

# CANADIAN MENNONITE

July 8, 2013

Volume 17 Number 14

## Ministry in a very different world

MCC workers  
address physical,  
spiritual hunger in  
Mexican colonies

pg.4

### inside

Part of a sweet, sweet sandwich 15

Running on fumes 18

A new low for Hollywood 24

## EDITORIAL

# The trouble with labels

DICK BENNER  
EDITOR/PUBLISHER

In an increasingly polarized culture, we seem to be plagued more and more with labels that define us. Driven by an obsession to organize our society, we put each other into the categories of liberal or conservative, pro-life or pro-choice, fundamentalist or social gospel, traditionalist or progressive, pro-Israel or pro-Palestinian, Oil Patch worker or anti-pipeline crusader. The list goes on.

If you care about creation, you are immediately seen as an environmentalist, with all the attending stereotypes. If you see God as beyond gender or as more than a Heavenly Father figure, then you subscribe to feminist theology. Clinging to our myths and needing symbols to define our relationships, we are more comfortable if we can put each other or a group of people into a box, seal the lid and say smugly, "Now we know who 'they' are," and deal with them accordingly.

We talk rather frequently these days about the gift of diversity within the faith community. Indeed, in our political discourse there is a grudging reference to the richness of the "many voices" contributing to the process and conversation. But if we see diversity as a gift, why do we organize ourselves so often around these boxes and see ourselves either as friends or foes, either working in tandem with their "worldview" or pushing back against it?

There are at least three things wrong

with labelling:

- **IT IS DE-HUMANIZING.** Rather than see our sister or brother in the fullness of her or his personality, character and spiritual commitment, we see them as objects in a line-up of pre-determined assets or liabilities, the identity of which has already been defined by the dynamics of the broader culture, and not necessarily by the dictates of the "body of Christ" to which we all belong.

If they are aligned with our own preferences and beliefs, we embrace them. If not, we distance ourselves. They become the "other."

- **IT IS DIVISIVE.** Rather than unite us in a common commitment and vision as followers of Jesus, these labels foster division and suspicion in our many conversations around faith issues. If we are already prejudiced by a label for our sister or brother, then we interpret their words and motives as fitting the confines of their "box," and either don't listen to them or write them off, again, as the "other," not one of us who are on the "right" track.

- **THIS LEADS TO SELF-RIGHTEOUSNESS,** the curse that prohibits fellowship. Those of us who rally around a certain label or ideology/theology become our own worst enemy because we have shut out others who don't share our viewpoint and vision. Our faith circle decreases in size because we find it difficult to make

room for others with whom we find it increasingly hard to relate and talk to. The dimensions of our faith narrow and constrict so that new ideas and the fresh air of other authentic expressions of faith are cut off.

I am reminded of the metaphors David Goa used in addressing *Canadian Mennonite's* annual meeting in Lethbridge, Alta., this past March. In describing the public discourse of today, he referred to "political silos" and "tree houses" to decry the alignments that occur and that amount to a form of warfare. "Parties square off against each other, defining the terms of their relationships in opposition and seek to defeat the 'other,'" he said.

"Party politics is in danger of reducing each party to a uniform set of single issues," he said. "Each party occupies its own tree house and once you know the password—a single set of issues—you are granted admission."

Goa's metaphors come dangerously close to describing our own faith "boxes."

Labelling is an ancient problem. Remember the story of Jesus as told by the gospel writer Matthew (16:13-17), when he asked his disciples who people said he was. His disciples immediately picked up on the public labels when they answered, "Some say John the Baptist; some Elijah; others Jeremiah, or one of the prophets."

"But who do you say I am?" he asked. And Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus responded, "Simon, son of Jonah, blessed are you, for flesh and blood did not reveal it to you, but my Father which is in heaven."

Wouldn't it be a good idea if we stayed close to Peter's confession in our labelling?



## ABOUT THE COVER:

Dairy cattle endure a 2012 drought on pasture land in the Durango Colony, Mexico. Read about the four-year Mennonite Central Committee service term of Dave and Margaret Penner of Grace Mennonite Church, Winkler, Man., among the Durango and La Honda colonies beginning on page 4.

PHOTO: MARGARET PENNER, SPECIAL TO CANADIAN MENNONITE

Circulation: Please contact Lisa Jacky toll-free at 1-800-378-2524 ext. 221 or by e-mail at [office@canadianmennonite.org](mailto: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](http://canadianmennonite.org)

#### Please send all material to be considered for publication to:

**General submission address:** [submit@canadianmennonite.org](mailto:submit@canadianmennonite.org)

**Readers Write:** [letters@canadianmennonite.org](mailto:letters@canadianmennonite.org)

**Milestones announcements:** [milestones@canadianmennonite.org](mailto:milestones@canadianmennonite.org)

**Obituaries:** Graeme Stemp-Morlock, [obituaries@canadianmennonite.org](mailto:obituaries@canadianmennonite.org)

**Calendar announcements:** [calendar@canadianmennonite.org](mailto: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](mailto:reprints@canadianmennonite.org)

**Mission statement:** To educate, inspire, inform, and foster dialogue on issues facing Mennonites in Canada as it shares the good news of Jesus Christ from an Anabaptist perspective. We do this through an independent 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 38 percent of Canadian Mennonite's annual budget.

#### Board of Directors (by appointing body):

MC Canada: **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, Tobi Thiessen**

**Board Chair:** **Tobi Thiessen,** [tobi.thiessen@sympatico.ca](mailto:tobi.thiessen@sympatico.ca), 416-622-7850

#### Head Office Staff:

**Dick Benner,** Editor/Publisher, [editor@canadianmennonite.org](mailto:editor@canadianmennonite.org)

**Ross W. Muir,** Managing Editor, [managinged@canadianmennonite.org](mailto:managinged@canadianmennonite.org)

**Barb Draper,** Editorial Assistant, [edassist@canadianmennonite.org](mailto:edassist@canadianmennonite.org)

**Dan Johnson,** Graphic Designer, [designer@canadianmennonite.org](mailto:designer@canadianmennonite.org)

**Lisa Jacky,** Circulation/Finance, [office@canadianmennonite.org](mailto:office@canadianmennonite.org)

**Aaron Epp,** Young Voices Co-editor, [youngvoices@canadianmennonite.org](mailto:youngvoices@canadianmennonite.org)

**Rachel Bergen,** Young Voices Co-editor, [ca@canadianmennonite.org](mailto:ca@canadianmennonite.org)

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

#### Correspondents:

**Will Braun,** Senior Writer, [seniorwriter@canadianmennonite.org](mailto:seniorwriter@canadianmennonite.org)

**Amy Dueckman,** B.C. Correspondent, [bc@canadianmennonite.org](mailto:bc@canadianmennonite.org), 604-854-3735;

**Donita Wiebe-Neufeld,** Alberta Correspondent, [ab@canadianmennonite.org](mailto:ab@canadianmennonite.org), 780-436-3431;

**Karin Fehderau,** Saskatchewan Correspondent, [sk@canadianmennonite.org](mailto:sk@canadianmennonite.org), 306-933-4209;

**Evelyn Rempel Petkau,** Manitoba Correspondent, [mb@canadianmennonite.org](mailto:mb@canadianmennonite.org), 204-745-2208;

**Dave Rogalsky,** Eastern Canada Correspondent, [ec@canadianmennonite.org](mailto:ec@canadianmennonite.org), 519-579-7258.

#### One-Year Subscription Rates

**Canada:** \$44 + tax (depends on province where subscriber lives)

**U.S.:** \$66

**International (outside U.S.):** \$89.10



Award-winning  
member of the  
Canadian Church Press



# contents



## Ministry in a very different world 4

Back home in Winkler, Man., **DAVE** and **MARGARET PENNER** reflect on their four years serving the Low German Mennonites in the Mexican colonies of Durango and La Honda with Mennonite Central Committee.

## Old Order Mennonite community in turmoil 16

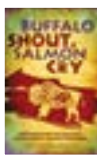
Manitoba correspondent **EVELYN REMPEL PETKAU** reports on the crisis that has resulted in Old Order adults being charged with assaulting their children, who have been removed from the community for their safety.

## A different perspective on Alberta's Oil Patch 20

Alberta correspondent **DONITA WIEBE-NEUFELD** speaks with Mennonites who defend their work in the oil and gas industry.

## Henry Engbrecht awarded honorary doctorate 22

'No other person has made such an enormous impact on choral music in Manitoba than **HENRY ENGBRECHT**,' his supporters trumpet, as the now-retired music prof is honoured by the University of Manitoba.



## Diverse voices speak out 23

*Buffalo Shout, Salmon Cry* takes a hard, critical look at the history of 'stolen' lands, the assimilation of indigenous peoples and the current ecological crisis, and the role of settler Christians in these stories.

## Young Voices 26-29

Our 'Voice of the Voiceless' series continues with a profile of **DAVID LEITCH**, who has spina bifida, and his mutually beneficial relationship with the Winnipeg Blue Bombers. Plus, **RACHEL BERGEN** writes about the generosity of Conrad Grebel University College students, and **AARON EPP** profiles, **SUSIE FISHER STOESZ**, a contributor to the new *Mothering Mennonite* collection of essays.

## Regular features:

For discussion **9** Readers write **10** Pontius' Puddle **13**  
Milestones **14** Schools Directory **25** Calendar **30**  
Classifieds **31**

## The trouble with labels 2

**DICK BENNER**

## A faith in jeopardy? 10

**NORM VOTH**

## Don't go or don't eat 11

**PHIL WAGLER**

## New wave of homesteaders embody the Spirit 12

**AIDEN ENNS**

## Online NOW!

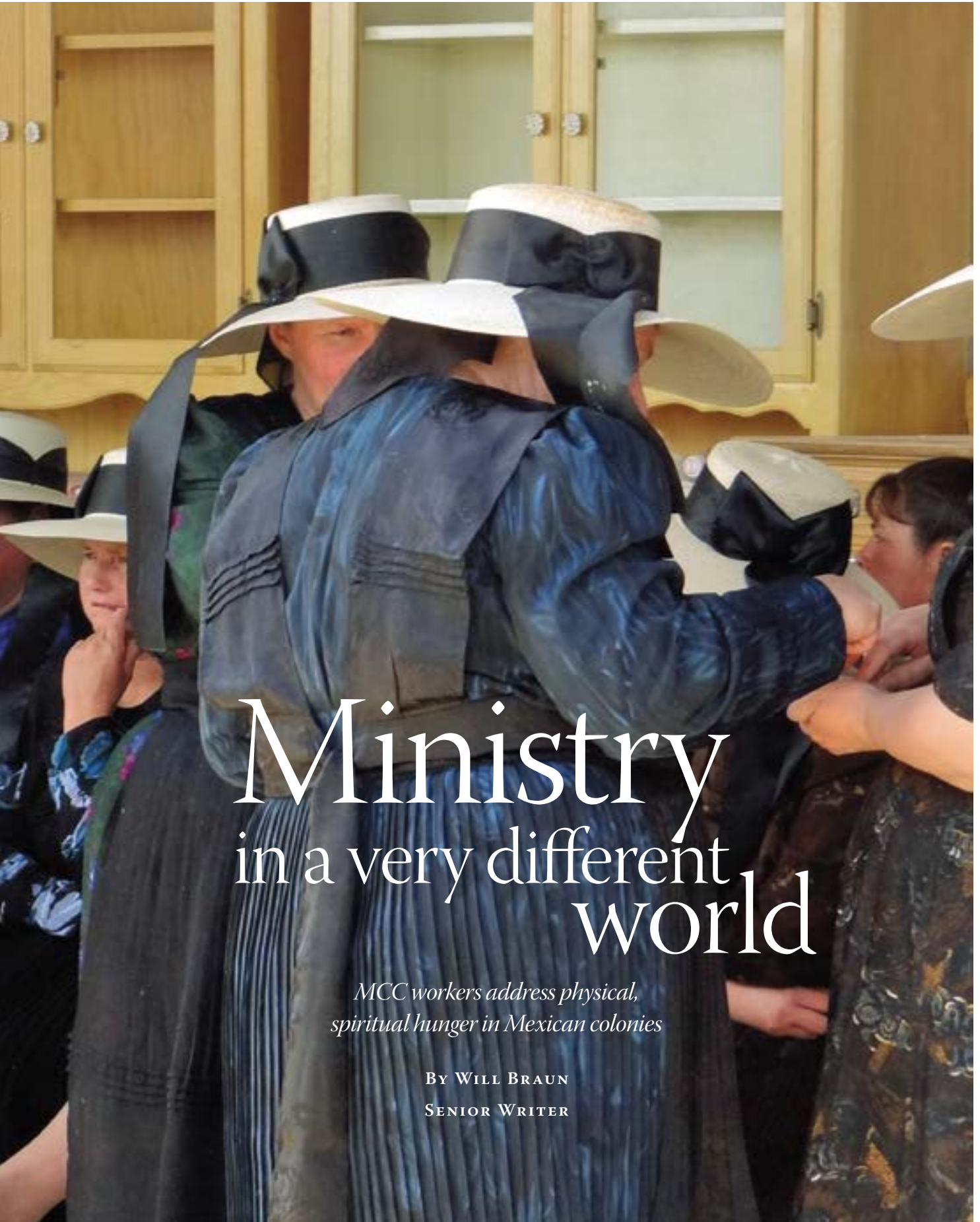
[at canadianmennonite.org](http://canadianmennonite.org)

Emergency workers, residents in Alberta, flee flood quickly:  
**Donita Wiebe-Neufeld**



PHOTOS BY MARGARET AND DAVE PENNER

*Mennonite women enjoy ice cream and conversation at an auction sale in the Durango Colony, Mexico.*



# Ministry in a very different world

*MCC workers address physical,  
spiritual hunger in Mexican colonies*

BY WILL BRAUN  
SENIOR WRITER

In 2009, when Dave and Margaret Penner first went to work among Low German-speaking Mennonites in Mexico, they encountered a “vacuum.”

The people of the Durango Colony, where the Penners were based during their four-year Mennonite Central Committee (MCC) assignment, were “impoverished in every aspect of life,” Margaret says.

Arising from this mental, emotional, physical and spiritual vacuum, the Penners also encountered a deep hunger, a longing for more. “So many people were searching,” she says.

Dave adds that the emptiness that many of the colony members endure is inherited, largely a result of decisions made by their forefathers, not them-

encouraged. As a result, most people’s understanding of faith is limited to what they hear in a partially understood language from the pulpit.

Church influence extends well beyond Sunday morning. Radio, television and newspapers are forbidden. Until 1999, electricity, motorized vehicles other than tractors, and rubber tires on tractors or bicycles were too.

All schools are church-run. Ironically, although freedom to operate their own schools was a primary motivation for those who set up the colony in the ‘20s, the Penners say the education system is very weak. Most children attend only until the age of 12 or 13, and many finish school largely illiterate. The most highly educated teacher in the colony has completed Grade 9.

*The people of the Durango Colony, where the Penners were based during their four-year Mennonite Central Committee (MCC) assignment, were ‘impoverished in every aspect of life.’ (Margaret Penner)*

selves. They are “stuck,” he says.

Sitting in the morning sun on their backyard deck in Winkler, Man., less than a week after completing their term, the Penners speak eagerly and warmly about their time in a very different world.

### **Religion: a dominant force**

The Durango Colony was established in 1924, when Old Colony people, mostly from Saskatchewan, moved to Mexico seeking greater religious freedom, particularly the freedom to run their own schools in the language of their choice.

Today, the colony is made up of about 7,500 residents, spread over 32 villages. Dairy farming is the primary economic activity.

Religion is a dominant force in the colony. About 95 percent of colony residents belong to the Old Colony Church. Services are in High German, which most people do not understand well, as Low German is the predominant language. Sunday school and youth groups are non-existent, and Bible study is not

Poverty and social problems abound.

Many families cannot afford to pay school fees. The Penners know from experience that alcoholism and domestic abuse are widespread.

### **Putting their experience to work**

This setting provided Dave and Margaret, who are of retirement age, with seemingly endless opportunities. Their official role was to oversee MCC programming in the Durango Colony and the La Honda Colony, a four-hour drive away. Each colony has three local staff, as well as an MCC resource centre that includes a clinic, meeting space, and a library that also sells religious books and school supplies. The resource centre in La Honda was built during the Penners’ term.

Margaret, who is a registered nurse, was available two days a week for medical consultations, which often involved counselling. Prior to her arrival, colony women had to rely on their husbands to both transport them to a

*(Continued on page 8)*

*A student in an Old Colony school in the Durango Colony ponders an assignment. Or is she daydreaming of a life different from the only one she’s known?*







*Mennonite Central Committee worker Margaret Penner poses with students from an Old Colony school in the Durango Colony.*

**(Continued from page 6)**

Spanish-speaking doctor and translate for them. Most colony men speak limited work-related Spanish and the women virtually none.

Now a doctor from the colony, whom MCC supported during his studies, has opened a practice in the town adjacent to the Durango Colony.

Margaret also assisted with school fundraising, a concept that was previously unfamiliar; held seminars on parenting, massage and health for women; oversaw production of a cookbook; and conducted two weekly women's empowerment groups that included a strong spiritual component.

Together, the Penners oversaw programming at the resource centre, which included drop-ins for kids, computer training, and classes in Spanish and English. They also sat on the school and personal care home committees.

The majority of their work was done in Low German, which was their first language growing up in southern Manitoba.

Dave, a businessman, took the lead on administration, as well as with a weekly

addictions support group for couples.

This work included translating materials into Low German and follow-up visits to men in the group.

Not one to shy away from making cold calls, something Dave says he honed during his 40 years in business, he developed relationships with a broad range of people, eventually working with colony leaders, leaders in all of the three main church groups and business partners experiencing difficulties.

When drought hit the area in 2012, much of the Penners' time was taken up with distributing aid to Mennonites as well as to indigenous people in remote mountain areas in the region.

A key dimension of their work was capacity building. The addictions support group, the women's empowerment groups and some of their committee work have since been taken over by locals.

**'So much potential'**

The couple speak with much warmth and gratitude of the ways in which people in the colony opened up to them. Although people are stuck in a very boxed-in life,

Dave says they eagerly shared with them in private conversations, revealing the darkest aspects of colony life as well as the tremendous potential and desire for change.

People also opened up to God. The Penners prayerfully incorporated an element of spiritual nurture and biblical literacy into much of their work. They also involved themselves with local churches, dividing their Sunday mornings between the Old Colony and the two other main groups: the Kleine Gemeinde and Conferencia Misionera Evangélica. As part of their participation in the latter two groups, both of which are relatively reform-minded, the Penners assisted with the distribution of Low German Bibles, showing *The Jesus Film* in Low German, and bringing in Low German gospel singers.

In addition to all of this, they talk about frequent, unscheduled knocks at their door. They also used home visits and e-mail to generate considerable interest in the work at their home church, Grace Mennonite in Winkler, and beyond. "We were constantly on the go," Dave says.

While people readily opened up to



*When drought hit the area in 2012, much of the Penners' time was taken up with distributing aid to Mennonites as well as to indigenous people, like this Taramara woman, in remote mountain areas of the region.*



*While people readily opened up to Dave and Margaret one-on-one, the broader strictures of colony dynamics and the powerful church enforcement of the stifling status quo, made change difficult.*

Dave and Margaret one-on-one, the broader strictures of colony dynamics and the powerful church enforcement of the stifling status quo, made change difficult.

“We saw so much potential,” Margaret says, “yet our hands were tied because of the lack of openness. . . . The church restricts people from basic freedom.”

Although much of the Penners’ work would have been at odds with Old Colony norms, they maintained notably good relations with church leaders.

Reflecting on four full years in the colony, Dave points to a lack of even rudimentary education as the root cause of many of the problems. Following a simple PowerPoint-style presentation was difficult for many. “How do you explain a basic theological concept to people who have so little education,” he asks. Similarly, Margaret says people’s ability to understand the basic workings of their bodies or concepts related to medication was severely limited.

The Penners’ story is a mix of anguish over the suffering in which they saw so many people caught, gratitude for the change they witnessed, and acknowledgement of dependence on God’s working.

Faced with overwhelming need, constant demands and ongoing security concerns—three weeks into their term a colony member was kidnapped by one of Mexico’s notorious drug cartels and held for ransom—Margaret says they learned to depend on God and just be open to the Spirit’s moving.



*Dave Penner chats with a boy at the the Mennonite Central Committee house where he lived with his wife Margaret during their four-year service term in the Durango Colony.*

For both of them, their time in the Durango Colony was a blessed coming together that drew on their upbringing, education and careers. Dave says of their assignment, “God prepared us through our lives.”

While MCC does not send church workers per se, Dave and Margaret

Penner certainly lived up to the MCC motto of service “in the name of Christ.”

Their message to Mennonites in Canada is that the needs in the two colonies they worked in are profound and largely not of the people’s own choosing, while, at the same time, opportunities for involvement are virtually limitless. ❧

### ❧ For discussion

1. What experience have you had with Low German Mennonites who have left Mexico or other parts of Latin America and moved to Canada? What challenges do they face in your community? Why do some of them choose to return?
2. Will Braun quotes Margaret Penner as saying that the Mennonites of Durango are “impoverished in every aspect of life.” What do you think is their most important need? Is it inevitable that economic poverty and withdrawal from the world will result in an unhealthy society? How important is basic education for a healthy society?
3. Margaret Penner says that the church in Durango “restricts people from basic freedom.” Is this true of other Mennonite groups who base their community life on tradition? What are the benefits of a strong community identity? Under what conditions do rigid community norms become unhealthy? Why don’t more people “escape” from these close-knit communities?
4. Although the Penners were able to establish good relationships with Durango church leaders, they found the Old Colony church unwilling to adopt changes. How should Mennonite Central Committee respond to resistant leaders when the needs seem so obvious? What should Mennonites in Canada be doing about the needs of Mennonites in places like Durango?

—BY BARB DRAPER

## VIEWPOINTS

## /// Readers write

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

## ✉ Metzger's servant leadership should be applauded, not criticized

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

I view *Canadian Mennonite* as a vital mission of this community of Mennonite/Anabaptist believers. However, not all that I read in this magazine is positive or uplifting, and not expected to be.

"A tale of two speakers" does not appear to meet the standards of good journalism or thoughtfulness its author Aiden Enns should be held to. His article clearly reveals his personal biases toward leadership and theology, let alone his penchant for intimacy with those of a like mind.

It is obvious he doesn't know Willard Metzger as a servant leader who sacrifices much for the church and faith he cares for so deeply. Enns hears one sermon of this humble yet schooled person whom he then describes as... smooth (superficial\*) . . . focused on public relations (pandering\*) . . . he became human

## FROM OUR LEADERS

## A faith in jeopardy?

NORM VOTH

**R**ecent Canadian statistics reveal that as many as half of first nations children and about a third of immigrant children live below the poverty line. How is it possible that in Canada there are people who lack the fundamental basics like food, shelter and safety?

The problems are complex and issues include policies around social planning, education, healthcare and housing. Surely managing the crisis is not the best we can do. We must find long-term solutions to alleviate the problems.

Throughout Scripture there is a thread of God's concern and care for the widows, orphans and foreigners. Poverty and justice issues are mentioned more than two thousand times in the Bible. God directs Jeremiah (22:1-10) to tell the king that his leadership and the country's existence depend on how they treat the poor; failure to care for the poor is breaking covenant with God and a rejection



of their faith. In Matthew 25, Jesus picks up on this theme, reminding us that our end is determined by how we treat the marginalized. James 1:27 states that true faith is caring for the poor.

Housing is one of the critical issues. At least 200,000 Canadians experience homelessness every year. Our response in the past has been to provide more shelter beds, increase access and build bigger food banks. We must move away from managing the issues to providing long-term change. This requires a shift in how we think about the issues and who is responsible.

Chiara House is a collaborative initiative that illustrates how various partners can work towards a creative solution. It is a 10-suite apartment building being renovated to provide a supportive community for some people who could be at risk of homelessness. The partnership includes Mennonite Church Manitoba, Little Flowers Community, Eden Health Care Services and a not-for-profit company

providing professional, strategic and financial support for the project.

More than 15 different congregations have provided funds and volunteers for the project, investing more than two thousand hours there in 2012. Businesses have donated goods, services and skilled help worth nearly \$100,000. More volunteers and donations are still needed, but participation is already changing the conversation for many people.

Other MC Manitoba congregations are exploring how they can respond to the need for affordable, safe and dignified housing. We need congregations to call on their best creative thinkers to envision new realities. Entrepreneurs are needed to bring together economic and human resources to make those visions a reality. The support congregations can offer is one of our greatest assets because it is in healthy community that we thrive.

Homelessness is at the heart of what it means to be in a covenant relationship with God. Jeremiah's challenge still calls us to respond to these issues. Unless we help find just solutions, our faith is in jeopardy.

*Norm Voth is director of Mennonite Church Manitoba's evangelism and service ministries.*

(posturing\*) . . . good intentions (just talk\*). (*My interpretations.*)

On the other hand, Mark Van Steenwyk is a fellow anti-establishment church colleague striving for the simple life made largely possible only through the many competent advances of science, a diligent and hard-working society, and an economy sustained by the contributions of those with means.

I am disappointed that Enns's article saw print. Mennonite Church Canada is complex and sorely needs strong leaders who understand what "organization" means. Criticizing its top chosen leader, as Enns does, is neither brave nor wise.

Enns wishes to follow many small leaders, which I encourage him to do. Who wouldn't want to relate and  
(Continued on page 12)

## OUTSIDE THE BOX

# Don't go or don't eat?

PHIL WAGLER

The end of our kids' sporting seasons brings about the obligatory team party. As a parent, such events feel a bit like a high school reunion. Most of us are generally the same age and in the same quirky cliques and divisions that existed about two decades ago. Some have remained friends since high school, while others of us are the new, the nerdy or the "religious" outsiders just hoping to survive the evening.

Our children now provide a common ground that didn't exist among the wide halls and tortured egos of secondary school. Back then, we avoided each other, but now we're forced to stand together talking about the mostly mundane while watching our offspring play together. It would be easier not

to go, but it's awkwardly exhilarating.

Another friend and I compared the contrast in these team party experiences. Her family attended their son's team bash that went true West Coast when the parents were served "brownies." Yes, those brownies! For the uninitiated, "those" means marijuana in the batter. Our friends had made a decision to be among their neighbours, but this added a new missional twist to the loving of those next door. "Don't go or don't eat." Perhaps those are the options.

Meanwhile, we too joined one of our kid's parties. I have the added burden

of being a pastor at these events, which I loathe to freely broadcast, since it is about as much of a conversation starter as trying to chat about warts and hemorrhoids.

I try to simply be a dad and neighbour. I want to know people's stories and have them know me as a person. Honestly, it was tempting not to go. There was so much going on and it had been a crazy day. Yet, for the kids, off we went with our pumpkin loaf to share. It was a fun night.

And then the most unexpected thing happened. Another dad I had barely talked with all season stood alongside me and asked which church I was at. I had never offered to him my pastoral creden-

opportunity missed to know my neighbour and pull back the curtain ever so slightly on the lavish grace of God for one made in his image. All these little "patches of Godlight," as C.S. Lewis calls them, would have remained under a bushel had I batted down the hatches because of the possibility of those brownies showing up.

And that made me wonder what was being served in Mark 2, as Jesus dined with "tax collectors and sinners" at Levi's house. We don't know what Jesus ate, but we do know that he ate with this unseemly crowd frowned upon by the Pharisees.

It doesn't even seem a question to Jesus whether he should go or not, and perhaps



*Another dad I had barely talked with all season stood alongside me and asked which church I was at.*

tials or held the John 3:16 sign behind home plate, and yet somehow he had discovered my secret identity.

What followed was a great conversation about his unbelief, his broken marriage, his openness to whatever spiritual journey his kids would choose, and the trials of being a cop in Vancouver's tough East Side. It was a meandering dialogue between men who had moved well beyond high school.

It never would have happened if I had stayed home. It would have been another

it shouldn't be a question for those who follow him either. What we eat when we're there, well that might be a different story.

*Phil Wagler (phil\_wagler@yahoo.ca) is carefully inspecting his dessert and looking forward to the next year-end party in Surrey, B.C. He is author of Kingdom Culture and is leading a tour to Israel with TourMagination in February 2014; come along and find out what Jesus may have been eating.*

(Continued from page 13)

associate more closely with those whose views and lives are more congruous with one's own. But in so doing, he appears to stereotype who authentic followers of Jesus might be. This is hardly acceptable in an inclusive yet diverse Christian faith community.

Enns openly reveals how strong the pull of the small leader is for him. And yet, without the bulwark of

support of the larger church community also confessing belief in the radical life and teachings of Jesus, the winds of greed, divisive conflict, corruption and power seriously thwart the good and noble professed by the icons of poverty and simple living.

ERNEST EPP, SASKATOON

## NEW ORDER VOICE

# New wave of homesteaders embody the Spirit

AIDEN ENNS

The best part of growing up in a close-knit church community is the sense that people who are not your relatives become your extended family. At Sherbrooke Mennonite Church in Vancouver, and then at Peace Mennonite in Richmond, where I was baptized, I was part of a community with common values and lifestyles.

Then, unfortunately, my worldview and material aspirations changed. I did not abandon my commitment to the way of Jesus, I just responded to new challenges: equality between the sexes, fair distribution of wealth, care for the environment, just working conditions for labourers, advocacy for minority groups, understanding and addressing the legacy of colonization, and so on.

I'm still Mennonite, but I have wandered theologically and geographically. I miss that sense of community that goes beyond family and household. Part of this is the nostalgia that comes with age, but it is also a wish for more mutual support for an alternative way of life.

This is why I had an unexpected religious experience last month.

In early June, I was part of a Do-It-Yourself Homesteaders Festival in rural

Manitoba, about an hour's drive north of Winnipeg. About 350 people gathered on a Saturday to take part in more than 20 "back-to-the-land" workshops, listen to music and eat together.

I was invited to lead a workshop on building an outhouse with a composting toilet. Eight of us built walls, roof, floor and stairs for a large bin that captures human waste and sawdust for composting and returning to the land.

At the end of the event, workshop leaders and volunteers gathered for a banquet in the barn. There were announcements, brief speeches and presentations. I had a familiar feeling. It felt like a church banquet. For that day, I felt like I was "home" again, in church.



*I'm still Mennonite, but I have wandered theologically and geographically.*

The more I think of it, four factors came together to afford this sense of the Spirit:

**1. RE-CONNECTING WITH** the land and its bounty. We purposely met to respect the land and learn from it. We learned how to grow gardens, keep bees, tend chickens and make pollution-free toilets.

It felt like we were reconnecting with the Source of Life.

**2. RE-DISCOVERING OUR** interdependence. We relied upon the experience, wisdom and resources shared within our group. When we learn from each other, we build trust, friendships and community.

**3. RE-KINDLING THE** importance of self-reliance. This "do-it-yourself" ethic is a direct affront to consumerism. The impulse to shop for food, clothing and tools is normal, but it is also fracturing. In the do-it-yourself way of life, things are rarely convenient and often not cheap, but the effort expended builds character and delivers an enthusiasm you want to share with others.

**4. EATING TOGETHER.** We essentially had a picnic with hundreds of people gathered under an open sky to consume fresh bread, eggs from local chickens and asparagus grown by a neighbour. It was simple yet magnificent.

There was nothing overtly said about God or religion, yet it felt like church to

me and I'm grateful for it. I look forward to new encounters with this Spirit as we continue to learn how to live on this land with each other and with all creatures.

*Aiden Enns is co-editor of Geez magazine. He is a member of Hope Mennonite Church, Winnipeg, and can be reached at [aiden@geezmagazine.org](mailto:aiden@geezmagazine.org).*

## ✉ A heart open and soft ... or closed and hard?

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

I had a strong reaction to Aiden Enns's column.

The refrain that echoed through my brain after reading was: "Two church leaders came to my city last month. For one, my heart was open and soft; for the other, my heart was closed and hard."

I wondered if Enns knows Willard Metzger personally. It could be that Metzger enjoys home-made pizza, local brews and hearty chuckles as much as Mark Van Steenwyk. Enns might like and respect Metzger as much as Van Steenwyk if they shared some personal time together with the same kind of eager anticipation that no doubt preceded Enns's dinner with Van Steenwyk.

After all, we are listeners and followers not of each other, but of Jesus, who has called us to particular, and often radically different, responsibilities within his body. And we often have the most to learn from those we push away and want little to do with.

After I was finished reacting to the column, I realized that the more important questions to ponder were: Who is my heart closed and hard towards? Why that might be? Why don't I know them as well as I could? What important things might I have to learn from those people who, after all is said and done, are striving to be as faithful and authentic in their vocation as I am trying to be in mine?

DOUG WIEBE, LETHBRIDGE, ALTA.

## ✉ Administration costs must be met for church to function

RE: "WHERE SHOULD donations go?" May 13, page 12.

I wholeheartedly agree with Janet Thiessen's lament (my word, not hers).

As a professional accountant, a former church treasurer, and church leader of many years, it's frustrating to see money go to very worthwhile projects while donors appear to be oblivious to the need for support for administration and the general budget. One can't happen without the other.

We Mennonites are known to be thrifty/frugal, and while we can take some pride in this, we also need to really understand and appreciate that a certain amount of administration is needed so that many worthwhile projects, such as the ones Thiessen mentions in her column, can go ahead.

A big thank you to Thiessen for so eloquently focusing our attention on this very important subject.

GERHARD P EPP, WINNIPEG

## ✉ A reflection of a rebellious people

RE: "HOMOSEXUALITY . . . 'a reflection of the natural world'" letter, May 13, page 9.

Let's get back to God's Word to find out God's view. What about I Corinthians 6:9: "Know ye not that the unrighteous shall not inherit the kingdom of God? Do not be deceived. Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders. . . ."

Homosexuality is a reflection of people rebelling against what God has instituted. I believe homosexuality is a choice, as in Romans 1:26: "Women exchanged natural relations for unnatural relations and were inflamed with lust for one another. Men committed indecent acts with other men. . . ."

The Old Testament also condemns the practice. Leviticus 18:22: "Do not lie with a man as one lies with a woman."

My prayer is, "Choose ye this day whom you will serve."

KATHLEEN REMPEL, CARMAN, MAN.

## Pontus' Puddle



## /// Milestones

### Births/Adoptions

**Bailey**—Bryce Jeffrey (b. May 23, 2013), to Jeff and Ashley Bailey, North Leamington United Mennonite, Leamington, Ont.

**Beare**—Brooklyn Lillian (b. May 20, 2013), to Graham and Corinne Beare, Listowel Mennonite, Ont.

**Bergen**—Maddex George (b. June 4, 2013), to Tom and Candace Bergen, North Star Mennonite, Drake, Sask.

**Bowman**—Luke Tyler (b. March 11, 2013), to Tyler and Katie Bowman, The Gathering, Kitchener, Ont.

**Cook**—Megan Elizabeth (b. May 30, 2013), to Andrew and Linda Cook, North Leamington United Mennonite, Leamington, Ont.

**Dippel**—Hudson David (b. April 25, 2013), to Jeff and Jenny-Lee Dippel, The Gathering, Kitchener, Ont.

**Dyck**—Hailey Nicole (b. May 19, 2013), to Henry and Shannon Dyck, Leamington United Mennonite, Ont.

**Dyck**—Olyvia Taylor Jade (b. June 5, 2013), to Matt and Kersti-Jade Dyck, Morden Mennonite, Man.

**Ellison**—Paige Siny (b. June 6, 2013), to Mike and Kayleen Ellison, Listowel Mennonite, Ont.

**Eves**—Tyler Joseph (b. May 29, 2013), to Rhonda and Derrick Eves, East Zorra Mennonite, Tavistock, Ont.

**Garland**—Alayna Anne (b. May 23, 2013), to Nathan and Angela Garland, Listowel Mennonite, Ont.

**Guenther Trautwein**—Arthur Gabriel (b. Jan. 6, 2013), to Kevin and Sherri Guenther Trautwein, Waterloo-Kitchener United Mennonite, Waterloo, Ont.

**Hines**—Nathan Alexander (b. June 7, 2013), to Jon and Kristen Hines, Hawkesville Mennonite, Ont.

**Maier**—Juliana April (b. April 25, 2013), to Andreas and Jutta Maier, Morden Mennonite, Man.

**Poettcker**—Ezekiel Grant (b. June 3, 2013), to Grant and Rosalyn Poettcker, Hamilton Mennonite, Ont.

**Rachul**—Leah Kate (b. June 18, 2013), to Amy and Devin Rachul, Morden Mennonite, Man.

**Sargeant**—Emery Sharon (b. Jan. 17, 2013), to Tim Sargeant and Charity Frey, Hawkesville Mennonite, Ont.

**Si**—Micah Ashton (b. April 21, 2013), to Dave and Nora Sayavong-Si, Grace Mennonite, Regina.

**Steckley**—Mae Louise (b. March 25, 2013), to Jonathan and Lindsay Steckley, The Gathering, Kitchener, Ont.

**Wiebe**—Lyla Jackson (b. June 9, 2013), to Scott Wiebe and Heidi Jackson, Ottawa Mennonite.

**Winter**—Chloe Evangeline (b. May 19, 2013), to Art and Sue Winter, Leamington United Mennonite, Ont.

### Baptisms

**Mitchell Gingerich, Caleb Leis, Macenzi Marriott, Blake Schwartztruber, Julianna Suderman, Tyler Schwartztruber, Justin Wagler, Taylor Wagler,**

**Lauren Witmer, Jared Yantzi**—East Zorra Mennonite, Tavistock, Ont., June 9, 2013.

**Michael Thiessen, Dave Hillman, Whitney Funk, Jason Fehr**—Gretna Bergthaler Mennonite, Man., June 2, 2013.

**Daniel Amlin, Ryan DiLaudo, Philip Friesen, Nick Klassen, Sydney Klassen, Abby Neufeld Dick, Erin Tiessen, Santiphap Kaewmahavong, Suputtra Malee, Thanaporn Parilun, Khamsay Pathammavong, Sangmanee Sinthon, Suthee Srisang**—North Leamington United Mennonite, Ont., June 9, 2013.

**Ingira Reimer**—Ottawa Mennonite, June 16, 2013.

**Duane Cressman, Brock Lowery, Andrew Shantz, Aaron Shantz**—Shantz Mennonite, Baden, Ont., June 9, 2013.

**Justin Enns, Simon Epp, Haley Staller, Joe Staller, Jessica Staller**—Waterloo-Kitchener United Mennonite, Waterloo, Ont., May 26, 2013.

**Taylor Gerber, Roslyn Mainland**—Wellesley Mennonite, Ont., June 9, 2013.

### Marriages

**Balzer/Suta**—Jillian Balzer and Mathew Suta, Leamington United Mennonite, Ont., June 1, 2013.

**Dyck/Mckenna**—James Dyck and Madeleine Mckenna, Leamington United Mennonite, Ont., June 1, 2013.

### Deaths

**Dick**—Agatha (nee Driedger), 94 (b. Dec. 11, 1918; d. May 30, 2013), North Leamington United Mennonite, Leamington, Ont.

**Falk**—David Victor, 80 (b. March 25, 1933; d. June 1, 2013), Erb Street Mennonite, Waterloo, Ont.

**Reimer**—Annelies, 83 (d. April 4, 2013), Waterloo-Kitchener United Mennonite, Waterloo, Ont.

**Singhaew**—Phai, 88, (b. Aug. 28, 1924; d. June 10, 2013), North Leamington United Mennonite, Leamington, Ont.

**Steckly**—Verna (nee Lichty), 92 (b. Nov. 5, 1920; d. June 1, 2013), Preston Mennonite, Cambridge, Ont.

**Van Bergen**—Eberhard, 84 (b. Oct. 31, 1928; d. June 4, 2013); Niagara United Mennonite, Niagara-on-the-Lake, Ont.

**Wiebe**—Lilly (nee Klassen), 97 (b. Nov. 3, 1915; d. June 3, 2013), First Mennonite, Saskatoon.

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

## WOMEN WALKING TOGETHER IN FAITH

**Part of a sweet, sweet sandwich**

BY MYRNA SAWATZKY

A few years ago, when I was considering retirement from my work as a palliative care nurse, I wondered how I would find challenging new things to do. I laugh about that now, for when I retired in March 2012, several months after my mother had her second stroke, in the blink of an eye I was sandwiched!

Yes, sandwiched: That time in mid-life when you find yourself caring for, and providing the “filling”/connecting point between the older and younger generations within your family, as you parent your parents and your teenaged/young adult children, and are often also honing new skills as a grandparent. That means you don’t have a lot of extra time for yourself, which can result in some negative feelings in our me-centred society.

Finding the “sweetness” in that sandwich filling is quite a challenging step-by-step process. You feel your way minute-by-minute at times, and then slowly, very slowly, you start a new rhythm.

In my case, my mother’s second stroke in 2012 was far more devastating than the first one, a year earlier. Suddenly, our family, me in particular, needed to be there for her a lot, and it wasn’t an easy transition, because, as my mother’s doctor stated, she was “tenaciously independent.” She loved to drive, entertain and shop; after her first stroke, she even drove to Manitoba by herself to attend her great-granddaughter’s wedding! So I knew it would be a hard day when she could no longer drive.

Consequently, I was often plagued with questions and tensions about how much I should do for her, or how much say she should have in decision-making, and still be safe. Suddenly, all the on-the-job training related to my palliative care work, and the challenges of raising teenagers a few years earlier, became very helpful. And the hours spent praying for my teenagers at home on their own when I worked the night shift, now shifted to praying for my mother, at home alone, in assisted living.

Increasingly, I relied on the teachings of my mother and grandmother, to always know where my help comes from. Psalm 121 was



a favourite scripture text of my grandmother. In the King James version then used, it begins, “I will lift up mine eyes to the hills, from whence cometh my help.” A picture in my bedroom beckons me to pray when challenges arise: “Be still and know that I am God.”

On the day when my mother said, after a longer than

*Nowadays, when I’m asked if I miss my former work in palliative care, my reply is, ‘I haven’t had time to miss it.’*

usual break between my visits, “I missed you so much,” tears welled up in my eyes and I felt sad for her in her new, very challenging and definitely unchosen life. Suddenly, all the times she was angry because of the changes, which tried my patience, simply melted away, and felt “worth it,” just as they did in similar circumstances while parenting teenagers.

Nowadays, when I’m asked if I miss my former work in palliative care, my reply is, “I haven’t had time to miss it.”

Amazingly, caring for my mother has actually helped me contentedly transition into retirement. My days are now filled with committee work, gardening and travel, as well as being on-call for my mother, now in a nursing home. I also have more time with my grandchildren and enjoy sharing it with them.

It especially touches my heart when my mother, who still enjoys the beauty of a new little person, cuddles my youngest granddaughter.

All around, I have a very rich life, and give thanks for that, knowing that someday there will be a new sandwich, and I’ll be the one being cared for. So I wonder, am I doing a good job of teaching my adult children how to find joy in being part of such a sweet, sweet sandwich? ☘

PHOTO BY LYN FRIESEN



*The author’s mother, Elizabeth Friesen, poses with her great-granddaughter, Brielle Cole.*

*Myrna Sawatzky is president of Saskatchewan Women in Mission.*

## GOD AT WORK IN THE CHURCH

# Old Order Mennonite community in turmoil

*Adults charged with abuse, children placed in foster care*

BY EVELYN REMPEL PETKAU

Manitoba Correspondent

A group of Old Order Mennonite families who moved from southern Ontario to rural Manitoba just over six years ago, to escape the encroachments of society, have run headlong into the expectations of that society.

Events over the past few months have left the reclusive community of about 90 in turmoil and despair.

"They are a very quiet and reserved people," says Peter Rempel, who welcomed them to Manitoba and built a relationship with them when he was executive director of Mennonite Central Committee (MCC) Manitoba. Now retired from that position, the community sought him out as well as MCC Manitoba when things came to a head earlier this year.

"When things got quite desperate and the community could no longer deal with some severe internal problems within some of their families, they reached out for help," Rempel says. "They called the RCMP, who interviewed families and notified Child and Family Services (CFS), who overruled the community's concerns and focused on the corporal punishment that had been used."

Charges of physical abuse of children were laid against eight adults, and all the children in the community—which cannot be named because of a court-imposed publication ban to protect the children's identities—were placed in foster homes. Some of the adults have been released back into the community under conditions that restrict any contact with others living there.

"CFS has brought in members of the Old Order Mennonite community in Ontario to provide the foster care, including aunts, uncles and grandparents of some of the

families involved," Rempel says. "CFS has rented houses for them in the vicinity and placed kids in those homes. Some kids have also been placed in Winkler."

Rempel has facilitated the formation of a Helper Group.

"The community has very clearly indicated that they are open to help," he says. "They recognize that they used inappropriate discipline measures and basically want

*'Because several of those charged are restricted from talking to others in the community, lawyers had to obtain special permission for them to attend church . . .'*  
(Peter Rempel)

to learn better parenting."

Rempel contacted Mennonite psychologists, social workers and counsellors who are prepared to provide direct services to the community. MCC Manitoba has also been invited to be part of the Helper Group.

"Given the complexity and that the matter is before the courts, we have kept a low profile," says Brad Reimer, MCC Manitoba's communications and donor relations director. "It's a very complex and sad situation. We are very concerned about the community, but as long as it is before the courts we are limited in what can be done."

Walter Wiebe, a retired social worker, is one of the helpers volunteering his expertise. He met with individuals in the community and was asked by community leaders to meet with a group of parents as well.

"It was the middle of seeding time, and of the 26 parents involved, only three men

did not show up," Wiebe says. "That was quite amazing to me, and demonstrated a real interest in wanting to learn a different way of doing things. I think they realize they've worked themselves into a corner in terms of the way they dealt with their children, and want to find a better way."

Part of the difficulty with leading parenting workshops right now is that certain adults are prohibited from being with some of the other adults in the community.

"They had to get special permission to even have a church service," Rempel says. "Because several of those charged are restricted from talking to others in the community, lawyers had to obtain special permission for them to attend church, with clear instructions not to talk to each other and to sit separate from each other."

Besides the huge emotional toll, the situation is having a significant economic impact on the community.

"They rely on all their available workers

to do the field work because they are not mechanized," Rempel explains. "Losing their teenage workers in haying time is a real setback, and communication restrictions mean the men can't work together in the field. They had a contract to put up a roof on a large dairy barn, but now the people doing that project are restricted from working together. Lawyer's fees, bail payments and a lot more driving around to meetings and court dates are all having a big economic impact."

The Helper Group is committed to working together with CFS and the community to restore the children to their families, but it won't be easy.

"It is a challenge to find ways to bridge the cultural gap," Wiebe acknowledges. "We are both from Anabaptist backgrounds, but the way we interpret things is very different." ❧



# Built on tradition, open to change

*Hanover Mennonite Church celebrates 50 years*

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent

HANOVER, ONT.

In his congratulatory address on June 23 at Hanover Mennonite Church's 50th anniversary celebration, David Martin, Mennonite Church Eastern Canada's executive minister, noted that the congregation was one of the three or four in Ontario that were ahead of the curve in being inter-Mennonite.

Harry Driedger, a Russian Mennonite from the General Conference, who began to attend Hanover Mennonite Fellowship in 1965, remembers the Ontario Mennonite Conference (Swiss/South German) supporting the planting of a congregation in the Hanover-Chesley area in 1963, but that it was Arnold Gingerich of the Western Ontario Mennonite Conference (Amish from Alsace-Lorraine) who visited the various Mennonite families and helped them to unite.

The names in the congregation show the multi-Mennonite ethnic backgrounds, and also the hospitable outreach the church and its sister congregation at Chesley have accomplished over the years.

Hospitality is high on Juanita Laverty's list of strengths in the congregation. Thinking out loud about the MC Canada "Being a Faithful Church" process, the current pastor believes that members of the congregation will be hospitable to each other even when they disagree.

Wayne Nafziger, one of the former pastors who spoke at the June 22 history and sharing event, noted that members of the then Hanover-Chesley congregation (two buildings and worship services with one pastor) had minds of their own, a strength which sometimes spilled over into difficulties.

The present congregation, made up of members of both groups (following the closure of the Chesley church), feels like

the hurts of the past have been healed through mutuality and hospitality.

Laverty, as well as pastoral care chair Ernie Martin and congregational chair Miles Wiederkehr, said the congregation has always enjoyed working together, whether it was building the church in 1967, renovating it since, carrying out an annual Ten Thousand Villages sale or the June 21-23 anniversary event itself.

Pointing to the window in the pastor's study, Laverty said it used to be all stained glass, which did not open, but now two panes have been replaced by clear glass that open to let in the air.

She has high hopes that this symbolizes the congregation, which keeps traditions



*A women's trio sings at the 50th anniversary celebration of Hanover (Ont.) Mennonite Church on June 22. Pictured from left to right: Marlene Baker, Rita Derksen and Elsie Martin. Derksen has been singing in women's groups in the congregation since 1964. Behind them is a banner celebrating God's faithfulness.*

like the cross in the window, but opens itself up to the community with an invitation to come in.

Leo Martin, worship leader for the June 22 service, quipped that Hanover Mennonite both celebrates God's faithfulness and worships the faithful God. ❧

## /// Briefly noted

### Designed in God's image

What are you doing here?" "I know the speaker and I wanted to hear her share." "What are you really doing here?" "I'm here because I need help." That is how guest speaker Michelle Copithorne of Foothills Mennonite Church, Calgary, challenged 51 women at the Mennonite Church Alberta Women in Mission retreat at Sylvan Lake on May 24-26. Speaking on the theme, "Designed in God's image," Copithorne shared her story of living in a culture obsessed with appearances where women are bombarded with unrealistic images. It was a diverse group, with women from 20 to 80 across a variety of cultures and communities in attendance. Joani Neufeldt of Lethbridge said, "[T]here has been something missing in my life since I moved back to Alberta. I couldn't define it before, but after this retreat I think I know. It is sisters in Christ meeting and worshipping together." During closing worship, Theresa Powoe of Holyrood Mennonite, Edmonton, echoed similar sentiments: "When we left Liberia to come [to Canada], I mourned my sisters. . . . I am so thankful to be here this weekend, as I have found the sisters I left behind."  
—Alberta Women in Mission



*Alberta Women in Mission participants play the 'Yarn Getting to Know You' game at this year's retreat.*

# Running on fumes

*Assembly planning, growth challenges, lack of funds engage MWC Executive Committee*

BY RON REMPEL

Mennonite World Conference  
AKRON, PA.

“An excellent car, but little fuel.” This is how treasurer Ernst Bergen described the situation currently facing Mennonite World Conference (MWC) when the Executive Committee met in Akron in late May, in preparation for the next global assembly—the 16th—to be held at the Farm Show Complex in Harrisburg, Pa., in July 2015.

He spoke highly of the qualified people on staff, on the four MWC commissions—Deacons, Faith and Life, Mission

of restricted funds, such as the Assembly Fund, Global Church Sharing Fund and Global Youth Summit Fund.

“No one is so poor they can’t give the equivalent of one lunch per year,” noted general secretary César García. If that were to happen, the budget goal could be achieved, he said.

The idea was picked up by a number of others, who added the suggestion that congregations be invited to plan communal meals and to ask congregants to contrib-

*All commissions are hoping to meet in person at least one more time before the 2015 assembly, but funds are limited.*

and Peace—and on the Young Anabaptists Committee. “But all these groups cannot work as they would like to, because they lack money,” he said.

MWC has prepared an “opportunities budget” to identify the cost of increasing its networking capacity through initiatives such as regional staff appointments and increased commission activity. Until additional money is raised, however, MWC is committed to a balanced budget and the “opportunity” plans will not be implemented.

In response to the financial challenge, the Executive Committee took an initial step in reviewing the current per member Fair Share formula, which is designed to cover the unrestricted or operating budget and the Travel Fund, a total of around \$985,000 per year. According to reports, however, only about 25 percent of this amount comes in, since not every member conference pays the requested amount.

Other revenue for the unrestricted budget comes from individual, business and congregational donations. In addition, MWC needs to raise money for a number

of restricted funds, such as the Assembly Fund, Global Church Sharing Fund and Global Youth Summit Fund.

## Assembly theme chosen

Those attending the Executive Committee meetings toured the site of the next global assembly and imagined the global faith family worshipping and relating in that space.

“Walking with God” was the assembly theme agreed on after several rounds of intense discussion. A smaller task group had proposed “Walking in the light of God.” Some liked the biblical language, drawn from Isaiah, while others saw “light of God” as “insider” language, and wanted a theme that would communicate to people both inside and outside the church. Also discussed was a formulation emphasizing unity and diversity: “Many members, one body” or “Many clans, one tribe.”

## Growth in networking capacity

Leaders of the four commissions talked about how to accompany member churches in difficult times and how to help the global MWC community strengthen

PHOTO BY JANET PLENERT



*During its May 2013 meeting in Akron, Pa., MWC Executive Committee members planted a tree at the Mennonite Central Committee Welcoming Place. From left to right, taking their turn placing sod around the tree, are: Cisca Mawangu Ibanda, Democratic Republic of Congo; Ron Penner, Canada; and Adi Walujo, Indonesia.*

its Anabaptist identity. They made plans to add new resources to the Global Shelf of Anabaptist Literature and discussed ways to relate with existing service and mission networks and a growing number of other networks that would like to connect in some way with MWC.

The secretary for each commission has a part-time salary for less than one day per week; other work is done by volunteers. The commissions have met in person only once since they were established in 2009. All commissions are hoping to meet in person at least one more time before the 2015 assembly, but funds are limited.

Also present at the Akron meetings were candidates for a part time, one-day-per-week regional representative position for Europe. Given the geographic spread of Asia, plans call for a part-time position in each of three continental regions.

García said he hopes the continental representative positions for both Europe and Asia can be in place by the end of 2013, if funds can be found. He would like to see similar positions in Africa in 2014 and Latin America in 2015. ❧

# Small booklet has big influence on global Anabaptism

By WIL LAVEIST

Mennonite Church Canada/Mennonite Mission Network

Palmer Becker's short-term mission trips abroad are akin to an Anabaptist travelling mini-seminary. The author of the "What is an Anabaptist Christian?" booklet held workshops in India last year based on the publication, which has been translated into Hindi and a dozen other languages.

Becker was sent by Mennonite Church Canada to offer a series of pastoral and leadership training seminars with Reverend Jai Prakash Masih, a graduate of Anabaptist Mennonite Biblical Seminary, Elkhart, Ind., who currently pastors an Asian church in Lombard, Ill. He prepared the Hindi translation of Becker's book and published about 1,000 copies in India.

Masih and Becker both spoke at three conferences in the central part of the country. About 30 church leaders attended each workshop, in which Becker emphasized the three core principles of Anabaptism as described in the booklet:

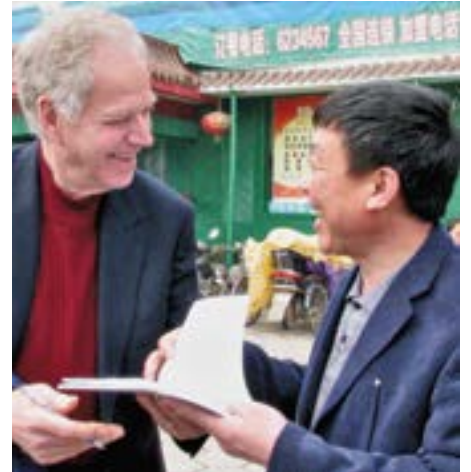
- **JESUS IS** the centre of our faith.
- **COMMUNITY IS** the centre of our lives.
- **RECONCILIATION IS** the centre of our work.

Becker stressed that Anabaptists believe in following Jesus in daily life; studying and interpreting Scripture with other believers from an ethical, Christ-centred approach; structuring the church for community; and that forgiveness from God, and forgiveness and peace among each other are essential for community.

"Much of the distinctive way in which we hold these beliefs was new to the pastors," Becker said of the Indian Christians. "There are always many expressions of appreciation for helping them understand what it means to be an Anabaptist Christian."

Becker first developed the outline of what would become "What is an Anabaptist Christian?" while preparing to address the Anabaptist Vision and

PHOTO BY JAMES KRABILL



*Palmer Becker, left, and Elder Zheng Shaojie, leader of the church in Nanle County, China, a former Mennonite mission area, discuss Becker's 'What is an Anabaptist Christian?' booklet. The resource has been translated from English into Hindi and a dozen other languages.*

Discipleship Series conference at Hesston (Kan.) College in 2002. The lecture was received enthusiastically, which led to the booklet's publication in 2008, he said.

"When they read the book, missionaries or local people working with people of Spanish, Chinese, Japanese, Korean, Mongolian, Vietnamese, Thai, Lao, Ethiopian, Hindi, Filipino and Arab backgrounds have said, 'This is what my people need,'" he added.

After the India workshops, Becker visited Vietnam and Hong Kong, where he taught about discipleship and experiencing God in daily life. MC Canada will again send Becker to Vietnam and India as a resource worker in September.

"Mennonites worldwide are seeking to find and clarify their identity," Becker said. "Most published materials have been addressed more to those in academia than to the common lay person. 'What is an Anabaptist Christian?' is brief and written in a style that seems to be understandable at a lay level."

"What is an Anabaptist Christian?" is available for loan or download in a variety of languages from the Mennonite Church Canada Resource Centre at [mennonitechurch.ca/tiny/2020](http://mennonitechurch.ca/tiny/2020). ☞

## ☞ Briefly noted

### \$1 million gift to Meserete Kristos College

An anonymous donor is giving \$200,000 per year for the next five years to support the launching of a liberal arts program at Meserete Kristos College (MKC), Ethiopia, as a result of a recent six-week visit by college officials to North America, reports Carl Hansen, host for the group. "Some of the money will be used for scholarships," he reports, but most will make possible the opening of the college's first liberal arts program by February 2014. In addition, some 85 donors gave around \$61,000 during the tour, which included visits to many of the Mennonite/Brethren universities: Canadian Mennonite University and Conrad Grebel University College in Canada, and Eastern Mennonite University, Messiah College, Bluffton University and Goshen College in the U.S., all of which expressed interest in helping MKC develop its academic program in one form or another. "We were welcomed and hosted in homes where we could feel Christian hospitality and sense the warmth and rhythms of Christian family life," says Hansen. "Of the 43 nights, we did not spend a single night in a hotel." Impressed with wide open spaces of western Canada, MKC president Kiros Teka Haddis says he would like to transport two million Ethiopian peasants to the "empty, oil-rich plains of Alberta."

—BY DICK BENNER

## GOD AT WORK IN THE WORLD

# A different perspective on Alberta's Oil Patch

*Mennonites who work in the industry weigh in on the world's addiction to 'black gold'*

BY DONITA WIEBE-NEUFELD

Alberta Correspondent

**O**il sands or tar sands? The economy or the environment? The issues are divisive. How can the Mennonite church helpfully engage them constructively?

Controversies over energy production and distribution are rampant, as groups express concerns over spills and the economy, and Alberta struggles to negotiate pipeline route possibilities. Discussions have recently hit the pages of *Canadian Mennonite*, with articles such as "Crossing the (pipe) line," Jan 21, page 4, and, "Where oil flows beneath our feet," April 29, page 20.

Canadians depend heavily on the oil and gas industry: to heat and light their homes, fuel their vehicles, provide their plastic products, pay their wages, and, quite directly, fill the offering plates in many churches. Many Alberta Mennonites earn a living in and around the Oil Patch, care deeply about the environment, and strongly support the church. For them, the issues are neither oil black nor grass green. Could these untapped perspectives, as insiders in both the industry and the church, help as the church seeks to respond to pressing environmental issues?

"It's difficult not to feel defensive when media and critics portray people like me and my colleagues in the energy industry as irresponsible, incompetent, or even willfully negligent," admits Karl Blank, a manager with responsibilities for Enbridge's field operations. "This is where I feel *Canadian Mennonite* has a responsibility to go beyond the narrow-minded rhetoric of either side of any particular issue, where there are often broader causes and implications that are linked to real people."

Brian Hildebrandt has been involved in the Oil Patch since 1982, working



for British Petroleum, ExxonMobil and TransCanada over the years. He shares Blank's viewpoint.

"I have been surprised by the amount of negativity towards the oil industry that has been in *Canadian Mennonite*," he says. "The environmental movement relies on depicting large oil companies as greedy uncaring corporations, bent on destroying our planet for profit. Yet these corporations are made up of people like you and me. You will find more oil stains on the yards of many farms on the Prairies than you will at the three gas plants I have worked at."

Trevor Wiens has worked in the oil industry as a power engineer for more than 20 years in Alberta and the Middle Eastern countries of Yemen and Qatar.

"The reaction against the oil sands companies has been too harsh, with no recognition of all the research and effort companies have made to reduce their environmental impact," he says. "I find it strange that the protesters have focused entirely on the environmental aspect of the Canadian oil sands, and have almost

completely ignored not only environmental concerns, but particularly the human rights violations of the industry in other oil/gas-exporting countries, especially Middle Eastern countries."

## **Complicity beyond the oil companies**

In May 2009, Abe Janzen, director of Mennonite Central Committee Alberta, participated in a Kairos-led learning tour of Alberta's oil sands. The tour brought church leaders together with aboriginal groups, oil industry representatives, governments, local churches and community groups.

The secular media assumed tour members would condemn the industry, but that is not what happened. According to Janzen, tour members saw that, while environmental concerns are real, so is the caring and effort put into working at them. "The picture is just not clear," he says. "All of us use the oil. We are completely complicit. . . . In our own backyard we should at least recognize our ambivalence before we say so much about something we know so little about."

Some industry insiders echo Janzen's complicity statement, and point directly at society.

"The biggest concern is the rampant consumption of energy by society," Wiens says. "There is a lot of pressure on industry to reduce their environmental impact, but the public seems to get a free pass on this issue."

"If each of us takes more personal responsibility to reduce our carbon footprint, and then we encourage each other to do the same, over time the numbers grow and grow, and we can make a difference," Hildebrandt says. "If individuals in a church feel strongly led to get involved in the environmental issues of the day, that should be encouraged."

But one acknowledges that the companies themselves can do better.

"Ethical companies follow the rules and regulations, but they generally don't go the extra mile to exceed these expectations unless it has potential to give them a competitive edge and increase revenue," says Marlene Janzen, who has designed and managed processing facilities and pipelines for more than 20 years.

"There is always room for improvement," she says. "Rather than saying no to oil sands development or pipelines, it

would be more helpful to ask, 'Is it possible to do this better?' so that innovative and creative people are encouraged to develop new technology, whether that is new fuels, more efficient vehicles or safer pipelines."

### **Sacrifice: Easier said than done**

"If it was as easy as stopping the flow or production of oil, it would have been done," Blank says. "The entire world is dependent on energy to continue in a civilized manner. Not only is North America 'addicted' to energy . . . it won't be long before the developing nations . . . reach the same desire for comfort and stability. Are we enjoying our standard of living, and at the same time denying it of them?"

Willard Metzger, executive director of Mennonite Church Canada, met with a Natural Resources Canada policy staff person in Ottawa on May 23 and was left wondering the same thing. He says the conversation left him understanding that "the Canadian Government's priorities of job creation and economic growth are values seen as reflective of the Canadian population. I think, as a faith community, we must engage this assumption. . . . It is not admirable for us to criticize the government priorities while joyfully benefitting and subtly expecting or demanding the continuation of these benefits. How ready are we to embrace sacrifice for the sake of a healthier global economy?" he muses. ❧

Foodgrains Bank, there are 34 plots of various sizes designated for this purpose, eight of which were represented at the special event, including the Naicum and Hudson Bay plots now in their 15th- and 13th-crop years, respectively, and the Once a Month Lunch program at Aberdeen Mennonite Church now in its eighth year. Children's projects show the vision remains alive for the next generation.

More than 90 people travelled to Carrot River for the celebration, representing a cross-section of the Foodgrains Bank's 15 partnering church agencies. A strong feeling of mission permeated the gathering.

Dave Meier, the Foodgrains Bank's regional coordinator, said the majority of grain donated now comes from community projects, while private grain donations to local elevators, which began in 1983, also continue.

"Hunger is the biggest sickness you can have," said John Longhurst, the Foodgrains Bank's director of resources and public engagement, quoting a woman who had experienced hunger in Niger last year. "You cannot work or produce anything," she said. "My body has no power."

Referring to Isaiah 58:10—"If you spend yourselves on behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday"—Longhurst said that "a strong light shines in this community, and in communities across the country who provide food for those who don't have enough to eat." ❧

## **'A strong light' shining forth**

*Community crop projects for Canadian Foodgrains Bank celebrated in the place they first began*

STORY AND PHOTO BY MARIANNE HARDER

Special to *Canadian Mennonite*  
CARROT RIVER, SASK.

**I**t was a muddy sack ground into the dirt of a widow's shack in Nicaragua that made the mission of the Canadian Foodgrains Bank a personal reality for farmer Herman Enns of Carrot River, Sask.

In 1988, amidst civil war, Enns and 21 others went to Nicaragua to help in reconstruction following Hurricane Jane. The sack with the Foodgrains Bank logo, filled with life-giving grain, was given to a widow and her two young boys by a local aid agency following an earthquake some years earlier.

On his return, Enns made a number of local presentations that included a visual of that sack. Following a presentation in Nipawin, Sask., John Fehr offered the use of a quarter-section of land to grow a crop for the Foodgrains Bank as a community project.

This was a totally new concept for the Foodgrains Bank. Going on faith, and despite many challenges, the project was launched. By harvest time, with the help and dedication of many area farm families, farm supply companies, the Foodgrains Bank head office, the Canadian Wheat Board and

the Canadian International Development Agency, all obstacles were removed for this to become the first of many community growing projects across Canada.

Enns shared the history of this first community growing project during a June 8 anniversary celebration in Carrot River. In this 30th-anniversary year of the founding of the



*Debra Bergen, right, performs with Melissa and Tessa Friske at the Canadian Foodgrains Bank anniversary celebration in Carrot River, Sask., on June 8.*

## GOD AT WORK IN US

# Henry Engbrecht awarded honorary doctorate

*'I couldn't be happier today,' he says as he looks back with pleasure on a lifetime of making and teaching music*

BY EVELYN REMPEL PETKAU

Manitoba Correspondent

**"I**t was an amazing time when I think back," says Henry Engbrecht. "How could I be so lucky to grow up in that experience?"

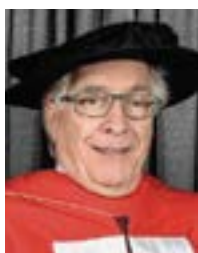
Engbrecht, 74, reflects back on the community and church environment that shaped and directed his life. His journey recently culminated with the award of an honorary doctorate from the University of Manitoba's music faculty. Engbrecht founded the UofM choral program and taught there for more than 28 years.

Singing in a choir of 40 young people every Sunday morning in the Mennonite church in Boissevain was a highlight of Engbrecht's youth. He grew up in a time when the Manitoba Mennonite Youth Organization held annual choral song festivals, *Saengerfeste*, throughout the province.

At the age of 24, Engbrecht's musical abilities and love of choral singing were already being recognized and he was hired by the provincial youth organization to conduct week-long rehearsals leading up to a worship service and an afternoon concert on the following Sunday in all of the eight church districts.

"I would move from one region to the next and rehearse with a new group of church choirs each week," he recalls. "With few exceptions, the choirs were made of youths age 15 to 25." This lasted for three summers, until 1965. "You can imagine what this contributed in terms of my growth as a music conductor," he adds.

As a young man, Engbrecht pondered the idea of going into pastoral ministry, but events pulled him towards a different



Engbrecht

kind of service. He is grateful for people like George and Esther Wiebe at Canadian Mennonite Bible College (CBMC), who encouraged him to seriously consider a music career. "I'm glad," he says. "I couldn't be happier today."

Engbrecht, a member of First Mennonite Church in Winnipeg, has given himself fully over to that career.

Kirsten Schellenberg, president of Canzona, a baroque vocal ensemble

directed and conducted by Engbrecht, and Rob Neufeld, executive director of the Manitoba Choral Association, nominated Engbrecht for the Winnipeg Arts Council's 2013 Making a Difference Award, declaring, "No other single person has made such an enormous impact on choral music in Manitoba than Henry Engbrecht. From leading small choirs, training young conductors, leading advanced choral workshops and seminars, to conducting award-winning choirs, Henry has touched the lives of thousands of people in Manitoba and beyond."

Engbrecht studied at CMBC, Bethel College in Newton, Kan., and Southern Methodist University in Dallas, Tex. He taught in the public school system and at Mennonite Collegiate Institute, Elim Bible

Institute and CMBC prior to becoming assistant professor of choral studies at UofM, where he remained until he retired in 2006.

"It would be a difficult task to find a choral conductor or singer who has not been touched or inspired by his work in some manner. Every Manitoba chorister knows of and respects Henry Engbrecht," says Elroy Friesen, director of UofM's choral studies. "He had the reputation as the professor whose door was always open and who displayed through his actions that time with people was more important than other matters."

Engbrecht directed church choirs for 22 years, and he continues to conduct Canzona and the Faith and Life Male Choir.

"Henry brings a good combination of musical expertise with a real passion for worship and the way music forms a part of worship," says Loren Hiebert, accompanist for the Faith and Life Male Choir, who has worked together with Engbrecht for the past two decades. "You combine all that with a very personal warmth everyone feels when they are with him."

"My father is a faith-based man," says Geraldine De Braune, Engbrecht's daughter.

*'No other single person has made such an enormous impact on choral music in Manitoba than Henry Engbrecht.'*

*(Kirsten Schellenberg/Rob Neufeld)*

ter. "As such, he believes his purpose in life is to learn and to serve. In my view, he lives that belief every day, and people respond to that kind of genuine attitude. He's passionate about what he does. He is constant in his character, grateful every day and he has boundless love for his family."

As he looks back, Engbrecht is concerned about the huge decrease in choral singing in churches today. "Most don't experience it in the services any more," he laments. "I am sorry to see it disappear. It's a multi-sided issue, of which our lifestyle is probably the biggest factor."

"We still sing," he notes, "but wouldn't it be amazing if even 50 percent of all the formal musical training in private lessons and the schools was put to work in the church context? Can you imagine?" He can. ▮

## ARTBEAT

# Diverse voices speak out

*New book includes 18 essays by indigenous and settler North Americans on land justice and environmental issues*

MennoMedia

In recognition of National Aboriginal Day in Canada, on June 21 Herald Press released *Buffalo Shout, Salmon Cry: Conversations on Creation, Land Justice and Life Together*, a new book edited by Steve Heinrichs, director of Mennonite Church Canada Indigenous Relations.

The writers, whom Heinrichs assembled from both settler and indigenous communities in Canada and the U.S., represent a wide range of perspectives arranged to reflect a respectful conversation. Essays written by indigenous writers are bookended with poetry, prayers or reflection from the settler perspective, and vice versa.

“Two critical issues of our time,” Heinrichs says, “are ecological/creation concerns, and the disparity between settler society and host people. This book seeks to bring those two conversations together, showing their past/present interconnections, and possible ways forward.”

The book takes a hard, critical look at the history of “stolen” lands, the assimilation of indigenous peoples and the current ecological crisis, and the role of settler Christians in those stories.

“The church, sadly, has been an accomplice in the colonization of this continent,” says Herald Press managing editor Byron Rempel-Burkholder. “This book names and showcases guilt and brokenness, and highlights ongoing concerns.”

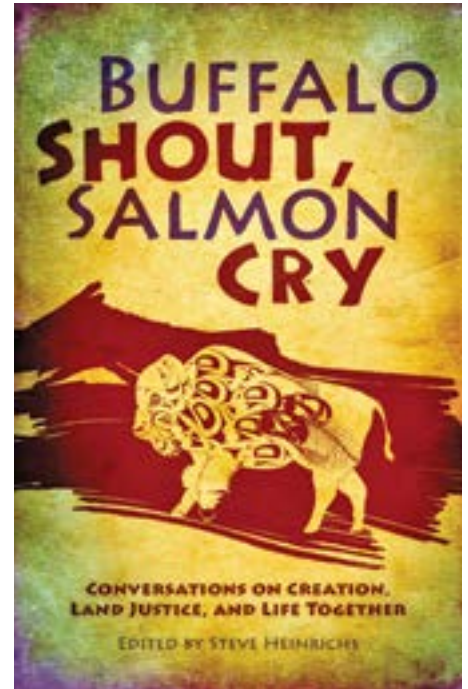
For at least one indigenous essayist, Christianity itself was discredited in the way his people were colonized; other contributors have valued Christian faith even as they each recover their own traditional spirituality.

In Canada, the brokenness experienced by settler and indigenous communities has led to the Truth and Reconciliation Commission, and gave rise last year to the

Idle No More movement. This collection of contentious essays engages colonial legacies as a catalyst for deeper engagement of these issues.

Heinrichs says he hopes the book “will be a source of encouragement, cultivating greater respect and understanding for indigenous peoples, especially amongst settler Christian communities,” and that “settler Christians who pick the book up would be unsettled in a good way, and find friends for conversation who are also puzzling through these questions.”

*Buffalo Shout, Salmon Cry* includes original art by Jonathan Erickson (Nak’azdli, Carrier-Sekani). “My artwork depicts a resurgent buffalo carrying within her the life and bones of the salmon,” Erickson says. “In a spirit of solidarity, they resist extinction and erasure.”



Walter Brueggemann, theologian at Columbia Theological Seminary, says of the book, “The voices that speak here sound from outside the theo-political, social-economic domination system of our society. The book is an invitation to rethink both policy and attitude.” ❧

*Heinrichs says he hopes . . . ‘settler Christians who pick the book up would be unsettled in a good way, and find friends for conversation who are also puzzling through these questions.’*



## FIRST MENNONITE CHURCH - KITCHENER *Primera Iglesia Menonita*

200<sup>th</sup> Anniversary Celebration and Homecoming Weekend  
September 27 to 29, 2013

All members, friends and former members are invited to attend the 200th Anniversary Celebration and Homecoming Weekend. Come enjoy fellowship, reminiscing, and worship together. A special Anniversary Service will be held in the afternoon of Sunday, September 29th featuring guest speaker Janet Plenert from Mennonite World Conference.

Check our website for the latest details – [www.firstmennonitekitchener.ca](http://www.firstmennonitekitchener.ca)

*“Blessed by God to be a blessing”*

800 King Street East, Kitchener, Ontario  
519.744.6574 office@firstmennonitekitchener.ca

PHOTO © LEGENDARY PICTURES



## FILM REVIEW

# A new low for Hollywood

*Man of Steel.*

Directed by Zack Snyder. Written by David S. Goyer and Christopher Nolan. Starring Henry Cavill, Amy Adams, Russell Crowe, Kevin Costner. A Warner Bros./Legendary Pictures release, 2013.

REVIEWED BY VIC THIESSEN

Late in this summer's first blockbuster film, *Man of Steel*, Superman declares, "I'm as American as it gets!" Truer words were never spoken. But when the overt underlying message of the film is the assertion that he is also as close to Jesus as it gets, I have a problem.

The latest version of the well-known DC Comics superhero saga stars Henry Cavill as a Superman who is haunted by the words and deaths of both of his fathers—Jor-El from the planet Krypton, played by Russell Crowe, and Jonathan Kent from Kansas, played by Kevin Costner—as he struggles to assume his destined role as the saviour of humanity. For both fathers, their only son represents the best hope for a better world and a better humanity, a man who embodies the best in each of us, who gives us something to strive toward and emulate, and

who will accomplish endless wonders as he helps us to change our world.

If these words are not obvious enough, *Man of Steel* offers many more messianic references, including a scene in which Clark Kent, at the age of 33, sits directly in front of a giant portrait of Jesus while he talks to a priest about whether the time is right for him to begin his public ministry.

There is no subtlety whatsoever in the way *Man of Steel* presents Superman as the ultimate Christ-figure, so it comes as no surprise that Warner Bros. would, according to CNN, "aggressively market *Man of Steel* to Christian pastors," even providing nine pages of sermon notes for Father's Day (entitled "Jesus: The Original Superhero"), which directly link Superman to "the greatest hero who ever lived and died and rose again."

In the *Catholic World Report*, reviewer Nick Olszyck writes, "Zack Snyder's

Superman not only includes the traditional Christ-figure characteristics, but he feels like Jesus." These are scary words because they suggest that, for many American Christians, Superman, depicted as the perfectly good and selfless hero who saves humanity from the evil "monster," General Zod, does indeed embody Jesus.

If this were true, then we are fortunate that the Romans in the first century never threatened Jesus' mother, Mary. Had they done so, Jesus would have used his fists to pound some sense into them before breaking Pilate's neck. Then Jesus would have joined the Zealots, using his superpowers to defend the Jews against their Roman oppressors, and wipe evil from the earth once and for all. At least that is what Snyder's Superman/Jesus would have done.

The Jesus I know did not use violence or super powers to defeat evil. On the contrary, the only weapons he used in his battle against oppression and people's inner demons were love, compassion and forgiveness. Jesus is someone we can truly emulate precisely because he was a selfless human hero, not a superhero.

Rather than representing Jesus, the *Man of Steel* represents the ultimate American symbol of heroism: a good, strong, selfless man who uses violence "only as a last resort" to save the world from evil. The clue to the wrongness of this is found within the film itself, when Zod states that he is only using violence for the greater good of his people. If Superman also only uses violence for the greater good of his people, how is he any better? When one uses evil means (violence), one becomes no better than the evil enemy one is fighting.


Personally, I did not find *Man of Steel* to be an entertaining or compelling film. The interminable action scenes were excruciatingly boring; the cinematography was ugly, although others found it beautiful; the acting was unremarkable (I, for one, did not find Clark's existential crisis convincing); and the writing was sloppy at best. However, my biggest complaint with the film is the way it uses Jesus as a marketing tool.

I'd like to believe the film was sincerely



**Schools directory**

**Elementary/Secondary**



**Menno Simons Christian School**  
Integrating sound academic learning with growth in character, faith, and service to God.  
[www.mennosimonschristianschool.ca](http://www.mennosimonschristianschool.ca)  
AN EDUCATION FOR LIFE! Calgary, Alberta



**Mennonite Collegiate Institute**  
GRADES 7-12  
EXPERIENCE  
RES LIFE, CHOIRS,  
SPORTS, ACADEMICS  
& MORE!  
[www.mciblues.net](http://www.mciblues.net)  
GRENA, MB



**Rosthern Junior College**  
Christian Day & Residence  
**HIGH SCHOOL** (Grade 10-12)



NOW ACCEPTING APPLICATIONS for Fall 2013/14  
For more information, to book a tour, or find out about this year's registration incentives email [val@rjc.sk.ca](mailto:val@rjc.sk.ca)

Rooted in Faith—Growing the Future

For more information email [admissions@rjc.sk.ca](mailto:admissions@rjc.sk.ca) or call 306-232-4222 [www.rjcsk.ca](http://www.rjcsk.ca)

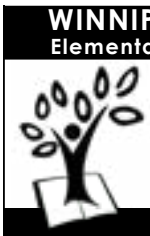


**ROCKWAY MENNONITE COLLEGIATE**  
For Grades 7 to 12  
*Forming Faith... Building Character*  
[www.rockway.ca](http://www.rockway.ca)

...inspiring and empowering students to live as people of God.



**WESTGATE MENNONITE**  
[www.westgatemennonite.ca](http://www.westgatemennonite.ca)



**WINNIPEG MENNONITE**  
Elementary & Middle Schools  
- Christ centered education  
- High academic standards  
- Small class sizes  
- Safe, caring environment  
- All faiths welcome  
TRAIN UP A CHILD...Proverbs 22:6  
[www.wmems.ca](http://www.wmems.ca)

**Post-Secondary**



NURTURING DISCIPLES AND TRAINING LEADERS TO SERVE  
**BETHANY COLLEGE**  
[www.bethany.sk.ca](http://www.bethany.sk.ca)



**Embrace Complex Issues**  
Learn to See Differently  
cmu.ca  
CANADIAN MENNONITE UNIVERSITY



**COLUMBIA BIBLE COLLEGE**  
Prepare to Make a Difference.  
[columbiabc.edu](http://columbiabc.edu)



**GREBEL**  
Challenging Mind and Spirit  
Hundreds of programs.  
Dozens of friends.  
One campus.  
[grebel.uwaterloo.ca](http://grebel.uwaterloo.ca)



**McMaster Divinity College**  
[mcmasterdivinity.ca](http://mcmasterdivinity.ca)

engaging with the story of Jesus, linking faith with pop culture in a way that would be thought-provoking and life-affirming. But when I heard about the marketing campaign aimed at pastors, all I could see were the dollar signs which have increasingly become the *raison d'être* of the film industry. To me, that is scandalous.

Even if I am correct in my cynicism, it does not preclude Christians from using *Man of Steel* as a way to engage in discussions with fellow viewers about how Jesus compares to Superman. If the film taught me anything, it is that we need the real Jesus more than ever. The *Man of Steel* will never save us. ❧

*Vic Thiessen, Mennonite Church Canada's chief administrative officer, is Canadian Mennonite's regular film reviewer.*

/// Staff change

**Menno Youth Singers announces new director**

KITCHENER, ONT.—Janna Lynn Cressman has been chosen as the Menno Youth Singers' new choir director, effective September 2013. Cressman, a resident of Baden, is a graduate of the University of Waterloo and Brock University. She is a music teacher in the public school system, chair of the Ontario Mennonite Music Camp board and a former director of the camp. She has also led church choirs, organized and directed a 150-voice mass choir concert, and been involved in church music in many other capacities. "It is an honour to give back to the community as well as to empower and build confidence in these youth in such an important way," Cressman says of her appointment, adding, "They are the church leaders of tomorrow." Cressman will replace Judith Bean, founding director of the choir who established it in 2004. Menno Youth Singers is a mixed-voice choir for teens and young adults from Grade 9 to age 22. It is part of the Menno Singers family of choirs, together with the Inter-Mennonite Children's Choir, and is based in Kitchener-Waterloo. —Menno Youth Singers



**Cressman**

# young voices



PHOTO BY AARON EPP



*David Leitch, right, poses with Lorne Korol, chaplain for the Winnipeg Blue Bombers, during a practice. Leitch was born with spina bifida; he credits the Bombers with giving him something to live for. A former Blue Bomber describes Leitch as 'a source of inspiration.'*

## More than just a fan

*An inspiration to the Blue Bombers, David Leitch credits the football team with giving him something to live for*

BY JULIA SISLER

On any given summer day, you will find 22-year-old David Leitch at Investors Group Field receiving passes from the Winnipeg Blue Bomber quarterbacks, joking around with coaches or even giving interviews to local media. Leitch's name does not appear on any game-day roster or the list of the club's coaching staff, but he does have a special place in the heart of the Canadian Football League organization.

Leitch was born with spina bifida. It means that his spinal cord did not form properly in the womb. It also means he is bound to a wheelchair for his whole life.

From Day One, it seemed like the odds were against him. Not only did he have to fight for his life after receiving endless

me," he says. "You get the odd guy who might have something negative to say, but generally people are nice."

It was one afternoon of boredom and curiosity in 2009 that created a huge change in his life. He heard about an open practice for the Bombers and decided to check it out. After one conversation with the team's late coach, Richard Harris, Leitch knew he had found safety and an escape at the stadium.

From that day his relationship with the whole Bomber community began to grow. He would ride the bus from his home in North Kildonan to the stadium every time that there was a practice or game. It was a place where he found love, acceptance and growth.

*He would ride the bus from his home in North Kildonan to the stadium . . . It was a place where he found love, acceptance and growth.*

**VOICE**  
of the voiceless



Julia Sisler

surgeries starting right after birth, he says he also faced the emotional battles of not knowing who is father was and a mother who wrote him off as "useless" because of his disorder, adding that he was raised in trying circumstances by his grandmother, who was given custody of him.

"I was made to feel like it was my fault for being in a chair," Leitch says.

He recalls school as a happy place to be in comparison to his home life. He can only remember one negative experience where he was told by a stranger, "People like you shouldn't go to school."

He doesn't put too much energy in worrying about society's perception of him, though. "People are pretty good to

He notes relationships with three men in particular. Team chaplain Lorne Korol, current Saskatchewan Roughriders wide receiver Aaron Hargreaves and former quarterback Alex Brink.

Hargreaves describes how Leitch served as a constant sideline reminder of what life is really about. "During my time in Winnipeg, having David show up to practice, day in and day out, shows true character and dedication on his part," he says.

Leitch showed the team how to truly be a fighter and a real competitor, on and off the field, according to Hargreaves. "Although I no longer play in Winnipeg, David still serves as a source of inspiration for me. His constant determination and hard work

in life, serves as a great example of how to be not only a better football player, but a better person,” he says.

The impact that Leitch has on the Blue Bombers became especially evident in the spring of 2012, when he was diagnosed with pneumonia during training camp and, according to doctors, was probably not going to survive. During this time, the Bombers truly stepped up for him.

Bomber staff members, coaches and players were at his bedside during his three-week hospital stay. The hospital became a revolving door of Bomber family members coming in to check on him and shed tears at the thought of losing one of their own.

But he pulled through and made a full

recovery.

While being an inspiration to the Bombers, he credits them with giving him something to live for: a place and a purpose.

Although you will never find the name “David Leitch” on any professional football roster, his position on the Blue Bombers is just as important as any first-string quarterback. ☘

*The Voice of the Voiceless* articles were written for Canadian Mennonite University’s Journalism: Practices and Principles course during the Winter 2013 semester. Teacher Carl DeGurse is vice-chair of Canadian Mennonite’s board of directors and assistant city editor of the Winnipeg Free Press.



**David Leitch helps to warm up Blue Bomber quarterback Justin Goltz during a practice.**

## Grebel student donations help Somali refugee graduate

BY RACHEL BERGEN

Young Voices Co-editor

**S**aida Sheikh, a Somali young woman who fled to a refugee camp in north-west Kenya when she was just nine years

residence for a third year because of the generosity of the Grebel students.

“Basically I was able to continue my edu-

*‘The first six months were very different, but at the end I got used to it, made friends and tried to get along with everybody.’*

*(Saida Sheikh)*

old, is one of two initial graduates of a World University Service of Canada (WUSC) program that gives refugees the opportunity to study at the University of Waterloo, Ont.

The 24-year-old recently graduated from UofW with a degree in international development and a minor in peace and conflict studies, due in part to the generosity of the students at Conrad Grebel University College.

While WUSC offers refugee students free tuition and room and board for at least two years—financed by a \$1 levy on all UofW students—she was able to live in the Conrad Grebel University College

cation because of them,” she says of WUSC and the Grebel student body. “I wouldn’t have gotten further education after high school. I learned that you can be anything if you have the passion for it.”

Of her early life experience, Sheikh says, “We went away from the old country because of war and persecution.”

The enormous UN sponsored refugee camp in Kenya wasn’t adequately funded, she says, and many people went hungry and became malnourished. More than 90,000 people lived there, and more arrived every day from warring neighbouring nations.

**(Continued on page 28)**

CONRAD GREBEL UNIVERSITY COLLEGE PHOTO



**Saida Sheikh, who recently graduated from the University of Waterloo, was sponsored to live in the Conrad Grebel University College residence for three years.**



Rachel Bergen

*(Continued from page 27)*

Many of Sheikh's peers didn't have the opportunity to get a good education. Girls weren't given the same educational opportunities as boys were, she says. She was one of just three girls among 86 boys in a Grade 7 class in the camp which had no stationery or textbooks. Their teachers were refugees too. She was fortunate enough to finish her high school education with good grades at an Islamic high school in Nairobi, Kenya.

According to Mary Brubaker-Zehr, Grebel's director of student services, the students all agreed to cover 50 percent of Sheikh's rent for 24 months and student levies from the UofW students—that Grebel students also pay—covered the remaining 50 percent.

Grebel students decided to donate an additional \$10 per term so that Sheikh wouldn't have to pay rent for the bulk of her time in school and so that they could all live in community together.

After her first two years, Grebel students decided to take that a step further.

"With Saida, we funded her for more than two years," explained Brubaker-Zehr. "We funded her for three years. She became integrated into our community."

Sheikh said that her time in Canada has been very difficult. The transition into a new culture, and adapting to different norms and a different educational

experience took a while to get used to.

Arriving at Grebel during Ramadan, the holy month of fasting in Islam, she didn't eat at the school's first community meal. And as the only Somali Muslim student, she found herself having to explain her hijab and why she wasn't eating.

"The first six months were very different," she says, "but at the end I got used to it, made friends and tried to get along with everybody. The people were very nice and Mary Brubaker-Zehr was like my second mom."

According to Brubaker-Zehr, Grebel's students decided to go above and beyond the student levy because it fits the mandate of the school. "It really fits our mandate of wanting students to see beyond their own worlds and be exposed to people whose lives have been different. And Saida is just a phenomenally resilient young woman."

Now that she's a graduate, Sheikh is looking for a job to save up for more education. She hopes to go back to school soon, either for a master's degree in international development studies or to pursue nursing. She also hopes to one day go back to Kenya, as she hasn't seen her family, many of whom still live in the refugee camp, in more than four years.

Grebel students have funded three other students in this way, and they are about to welcome a new refugee student into their community this fall. ❧

## 'Mimicking maternal gestures'

*Women's memories, narratives and intergenerational identities help pass the faith on to future generations*

STORY AND PHOTO BY AARON EPP

Young Voices Co-editor



Aaron Epp

As a Ph.D. student studying Mennonite history, Susie Fisher Stoesz finds it hard sometimes to explain to her family what exactly she does when she goes to her office at the University of Manitoba. She hopes that will change with her contribution to *Mothering Mennonite*, a collection of essays that explores the roles of mothering in Mennonite contexts and the world at large.

"I feel for the first time like I'll be able to

show my family what it is I do every day," the 29-year-old says. "This is really bringing together the academic and non-academic parts of my life, and I'm honoured to tell a story about my in-laws."

Published in May by Demeter Press, *Mothering Mennonite* brings together work by scholars from across North America. Rachel Epp Buller, assistant professor of art at Bethel College in Newton,

*'This is really bringing together the academic and non-academic parts of my life, and I'm honoured to tell a story about my in-laws.'*

*(Susie Fisher Stoesz)*

Kan., and Kerry Fast, a freelance editor, writer and researcher in Toronto, edited the collection.

Fisher Stoesz's essay, "Mimicking maternal gestures: Women's memories, narratives and intergenerational identities," explores the way her mother-in-law, Vi Stoesz; Vi's sister, Yvonne Stoesz; and their mother, Sara Unger Stoesz, share memories, and how specific family stories have shaped the ideas of all three about Mennonite life and their familial roles.

While interviewing each woman, Fisher Stoesz found that, for the three, the relationship between memory, motherhood and Mennonite identity is built on a particular narrative of Grigoryevka, the village in Ukraine where Sara's mother, Susanna, was born and raised.

"Tales surfaced time and again in each of the women's narratives that told about the love of community, nonviolence and steadfast faith in the face of danger in the chaotic and violent unfolding of the Russian Revolution," Fisher Stoesz writes in her essay. "The Grigoryevka story became central to the retelling of family stories. It contributed to the formation of these three Mennonite women's identities as mothers, and also to their roles as active agents in the passing on of their own ideas about what it means to be Mennonite."

Fisher Stoesz notes that each woman has had a different experience of motherhood. Sara raised four children on a farm in Altona, Man.; Vi had her first child at 25 as an unmarried woman, which put a strain on her familial relationships for a time; and Yvonne and her husband adopted three children because of infertility.

"They had such different experiences of motherhood . . . [but] for some reason, that idea of storytelling and making sure that their children had a sense of their family history, and a sense of the lessons in that family history, was key," Fisher Stoesz tells Young Voices. "It has helped sustain in that particular family a sense of identity."

It's an example of the key role women play in ethnic and theological development, as well as in the maintenance of traditional faith, according to Fisher Stoesz. It counters the idea that theology is only worked out by men in the church. "The fact that the central story of the faith of these women is rooted in a story told by Susanna says something very different," she says. "I think that's powerful."

Fisher Stoesz says she enjoyed researching and writing the essay because it deepened her knowledge of what is now her family history. She grew up in a household she describes as secular, and fell in love with studying religion while in high school at Westgate Mennonite Collegiate, Winnipeg. She was baptized at Hope Mennonite Church in 2005. In recent years, she has attended St. Margaret's Anglican Church, a parish in Winnipeg she studied as part of her master's thesis.

When asked how she classifies herself, Fisher Stoesz replies that she doesn't. "I feel so much emotion and so much love for Mennonites," she says. "In so many ways, the community gave me a home. I feel such a desire to give to [the Mennonite] community because it's also my family. I am Mennonite because I was baptized [in the Mennonite church]. I am some days quite secular [and] other days I identify with the Anglican tradition. It's all just a work in progress, I guess."

She hopes to graduate with her Ph.D. in two or three years, find work as a professor somewhere in Canada, and keep researching and writing. Until then, she's glad to share some of the work she's done via *Mothering Mennonite*.

"I am honoured to be published among this group of women," she says. "I think all of the papers and poetry in this collection are very powerful. As somebody who is not a mother, I feel so honoured to be a part of this group of women. I'm young and naïve in many ways, and I think to see my name in this list is very powerful. I feel blessed." ❧



*Susie Fisher Stoesz, a Ph.D. student at the University of Manitoba, contributed an essay about three of her in-laws to **Mothering Mennonite**, an anthology that explores the roles of mothering in Mennonite contexts and the world at large.*

## Calendar

### British Columbia

- Sept. 6-7:** MCC Festival for World Relief, at the Abbotsford Tradex.
- Sept. 18-22:** Truth and Reconciliation Commission gathering, in Vancouver.
- Sept. 28:** Mennonite Fall Fair, in Prince George.
- Oct. 7-9:** MC B.C. pastor/spouse retreat.
- Oct. 18-20:** MC B.C. women's retreat at Camp Squeah, Hope.

### Saskatchewan

- Aug. 24:** Fourth annual Spruce River Folk Festival at the Spruce River Farm, 20 kilometres north of Prince Albert, from 11 a.m. to 7 p.m. Music, food and information about landless indigenous bands in Saskatchewan. Sponsored by Mennonite Central Committee Saskatchewan and Grace Mennonite Church, Prince Albert.
- Aug. 24-25:** Mount Royal Mennonite Church, Saskatoon, 50th-anniversary celebration. For more information, visit [mountroyalmennonite.org](http://mountroyalmennonite.org)

### Manitoba

- Until Sept. 14:** Mennonite Heritage Centre Gallery, Winnipeg, hosts the 81st-annual Open Juried Exhibition of the Manitoba Society of Artists. Hours: 8:30 a.m. to 4:30 p.m. (Monday to Friday), Noon to 5 p.m. (Saturday).
- July 29-Aug. 2:** MC Canada youth assembly at Camp Assiniboia, Man.
- Aug. 27:** Westgate Collegiate annual golf tournament at Bridges Golf Club.
- Sept. 14-15:** Charleswood Mennonite Church 50th-anniversary celebrations include a concert, family activities, worship and food. For more information, call the church at 204-837-7982 or e-mail [cwoodmc@mymts.net](mailto:cwoodmc@mymts.net).
- Oct. 18-20:** Scrapbookers retreat at Camp Moose Lake. For more information, e-mail [camps@mennochurch.mb.ca](mailto:camps@mennochurch.mb.ca).

### Ontario

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

the Toronto Mennonite Theological Centre and Christian McConnell of St. Michael's College at U of T. For more information, or to register, visit [bridgefolk.net](http://bridgefolk.net).

**July 27:** Christian Peacemaker Teams is hosting a book launch for the Herald Press book *Buffalo Shout, Salmon Cry: Conversations on Creation, Land Justice and Life Together* at the United Steelworkers Hall, 25 Cecil Street, Toronto, at 7 p.m. Contributors to the book will attend the event.

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

**Aug. 11:** Reesor picnic, in Niagara-on-the-Lake, for former residents of Reesor, Ont., and their descendants. For more information, call Martha Bartel at 905-468-7029.

**Aug. 24:** 10th annual Central Ontario all-day Sacred Harp fasola

shaped-note singing with midday dinner on the grounds of the Detweiler Meetinghouse, Roseville; from 9:30 a.m. to 3:30 p.m. For more information, e-mail Gillian Inksetter at [gillian@inksetter.com](mailto:gillian@inksetter.com).

**Sept. 22:** Fourth annual *Sing the Journey/Sing the Story* event, at the Detweiler Meetinghouse, Roseville, from 2:30 to 4:30 p.m., led by Mark Diller Harder. For more information, call Will Stoltz at 519-696-2805.

**Sept. 27-29:** 200th-anniversary celebrations and homecoming weekend at First Mennonite Church, Kitchener. A special anniversary service will be held in the afternoon of Sept. 29 with guest speaker Janet Plenert of Mennonite World Conference. For the latest details, visit [www.firstmennonitekitchener.ca](http://www.firstmennonitekitchener.ca).

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

## HONOUR THE LEGACY

of Conrad Grebel's first president and a founding member of Mennonite Savings and Credit Union at the

## WINFIELD FRETZ BOW TIE GALA



Hosted by John Rempel, this evening will feature stories, music, delicious food, and a silent auction. Funds raised from this event will help reach our target of \$50,000 to name the Fretz Seminar Room in the MSCU Centre for Peace Advancement.

Tickets are **\$100**

\$70 charitable receipt

**BUY YOUR BOW TIE AT THE DOOR**

**FRIDAY, AUGUST 23, 2013**  
**6:30 Punch • 7:00 Dinner**

Conrad Grebel University College  
140 Westmount Road North  
Waterloo, ON

Tickets available from:

Alison Enns  
519.885.0220 x24217  
[aenns@uwaterloo.ca](mailto:aenns@uwaterloo.ca)

For details visit: [uwaterloo.ca/grebel/fretz](http://uwaterloo.ca/grebel/fretz)

Conrad Grebel University College  
**GREBEL 50**  
Inspiring Mind and Spirit since 1963



Mennonite Savings  
and Credit Union

### Meserete Kristos College

*invites you to an unforgettable 19 day journey in the legendary land of Ethiopia and a Safari in Kenya!*

## Experience Ethiopia Tour

February 4 - 22, 2014

Visit Meserete Kristos Church (MKC), the largest in Mennonite World Conference; learn about its remarkable story of survival and growth under persecution. See how MKC lives and serves. Tour Addis Ababa. Visit the new MK College campus and meet students and faculty. Visit historical Northern Ethiopia. Tour rich agricultural area and rugged terrain. Visit MKC/MCC Relief and Development Projects. Safari in Masai Mara Game Reserve in Kenya.

### MK College Hosts & Interpreters:

Carl and Vera Hansen, long-term missionaries & Director of Advancement.

### For more information contact:

Darrell or Florence Jantzi, Tour Leaders,  
14 Nightingale Cres., Elmira, ON, N3B 1A8  
519-669-4356 or [jantzi@golden.net](mailto:jantzi@golden.net)

## Classifieds

### For Sale

Canadian Word Guild  
AWARDS

**MYSTERIES OF GRACE  
AND JUDGMENT DVD**

For special awards sale see:

[www.mysteriesofgrace.com](http://www.mysteriesofgrace.com)

### For Rent

For Rent: Dunromin cottage.

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

### 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](http://www.mennoniteheritagetours.eu)

### Employment Opportunities

**MENNO MEDIA**, the primary publishing agency for Mennonite Church Canada, is looking for a creative and energetic person to staff our new branch office in Waterloo, Ont. This person will be part of the **MENNO MEDIA** marketing and sales team based in Harrisonburg, Va., and will be primarily responsible for sales in Canada of **MENNO MEDIA** products to churches and bookstores.

**AVON MENNONITE CHURCH** ([www.avonmennonite.com](http://www.avonmennonite.com)) in Stratford, Ont., a 120-member community of on-the-way believers from diverse denominational backgrounds, is seeking a part-time **YOUTH LEADER** to be responsible for Youth and Junior Youth programs. Together with active volunteers, this person will employ his/her gifts, education and experience to shepherd and encourage our youth in the development of personal faith and the discovery of their calling and gifting as disciples of Christ in the local and global community. The successful candidate will evidence a genuine relationship with Jesus Christ, strong relational skills with youth and an appreciation of biblical truth and Anabaptist values. For further information or to submit your resume, please email [avonyouth13@gmail.com](mailto:avonyouth13@gmail.com).

**SENIOR PASTOR POSITION.** At Living Hope Christian Fellowship, Surrey, B.C., our vision is to be a gracious community of believers, demonstrating the love of Jesus Christ through service, and reaching out to the world around us, to join in a deep, celebrative relationship with God. We are an ethnically diverse Anabaptist congregation, with average attendance of 140. We have a strong small group ministry at the core, and we have a great deal of lay participation. We are prayerfully seeking a senior pastor.

We are looking for someone who has a passion to lead the congregation in ministry to our diverse community, to lead us into a deeper relationship with God, and to continue to strengthen fellowship. We are looking for someone with excellent interpersonal skills, who can work collaboratively to further refine God's vision for our church and to bring it to life practically. Top priorities would include preaching and teaching, oversight of the small group ministry, strengthening discipleship opportunities for the congregation, nurturing outreach opportunities, and providing leadership, support and direction to a small staff.

For further information, or to apply, please contact Paul Heinrichs at [paulandcheryl.heinrichs@gmail.com](mailto:paulandcheryl.heinrichs@gmail.com)

# DEAN



Conrad Grebel  
University College

We invite nominations and applications of articulate, passionate, and excellent leaders for the position of **Dean of Conrad Grebel University College**, to begin **July 2014**. The successful candidate will support Conrad Grebel faculty and inspire them to be strong leaders in their field. The Dean will join a healthy institution, with additional prospects to nurture and secure new partnerships and commitments for innovative educational opportunities; mentor many new faculty in the next decade to collectively extend a vibrant identity of the College; offer bold vision about how to grow a "state of the art" centre for peace advancement; lead the College in articulating a new academic plan; and continue to provide sound administrative direction that has led to a healthy academic bottom line, two signature graduate programs, steady enrollment growth, above 4000 students, and academic salaries commensurate with the University of Waterloo. Review of applications begins **October 1, 2013** and continues until the position is successfully filled.

Founded in 1963 by Ontario Mennonites, Conrad Grebel University College is a rigorous and vibrant Christian liberal arts college affiliated with the world-class University of Waterloo. The College offers academic and residential programs to some of the most talented students in Canada.

**Dr. Susan Schultz Huxman, President**  
[cgdeansearch@uwaterloo.ca](mailto:cgdeansearch@uwaterloo.ca)  
140 Westmount Road North  
Waterloo, ON, Canada N2L 3G6

[www.uwaterloo.ca/grebel/dean](http://www.uwaterloo.ca/grebel/dean)

### ADVERTISING REPRESENTATIVE

**CANADIAN  
MENNONITE**

**CANADIAN MENNONITE** is seeking an approximately 40% time **ADVERTISING REPRESENTATIVE** for the biweekly magazine. Potential pay can be approximately \$15,000 per year, based on commission on sales. The majority of work can be done from home if desired. Resumes will be considered starting immediately with the position **STARTING IMMEDIATELY**.

This person is responsible for managing, caring for and growing **CANADIAN MENNONITE's** advertising base, including online advertising. Specific tasks include providing excellent service to advertisers; developing and carrying out ad marketing campaigns; responding to ad inquiries; organising the production of ads from development through to print and/or online publication; growing our advertising base; and working with the publisher to develop our overall advertising business plan.

Applicants should be self-motivated idea people with strong sales and communication skills; the ability to understand customer needs and match our offerings; support Canadian Mennonite's ministry and mission; and be able to work independently.

Send your resume to [editor@canadianmennonite.org](mailto:editor@canadianmennonite.org):  
Dick Benner, Editor and Publisher, Canadian Mennonite  
490 Dutton Dr., Unit C5, Waterloo, ON N2L 6H7  
Phone: 1-800-378-2524, x225 (toll-free) or  
519-884-3810 x225 (local)

An aerial photograph showing several men working on a hillside. They are building terraces using large, flat stones. The terrain is dry and rocky, with some sparse vegetation. The men are wearing traditional clothing, including head coverings and long-sleeved shirts. The terraces are built in a stepped fashion, following the contours of the hillside. The overall scene depicts a traditional agricultural practice aimed at water conservation in a drought-prone area.

# Saving water with earth

*Through a joint cash-for-work program by Mennonite Central Committee (MCC) and Medair, more than 1,500 Afghans in the drought-prone Waras and Markazi Behsud districts will help improve their land for cultivation by building earth dams, terracing and installing irrigation systems. In addition, 1,100 farmers will be trained in agricultural practices; women will receive training in household gardens and nutrition, and households will receive training in food hygiene. The cash-for-work and training programs are to run from 2013-16. The first year of the program will cost about \$926,000; MCC is funding its portion from its account with the Canadian Foodgrains Bank.*