to school. Now remarried, Muro sees a brighter future for herself and her two youngest children. But she also wants to help her eldest children.

"If I could make two dresses a day, I would be much taller," she says as she looks forward to the day when all of her children can go to school. ☸

MCC PHOTO BY NINA LINTON



Toddlers Ester Keji and Emmanuel Kenyi watch while their mothers Jerisa Muro and Hellen Poni talk with tailoring instructor Mustafa Atrima.

'What it's all about'

Alberta couple sees the effect of Foodgrains Bank programs up close and personal

BY JAMES KORNELSEN

Canadian Foodgrains Bank

"This is what it's all about, for us. This is why we do what we do with our growing project year after year."

That's what Wendy and John Taekema

of Leduc, Alta., said after seeing Canadian Foodgrains Bank-supported projects in Africa firsthand last November and December.

The Taekemas were part of a group of 12 participants on the annual Foodgrains Bank Food Study Tour, which this year visited projects administered by member agencies World Renew, Canadian Baptist Ministries and Mennonite Central Committee.

For the Taekemas, a highlight of the tour was staying for two nights in the home of Vestin and Celestin and their six children, who live in Mugogo, Rwanda. Their host family participates in a project that supports small-scale farmers through Canadian Baptist Ministries.

“We walked to their pineapple fields and saw their banana plants, their maize, their Irish potatoes, sweet potatoes, beans and cassava plants,” Wendy said. “Many of their crops are grown together; there is no wasted space on their land.”

Sharing a freshly-picked pineapple out in the field was a special moment, she said, noting that “they just cut it up in the field and we all shared pieces, which were so incredibly sweet and good.”

Staying with this family gave the Taekemas a chance to see and hear about the details of life in Rwanda, and how the project has made a real difference in the lives of participants.

“Before the project, they had very little,” John said. Living at the time on about a dollar a day, he said, “they had to sell their goat, were eating their seeds and selling the tin from their roof. After becoming part of the project and receiving the pineapple seeds, their income increased to about \$1,600 to \$1,700 a year within the first two years.”

Tour group participants heard about the challenges faced by farmers in this community, particularly issues related to water, such as drought, flooding and soil erosion. They also heard and saw how some of these issues were being addressed through the program.

“They have learned how to mulch to keep moisture in, and better ways of terrace farming to help stop soil erosion,” John said.

While in Kenya, the group visited goat restocking, food distribution and nutrition projects. During a visit to a food distribution project near the Kenyan coast, where repeated droughts have affected many of



John Taekema addresses the community gathered for a food distribution project in Ghazi, Kenya, with translation by Chris Shiundu.

the rural communities, increasing hunger in the region, the Taekemas were able to meet people who were being helped through the work of the Leduc Growing Project.

At the end of the food distribution, Paulo Gitala, a local pastor, stood up to share his gratitude for the food that was

being distributed to those in need in his community.

“He told us, ‘If it wasn’t for love, you wouldn’t have done this,’” John said. “He said, ‘This is a lot of work for one to do for another. You are following the Scripture that says, ‘Love your neighbour as you love yourself.’” ❧

/// Briefly noted

MEDA awarded local grant for Techno-Links program

WATERLOO, ONT.—Waterloo-based Mennonite Economic Development Associates (MEDA) has been awarded a grant from the Kitchener and Waterloo Community Foundation’s Jim and Sue Hallman Family Fund. The \$20,754 grant will support MEDA’s Techno-Links program. Operating in Peru, Zambia and Nicaragua, the three-year Canadian International Development Agency-funded project will provide 235,000 small farmers and enterprises with increased access to new technologies and branchless banking services, so they can improve their production techniques, leading to higher yields and incomes. Rural men and women are able to create strong sustainable livelihoods for their families and rise out of poverty. “We are pleased that the Jim and Sue Hallman Family Fund has chosen to help us create business solutions to poverty,” says MEDA president Allan Sauder. “I greatly appreciate the trust of local community organizations. We are honoured to be selected for such a generous grant, which will contribute to Techno-Links’ continued success.”

—Mennonite Economic Development Associates

GOD AT WORK IN THE CHURCH

Listening to the participants

Bible study that applies to people's lives

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

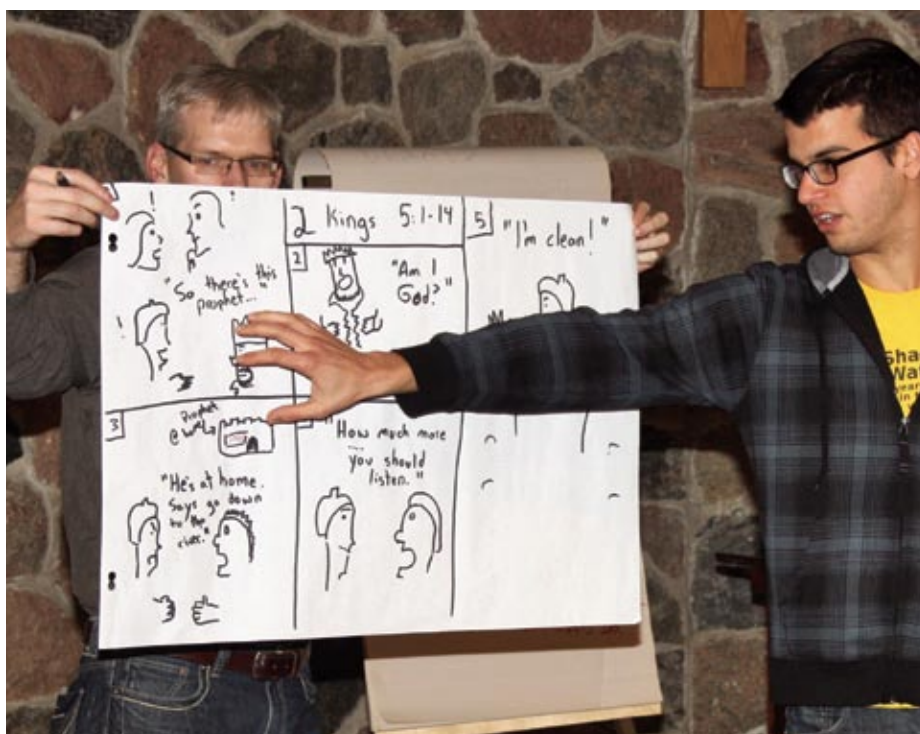
“I hope this is the beginning of something.”

With these excited parting words, Derek Suderman, assistant professor of religious studies (Old Testament) at Conrad Grebel University College, ended a “Contextual Bible study” seminar at the college on Nov. 24, 2012.

The seminar was led by Gerald West and Bev Haddad of the Ujamaa Centre in the KwaZulu-Natal region of South Africa. “Ujamaa” in Swahili means “a person

becomes a person through the people or community.”

West, professor of religion and theology at the University of KwaZulu-Natal in Pietermaritzburg, explained that this method of Bible study arose to “help local communities of poor, working-class and marginalized black South Africans [who] were torn apart by state-sponsored violence. In this context of daily death and violence, the cry went up, ‘How can we hear God speak to us in these times?’”



Conrad Grebel University College professor Derek Suderman holds up his group's cartoon of the plot of the biblical passage being studied at the 'Contextual Bible study' seminar, while Chris Brnjas, a master of theological studies student at the college, explains it.

“The cry of the vast majority of black South Africans, most of whom are Christian, was how to find a new way of reading the Bible so that they could hear God speak to them. The ‘gospel’ proclaimed by the apartheid state and by many of the churches was not ‘good news’ for the poor!”

Key to contextual Bible study is the concept of *praxis*, an ongoing cycle of action and reflection. Reflection includes time spent with Scripture. In order to ensure the involvement of the community, the process begins with a *lectio divina*-type reading, in which participants respond to an oral reading of the passage with words, phrases and thoughts that stand out for them. All of the participants' responses are written on a flip chart, validating and empowering them.

The second step has the larger group broken into small groups, where questions are asked of the text, causing the participants to delve deeper using literary analysis. The presence of biblical scholars and pastors in the groups helps them to learn more of the socio-historical context of the story that is being studied.

Further reflection includes wondering about all the stories in the text, the main one and seemingly peripheral ones. Are there characters or incidents that seem unimportant in the large story, but really are essential?

The study then moves to thinking about stories in the present time that connect with the ancient biblical stories. These connections then lead to action plans in the present.

West noted that this is a “see-judge-act” process, in which participants see the story, judge or discern God's project in the text, and then act on what they have learned. After the action has been performed, the community returns to Scripture for further reflection.

The strengths of this method are the place for both the average person to make contributions to understanding, as well as scholars and pastors, and the commitment to act in ways that attempt to change society to fit better with “God's project.”

Allan and Eleanor Kreider summed this up as “God's commitment to reconcile all things.”



Margaret Harms, left, of Lowe Farm, Man., and Edna Keeper, right, of Pauingassi First Nation, Man., nurture their relationship across cultures through Partnership Circles, a Mennonite Church Canada indigenous relations ministry that brings together indigenous and non-indigenous congregations twice yearly for mutual support and encouragement.

Greening and relationships

Do relationships suffer when organizations go green?

STORY AND PHOTO BY DEBORAH FROESE

Mennonite Church Canada
WINNIPEG, MAN.

While Mennonite Church Canada is striving to find greener ways of being the church and practising good stewardship, innovations must be weighed against their effectiveness and their impact on relationships.

“Changes like the shift from a printed and mailed gift guide to an electronically distributed one are fairly straightforward,” says Dan Dyck, director of communications. “But how does the reduction of printed paper products affect reach? Does it connect with people in the same way?”

And then there is the challenge of choosing between online technology for meetings and travel. Curious about how others strike a balance between the two, Dyck posted a query on the MC Canada Facebook page: “If your work depends on strong relationships best developed in person, how do you balance the need to travel and meet with people against you

or your organization’s need/desire to ‘be green?’” The question inspired a number of responses.

“I try to incorporate holidays into travel that I have to do for school/work, so that I’m not doing extra travel for holidays,” wrote Joanne Moyer, research scientist and member of the Mennonite Creation Care Network. She said that through experimentation, the network decided that the task at hand should determine the approach. “So we have one face-to-face meeting a year, and several teleconferences in between. Depending on an organization’s needs, the balance for them might be different.”

Brian Dyck works with Mennonite Central Committee (MCC) Manitoba. He said that he relies heavily on conference calls and tries to avoid air travel. At meetings, he wrote, “I get a chance to talk to others about this, and hopefully that plants

some seeds in people’s minds.” He also noted that MCC staff submit accounts of where and how they travel for work, so that they can track MCC’s carbon footprint.

Randy P. Penner, an engineer with a private technology firm, chairs meetings and needs to meet with people in a variety of locations at the same time. “I don’t necessarily mind using voice-only conference calls if we already have a working relationship. But if nobody has actually met in person, my preference would be to have at least one face-to-face, or at least a video conference call, so we can have some non-verbal interaction.”

Relationships are also the determining factor for Neill von Gunten, past associate director of indigenous relations (formerly native ministry) for MC Canada. He wrote that until trust is rebuilt between indigenous communities and the church or other agencies—a trust eroded in years gone by—it is necessary to meet face to face.

Dan Dyck says that MC Canada relies as much as possible on conference calls and Skype for Canadian connections. And the national church is beginning to experiment with webinars. On Oct. 24, 2012, the national church hosted its second webinar called “Through an Anabaptist lens,” a follow-up to the Global Leadership Summit, a two-day event for church and business leaders.

“When staff does need to travel to other parts of Canada, they try to double-up, and arrange those meetings in conjunction with other meetings, or with speaking invitations from congregations,” he says.

In the aforementioned Facebook conversation, Dyck noted, “You can’t take a train to Africa, Asia, or Europe, and Internet service and reliability is slim to none in some of the places where we have ministry.”

It’s about balancing efficiency with effectiveness, he added. “Efficiency may not equal effectiveness. Efficiency shows up in an organization’s bottom line. Effectiveness, or lack of it, can take longer to show up. It’s only when you discover that something, you’re doing is consistently not working that you take the time to look back and discover that an action of efficiency may have compromised effectiveness.” ❧

Former African church leader called by Ontario congregation

By JOANNA REESOR-McDOWELL

Special to *Canadian Mennonite*

MARKHAM, ONT.

In January 2007, while Roberson Mwankin Mbayamvula, a church leader from the Democratic Republic of Congo, was attending a conference in Michigan, he and his wife determined that it was not safe for him to return home.

PHOTO BY MIEKE RUMANSARA



Pastor Roberson Mbayamvula, a church leader from the Democratic Republic of Congo—with wife Caris and children Joel, Divine and Merveille—holds a volume from the set of Believers Church Commentaries provided by Hagerman Mennonite Church, Markham, Ont., during his installation service on Dec. 16, 2012. Also pictured are Earl Smith, chair of the Hagerman discipleship team, front right, and Henry Paetkau, Mennonite Church Eastern Canada area church minister, back right, who led the service.

Being French-speaking, Mbayamvula went to the Canadian border in Windsor, Ont., three months later and applied for refugee status. Thus began a long, difficult period of separation from his family and adjustment to a new language, culture and climate in Canada. He also experienced the challenge of working with his hands after 19 years of being a pastor, seminary teacher and university chaplain in Kinshasa.

That difficult chapter is now behind him. On Dec. 16, 2012, Mbayamvula was installed as pastor at Hagerman Mennonite Church with his wife Caris and children Joel, Divine and Merveille at his side.

When Mbayamvula arrived at the refugee shelter in Toronto, he knew only a few words of English, but he did understand when a staff member said that Mennonites had helped him when he first came to Canada. Mbayamvula introduced himself as a pastor in the Congolese Mennonite Brethren Church.

Through providential personal connections, the staff member contacted Andrew Reesor-McDowell from Hagerman Mennonite Church, who visited Mbayamvula in the shelter and provided transportation for him to attend Hagerman beginning in May 2007. His contributions to the congregation—from teaching adult Sunday school to preaching periodically through a translator and serving on the discipleship team—began almost immediately.

Hagerman began looking for a new pastor in 2010, but the search committee discerned that the timing was not right to invite Mbayamvula to apply at that time, despite his obvious gifts, so Gary and Lydia Harder were called as interim pastors in 2011.

After Mbayamvula was finally reunited with his family early last year, and it became clear that the initial adjustments to a new language and culture were behind him, the search committee and Mbayamvula came to the conviction that God was now calling him to be Hagerman's pastor. The congregation strongly endorsed the search committee's recommendation.

At the installation service, the church provided Mbayamvula with a full set of the Believers Church Bible Commentaries, to help him develop an English library and to reflect the congregation's desire to have preaching and teaching from an Anabaptist perspective. ❧

/// Briefly noted

Outreach activities continue despite dwindling numbers

ABBOTSFORD, B.C.—Vietnamese Mennonite Church of Abbotsford, in its fifth year of existence, continues with small numbers but a faithful and enthusiastic group, reports pastor Nhien Pham, who also pastors Vancouver Vietnamese Mennonite Church. Last year, meeting times in Abbotsford were changed from Saturday to Sunday, with the group now meeting Sunday evenings at 6 p.m. for worship. Six people also meet Friday mornings for prayer. Five people from Abbotsford and Langley are considered regular members, with three from Surrey also attending regularly. Four others attend services occasionally. "Our group has been reduced significantly in number," Pham reports. "However, those who remain are optimistic. We are seeking the Lord's face and by his grace we are willing to do whatever he would lead us to reach out to the Vietnamese in Abbotsford." Outreach activities include distributing evangelistic CDs at the local Vietnamese grocery store, and evangelistic services on major holidays. The group is also actively involved in refugee sponsorship.

—BY AMY DUECKMAN

MENNONITE CHURCH CANADA PHOTO BY DAN DYCK



Paul Heidebrecht, left, director of the Mennonite Central Committee (MCC) Ottawa Office, moderated last fall's discussion, 'Who speaks for Mennonites?' with panelists Jennifer Wiebe, policy analyst, MCC Ottawa; Clare Ewert Fisher, executive director, MCC Saskatchewan; and Willard Metzger, executive director, Mennonite Church Canada.

Who speaks for Mennonites?

Mennonite Church Canada
WINNIPEG

MCC, MDS, MFC—the list of acronyms for Mennonite-related organizations is a long one. Who speaks for Mennonite Church Canada membership in an identity-confused community? A panel discussion addressed this question at the annual general meeting of Mennonite Central Committee on Sept. 21, 2012, at Bethel Mennonite Church, Winnipeg.

What began as a broad conversation about advocacy and MCC's role as an organization that represents seven church conferences took a twist when Willard Metzger, executive director of MC Canada, brought to the table the challenge of whether MC Canada should speak to social justice issues given MCC's broad involvement in such issues.

Metzger has been part of two ministry reduction exercises at MC Canada since 2002. As leaders worked to define what the national church should stop doing and what it should continue doing, Metzger said, "It felt to me that we always would bump up against MCC. . . . We would say, 'MCC does that and so Mennonite Church Canada doesn't need to be engaged in that.'"

Through conversation with congregational and area church leaders, Metzger

has realized a key responsibility for the national church is to be the collective voice of the whole membership. This matters a great deal "when speaking to the rest of our [MC Canada] family of faith, other parts of the wider family of Christian faith, and representing our [collective] voice to our government" he said, adding, "When I think about that, I find myself again bumping into MCC. . . . It does feel important to me that [the national church] shouldn't give up that responsibility."

Panel member Jennifer Wiebe of MCC's Ottawa Office spelled out the complexities of speaking for many voices, since MCC is made up of partners abroad and domestically. MCC has seven supporting partner churches: MC Canada, Canadian Conference of Mennonite Brethren Churches, Chortizer Mennonite Church, Sommerfelder Mennonite Church, Brethren in Christ Canada, Evangelical Mennonite Conference and the Evangelical Mennonite Mission Conference.

Metzger has been broadly seeking input on what primary areas the national church needs to focus its voice. He said he has learned that, "for Mennonite Church Canada to have integrity, I can't imagine not speaking to three issues: climate change, indigenous

relations and interfaith relationships."

When Metzger attended the United Nations climate change action event in South Africa in late 2011, he informally polled MC Canada members, asking what he should tell Canada's environment minister. The feedback, which came primarily from young adults, helped shape the subsequent meeting with Peter Kent.

One e-mail comment stuck out for Metzger: "It makes me proud of my church to know that my church and our church leader is there." ❧

/// Briefly noted

Goshen College offers new degrees for adults

GOSHEN, IND.—As classes began in January 2013, Goshen College is offering two new programs of study as part of an expanded educational offerings for adult students: a bachelor of arts in social work degree and a bachelor of science in business administration degree. The new master of arts in intercultural leadership program also began classes in January. All three new programs represent a new level of investment in better meeting the demand for adult studies.

—Goshen College

Venture capitalist/Bible teacher to speak at AMBS pastors week

BY MARY E. KLASSEN

Anabaptist Mennonite Biblical Seminary
ELKHART, IND.

Kim Tan, Ph.D., combining roles as venture capitalist, Bible teacher and social entrepreneur, will explore Jubilee living at the Anabaptist Mennonite Biblical Seminary (AMBS) Pastors Week, Jan. 28–31. “Kim Tan is a very experienced preacher,” says Alan Kreider, retired AMBS professor

and former mission worker in England says. “He also has been exceptionally successful in starting businesses and investing in businesses.”

Kreider and Eleanor, his wife, have had a 40-year friendship with Tan, which began the evening John Howard Yoder, Mennonite theologian, spoke in London soon after the publication of *The Politics of Jesus*.

Tan was the leader of a group of graduate students who came to that meeting, Kreider recalls. Tan explained to Yoder they had read his book and found the chapter on the Jubilee exceedingly important. Kreider quotes Tan, saying, “We concluded that if what we read was true, we would need to change our lives.” So they divided the Bible among their group, read it through, and concluded that Jubilee is a unifying theme that holds the Bible together. Following this, the group initiated a variety of Jubilee-like projects, and Tan has made Jubilee living a theme of his work.

Now Tan is founder and chair of a private equity fund management company based in the United Kingdom; he is a founder and inspirer of the Transformational Business Network that urges UK Christian businesspeople to think in Jubilee-like ways; he has written a number of books, including *The Jubilee Gospel*; and he is involved in charitable initiatives all around the world.

Although he attends an Anglican church, he has publicly identified himself with Anabaptism. His beliefs fit well with Anabaptists, Kreider says, explaining that change works best when it happens bottom up, and when people feel themselves empowered they can do remarkable things.

“He tends to be impatient with congregations, asking why they don’t take Jesus and his Jubilee message more seriously,” Kreider acknowledges, adding, “Tan believes businesspeople are often more likely to stir people to action.”

AMBS and Mennonite Economic Development Associates have been bringing business people and pastors together for conversations and this year the seminary’s annual Pastors Week is intended for both business leaders and pastors. ❧

Staffing changes

Lynn Roth appointed as MWC North American representative

Lynn Roth of Harrisonburg, Va., has been appointed as the North American representative for Mennonite World Conference (MWC) beginning part-time this month. The appointment was announced by César García, MWC general secretary. Roth is currently executive director of the Center for Justice and Peacebuilding at Eastern Mennonite University (EMU), a position he has held since 2007. He will continue in that position until June 2013, as he begins his assignment with MWC. Prior to his work at EMU, Roth served with Mennonite Central Committee (MCC) in a variety of positions: 18 years as executive director of MCC East Coast, four years as co-country representative for Mennonite ministries in Botswana, and other assignments. Roth and his wife Kathleen are members at Community Mennonite Church, Harrisonburg. They have four adult children. Roth succeeds Bert Lobe, who served as MWC North American representative since 2008.
—Mennonite World Conference



Roth

Bert Lobe completes service with MWC

After four-and-a-half years in various Mennonite World Conference (MWC) staff roles, Bert Lobe completed his service at the end of 2012. Lobe was first appointed in May 2008 as the MWC Global Church advocate in North America. He provided leadership in the restructuring and administration of the Global Church Sharing Fund within the Deacons Commission, and was also involved with fundraising activities leading up to the 2009 MWC assembly in Paraguay. In the fall of 2009, Lobe was appointed as the North American representative, which involved nurturing relationships with MWC members in North America. “I believe the church is the best movement and institution we have!” commented Lobe. “I believe that the church is a primary vehicle for the redemption of the human community, an authentic demonstration of community, which provides both hope and immense joy, along with moments of utter despair. I believe that the mystery and comprehensive wisdom of Christ is best made known through the church, and this is our treasure.” Lobe is a member of the Waterloo North congregation and lives in St. Jacobs, Ont.
—Mennonite World Conference



Lobe

Camps with Meaning celebrates 2012 camping season

BY EVELYN REMPEL PETKAU

Manitoba Correspondent

More than a thousand campers enjoyed a week at one of the three Camps with Meaning (CwM) facilities last summer. At the annual fall fundraising banquets, many stories from the past year of Mennonite Church Manitoba camping ministry were shared and celebrated. Like the three different camps, the banquets are brought to three different locations, but the Winkler banquet had to be cancelled due to an early winter storm.

The banquets were an opportunity for Kate McIntyre, CwM associate program director since June 2012, to meet the wider MC Manitoba constituency. She reported that 1,066 campers participated in the three camps last summer, “which is about



Kate McIntyre began her position as associate program director for Camps with Meaning in June 2012.

on par with other years.”

The Adults with Disabilities Venture (ADV) camps had 236 adults participating. “This camp is always a highlight,” said McIntyre. “It is unique in the province.” ADV camps provide a full week of residential camping for adults with disabilities.

“This year [2012], we also had 44 campers with special needs integrated into the camping program,” she reported.

Three weeks of day camp at Camp Assiniboia and one week of family camp at Moose Lake continue to be part of the CwM summer program. A total of 271 staff and volunteers helped to make the 2012 summer camping season a success.

However, staffing the summer camp program continues to be a significant challenge.

“We were lacking staff across the board,” said McIntyre. “In the end, we did make some decisions to reduce our camper numbers because we did not have enough staff. We had to make these decisions because it simply was not safe. Recruiting and retaining staff is an ongoing challenge.”

With the recent delegate decision to keep all the camps open, plans are underway for summer programming for 2013. “We are getting our schedule and brochures ready. Staff and volunteer applications are out.”

McIntyre wants to get the message out that all the camps are available in the off-season as well. “We offer rental facilities at all three camps for youth groups, family groups and various other groups throughout the year, when the summer camp program is not running.” ❧

❧ Briefly noted

Women theologians networks launched

CUTTACK, INDIA—Indian and Asian women theologians officially formed two networks on Oct. 26, 2012, at the All-India Mennonite Women Conference. Twenty women theologians participated from India, Indonesia, Japan and Nepal. Rachel Bagh, assistant professor at Union Biblical Seminary, Pune, India, initiated the formation of an India Mennonite Women Theologians Network, while Cynthia Peacock, with the approval of the Mennonite World Conference (MWC) Asia Caucus, initiated the Asia Anabaptist Women Theologians Network. While studying in the peace-building program at Eastern Mennonite University, Harrisonburg, Va., Bagh received support through Mennonite Women U.S.A.’s International Women’s Fund for church leadership training for women. In 2010, MWC commissioned Peacock, chair of the MWC Deacons Commission, to promote a network for Asian women theologians. The organization will seek recognition as a group from MWC in the near future.

—Mennonite Women U.S.A.

❧ Staffing update

MC U.S.A. executive director reappointed for three-year term

Ervin R. Stutzman has been reappointed to a second three-year term as executive director of Mennonite Church U.S.A. The new term began Jan. 1. A review that included input from executive conference ministers, members of the cabinet and the executive board showed widespread appreciation for Stutzman as a strong servant leader in his role as chief staff person for the national conference. Moderator Dick Thomas stated, “It was with joy that the board took unanimous action to appoint Ervin R. Stutzman to a second three-year term . . . We call the church to prayer for Ervin as he begins this term, leading us in our vision of healing and hope, and specific plans as outlined in the Purposeful Plan.” During his second term, Stutzman plans to emphasize the Purposeful Plan, giving particular attention to youth and young-adult ministry, planting more peace churches, and exploring ways the church is engaging people of other-than-Christian faith.

—Mennonite Church U.S.A.



Stutzman

God at work in the Church

Snapshots

Benjamin Kelly, a senior at Goshen College, won a Spectrum Award from the Indiana Broadcasters Association last November. Kelly, a broadcasting major, received the award in the Best Documentary category for his Leaf Legends piece, profiling the volunteer work of professor emeritus John Ingold. This is the first Spectrum Award won by a Goshen College student. In addition, Kelly was a finalist in the category for Best Sportscast.



PHOTO COURTESY OF THE INDIANA BROADCASTERS ASSOCIATION

Allan Rudy-Froese, assistant professor of Christian Proclamation at Anabaptist Mennonite Biblical Seminary (AMBS), leads the first session of an experimental seminar in the fall of 2012. Seven pastors gathered on campus at AMBS for two days in October to begin this seminar on how to enliven preaching for pastors with several years of experience. They will meet again before AMBS's Pastors Week in late January with an interactive video conference scheduled between the meetings. AMBS hopes to offer the combined on-campus and online seminar in other locations with groups of pastors. More information about the preaching seminar is available on the seminary website: ambs.edu/churchleadershipcenter.



AMBS PHOTO BY SAEJIN LEE

GOD AT WORK IN US

Long-time youth advocate retires

Anna Rehan encouraged church to take young people seriously now . . . not as future adults

BY KARIN FEHDERAU
Saskatchewan Correspondent
SASKATOON

Dessert was artistically displayed against a candlelit backdrop at Wildwood Mennonite Church as a few dozen people gathered late last year to celebrate Anna Rehan's long and fruitful ministry as area church youth minister for Mennonite Church Saskatchewan.

Eldon Funk, who met Rehan in the early 1980s, reflected on Rehan's influence. In 1983, there was nothing for youth in Saskatchewan, he noted, crediting her for the health of the program now. "Bringing it up from the ashes was a really amazing thing," he said.

Some, who due to distance couldn't be there, sent their thoughts through e-mail. "You helped to grow a new generation of youth leaders," said Emily Costman from Grace Mennonite in Regina.

Andrew Waithe, Grace's youth pastor, agreed. "You have such a wonderful giving heart for the youth of Canada," he wrote.

Born on the West Coast, Rehan found her way into youth work at a time when women were not often seen in ministry roles. She began in her home province in 1978, volunteering with the B.C. Mennonite Youth Organization (MYO). There was still debate going on about whether women should be in leadership and it took a year of watching Rehan serve as acting chair before church leaders decided she could be the actual chair of the MYO.

"It was not common," she admitted. "Women didn't serve [like that] then."

Four years later, after being encouraged by her pastor, she hesitantly applied for a half-time youth position with the B.C. area church. She was accepted in the role, but transitioned to Saskatchewan in 1985 to

begin work there.

While serious in matters of setting limits and having certain healthy expectations for youth, when she spoke Rehan's heart and love for young people always came through clearly. She sometimes felt frustrated by the church's lack of attention to the young people in their midst. Although she saw potential in young lives, she wondered if church leadership was willing to train up and guide teenagers in the work of God.

"There's a mindset that the youth group is separate from the church," she said in 2010.

In a 2006 article on LeaderOnline entitled "Youth need the senior pastor," Rehan challenged pastors to think differently about their relationship with youth. "In your work as pastor, perhaps the most important youth ministries you will have will be on the street, in the church foyer or at a basketball game," she wrote. Ideas such as showing up at youth events and publicly recognizing important events in a teenager's life were only two of many suggestions she offered to help pastors see beyond the traditional view of young people.

Hired by MC Canada in 2004 as the youth ministry facilitator, Rehan also worked at the national level to promote and identify the needs of teens. Her job involved several related tasks:



Rehan

- Planning and hosting the biannual youth gathering that happens alongside MC Canada delegate sessions.
- Keeping youth leaders across Canada connected, finding resources to help them, and encouraging them in their ministry.
- Serving as a representative for MC Canada in meetings with MC U.S.A. in the area of youth work.

"She was an advocate for youth ministry," said Dave Bergen, executive minister of the national church's Christian Formation Council. "She did a very good job in all of those things. . . . Because of her long ten-

[Anna Rehan] has raised consciousness . . . to the profound gift that our youth are to the church, not only as future adults, but as youth.'
(Dave Bergen, MC Canada)

ure, she leaves a legacy of courage. . . . The leadership she has given has been a part of two generations of youth."

When budget cuts forced MC Canada to end Rehan's role, Bergen spoke at an MC Canada staff luncheon to acknowledge her contributions. "She is convinced of the importance of building effective youth ministry on a foundation of strong, healthy relationships," he said. "She has raised consciousness . . . to the profound gift that our youth are to the church, not only as future adults, but as youth."

Wendy Eisler, who spoke at the farewell, teased Rehan about retirement: "Now that you're retired, you're going to get old." But for many teens who were able to benefit from Rehan's wisdom to guide them through the difficult years of searching, those words will not ring true. ❧

ARTBEAT

Ted Swartz documents life after loss of creative partner

Internationally recognized performer brings vulnerability to trademark comedy

MennoMedia

Playwright and actor Ted Swartz has scripted his most personal work yet, this time in autobiographical form.

Detailing his life growing up in the Mennonite church, working in the family butcher shop, attending seminary and his rise in acting, as well as the tragic suicide of his creative partner and confidant Lee Eshleman, *Laughter is Sacred Space: The Not-So Typical Journey of a Mennonite Actor* (Herald Press, September 2012) is a mix of tragedy and comedy that will have readers shaking with laughter and wiping away tears.

Written in classic five-act structure, with a foreword written by Brian McLaren, *Laughter is Sacred Space* offers a glimpse into the journey of Swartz, a rare blend of actor, Mennonite and seminary graduate. Comedic soul mates Swartz and Eshleman joined forces in 1987 on a chance encounter, eventually writing and performing faith-based, tongue-in-cheek plays seen all around the world.

"We knew we had something different within the field of faith-based theatre using comedy to find deeper meaning within a familiar story," Swartz writes. Delivering onstage chemistry rare for such a new duo, it became apparent that despite the humour that flowed so freely onstage, Eshleman was struggling with a demon far greater, named clinical depression.

"[I] discovered what it was like to relate to a person with a bipolar illness," Swartz remembers, "to witness clinical depression up close. It became a cruel and ultimate irony. This brilliant comedic actor, this caring, gentle man—who so easily made me laugh, who made me feel good about



being alive—had profound doubts about his own worth."

Nearly twenty years after their friendship began, it came to a tragic halt when Eshleman succumbed to depression one Thursday afternoon. The loss affected Swartz intensely. "There were moments when I didn't recognize this person I had become," Swartz notes. "I was angry with myself—that Lee's death had altered me so much."

Slowly, Swartz began exploring the joys

of theatre again, ever-aware of the hole that Eshleman left, but noting that the very thing that had brought them together was also the road to healing.

"I don't know if I can truly claim healing," Swartz confesses, "(but) I do know that without writing and acting, to work by sheer, naive persistence—I can't envision any type of healing. It has meant . . . doing the only thing I felt equipped to do: write and act."

Yet where there was Swartz, there was Eshleman, and his absence rings loudly still. "To this day, I have no desire to acquire a steady acting, writing or business partner. I have enjoyed growing as an artist with all the actors and writers I have worked with since 2007, but it feels untenable to 'replace' Lee," Swartz writes.

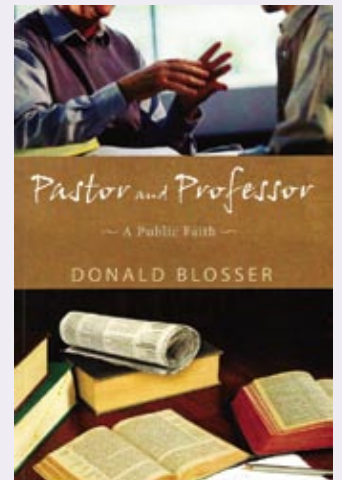
And so with the poise of a professional actor and the love of a brother, Swartz demonstrates that the show must, indeed, go on. ❧

/// Briefly noted

New book a pastor's journey of faith

Retired Goshen College professor of Bible Don Blosser authored a new book, *Pastor and Professor: A Public Faith* (Wipf and Stock Publishers, 2012). It is the story of one pastor's life, filled with experiences that tested his faith and demanded growth. It is a personal story of moving from faith as right doctrinal belief to faith as a liberating response to a loving God—a God who is always present, continually drawing followers into the future. This dynamic understanding of faith is based on the belief that the kingdom of God is a present reality in which followers of Jesus are to be pastoral in spirit while prophetic in living. *Pastor and Professor* invites the reader to share a journey where faith is often challenged and sometimes doubted, yet lived with enthusiasm as it is shared from the pulpit and in the college classroom. It invites the reader to find fresh insights in the Scriptures, and to live with new hope, to embrace life more fully, and to share more gently one's own story with others. Blosser, who received his doctorate from St. Andrews University in Scotland, is an ordained Mennonite minister and pastored congregations in Freeport, Ill., and Akron, Pa. He taught at Goshen College from 1979 to 2001.

—Goshen College

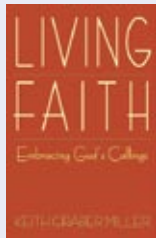


/// Briefly noted

Keith Graber Miller publishes new book, wins award

Living Faith by Keith Graber Miller, Goshen College professor of Bible, religion and philosophy, was released by Cascadia Publishing House late last year. The book explains why the primary Christian calling is to be a follower of Jesus Christ and what this entails for vocational life. Written from an Anabaptist perspective, but relevant for other denominations, the book could be used by individuals or groups, offering as it does both historical and contemporary insights for discerning passions and pursuing callings. In 2012, Graber Miller also received the Dale Brown Book Award for the text he edited in *Prophetic Peacemaking: Selected Writings of J.R. Burkholder*. The award is given for a new book that is “judged to advance significantly the scholarship in Anabaptist and Pietist studies,” and is given annually by Elizabethtown (Pa.) College’s Young Center for Anabaptist and Pietist Studies. Burkholder was a long-time professor of religion, ethics and peace studies at Goshen College, and a mentor for Graber Miller during and since his seminary studies. *Prophetic Peacemaking* was chosen from a pool of 25 nominated books this year.

—Goshen College

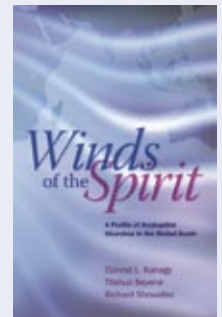


/// Briefly noted

Spirit blows through Global South

Anabaptist churches in Asia, Africa and Latin America have grown rapidly in recent years, while attendance in North American and European churches has declined. In *Winds of the Spirit*, authors Conrad Kanagy, Tilahun Beyene and Richard Showalter investigate this pattern. They examined data from 10 countries and 18,000 church members as part of a Multi-Nation Anabaptist Profile. The Holy Spirit is moving in the Anabaptist church of the Global South and the authors see parallels with the early church and the 16th century Anabaptists as they share a commitment to mission and witness, deep piety, vital spirituality, and to care and seek justice for the poor. Kanagy is professor of sociology at Elizabethtown (Pa.) College, and pastor of Elizabethtown Mennonite Church. Beyene is coordinator of the International Missions Association and a long-time leader in Ethiopia’s Meserete Kristos Church. Showalter is past-president of Eastern Mennonite Missions and chair of the Mission Commission of Mennonite World Conference.

—MennoMedia



Need a break?

S | A | C | R | E | D
P | A | U | S | E | S

Spiritual Practices for Personal Renewal

\$16.99

800-631-6535

MennoMedia.org/Pause



Herald Press



EXPERIENCE THE BIBLE LIKE NEVER BEFORE

TOUR THE LANDS OF THE BIBLE

WITH A MENNONITE
PASTOR OR PROFESSOR

ISRAEL/PALESTINE
PASTOR PHIL WAGLER
APRIL 16–25, 2013

WORLD OF PAUL
TOM YODER NEUFELD
MAY 1–17, 2013

STEPS OF MOSES
NELSON KRAYBILL
JULY 22–31, 2013

MORE TOURS IN OCTOBER
AND NOVEMBER

BOOK YOUR LIFE-CHANGING
JOURNEY TODAY!

(800) 565-0451

office@tourmagination.com

www.tourmagination.com/CM



Cruises, Eco-Adventure, Educational & Heritage Tours also available.

PERSONAL REFLECTION

Portrait of a thriving young-adult group

BY THOMAS GUENTHER

SPECIAL TO YOUNG VOICES

In an age where young-adult church attendance is often declining, many churches want to build a vibrant group for this demographic. Springfield Heights Mennonite Church seems to have found a way to make that a reality.

The church is home to a multicultural group of a couple dozen or so young adults. They include married couples and single people, those who are working and those who are still in school or who have just graduated. Led by youth pastors Terrell and Janna Wiebe, this cluster of men and women is like a family. We can be anyone with these people, but we never have to be any more than ourselves.

Every Sunday we sit together and after the service we shoot the breeze until we are the last ones to leave. Even then, we often head out for lunch because two hours a day, one day a week just isn't enough time to spend in great company.

Twice a year we rent out a Bible camp and revel in a weekend of eating, playing and worshipping God. We love to be together and many have grown up side-by-side through Sunday school and youth group. Now many serve in the congregation as musicians, choir members, preachers, teachers, youth leaders or sound engineers. This is a beautiful community that I am now privileged to call my own.

I moved to Winnipeg nearly two years ago while I was still in school. I wanted to find a church that believed

and taught sound theology and housed a pack of young adults within walking distance of my house. I've now been attending Springfield Heights for almost 18 months.

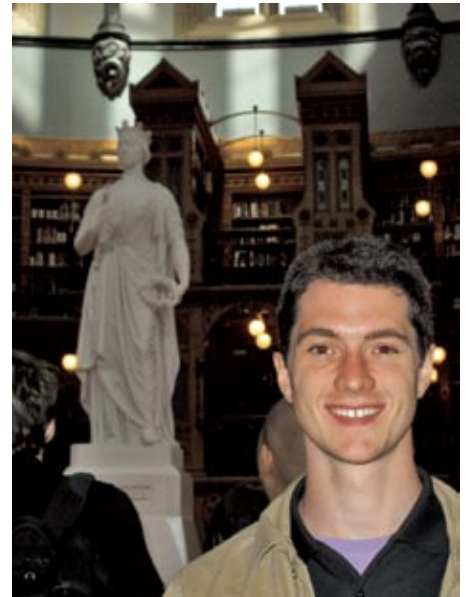
This group made it easy to literally walk in off the street. I'm pretty sure I was hugged my first day! I was greeted by at least one of the pastors and invited to sit with all the other young adults, where I learned of their next games night. After that, I was in—a part of the fold.

I'm not the only one to have joined the group. "It's growing all the time," says Janna. "It's astounding to me. We've been here two-and-a-half years and we aren't losing any young adults."

She believes our group stays strong because of its core members, the half-dozen or so people who grew up together in the church. Senior pastor James Schellenberg calls this core a "critical mass" that other young adults can reach out to, finding quick friendship and a community passionate about welcoming new people into their Christian circle.

Through the passion of this core, the young adults enthusiastically serve their congregation and those in need in the neighbourhood. We recently encouraged the church to participate in the Tools for Schools fundraiser through Winnipeg Harvest, which provides school supplies to new immigrant children in need.

We've got a truly phenomenal group, and it's growing. Every year the attendance at the retreats increases. Rachel



Guenther

We always anticipate our time together and we're never disappointed when we leave. We're loud and ridiculous and full of God-sustained joy.

PHOTOS COURTESY OF THOMAS GUENTHER



Annual retreats are a highlight for the young adults at Springfield Heights Mennonite Church, Winnipeg.

Doerksen, a member of the young adult planning committee, says it's the people who want to be together: "People want to keep it going."

It's true. We always anticipate our time together and we're never disappointed when we leave. We're loud and ridiculous and full of God-sustained joy.

Are we perfect? No. We're a wad of imperfection. We need to become still more active in our church, taking on leadership roles and stepping up to serve where needed. We need to remember that our voice is an important one among our elders regarding church policy. We have to build better connections between other churches and their youths and young adults.

As a group, though, we are proof that ministry doesn't end after youth group.

College and career programs can work with effort and a faithful core. We are, quite simply, friends. We're partners in faith who aim to serve Christ and love God together. We are a church within a church.

To others in the church, be happy that God has blessed us, and be encouraged to build your own ministry. As Paul wrote: "If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose" (Philippians 2:1-2). ☞

Thomas Guenther lives in Winnipeg and works as a freelance writer in the city.

#IdleNoMore concerns Mennonites too

BY RACHEL BERGEN

Young Voices Co-editor



Zantingh

The Idle No More movement is not just an "Indian thing."

Thousands of people in Canada and around the world—including Mennonites—have rallied to stand in solidarity with this grassroots political movement opposing what supporters are calling imposed legislation without consultation, to the detriment of the Canada's Aboriginal Peoples.

Idle No More started last fall when four Saskatchewan women expressed their frustration about Bill C-45, a federal omnibus budget bill, and held a meeting to raise awareness. Their slogan became #IdleNoMore and it stuck. The movement has come to encompass rallies all across Canada, roadblocks, a high-profile hunger strike by Chief Theresa Spence of the Attawapiskat First Nation in Northern

Ontario, countless social media interactions, and at least 45,000 Facebook group members.

The Mennonite church has a longstanding relationship with first nation communities in Canada, including advocating for their rights. Many Mennonites have become more vocal as of late, whether by following and participating in the movement on social media, taking part in—or hosting—rallies, or praying.

Jared Redekop, 26, who attends Winnipeg's Home Street Mennonite Church, is one of them. His Facebook wall is peppered with articles about Idle No More, memes and supportive slogans, where he engages in dialogue with his Facebook friends. He has every intention of participating in an upcoming rally in Winnipeg, although he couldn't attend

'Canada is the perfect example of what goes wrong when we don't love our neighbours as ourselves.'
(CMU student Deanna Zantingh)

the last one.

Redekop's social media activity is "geared towards awakening people's consciousness," he says, and it's because of his faith and belief in the importance of social justice that he is involved in Idle No More. "Mennonites were given so much when we came over here to North America. We need to reconcile what we've gained from all of this at their expense. For the most part, Mennonites have good voices. If we use our voices positively for helping out the oppressed, then we need to do that."

Canadian Mennonite University (CMU) student Deanna Zantingh, 25, agrees. She has been prayerfully following the news about the movement and planned to attend a rally near CMU on Jan. 11 in solidarity. "There is a deep brokenness in the relationship between the host nations of this land and those of us who have since settled in it and thrive here," she says. "To me, Canada is the perfect example of what goes wrong when we don't love our neighbours as ourselves."

Mennonite Church Canada staff have been involved as well. Vic Thiessen, executive minister of church engagement/chief administrative officer, and Steve Heinrichs, director of indigenous relations, were among 800 participants at a rally on Dec. 21.

"Vic and I joined the march, along with a number of Mennonites whom we saw,

because we wanted to express not only our concern for the [omnibus budget] bill—which will negatively impact all of us—but solidarity with our host peoples," says Heinrichs, who hopes more voices will join in the call for the government to have more openness with Canada's first nations.

"As Christian settlers who have been welcomed to share the land, Vic and I want to see a radical change in settler-indigenous relationships," Heinrichs says. "Something that is more respectful, more mutual, more faithful, something that lives into the 'cousin' relationship first envisioned by the [aboriginal] elders who signed the treaties. . . . In order for this to happen, many will need to join indigenous friends and voice together our concerns."

Janna and Terrell Wiebe, co-youth pastors at Springfield Heights Mennonite Church, Winnipeg, have been following Idle No More in the news with special concern for the Attawapiskat chief, who has been on a hunger strike since Dec. 10. "I think it's about time that we have dialogue and peaceful resolution," Janna says. "It goes to show what one person's passion for her own people can make the world take notice [of]. I couldn't do what she's doing. It's making people notice."

And it's making people notice in a non-violent way. This is what is so awe-inspiring for Zantingh. ☿



On Jan. 11, Jared Redekop of Home Street Mennonite Church, Winnipeg, a part-time student at Canadian Mennonite University (CMU), joined approximately 70 non-indigenous and indigenous people in an Idle No More action at the intersection of Grant Ave. and Shaftesbury Boulevard, main thoroughfares just outside the Mennonite Church Canada and MC Manitoba offices, and the campus of CMU. Near blizzard conditions did not deter participants from beating drums, pots and pans as they brought their message to hundreds of drivers.

Advocating for the orphan

Saskatchewan couple raises funds to support international adoption

BY BRANDI THORPE

Special to Young Voices

Chantel Klassen and her husband Jared have declared themselves passionate about advocating for the orphan.

These twenty-somethings from Warman, Sask., see loving the orphan as

an inseparable part of their faith and their perspective on church. Chantel emphasizes that "caring for the orphan is not just a call, but rather a command to all believers," and that this needs to play a more significant

PHOTO COURTESY OF CHANTEL KLASSEN



Jared, Chantel and daughter Raeca Klassen are pictured on a trip to Africa.

part in the church.

The Klassens, members of the Berghaler Mennonite Church, believe this so strongly that they founded Once Was Lost, a non-profit organization that raises funds to support families adopting internationally.

“We started this organization as we saw the large financial burden placed on those adopting internationally,” Jared says. “The average international adoption costs between \$25,000 to \$30,000, up [to] \$50,000 or more. We saw a lack of fundraising options in Canada and . . . decided to get involved.”

“Adoption—and, more generally, orphan ministry—should play a larger role in the church,” he says. “It can be easy to ignore the plight of the orphan because, for most of us, it is not something we encounter day to day.”

Jared also points to the fact that “throughout the Bible [there are] examples of God’s compassion towards the orphan, the poor and the defenceless. As followers of God, we should share his passionate compassion for the disenfranchised of the world.”

The Letter of James states that there is only one type of religion that is acceptable: one that takes care of widows and orphans. And the prophet Ezekiel reminded the Israelites that Sodom was condemned for being unconcerned with, and for ignoring, the oppressed and the poor (16:49); it was their failure to take care of the oppressed that caused God to remove their blessing.

“For as long as I can remember I have had a heart for the orphan,” says Chantel. “It was always my dream to be able to work with orphans and give them the love and attention they had never received.”

For Chantel, that day is coming closer. The Klassens and their two-year-old daughter Raeca are currently in the process of adopting internationally from the Congo. Being convicted by biblical truths with a passion for orphans, one that began for Chantel as a teenager, the next obvious step of obedience was adopting a child. It was how their family could speak with their

life, compassionately loving the orphans.

It hasn’t been an easy journey, though. Through months of waiting, searching for adoption agencies, dealing with unknowns, large fees and the massive amounts of paperwork that accompany every step, there has been struggle. The Klassens are still waiting faithfully for their adoption to be processed, trusting that God will work things out.

“What keeps the hope [is] knowing that it will all be worth it in the end and [that] we will be able to give a child or two a better life than they would have had,” she says.

This experience motivated the Klassens to begin Once Was Lost, yet another way they are able to advocate for the orphan. The registered non-profit organization “aims to provide financial support to families currently in the process of adopting internationally.”

Once Was Lost works with families in various stages of the adoption process. Families can contact the Klassens at waslost.org to become affiliates, and receive a portion of the funds raised through selling items such as T-shirts, bags, pillow cases and jewellery on the online store (oncewaslost.storenvy.com). Customers purchasing through the store are also able to designate their proceeds to a specific family if they wish.

The Klassens hope that sharing their story will stir up a desire in others to care for the orphan and be challenged to “have a strong desire to see a world where every child has a home.” ❧

Brandi Thorpe, a blogger for Young Voices, resides for a season in Kitchener, Ont. For more on the Klassens’ adoption journey, look for her Young Voices blog later this month. Interested in a deepened conversation about adoption and the church? E-mail her at brandi.j.thorpe@gmail.com.

*‘As followers of God, we should share his passionate compassion for the disenfranchised of the world.’
(Jared Klassen, cofounder of Once Was Lost)*

Calendar

British Columbia

Feb. 7: Columbia Bible College campus view day.

Feb. 8,9: MCC winter banquet at Sardis Community Church, Chilliwack (8) and Peace Mennonite Church, Richmond (9). Contact MCC B.C. at 604-850-6639 or visit bc.mcc.org/whatwedo/events.

Feb. 8-10: Young adult retreat at Camp Squeah.

Feb. 9: Columbia Bible College Bearcats fundraising breakfast at Columbia Place.

Feb. 15,16: MCC winter banquet at Bakerville M.B. Church, Abbotsford (15) and South Langley M.B. Church, Langley (16). Contact MCC B.C. at 604-850-6639 or visit bc.mcc.org/whatwedo/events.

Feb. 23: MC B.C. annual meeting and LEADership conference.

March 14,28: Columbia Bible College campus view days.

March 23,24: Lenten vespers with Abendmusik Choir at 8 p.m.; (23) at Emmanuel Free Reformed Church, Abbotsford; (24) Knox United Church,

Vancouver. Offering for Menno Simons Centre.

Apr. 12-14: Youth Jr. Impact retreat at Camp Squeah.

Alberta

Feb. 22-24: Senior High Snow Camp at Camp Valaqua. Speakers: Abe Janzen, John Schellenberg and Matthew Povey. To register, contact your church youth leader.

Feb. 23: MC Alberta General Council Meeting at Camp Valaqua.

March 22-23: Mennonite Church Alberta AGM at Menno Simons School, Calgary. Guest speaker: Cheryl Pauls, CMU president.

Saskatchewan

Feb. 1-3: Aberdeen Mennonite Church is hosting three study sessions on "Letters from prison" (from people imprisoned for their religious faith). For more information, call 306-373-8314.

Feb. 3: Choir concert at Third Avenue United Church, Saskatoon, featuring RJC Chorale, CMU Male Choir, Sonrisa and Buncha Guys.

Feb. 22-23: MC Saskatchewan annual delegate sessions at Rosthern Junior College.

March 17: RJC Guys & Pies fundraising event.

April 13: A Buncha Guys spring concert, at Mayfair United Church, Saskatoon, at 7:30 p.m.

Manitoba

Jan. 30-31: Westgate Collegiate junior high three one-act plays at the Franco-Manitoban Centre.

Feb. 1: CMU campus visit day.

Feb. 6: Open House at Westgate Collegiate, 7 p.m.

Feb. 7-9: Worship + Imagination at CMU.

Feb. 21: CMU open house for perspective students.

Feb. 28: Mennonite Collegiate Institute open house. Includes tour of the school, information package and admission to the opening night

performance of *Fiddler on the Roof*, the school's annual musical. To book seats, call 204-327-5891.

Feb. 28-March 1: MCI musical, *Fiddler on the Roof*, at Buhler Hall, Gretna. (Revised dates.)

March 3: CMU Choral Connections.

March 15: CMU campus visit day.

April 4: CMU spring banquet and fundraiser.

April 8: Jazz@CMU.

April 18-20: Westgate Collegiate senior high musical.

April 26: Cottonwood Youth Chorus spring concert.

April 27: CMU spring concert featuring choirs and ensembles.

May 7: Westgate Collegiate fundraiser banquet at the Marlborough Hotel, 6 p.m.

May 29: Westgate Collegiate spring concert (Grades 7, 8, 9) at Bethel Mennonite Church, 7 p.m.

(Continued on page 38)

Upcoming

AMBS launches series of short courses

ELKHART, IND.—A series of short online courses in aspects of Anabaptist thought and practice begins in February, a new resource from Anabaptist Mennonite Biblical Seminary (AMBS) for people who want a deeper understanding of Anabaptism without enrolling in a seminary program. Each six-week course will connect the 16th-century Radical Reformation with the church today. Participants from different backgrounds and locations will be able to explore Anabaptist witness through five centuries as a source of guidance for their own lives and witness. The first two courses in the series are:

- **EXPLORING ANABAPTIST** history and theology in the 16th century, Feb. 11 to March 22, taught by Lois Barrett, AMBS professor of theology and Anabaptist studies.
- **UNDERSTANDING ANABAPTIST** approaches to Scripture: What's different and why?, April 8 to May 17, taught by Loren Johns, AMBS professor of New Testament.

Readings and discussion will be similar to that of seminary courses, assuming some previous academic study. However, the shorter duration and the online delivery method makes these courses more accessible to a wide variety of learners. For more information, or to register, visit ambs.edu/AnabaptistShortCourses, or e-mail the AMBS Church Leadership Center at churchleadership@ambs.edu.
—Anabaptist Mennonite Biblical Seminary



AMBS BIBLICAL MEDITERRANEAN CRUISETOUR

HOSTED BY
DR. SARA WENGER SHENK & DR. LOREN JOHNS

JUNE 14-28

ITALY • GREECE • TURKEY

Tour Highlights:

- Rome
- Eleven-night cruise on the *Celebrity Reflection*
- Istanbul
- Ephesus
- Athens
- Additional optional tours available

Menno Travel
GOSHEN, INDIANA

To request a brochure, call Tara at 866-606-6198 or 574-975-7766

Complete Cruise Tour details at www.mennotrav.com

(Continued from page 37)

May 30: Westgate Collegiate spring concert (Grades 10, 11, 12) at Bethel Mennonite Church, 7 p.m.

June 9: MCI Saengerfest, worship 10:30 a.m., concert, 2 p.m.

Ontario

Feb. 9: Valentine's banquet fundraiser for Mennonite and Brethren Marriage Encounter, with speaker Ruth Smith Meyer. For more information, call 519-669-1005 or visit marriageencounter.ca.

Feb. 18: Family Day open house at Hidden Acres Mennonite Camp. Come enjoy free indoor and outdoor activities, with donations appreciated for lunch, 10 a.m. to 3 p.m. RSVP at info@hiddenacres.ca or (519) 625-8602.

March 14-15: Bechtel Lectures at Conrad Grebel University College

chapel. "Violence, victimhood and recovery: Insights from the parables of Jesus," with Chris Marshall.

March 23: Menno Singers concert, featuring works by Bach and Zelenka, at St. Peter's Lutheran Church, Kitchener, at 8 p.m. Ticket information at mennosingers.com.

April 12: Benjamin Eby Lecture with Leonard Enns at Conrad Grebel University College chapel.

May 11: Menno Singers concert, gospel with jazz combo, at Floradale Mennonite Church, at 8 p.m. For ticket information, visit mennosingers.com.

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

Classifieds**Announcement****Canadian Word Guild AWARDS****MYSTERIES OF GRACE AND JUDGMENT DVD**

For special awards sale see:

www.mysteriesofgrace.com

Travel**Visit Europe the Mennonite Way!**

12-15 day individual or group hotel Tours focusing on Mennonite/ Anabaptist heritage in Holland, Belgium, Germany, Poland and Switzerland.
www.mennoniteheritagetours.eu

Employment Opportunities

ROSTHERN JUNIOR COLLEGE, a vibrant Christian high school invites applicants for the position of **PRINCIPAL**.

The successful candidate will:

Be a passionate ambassador for a faith based high school that prepares students to be responsible, globally minded, compassionate and reflective learners.

Be grounded and articulate in the Anabaptist faith tradition and be able to engage students from a wide spectrum of faiths and cultures.

Be able to communicate the school's vision to students, parents, staff, and the broader church community.

Be a collaborative leader who empowers others
Have teaching and administrative experience

Interested applicants should visit www.rjc.sk.ca for more information about the school.

Duties will commence September 1, 2013

Applications should be sent to Geraldine Balzer, board chair at balzer.g@gmail.com

FULL-TIME LEAD PASTOR

GRACE MENNONITE CHURCH in Winkler, MB, is prayerfully seeking a full-time Lead Pastor. We are asking God for a Pastor who is passionate, strong in pulpit ministry, with special emphasis on Biblical preaching and encouraging the congregation to walk the Christian walk. We are a congregation of approximately 400 members seeking a pastor who will be inspiring, and help provide spiritual vision and leadership to our congregation and pastoral team. Preferred start date would be May 1, 2013. All applications will be held in strict confidence. Please direct resumes and/ or inquiries to gmcsearchcommittee@gmail.com

For additional information please visit our website at www.gracechurchwinkler.com



Bethel Mennonite Church in Winnipeg, Manitoba is inviting applications for a **FULL TIME LEAD PASTOR** to commence in summer 2013.

We are seeking a person with a strong Anabaptist theology as well as ability to engage the congregation through worship and preaching. This person will have strong administrative skills and able to work with & lead a multi-member pastoral team. Our desire is that the successful candidate, along with the pastoral team, can enable and nurture the gifts of the congregation in order to enhance the overall mission of the church. Pastoral experience, along with a Masters of Divinity or equivalent is preferred. We are asking for expressions of interest by Jan 31, 2013.

Please send resumes to fdueck@mymts.net or contact Ken Fast Dueck, Search Committee chair @ 204-775-0219 for further information. For additional information about Bethel Mennonite Church go to: <http://bethelmennonite.ca>.

Employment Opportunity Stewardship Consultant

Mennonite Foundation of Canada, a donor-advised charitable foundation committed to helping others live generously, is seeking a full-time Stewardship Consultant to work out of its St. Catharines, Ontario office.

This person will be responsible to promote biblical stewardship of financial resources and to provide charitable gift and estate planning services. MFC offers a competitive salary and benefits package.

Please submit resumes by February 28, 2013 to:

Milly Siderius

Director of Stewardship Services

Mennonite Foundation of Canada
50 Kent Avenue, Kitchener, ON, N2G 3R1
Fax (519) 745-8940

Email: msiderius@mennofoundation.ca

Mennofoundation.ca



First Mennonite Church, Burns Lake, a small body of believers in northern B.C., is looking for a **PART-TIME OR FULL-TIME SERVANT LEADER PASTOR**. We desire to find a person who shares our vision and will work with us to fulfill it. Our ideal candidate will have an exceptional ability to inspire discipleship, outreach, and a desire to embrace our community, while holding firm to sound biblical doctrine. Our candidate will agree with the Confession of Faith in the Mennonite Perspective. Please send your resume or MLI to FMC c/o Wilf Dueck wedueck@telus.net or Ph 250-692-3455.

SALES AND MARKETING DIRECTOR needed to lead **MENNOMEDIA's** sales and marketing department. Preference given to candidate with sales and/or marketing experience in trade book or curriculum publishing. Must have an entrepreneurial mindset and creative drive to stay abreast of latest sales and marketing strategies and media technologies in a rapidly changing publishing industry. MennoMedia is the primary publisher of all things Anabaptist and Mennonite in North America and is best known by the trade book imprint Herald Press. Contact RussE@mennomedia.org.



CAREER OPPORTUNITY

Communications & Marketing Director

Full Time

More information:

<http://www.cmu.ca/employment.html>

Call 204.487.3300 or Email hrdirector@cmu.ca

NORTH LEAMINGTON UNITED MENNONITE CHURCH in Leamington, Ontario is inviting applications for a full time **PASTOR**. The pastor will be someone who has a passion for ministry, possesses visionary leadership and values building relationships.

The pastor will work as part of a pastoral team ministering to all age groups. Involvements will include worship and preaching, relationship building, developing and growing lay leaders, congregational visitation and missional outreach.

The pastor will be committed to Anabaptist theology and practices and have received post secondary training from an Anabaptist seminary or university or have pastoral experience in an Anabaptist congregation.

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

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

PASTOR FOR YOUTH AND YOUNG ADULTS

RIVER EAST MB CHURCH, WINNIPEG, is seeking a full-time pastor with primary responsibility for ministry among youth and young adults. The candidate will join a pastoral leadership team that equips us to be faithful to Jesus in a postmodern culture. REMB has just over 200 members, spanning five generations. Our community values a wide range of perspectives. Recently, our congregation discerned three callings that will guide us into the future: we are committed to honest encounter with God in worship, to spiritual formation within our congregation, and to being agents of reconciliation in our world. Applications or inquiries may be addressed to REMBSearch@gmail.com. A full job description is posted at www.remb.ca.

ST. CLAIR O'CONNOR COMMUNITY INC. (SCOC) is a Not-for-Profit, Intergeneration Housing Project with Continuum of Care, developed under the sponsorship of two Mennonite Churches. SCOC is seeking applications for a **STRATEGY IMPLEMENTATION PROJECT MANAGER**. This dynamic individual will provide strategic leadership in the planning and implementation of the SCOC's Long Term Strategic Plan, including budgeting, financial planning, arranging funding, and management development.

Applicants considered will have a strong, commitment to the mission and vision of SCOC; understand the importance of developing strong relationships with community and funding partners. Ideally, the candidate will have a proven track record of involvement of a successful project that has undergone physical changes or redevelopment. Has an understanding of (MOHLTC, LHIN) funding opportunities, proven interpersonal skill in leadership, relationship building, communicating, and negotiation skills.

Closing date for application is February 15, 2013.
Job Description available on request

Please send resume to:
Susan Gallant, Executive Director
St. Clair O'Connor Community Inc.
2701 St. Clair Ave. East
Toronto, Ont.
M4B 3M3
Fax: 416 751-7315
s.gallant@scoc.ca



ROSTHERN JUNIOR COLLEGE, a vibrant Christian high school is seeking a half-time **DEVELOPMENT OFFICER** to assist in the planning and implementation of immediate and longterm fund development.

The ideal candidate will:

Be a passionate ambassador for a faith based high school that prepares students to be responsible, globally minded, compassionate and reflective learners.

Be able to communicate the school's vision to alumni, parents, donors, churches, and the broader community.

Know the culture, history and context of the school.

Have strong social skills.

Have technological competence including familiarity with databases and various social media.

Interested applicants should visit www.rjc.sk.ca for more information about the school.

Duties will commence March 1, 2013.

Salary commensurate with experience.

Applications should be sent to Geraldine Balzer, board chair at balzer.g@gmail.com

Happy anniversary



To celebrate three decades of Mennonite Partners in China (MPC), Todd Hanson, second from left, and his wife Jeanette, centre in black dress, both long-term Mennonite Church Canada workers, joined a dinner celebration at Leshan Teachers College, Leshan, Sichuan Province, China, last spring. MC Canada partners with Mennonite Mission Network, Mennonite Central Committee and Eastern Mennonite Missions in this program that was formerly known as China Educational Exchange. Over the 30 years, MPC has witnessed rapid urbanization in China, a shift to a market-based economy, the rise of environmental challenges and an aging population. Other dinner celebrations were held in Dazhou, Nanchong, Chengdu and Zigong throughout the spring and summer.