

CANADIAN MENNONITE

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Volume 18 Number 5

Ready for
summer?

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Camping
begins on pg. 30

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EDITORIAL

Eden and the rock

DICK BENNER
EDITOR/PUBLISHER

His passion for creation care was palatable, his enthusiasm infectious, his words direct but searing the silence. His stature was not imposing, his voice not booming and bouncing off the walls, but as he spoke his words not only reached beyond the abstractions that sometimes cloud things “environmental,” but his spirit touched ours with an almost magical resonance.

Beginning with a disclaimer that he isn’t “one of us,” Rick Paw said that he was heavily “Mennonitized,” and felt at home with this tribe, having attended Mennonite Education Institute while growing up in Abbotsford, B.C., with close Mennonite friends, and having among his relatives “Shirks, Martins, Klassens and Hildebrands.” He is the education director of A Rocha (Portuguese for “the rock”), a 20-year-old environmental stewardship organization located in nearby Surrey that works in some 20 countries around the globe.

Is this really an annual general meeting of Mennonite Church British Columbia gathered at Eden Mennonite Church, Chilliwack? I asked myself.

Turns out that this bundle of pent-up energy in front of me kept me spellbound for the entire afternoon in that basement meeting room. He wrapped his comments in Scripture, drawing on the simple truth of the psalmist who blurted out eons ago: “*The earth is the Lord’s and everything in it, the world and all who live in it.*”

He talked of his young son’s wonder and awe at the rocks he discovered, of expanding his culinary experience from a can of Lipton’s chicken noodle soup to locally grown veggies, and of knowing for the first time which birds appear first in



the spring and which are the last to go in the fall. He brought the lofty environmental movement literally down to earth, asking us to cast a new vision by doing small things first, like “eating one meatless meal a week,” and

limiting our consumption to less energy-demanding food produced for our tables.

Then there was Brander McDonald, the “indigenous Mennonite,” saying, on the one hand, that he brags to his native friends that the Mennonites “get it” when relating to this forgotten minority pushed onto reserves. “You are getting such things as ‘circles’ into your language and practice, but, on the other hand, you need to ‘get off your butts’ and move toward us—fishing with us, playing soccer with us, doing canoe-holding with us, hanging out with our elders.”

He reminded us that our very meeting place was on original Stó:lō land, that there are two residential schools still in existence there, and that renowned leaders of his nation are inhabitants of this part of the Fraser Valley. “Our people will not come to you,” he said. “You will need to go to them.”

Then there was the reality check of our denominational leader, Willard Metzger, who pointed out that 25 percent of our

congregations meet and worship in languages other than English, a dramatic demographic shift from 25 years ago, when the denomination was officially formed as a national community of faith. “This is something to celebrate,” he said, “and that will only grow.”

Anabaptism is growing in favourability with many groups outside our faith community, he said.

Could this mean an amalgamation with a larger group in the not-too-distant future?

There has also been a revolutionary change in communications, he said, with information now available through all the web-links: e-mail, YouTube and online platforms. This affects not only MC Canada, but all other church bodies, as we experience the same reality directly affecting such things as publishing, education (online courses) and international relationships.

The impact of all this is in the hands of the Future Direction Task Force, Metzger said, with the heavy duty of coming up with recommendations of how we “do church” in the future.

By the end of this intense conversation that carried us into the realm of the unknown, I said to myself, “Yes, we need a national publication more than ever. What is happening in B.C. affects us all, no matter which area church and in what province. The Mennonites of Canada need a place to hold this conversation like never before.

Canadian Mennonite is that “village square,” where we will work out our faith in the 21st century, just like our visionary elders of the past brought us to where we are today. I was glad I was a part of those two intense days in that church squeezed between two big mountains—the ageless rock formations that have been here for eons of time.

ABOUT THE COVER:

On a hot day, camper Owen Crouse discovers there is nothing like a dip in the pond at Hidden Acres Mennonite Camp, near New Hamburg, Ont. Our Focus on Camping section begins on page 30.

PHOTO: HIDDEN ACRES MENNONITE CAMP

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

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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 •

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Board Chair: Tobi Thiessen, tobi.thiessen@sympatico.ca, 416-622-7850

Head Office Staff:

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

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

Barb Draper, Editorial Assistant, edassist@canadianmennonite.org

Dan Johnson, Graphic Designer, designer@canadianmennonite.org

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

Aaron Epp, Young Voices Co-editor, youngvoices@canadianmennonite.org

Rachel Bergen, Young Voices Co-editor, rachel.bergen19@gmail.com

Virginia (Ginny) Hostetler, Web Editor, webeditor@canadianmennonite.org

Advertising Manager: D. Michael Hostetler, advert@canadianmennonite.org,

toll-free voice mail: 1-800-378-2524 ext. 224

Correspondents:

Will Braun, Senior Writer, seniorwriter@canadianmennonite.org

Amy Dueckman, B.C. Correspondent, amywaydue@shaw.ca, 604-854-3735;

Donita Wiebe-Neufeld, Alberta Correspondent, ab@canadianmennonite.org, 780-436-3431;

Donna Schulz, Saskatchewan Correspondent, sk@canadianmennonite.org, 306-232-4733;

Evelyn Rempel Petkau, Manitoba Correspondent, mb@canadianmennonite.org, 204-745-2208;

Dave Rogalsky, Eastern Canada Correspondent, ec@canadianmennonite.org, 519-577-9887.

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Other faiths speak out on end-of-life issues

COMPILED BY JOHN LONGHURST

SPECIAL TO *CANADIAN MENNONITE*

As Christians, we are familiar with our religion's opposition to euthanasia. We believe that all life is given by God, that human beings are made in God's image, and that nobody has the right to take it. We are especially concerned for those who are weak and vulnerable.

Physician-assisted suicide has been in the news a lot recently.

Last spring, Canadians watched as Winnipegger Susan Griffiths took her final journey to Switzerland to end her life, rather than face a slow, painful death from multiple system atrophy.

Last fall, Dr. Donald Low, a high-ranking medical official in Ontario, grabbed the attention of people across the country when he released a dramatic and heart-rending video urging the Canadian government to legalize an ill person's right to die.

In November, the Environics Institute shared the results of a poll that found that 70 percent of Canadians support physician-assisted suicide. Sixty-eight percent of those polled believe those who help the seriously ill commit suicide should not face legal charges.

And in January the Supreme Court of Canada agreed to take another look at a decision it made in 1993 upholding a ban on assisted suicide, setting up a new legal battle over the right to die.

How should people of faith respond? As Christians, we are familiar with our religion's opposition to euthanasia. We believe that all life is given by God, that human beings are made in God's image, and that nobody has the right to take it. We are especially concerned for those who are weak and vulnerable.

But what do other religions think about physician-assisted suicide? Canada, after all, is home to people from many other faith groups. John Longhurst recently asked four friends from the Buddhist, Muslim, Hindu and Jewish traditions to share their perspectives on this important issue.

BUDDHISM

Applying ancient wisdom to the here and now

FREDRICH ULRICH

Buddhism as an organized religion began some 2,600 years ago. The advanced technology we have today was unimaginable in those distant eras. We are thus faced with the problem of applying ancient wisdom to our actual lives as they are lived here and now.

Buddhism starts with reverence for life. Our hope is to preserve and enrich life. The Dalai Lama recently shared his views on assisted suicide. He said it is better to avoid it. But he added that it is permissible in exceptional cases, such as when a person is in a coma with no possibility of recovery. He emphasized that it is best considered on a case-by-case basis.

Buddhists tend not to be dogmatic. For that reason, there is no one absolute answer that we can use to micromanage every one of life's situations. People are encouraged to reflect on their own situation in the framework of Buddhist practice. Whatever people decide, they are never abandoned by the Buddha.

At the same time the Buddhist values interdependence. For that reason, every event—in this case, assisted suicide—is a communal event involving more than just the individual person alone. Where the person is unable to make decisions, family members or legally appointed persons have to make the decision.

No one is exempt from humanity's universally shared experience of death. Even love can't keep us from dying, to be sure. But a relevant Buddhist spirituality helps us develop an inner strength, so that even death can't prevent us from loving. It is with this spiritual strength that we approach this difficult topic.

As Buddhists, we believe we should be given the opportunity to manage our own passing, keeping in mind the karmic impact of our actions, thoughts and

words. It is the practice in our Buddhist traditions to live with an awareness of death and actively prepare for its eventuality. Right now it means thinking about the kind of funeral we want, as well as putting our legal affairs in order.

Some people even write their own death poem. These actions are a kind

of meditation on death, supported by ongoing spiritual practice and ritual. In the future this may even involve legally developed plans for a possible physician-assisted suicide. ❧

Fredrich Ulrich is the former sensei of the Manitoba Buddhist Temple.



Buddhism starts with reverence for life. Our hope is to preserve and enrich life. The Dalai Lama recently shared his views on assisted suicide. He said it is better to avoid it. (Fredrich Ulrich)

ISLAM

Only God can determine the time and place of death

SIKANDER HASHMI

“Do not kill yourselves: for verily God is to you most merciful” (Qur’an 4:29).

It is commonly understood that when we were born, we had no choice but to become a citizen of this world. We didn’t get a chance to choose our parents or birthplace either. But if entering this world was not of our choosing, do we have the choice to decide when we leave it?

From an Islamic perspective, the an-



swer to this question lies in understanding the purpose of our lives. The Qur’an states that God created life and death to “try you which of you is best in conduct” (67:2). Our life, along with everything it brings, is a test, the beginning and end of which is God’s domain.

This test takes different forms for each individual. Some are blessed while others are less fortunate. Each individual faces difficulties of varying degrees, featuring different types of challenges, yet the rules of the test are the same: Exert patience when facing difficulties and be grateful for all of God’s favours upon you.

Ultimately, the Islamic belief is that

God—who is the most compassionate and most just—will never try people beyond their endurance. Any perceived injustice will be rectified in the afterlife. And since God is the most merciful and the most wise, Muslims believe that any pain and affliction endured patiently will bring blessings, rewards and forgiveness in the afterlife.

Muslims also believe that the time and place of death for each individual has been predetermined by God, as stated in the Qur’an. From the Islamic point of view, suicide is seen as encroaching upon

circumstances, as stated in the Qur’an. Assisted suicide, in this view, is classified as murder.

However, actively taking a life, or assisting in doing so, are not the same as letting nature run its course. For example, Islamic guidelines allow for life-support to be withheld and even withdrawn in cases where doctors agree the medical situation is hopeless. This leaves the decision for causing death up to God.

In other words, from an Islamic perspective the act of euthanasia is unacceptable. Legalizing assisted suicide

Life is sanctified, and taking it is only permissible in limited circumstances, as stated in the Qur’an. Assisted suicide, in this view, is classified as murder. (Sikander Hashmi)

God’s sole right to decide how, when and where one’s test is to end and the soul is to transition into the next life, a decision about which only God knows best.

Some may see death as a relief from ongoing suffering in some circumstances. In such cases, prophetic guidance advises Muslims to make a qualified supplication: “O God, keep me alive as long as life is better for me and let me die if death is better for me.” Muslims believe that all supplications made to God will be answered unless God has something better planned. This belief empowers Muslims to put their trust in God’s plans.

For a person or state institution to kill another person, even with the latter’s consent, is even more insidious than suicide. Life is sanctified, and taking it is only permissible in limited

may seem like an acceptable solution to end suffering. It may even lessen the burden on the healthcare system. Yet this solution may very well end up bringing suffering to many others, one that may be so distressing and silent that its true extent may remain unknown for a very long time. ❧

Sikander Hashmi is an imam at the Islamic Society of Kingston, Ont.

JUDAISM

Obligated to 'choose life'

ALAN GREEN

To begin with, Judaism teaches that our lives belong to God. We are mere stewards of the body which the Creator has given us. As Jews, we also believe that we are commanded to preserve our lives. Deuteronomy 4:9 teaches that Jews should “carefully preserve yourselves.”

For us, this means we are obligated to take good care of our bodies. This includes not hurting ourselves and certainly not killing ourselves. The great medieval rabbi and physician, Maimonides, wrote: “The rabbis prohibited many things because they were a danger to life. Therefore, one who says, ‘I will endanger myself, and it’s of no business of yours,’ is to be whipped.”

At the same time that we are commanded to preserve our own lives, we are also commanded to save the lives of others. The Talmud refers to the teaching in Leviticus 19:16, saying, “You shall not stand idly by the blood of your neighbour.” It goes on to say that the commandment to return lost property (Deuteronomy 22:1) also applies to the effort to restore lost health; if needed, we must engage with others to save them from danger.

Although there’s no obligation to sacrifice one’s life for the sake of another in Judaism, self-endangerment to save another life is permitted. Thus it’s permissible—and perhaps even required—to place oneself at risk in order to save a life.

So what does Jewish law say about the situation of seriously ill patients who decide, with a doctor’s assistance, to end their lives?

Judaism is a religion which unabashedly promotes life. Deuteronomy 30:19-20 declares: “I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. Therefore, choose life, that you may live, you and your descendants, by loving the Lord your God; by obeying his

voice; and by holding fast to him; for this is your life, and the length of your days.”

Based on my understanding of this text, and Jewish tradition as a whole, I interpret this to mean that a human being is obligated to “choose life,” even in the face of severe illness and impending death. Therefore, in the Jewish system, physician-assisted suicide would be unacceptable under any imaginable circumstance.

With regard to the end of life, there is a wide array of opinions in Judaism, ranging from very conservative to very liberal. The conservative approach dictates that every possible medical intervention should be employed to preserve a life as long as possible. The liberal approach advocates withdrawal even of intravenous food and water from a comatose patient with no prospect of recovery, together with intravenous drugs, artificial respiration and dialysis. And there are many opinions which fall between these two extremes.

But I think that Judaism makes itself very clear: In some way, shape or form, we are always obligated to choose life. Therefore, for Jews, the prospect of physician-assisted suicide—in which, by common agreement, a doctor would actively aid someone in ending his/her life—is completely outside the religious universe of discourse. ❧

Alan Green is senior rabbi at Winnipeg’s Shaarey Zedek synagogue.



Based on my understanding of this text, and Jewish tradition as a whole, I interpret [Deuteronomy 30:19-20] to mean that a human being is obligated to 'choose life' (Alan Green)

HINDUISM

God gives life, nobody should try to take it away

ATISH MANIAR

Hinduism is based on nonviolence. Suicide—killing oneself—is an act of violence. Killing another person is also wrong. In Hindu scriptures, nowhere is it mentioned that one can assist someone who wishes to commit suicide. To do so would be to commit a violent act, which is against Hinduism. Life is created or given by God. We humans have no right to take it away, even by assisting someone who wishes to commit suicide.

As Hindus, we believe that the soul comes from God. It's like a drop of water in the ocean. If someone stands near the shore and takes a drop of water in his hand, it is just a drop of water. But if that drop of water is put back in the ocean, the drop merges with, and becomes a part of, the infinite ocean.

Hindus believe that our body is alive because the soul resides in the body. Once the soul leaves the body, the living body becomes a corpse. Forcing the soul to leave the body is considered killing, which contravenes the principle of nonviolence.

As Hindus, we cannot condone taking



away life bestowed by God. Whatever arguments we may bring in favour of assisted suicide, as Hindus we see it as killing, plain and simple. It should be abhorred, in order to prevent violence. We are all part of God. God gives us life, and no person should try to take it away. ❧

Atish Maniar is a retired medical microbiologist and a priest for the Hindu Society of Manitoba.

Once the soul leaves the body, the living body becomes a corpse. Forcing the soul to leave the body is considered killing, which contravenes the principle of nonviolence. (Atish Maniar)

❧ For discussion

1. John Longhurst refers to a recent poll indicating that 70 percent of Canadians support physician-assisted suicide and 68 percent believe that those who help a seriously ill person commit suicide should not face legal charges. How would you respond to these questions? Why do you think these numbers are so high? What concerns do you have about assisted suicide?
2. The Islamic imam says that assisted suicide is different from “letting nature run its course,” so that withholding or even withdrawing life support “may be an acceptable solution to end suffering.” Do you agree? What cautions do you have about withdrawing life support? How has the development of medical technology made end-of-life issues more complicated?
3. The Jewish rabbi says that Judaism has a wide range of opinions regarding end-of-life issues, from using every available medical intervention to withholding intravenous food, water and drugs from a comatose patient. Does Christianity have the same range of opinions? Are there Christians who would go as far as assisted suicide?
4. How are the teachings of these various religions similar regarding assisted suicide? How are they different? What would you like to say to Canadian lawmakers regarding end-of-life issues?

—BY BARB DRAPER

❧ Web-exclusive



Read why the Evangelical Fellowship of Canada (EFC) lawyers have joined the call against legalizing assisted suicide and euthanasia at canadianmennonite.org/no-right-to-be-killed. “We support the rights of patients to refuse treatment and we support increased funding for palliative care,” says Don Hutchinson, EFC vice-president and general legal counsel. “But we cannot support the killing of patients as healthcare.”

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.

✉ Christ's death completes the incarnation

RE: "ATONEMENT," NOV. 11, 2013, page 4.

The main issues around the atonement appear to centre around two questions: "Why did Jesus have to die?" and, "What does this say about God?" On the first one, after quoting a number of Mennonite theologians, probably wisely, the article admits that mystery remains. On the second, it agonizes over whether God commits violence and whether "God requires a death for justice to be done."

Let me touch on the questions about God first.

The idea that God had to act in a certain way to satisfy some "law" or concept of justice is problematic. Some of the understandings of atonement have a legal, or even legalistic, core or base. Isn't God, by definition, answerable only to God?

Someone has said that to understand God we need to see God as "pure will": "I will be what I will be" (Exodus 3:14) The parable of the labourers in the vineyard in Matthew 20 illustrates that God is not bound by human "laws" of fairness.

Among the atonement metaphors mentioned in the article, I believe the "reconciliation motif or metaphor" gets closer to an Anabaptist understanding. Reconciliation, of course, is far more than a metaphor. In one word it describes the aim and the result at the heart of what is meant by atonement: "In Christ God was reconciling the world to himself, not counting their trespasses against them" (II Corinthians 5:19). "Not counting" is a free act of the will. Would God's honour be besmirched if he forgave freely?

Why then did Jesus "have to die?" To round out, or

complete, the incarnation.

Recall Jesus' word to his disciples about "taking up the cross." Living for others was the heart of that, and so dying for others kind of follows. It was a kind of logical fulfillment of the Word becoming flesh.

The atonement was accomplished in Jesus' prayer: "Father forgive them, they don't know what they are doing." Had that not been in his heart, I dare say, the blood shed that day would have had less meaning. Does not that prayer, along with the Gethsemane prayer, sum up atonement?

Jesus did not call on "legions of angels" to save him from those out to kill him. The power of the cross of Jesus lies in that he did not resort to evil means in dealing with his opponents. In a sense, he had to die to show that love is stronger than hate and evil. That is necessary for our salvation from evil and death. The resurrection was God's corroboration, or stamp of approval, of that.

Jesus taught that we should love our enemies. Does God do less? Atonement is an act stemming from the heart of God, an act of pure will freely done. Jesus' death does not unleash God's love; it demonstrates it.

BILL BLOCK, WINNIPEG

✉ Confession of Faith needed to guide MC Canada's future

WE SINCERELY ENCOURAGE our fellow readers to submit messages or articles to *Canadian Mennonite* using the *Confession of Faith in a Mennonite Perspective* as their guide. Specifically, messages on Article 17: "Discipleship and the Christian life," and Article 19: "Family, singleness and marriage," would be welcomed. We believe that this is urgently needed at this time, as we are determining the future direction of our church.

KEN AND GERYL SCHAAF,
NORTH BATTLEFORD, SASK.

✉ 'A truly prophetic voice' will be missed

RE: "A LAMENT for the loss of a New Order Voice," Jan. 20, page 10.

I want to thank Carl DeGurse for his letter lamenting the loss of Aiden Enns's column.

For many of us, Enns and the community of Hope Mennonite Church, Winnipeg, represent a beautiful new vision of church that is radically inclusive and on the cutting edge of environmental stewardship. A truly prophetic voice is hard to listen to. We want to turn it off, shut it out.

Stuart Murray of the Anabaptist Network in the United Kingdom told us in Winkler, Man., last year that most denominations there had rid themselves of their visionaries, a sure recipe for stagnation and death.

I want to thank Enns and *Canadian Mennonite* for eight years of thought-provoking New Order Voice columns.

DELLA LEE, BRANDON, MAN.

✉ Thanks for exposing 'the best kept secret'

RE: "UNLEARNING THE Bible to welcome homosexuals," Jan. 6, page 15.

The Viewpoint column by Gerhard Neufeld provides us with very interesting information. I realize that these ideas have been taught quietly for many years in the various Mennonite schools in North America, but this is one of the first times that we have actually seen them in print. Good! Keep them coming.

We may not agree, but at least now the constituency can know what is taught behind the closed doors of

GOD, MONEY AND ME

Make the kids pay for vacation

ANDREW EPP

Sitting on the beach, swimming and building sandcastles all seem like a dream right now as I look out my window at the deep snow banks. Our three children, ranging in age from 2 to 6, are dreaming about summer camp, playing in the sun and bicycling with friends. There's nothing like a relaxing week with happy kids, good friends and a beautiful spot in nature.

But this dream doesn't happen without our children's participation. They are busy saving up money to go to camp because we make them pay for our family vacations!

Sound harsh? Maybe.

Sometimes our family and friends wonder how we could ask this of our children, but it works and here's why: In our house we have been teaching our children to "share, save and spend" as the way we handle money. Most of the time, they are eager to share and spend, but finding motivation to actually inspire

saving was hard . . . until last year.

Friends of ours went to the Great Wolf Lodge, a hotel with an indoor waterpark. The kids loved the idea of saving their money so they could go. Their savings piggy bank filled quickly and energetically with their Christmas money, birthday money and money earned doing a few extra things around the house.

They saved for six months and came up



*Was it hard to take this money from our kids?
Yes! It was really difficult, but it was worth it.*

with \$150 needed for this hotel experience. (My bargain hunting made this a little more affordable.) What a rewarding milestone for them and our family as we sat around the table counting their money, and they were able to treat themselves and their parents to a family vacation! Was it hard to take this money from our kids? Yes! It was really difficult, but it was worth it.

Now we are saving up for summer

family camp. Our kids absolutely have fallen in love with our church camp. Around our house these days the kids are looking in couches for extra money, sometimes asking for jobs they can do to earn money and tucking birthday money away.

But they are also tempted by instant gratification. They see a commercial on TV for a new toy and they "need" it. They are faced with a real-world dilemma: Do I satisfy my immediate want for a toy, or do I tuck money away for our camp? Our five-year-old always chooses a toy, yet our six-year-old most often chooses to save. It is fun to see their personalities develop.

It isn't a perfect system, but it works for us. Can we afford to do these vacations? Yes, we already had these planned and in

our budget, but this turned into a unique way to teach our kids about money.

Andrew Epp is a stewardship consultant in the St. Catharines, Ont., office of Mennonite Foundation of Canada. For more information on impulsive generosity, stewardship education, and estate and charitable gift planning, contact your nearest MFC office or visit MennoFoundation.ca.

our schools. So God created a second option along with heterosexuality? Very interesting. This has been the best kept secret this world has ever known.

Do you have any more secrets for us? Bring them on.

DAVID SHANTZ, MONTREAL

✉ MennoMedia questioned over John Howard Yoder disclaimer

RE: “DISCLAIMER TO be included in John Howard Yoder books,” Jan. 6, page 28.

When have leaders of the Mennonite churches ever conducted a “trial” in which the defendant is 17 years

(Continued on page 12)

FAMILY TIES

The deadly sin of sloth

MELISSA MILLER

A few years ago, a Mennonite church offered a Lenten worship series on the Seven Deadly Sins. For each of the six Sundays of Lent, the preacher’s sermon focused on one of the traditional offences, like pride or wrath or envy. Given that there were more sins than Sundays, sloth was eliminated from the list. The reasoning was that, of the many possibilities, sloth was the one least likely to afflict Mennonites.

Speaking in broad strokes, Mennonites are do-ers, known for their hard work, earnest dedication to meaningful labour and sturdy commitment to helping others. These qualities are something we may quietly admire, possibly even with an edge of self-righteousness.

Perhaps more than one of us have been known to whisper in the secret depths of our hearts, “I’m not one of those lazy

bums,” even as we recognize how God’s grace has shaped our circumstances, opportunities and abilities.

Still, enough people apparently have struggled with the sin of sloth that it has earned a place as one of the Seven Deadly Sins. The word is synonymous with laziness and apathy, spiritual or emotional. A sloth has little interest in life and shows little capacity to care about that lack of interest. In spiritual terms, a sloth is not tuned into God’s voice or is neglecting what God has spoken.



Sloth can also be expressed as dull cynicism. Some of us may know it as a sneaky, life-sucking voice that distracts us with messages of pessimism and hopelessness. Such a voice might murmur, “What you do doesn’t matter. Your efforts are useless, so you might as well roll over and go back to sleep. Avoid taking a stand for justice and righteousness. Ignore the troubles and just slide into a torpor of indifference.” Possibly, we are tempted by a sense that, “in the end, really, evil does triumph.”

Whatever form sloth takes, Scripture warns against such laziness and indolence. Proverbs has more than a dozen

Some of us may know [sloth] as a sneaky, life-sucking voice that distracts us with messages of pessimism and hopelessness.

references, declaring that a sluggard is “stupid” (24:30) and a “close kin to a vandal” (18:9). Another verse describes the slacker at the dinner table: “The lazy person buries a hand in the dish, and is too tired to bring it back to the mouth” (26:15).

There are likely a number of reasons that sloth is seen as such a deadly sin. Such inactivity creates space for harmful pursuits to move in and take over. In the words of hymn-writer Isaac Watts, “For Satan finds some mischief still for idle

hands to do.”

Sloth also hurts the community, deadening the life that comes from shared labour and mutual effort. Parents who have struggled to get a teenager or young adult out of bed, or off the couch, or employed, know something of which I speak. (I was probably one of those teenagers back in the day.) Primarily, sloth is a sin because it is a waste—of gifts and skills, of time and potential, of life itself.

Like other sins, sloth has a contrasting virtue: diligence. Scripture probably says more about diligence than it does about sloth. Consider the lengthy description of the superwoman in Proverbs 31. Or the counsel of II Timothy 2:15: “Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed . . .”

Likely we’ve known and admired many such workers, who show up day after day, year by year, to do what needs to be done. They model the opposite of slothfulness. With their virtues of diligence, integrity and willing labour, they put their shoulders to making God’s world a better place, and we are the better for them.

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

(Continued from page 11)

dead and the plaintiffs are unknown to most members of the Mennonite churches?

Since when has an exercise in church discipline involved so much silence? Who are the plaintiffs?

Were the plaintiffs at the time of the offence responsible moral agents? Did they, as adult graduate students, have the freedom to say no when abused, or are we to regard them as defenceless victims? Or were they so naïve that they did not recognize abuse when they themselves were the objects?

Are we free, as God's people, to put this disclaimer as a millstone around Yoder's neck forever, without a new process involving him? What are we to make of Psalm 103:9: "He will not always chide, nor will he keep his anger for ever"?

Are we, as God's people, free to inflict pain and suffering on the Yoder family in the interests of justice for others, when the family members themselves are not at fault in any way?

In the light of MennoMedia's decision, what are we to make of Jesus' action with the woman caught in

FROM OUR LEADERS

Captivating your audience

DAN DYCK

"Let's make this go viral!" I've heard this phrase too many times in my work as communications director at Mennonite Church Canada, usually from dear colleagues who dream of their particular message captivating a mass audience.

The fact is, audiences make messages go viral, not messengers. When hundreds, thousands and even millions of people share a message with their respective networks, the multiplier effect becomes very powerful.

So just what prompts an audience—like your congregation, perhaps—to share a message? In the early 2000s, that question prompted Stanford grad Jonah Berger to begin clipping *The Wall Street Journal's* daily list of the five most-read and the five most-shared articles. He noticed that the items read most often differed from the items most shared.

Fast forward to 2008, when Berger, now a marketing prof at the University of Pennsylvania's Wharton School, teamed up with a colleague to dig deeper. From Aug. 30 to Nov. 30, 2008, they analyzed



7,000 articles published in the *Times* to find out which items were shared the most, and why. A Jan. 21, 2014, story in *The New Yorker* summarized the two surfacing features: how emotive the message was, and how much the message excited its readers.

This research has all kinds of implications for the church because the Internet has changed everything about communication. A growing number of seniors are spending spare time online. A recent PEW study revealed that 56

[I]t is important to find ways of delivering your message in a compelling way, so that it begs to be shared

percent of people over age 65 are online; in the under \$30,000 income bracket, 76 percent are online; and 80 percent of rural residents are online. Another study of those using social media reveals very similar statistics for each of these categories. Want to alert families that your church exists? PEW research points out that 92 percent of people under age 50 are online, and 78 percent use social media.

So, if you want to optimize your reach, what's the take away?

- **IF YOUR** congregation does not have an Internet presence or use e-communication, you may be missing out on an important communication channel with the people already sitting in your very own pews.

- **REGARDLESS OF** your mode of communication, it is important to find ways of delivering your message in a compelling way, so that it begs to be shared—kind of like Jesus did. Even the 44 percent of those over age 65 who are not online will appreciate compelling communications.

- **CONTENT RULES—BUT** so does brevity. In a 140-character Twitter world, less is often more.

So in a day and age when many seekers turn first to the Internet to find a church, communicating electronically and hav-

ing an online presence is very nearly a necessity.

At MC Canada's 2014 assembly in Winnipeg from July 3 to 6, there will be two seminars related to this topic: "Communicating with those born digital," and, "Church newsletters: Building community one word at a time."

Dan Dyck is Mennonite Church Canada's communications director.

adultery in John 8? Did Jesus and others suggest later that the process had been flawed and therefore had to be taken up again?

Will this disclaimer restore justice? Will it make people more thoughtful, more merciful, more generous towards offenders?

Are the Mennonite churches really prepared to reject the legal protection of double jeopardy, since Yoder was already legitimately convicted by congregational process?

WALTER AND RUTH KLAASSEN, SASKATOON
HARRY LOEWEN, KELOWNA, B.C.
VERN RATZLAFF, SASKATOON

✉ Who belongs at communion?

RE: “BREAD, ACCEPTANCE and covenant” feature by John D. Rempel, Jan. 20, page 4.

While I deeply respect Rempel’s engagement with understanding the Lord’s Supper, and was pleased with the wider context of Jesus’ other meals in which he places this treatment of it, I had a hard time getting beyond this paragraph: “Openness to outsiders’ is a better description of what Jesus demonstrates in the gospels. His invitation is an act of hospitality to guests. Yet hospitality is not the same thing as belonging . . .”

His statement crystallized the continuing discomfort I have about the various ways we acknowledge the presence, and invite the participation of, the unbaptized during Sunday morning communion services.

In my advocacy for the appropriate inclusion of those members of the family of God who are not ready for believer’s baptism in communion, I have often encountered arguments that stress the inclusion of everyone in the celebration of Jesus’ other meals, his meals of hospitality.

But if hospitality is not the same thing as belonging, and I agree that it is not, how do we communicate that those who are still on the road toward their believer’s baptism—especially those who are not cognitively mature enough to qualify for adult baptism—definitely belong and are a precious part of the family of God?

In our current context, where multiple virtual communities shape the identity and vie for the allegiance of the young, the church needs to be especially clear in communicating that the young belong and have a special place in the family of God.

Noûle Moules of the Anabaptist Network gathers worshippers around a table in the U.K. that integrates the “love feast” with the Lord’s Supper. Children are at the centre of that worship.

I suggest a dual invitation to the table in my “Inclusive initiation to the communion table” document that can be downloaded at <http://bit.ly/1bNEYeG>.

I thank *Canadian Mennonite* for featuring this important topic, and look forward to a wider conversation on it at this summer’s assembly, where a seminar will address the topic from the perspective of what we really believe about children.


ELSIE REMPEL (ONLINE COMMENT)

✉ How does one eat like a Mennonite?

I AND MY spouse, plus another family, had supper together last evening and we brought in fish and chips! So I’m wondering, were we eating like Mennonites?

When I was a student at Canadian Mennonite Bible College, I enjoyed many of Annie Janzen’s *zwieback* during our Sunday dinners. However, *zwieback* symbolizes the place of food in only one of many cultural backgrounds which are to be found in the Mennonite church worldwide, and, for that matter, cultures represented in this same issue of *Canadian Mennonite* (“Eating like a Mennonite,” Feb. 3, page 30).

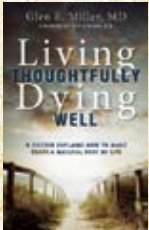
DAVID RINGER, TORONTO




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LIFE IN THE POSTMODERN SHIFT

Into the wilderness

TROY WATSON



Over the past few years, I've been inundated with stories, statistics, articles, books and documentaries chronicling the mass exodus of people leaving the church.

The most recent to make waves was a blog post published several weeks ago by Donald Miller, a best-selling Christian author, explaining why he doesn't attend church any more. Although I don't agree with him in many areas, I applaud him for initiating an honest and open conversation on why he and millions of others in North America no longer think attending church is good stewardship of their time. I've come to understand many Christians make the decision to stop attending church because they value their faith and relationship with God.

The response of "church loyalists" to the phenomenon of church abandonment has been all over the map. Some Christians are angry that so many are leaving the church, while others are afraid. Some are in denial, while others are grieving and losing hope. Some blame contemporary culture, universities, the media, postmodernism, individualism and everything else under the sun—except themselves, usually—while others are desperately trying to adapt and attract people to their church by incorporating more technology, pop culture, or socially "relevant" issues and causes into their gatherings and programming.

Some churches are studying and researching the 21st-century missional context, asking tough questions about the evolving role of the church in our world, and experimenting with new ways of doing and being church, while others are convinced the solution is found in getting back to the old "tried and true" ways of the past.

I suppose most of these responses have

their appropriate time, place and setting, but I'm not sure how helpful any of them will be on their own in the long run. What is most interesting to me in this unsettling season for the church is discerning where God's Spirit is during this mass exodus.

Are the millions of Christians who are leaving the church running away from God's Spirit? Or are they embarking on a journey into the unknown and the unfamiliar in an attempt to reconnect with God's Spirit and renew their faith and spiritual life?

Could it be, at least for some people, that the church has come to represent the bondage of Egypt, and the Holy Spirit is the one beckoning them into the wilderness to worship their true God? What a sobering thought—that God's Spirit might be saying to us, the church, "Let

[E]qually important to my faith and spiritual growth is being part of a community, experiencing togetherness, spiritual friendship and serving others. But do we need church for this?

my people go, so that they may worship me in the wilderness" (Exodus 7:16)

For many ex-churchgoers, the Divine Spirit has literally called them into the wilderness, into nature, away from all the noise, consumerism and busyness of work, life and church, to be still and know God. I empathize with this. As I get older, spending time in solitude surrounded by nature has become essential to my own spiritual well-being and sanity. Of course, equally important to my faith and spiritual growth is being part of a community, experiencing togetherness, spiritual friendship and serving others. But do we need church for this? I

suppose that depends on how we define church.

So what makes a community a church? Do we have to sing together? Do we have to gather on Sundays? Does everyone have to believe the same doctrine?

I believe many of our current versions of church will become extinct during the 21st century. As a pastor who makes his living through the current church paradigm, I may very well belong to one of these extinct versions of church. On some levels, this concerns me, but my faith in God gives me the courage to let go of my desire for certainty, security and familiarity, and to be willing to follow where the Spirit is moving.

My calling is, among other things, to be attuned to God's Spirit and to help others enter into deeper communion with the Divine Spirit. So if that means blessing people who leave the church to reconnect with God in the wilderness, I will. But I also hope I'm part of a church and denomination that is actively creating new opportunities for more people to attune themselves to the Divine Spirit

in empowering ways and is willing to be honest about how our current forms, beliefs and practices hinder us in this.

Donald Miller recently asked a question in a follow-up post on his blog: "If the Holy Spirit were pastor of a church, what would that church look like?"

These are the kinds of questions we need to be asking. Because if the focus of the church becomes the church, I'm not sure I want to help it survive. ❧

Troy Watson is pastor of the Quest Community in St. Catharines, Ont. This article is part of a series on "Spirit attunement."

VIEWPOINT

Not okay with violent play

CHRISTINA BARTEL BARKMAN

As followers of Jesus, Darnell and I want our sons Cody and Makai to grow up without violent toys and video games. While that can be a challenge in many cultures, it is particularly tough in the Philippines, where violent conflict has been ongoing for decades.

During a recent road trip through Northern Philippines, we were shocked by the number of children wielding toy guns on the street. One young boy lined up his friends and “fired” at them. In the last few months, at least five different children brought toy guns to the playground in our apartment complex.

Each day, Cody and Makai are exposed to violent play. Young children, even toddlers, fight, shoot and kill with tablet and smart phone games. Monitoring my boys at the playground has shifted from ensuring they don’t fall off the monkey bars to keeping them away from toy guns and video game warfare.

Real guns are just as common in the Philippines. Every day we pass friendly police officers who smile and chat while holding rifles that are ready to fire. Last month, an arms transaction took place right in front of us at the market. After handing money to a toy gun vendor, a young man pocketed a real gun and then walked away.

These incidents inspired me to list the reasons why I am not okay with violent play:

- **I WANT** my kids to love like Jesus did. Instead of responding to hate and violence with aggression or passivity, Jesus loved people. He found creative ways to end cycles of violence. When kids play with guns, they pretend to shoot and kill. How can this type of play teach loving

behaviour?

- **I WANT** my kids to practise forgiveness, not only to apologize for the hurt they have caused others, but to forgive those who have hurt them, as Jesus taught us. Violent play exerts power over others and increases the divide between people. It leaves no room for forgiveness.

- **WAR IS** not a game. In the Philippines we have been mere kilometres from armed conflict and have witnessed its devastating effects: children born in internally displaced person camps; families without homes; brothers and fathers killed in battle; and children whose deaths are “justified” as collateral damage. We have driven past tanks and under helicopters. We’ve seen bomb smoke lingering in the distance. War is a brutal reality for us. We would never “make-believe” such violence for fun.

- **MY GRANDFATHER** is a Second World War veteran who became a pacifist. He described his experience as nothing short of hell. Although he found forgiveness for his actions at the foot of the cross, he struggled for years with the role he played in it as a captain in the German army. How can I let my kids pretend to shoot when my biggest role model

suffered the realities of war?

- **VIOLENCE DOESN’T** solve problems. We all have tendencies toward violence, and my young sons are no different. But responding to violence with violence perpetuates the cycle. If I don’t want my kids to strike out when they are angry, then I don’t want them to “pretend” to strike out either. We choose our behaviour.

- **THERE ARE** no “good guys” and “bad guys.” Our actions might be good or bad, but concluding that people are either one or the other is contrary to Jesus’ view. It is dehumanizing and fuels war. I believe all people are born with the ability to act out of love or act out of hate. We need to choose love.

We love the Philippines and the beautiful people who live here. As followers of Jesus, we want to respectfully foster a culture of peace in this place so plagued by war and violence. Jesus’ way is not always easy. It calls us to challenge the powers of this world and serve our enemies, rather than fight for power over them.

Playing with guns won’t necessarily cause my children to choose violence as they grow up, but it certainly won’t teach them anything about love and forgiveness. For us, teaching our kids this radical Jesus-way means we are not okay with violent play. ❧

Christina and Darnell Barkman are Mennonite Church Canada Witness workers committed to living in Jesus’ way as they help to lead the new Peace Church Philippines congregation in Manila, and develop relationships in their neighbourhood.



Filipino artist Neil Manalo captures the pervasiveness of violence in his painting of children waving toy guns and sticks as they watch violence on television. The painting is on display at the Pinto Art Gallery in Antipolo City, east of Manila.

/// Milestones

Births/Adoptions

Faure—Trace Edwin (b. Jan. 31, 2014), to Keenan and Kristen Faure, Carrot River Mennonite, Sask.

Friesen—Zara Felicity (b. July 7, 2013), to Glen Peter Friesen and Crystal Marie Henderson, Arnaud Mennonite, Man.

Hansplant—Nicolette Fiona Carys (b. Jan. 26, 2014), to Christine and Eric Hansplant, First Mennonite, Calgary.

Parkes—Jameson Ricky (b. Nov. 4, 2013), to Chrissy and Nick Parkes, Eigenheim Mennonite, Rosthern, Sask.

Warkentin—Ethan Jacob (b. Oct. 12, 2013), to Sarah and Lee Warkentin, Eigenheim Mennonite, Rosthern, Sask.

Wiehler—Emma Jane (b. Oct. 30, 2013), to Vanessa and Mark Wiehler, Charleswood Mennonite, Winnipeg.

Wiens—Leo Kingsley (b. Nov. 22, 2013), to Dustin and Melissa Wiens, Arnau Mennonite, Man.

Yantzi—Isabel Marie (b. Dec. 17, 2013), to Heather and Jacob Yantzi, Pioneer Park Christian Fellowship, Kitchener, Ont.

Deaths

Berg—Mary, 87 (b. March 21, 1926; d. Oct. 29, 2013), St. Catharines United Mennonite, Ont.

Braun—Mary (nee Toews), 85 (b. April 14, 1928; d. Jan. 15, 2014), Carman Mennonite, Man.

Burkhardt—Don, 82 (b. Oct. 30, 1931; d. Nov. 18, 2013), Mannheim Mennonite, Kitchener, Ont.

Campbell—Bruce, 73 (b. March 3, 1941; d. Jan. 28, 2014), Brussels Mennonite, Ont.

Enns—Mary, 87 (b. Nov. 24, 1926; d. Jan. 13, 2014), St. Catharines United Mennonite, Ont.

Friesen—Ruth (nee Schroeder), 83 (b. March 13, 1930; d. Feb. 13, 2014), North Star Mennonite, Drake, Sask.

Gingerich—Keith Emmanuel, 84 (b. Dec. 5, 1929; d. Feb. 12, 2014), Kingsfield-Zurich Mennonite, Ont.

Janzen—Adolf, 61 (b. March 5, 1952; d. Jan. 23, 2014), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Janzen—Edward, 58 (b. March 6, 1955; d. Jan. 20, 2014), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Klassen—Peter, 88 (b. June 11, 1925; d. Sept. 26, 2013), St. Catharines United Mennonite, Ont.

Kopeschny—Heinrich, 80 (b. March 18, 1933; d. Sept. 21, 2013), St. Catharines United Mennonite, Ont.

Neudorf—Susie, 92 (b. July 9, 1921; d. Jan. 11, 2014), First Mennonite, Saskatoon.

Patkau—Helene, 90 (b. Sept. 20, 1923; d. Jan. 10, 2014), First Mennonite, Saskatoon.

Riediger—Abe 76 (b. March 28, 1937; d. Oct. 4, 2013), St. Catharines United Mennonite, Ont.

Thiessen—John, 69 (b. Oct. 27, 1944; d. Jan. 7, 2014), First Mennonite, Saskatoon.

Wiebe—Jacob, 94 (b. Dec. 17, 1918; d. Nov. 16, 2013), St. Catharines United Mennonite, Ont.

Wiens—Anne (nee Schellenberg), 85 (b. Dec. 10, 1928; d. Jan. 10, 2014), Foothills Mennonite, Calgary, in Cranbrook, B.C.

Zehr—Grace (nee Lebold), 81 (b. Aug. 2, 1932; d. Oct. 8, 2013), Valleyview Mennonite, London, Ont.


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

/// Correction


Rachelle Ternier is from Muenster, Sask. Incorrect information appeared in the "MCC Saskatchewan marks 50th anniversary" story on page 25 of the Feb. 17 issue. *Canadian Mennonite* regrets the error.

Pontius' Puddle

THE GIFT OF LIFE
a poem by Pontius



GOD BREATHED OUT THE GIFT OF LIFE,
TO ALL THINGS WINGED, FOOTED, AND FINNED.
"AND ALL I ASK," THE GOOD LORD SAID,
"IS TO DECIDE WHEN IT SHALL END."
"CERTAINLY!" THE GRATEFUL CREATURES CRIED,
"OUR JUDGMENT WE WILL HOLD,
UNLESS CONFRONTED BY A FETUS UNWANTED,
OR AN INVALID GROWN TOO OLD.
"OF COURSE IF ORDER IS TO BE MAINTAINED,
WE'LL NEED THE DEATH PENALTY,
BUT OTHER THAN THAT YOU HAVE OUR WORD. . . .
UH, WE DID MENTION WAR, DIDN'T WE?"
"WHAT HAVE I WROUGHT?" THE GOOD LORD SIGHED,
WITH CONSIDERABLE CHAGRIN.
"MAYBE INSTEAD OF BREATHING OUT,
THE TIME HAS COME TO BREATHE IN."



© Pontius.com
Joel

GOD AT WORK IN THE CHURCH

VIEWPOINT

Sunday un-schooling

WILL BRAUN

SENIOR WRITER

My wife and I have chosen to keep our sons, aged 3 and 6, out of school, but we're not "homeschoolers." The whole point of what we do is that it is not school and does not rely on the standard school mindset. Some call it un-schooling.

We're backed by a relatively seasoned body of thought that draws on Leo Tolstoy, Ivan Illich and Nobel laureate Rabindranath Tagore.

It also draws on my own experience of school, with the degrading boredom and four-walled, hard-desked sense of captivity that it entailed. I got good grades, excelled at sports and had lots of friends, but, like too many other kids, I hated school.

I also realized later in life that many of the most creative and wise people I knew had little formal education.

The basic idea behind "un-schooling"—or "free-range learning," as Laura Grace Weldon calls it in her beautifully liberating book by that title—is to nurture children's innate curiosity, rather than require top-down instruction. The starting point is a trust that kids have a God-given spring of creative potential within them.

The idea is to provide a range of opportunities and be a resource and guide as kids experiment with their own creativity, not to fill the left side of their vacuous heads with multiplication tables and grammar rules. The idea is to go with the flow—and go outside—rather than impose prescribed schedules, buzzers and extended times sitting inside.

As Weldon—a rural Ohio mother of four grown free-range kids—documents, numerous studies show that kids brought up in this fashion do as well or



better than schooled kids in terms of academics, post-secondary training, careers and happiness.

The studies also show that kids do not become anti-social weirdoes just because they aren't cooped up with 25 of

their peers for 35 hours a week, which is, by the way, an advertiser's dream come true.

In a phone interview, I asked Weldon how free-range learning relates to faith. The basis for Weldon is the Quaker notion of the light of God within each person. In terms of what was most spiritually

In terms of Sunday morning, Weldon feels that what was most important for her kids were rituals, music and the 'warmth of feeling like you have an extended family at church.'

formative for her kids, she talked about "empowering" them to spend time alone in nature in order to have the "profound experiences that we are cued to have" there. She also said music was a confirmation of the sacred for some of her kids, as well as any time when they were "in flow with anything that really mattered to them."

In terms of Sunday morning, Weldon feels that what was most important for her kids were rituals, music and the "warmth of feeling like you have an extended family at church." Sunday school, she says, too often borrows from the standard school mindset of top-down instruction, with little room for questions and even less for doubt. Weldon believes nature should be worked in as much as possible.

At the church I attend, we're experimenting with a set of resources called "Godly Play." Again, the starting point is a trust in children's innate sense of wonder and the divine. It involves a standard welcome followed by a creative telling of a biblical story using wooden figurines and other props. Then a series of open-ended "I wonder" questions. Then kids are given quality craft supplies and invited to respond in their own way to that morning's story or any previous story. However, it lacks any outdoor component.

Some Quakers use a kids curriculum based on 18 Dr. Seuss stories, although the Dr. never intended such a thing. Unfortunately, the often brilliant stories are followed by sometimes mind-dulling questions like, "What do truffula trees look like?"

The downside of free-range learning is that it is a full-time task. That means our kids won't have as much stuff as double-income offspring. We live not far above

the low-income cut-off. Single parents and people with less earning opportunity can't necessarily afford to stay home.

The line between school and un-school is not impervious. Many teachers and principals are fine people who believe in the innate potential of kids. But it still bugs me that I spent 15,000 hours of my childhood in school. It bugs me that a near-dogmatic societal bias toward school persists.

Many people are deeply invested in the school system, as teachers, people with hard-earned degrees, or parents with seemingly no other option. For many, questioning school is out of the question. That's understandable, but unfortunate, given the stakes—the nurture of the very essence of what God has placed in each child. ❧

Survival of Old Order community at 'a critical stage'

To date, only six of 40 children have been returned to their parents

BY EVELYN REMPEL PETKAU
Manitoba Correspondent

As the one-year anniversary of the first apprehensions of children from an Old Order Mennonite community in rural Manitoba came and went, new developments emerged that lent an air of optimism to the beleaguered residents.

On Feb. 11, exactly a year after the first set of 22 children were taken away by Child and Family Services (CFS), all but two of the adult community members facing criminal charges, including assault and assault with a weapon, appeared in court.

Their charges were handled in several ways, reported Peter Rempel, a retired executive director of Mennonite Central Committee Manitoba and advisor to this conservative horse-and-buggy community. "In general, the Crown is planning to proceed with prosecuting four persons, and staying charges and imposing peace bonds which do not require admissions of guilt on the other community members who faced charges," he said.

In an open letter published in the Feb. 18 issue of the *Winnipeg Free Press*, he wrote that "we are at a critical stage for the survival of this unique community. What government agencies do in the next several months will significantly determine whether the community will be restored or destroyed."

Following the laying of charges for offences allegedly committed between July 2011 and January 2013, and the removal of the 22 children, the remaining 18 children in the community were apprehended last June.

"From my vantage point, the community and its adult members have undertaken about as many commitments, initiatives and efforts as they possibly could," wrote Rempel. "Some parents still need some coaching on best practices for nurturing their children, but it is quite certain that

the children would be safe from any mistreatment in their homes at this time and that such coaching would be most effective with the children at home with their parents."

Over the past year, all the adults have committed to following the requests of CFS, developed their own community safety plan and sought the help of professional counsellors. To date, only six of the 40 children have been returned to two of the families.

With the recent court rulings, there is "considerable gratitude for these measures which stay the prosecution of the numerous charges," reported Rempel. It "removes one obstacle to the return of their children and permits most community members to have contact with one another"

However, 34 children are still in CFS care.

"These children will soon irreversibly detach themselves from their parents and their church and community," Rempel wrote. "The financial resources of the community will soon be exhausted from the costs of trips and lawyers. The parents may soon shift from resisting to grieving the loss of their children. That the parents and leaders are maintaining their composure toward outsiders and their unity among themselves is a testament to the basic health and sound values of the community and to their hold on their religious faith." ❧

/// Briefly noted

Foothills Mennonite dances to Burkinese beat

CALGARY—Elementary Sunday school students and their teachers at Foothills Mennonite Church stepped quietly down the backstairs on a frosty Jan. 26 morning, where they saw many adults from their congregation crowded around tables sampling sweet tea and snacks. Josue Coulibaly, an International Visitor Exchange Program participant from Burkina Faso currently serving as a pastoral assistant at Foothills and with Ten Thousand Villages, was just finishing a tea pouring demonstration that looked like tea magically flowed from one tiny blue tea pot to another. The children joined a circle with Coulibaly, and Tany Warkentin and Donna and Lorne Entz—who all served as missionaries in Burkina Faso—and within minutes the children were dancing to the rhythm of Coulibaly's drum. After the dance, the children were invited to sample typical snacks of the Burkinese people: peanuts, plantain chips, banana chips, dried mango and cashews. There were recent pictures from Burkina Faso of children learning about God. The event was held in conjunction with Mennonite World Fellowship Sunday, as an opportunity to celebrate the global nature of the Mennonite church and to give thanks to God that the Anabaptist perspective of the gospel of Jesus Christ has been embraced by many people groups around the world, according to Pastor Doug Klassen.

—BY KATE JANZEN

PHOTO COURTESY OF JOSUE COULIBALY



Tany Warkentin, Donna Entz, Josue Coulibaly and Loren Entz sing at "Burkina Day," Jan. 26 at Foothills Mennonite Church.

Resources shifted to meet pressing needs

U.K. Mennonite Trust redefines organization's direction

BY DAVE ROGALSKY
Eastern Canada Correspondent

“Mennonite Trust—update on developments” was the heading on a recent e-mail from Stuart Murray Williams, author of the very popular *Naked Anabaptist*. In a subsequent e-mail exchange with *Canadian Mennonite*, he described hopes for the future of Anabaptism in the United Kingdom.

With the sale of the London Mennonite Centre, which offered teaching programs on issues of peace and justice, as well as a substantial library of resources, for more

than \$5 million, the Anabaptist Network in the U.K., which was property rich but cash poor, is now directing the proceeds to more pressing needs.

The Network, which began at the Centre in 1991, is also selling Menno House in Birmingham, while Krieder House, a smaller property in Birmingham, will be retained for both the Mennonite Trust and Network itself; it is currently staffed by Canadian Mennonites Mike and Cheryl Nimz.

With the sale of the Centre, Metanoia—a



The London Mennonite Centre has been sold for more than \$5 million, with the proceeds going to more pressing needs of the Anabaptist Network and Mennonite Trust in the U.K.

book service making available a range of pertinent books, especially from North American Mennonites—also ended its work, having been largely supplanted by online ordering from North America.

Bridge Builders—an initiative to provide training and interventions relating to congregational conflict—has been set loose as a separate organization.

The Mennonite Trust Library previously housed at the London Centre will now be housed at Bristol Baptist College.

“This will be gifted to the college, and resources will be provided by the Trust to upgrade and update the collection,” Murray Williams said. “Based in a theological college, we believe that the library is likely to be used much more than it was at the [London Mennonite Centre]. A small collection of core Anabaptist/Mennonite books and journals will be maintained at Kreider House.”

While the sale of the beloved London property has led to grief, the process acknowledges the increasing indigenization of the Anabaptist movement in the U.K. and provides for “greater integration between the Mennonite Trust and this wider movement,” as well as “the provision of funding to enable fresh developments,” Murray Williams said.

He is careful to note that “we continue to value our links with North American and other European Mennonites, and the Mennonite Trust will look to strengthen these links. We are looking forward to the visit of [Canadians] Tom and Rebecca Yoder Neufeld later this year and hope to sponsor further short-term trips in the future.”

Staff change

Saskatoon Vietnamese Mennonite Church welcomes new pastor

The rapport between Mennonite Church Saskatchewan and congregations that have withdrawn from the area church has not always been easy, but a unique symbiotic relationship may be helping to bridge the gap in one case. A number of years ago, Calgary Vietnamese Mennonite Church planted a daughter church in Saskatoon. The new congregation, which is affiliated with MC Saskatchewan, meets at Pleasant Hill Mennonite Church, a former MC Saskatchewan congregation. A reference council made up of two representatives each from the Calgary and Saskatoon Vietnamese congregations, Pleasant Hill and MC Saskatchewan provides leadership and support to the new congregation. Each of the four bodies contributes equally to funding the church. On Dec. 15, 2013, Saskatoon Vietnamese Mennonite Church installed its first salaried pastor, Nguyen Thanh Tung. Although Tung's duties began officially on Jan. 1, the installation was held early so that Calgary, Edmonton and Winnipeg Vietnamese churches could lend their support. The Saskatoon Vietnamese congregation meets Saturday evenings for prayer and Sunday mornings for worship in Pleasant Hill's lower auditorium. Keith Pankratz, Pleasant Hill's pastor, says the two congregations worship together on Good Friday and Easter Sunday, and invite one another to their respective Christmas celebrations.

—BY DONNA SCHULZ

PHOTO BY GEORGE EPP



With his family around him, Nguyen Thanh Tung, right, addresses the Saskatoon Vietnamese Mennonite Church congregation at his installation service, held Dec. 15, 2013.

God at work in the Church Snapshots

PHOTO COURTESY OF LEORA BERGEN



Daniel Janzen, left, was installed as pastor of Carrot River Mennonite Church on Nov. 17, 2013. Mennonite Church Saskatchewan representative Henry Funk of Hague officiated at the installation service. Janzen and his wife Ana also had their memberships transferred to Carrot River in a ceremony that morning officiated by Ron Nickel, assistant pastor. The Janzens arrived in Carrot River in early October. He comes from Virgil, Ont., while she is originally from Belgrade, Serbia.

PHOTO BY WILL BRAUN



Every year, members of Winnipeg's Hope Mennonite Church travel to rural Manitoba for the congregation's 'Curling in Sperling' event. Caleb Barkman proves you're never too young to show an interest in Canada's 'second' winter sport, as he checks out the rocks in play.

Ben Bolt-Martin, director of instrumental chamber ensembles and cello instructor, leads a group in practice in the new Ensemble Rehearsal Studio on the first floor of Conrad Grebel University College's new building in Waterloo, Ont. Over the next few months Grebel will take increasing possession of the new facilities being built. A grand opening and dedication is planned for June 22 at 3 p.m.



PHOTO BY DAVE ROGALSKY

PHOTO BY DAVE ROGALSKY



Barney (Jonathan) and Adrienne Kuntze, seated left, talk with Sherri Martin-Carman, chair of Mennonite and Brethren Marriage Encounter Ontario, standing, and Morio Ogasawara at the organization's annual banquet on Feb. 8 at Waterloo North Mennonite Church, Waterloo, Ont. To gales of laughter, the Kuntzes recounted that they had been at the October 2013 encounter 16 weeks before the banquet and that Adrienne was now 16 weeks pregnant at the banquet. They shared that they learned much about communication in their young marriage at the encounter. Barney also noted that, as the owner/operator of two health clubs with more than 30 employees, he was applying what he learned about communication there too. The banquet also featured Judy Suke, a humourist and motivational speaker, who focused on 'Let laughter lighten the load.'

GOD AT WORK IN THE WORLD

Taking the first of 10,000 healing steps

Saskatoon conference teaches participants how to help people who seek to get out of gangs

STORY AND PHOTO BY DONNA SCHULZ

Saskatchewan Correspondent

SASKATOON

What do Mennonites and former gang members have in common? “Not much,” one might be tempted to reply. But at a recent Saskatoon conference they sat side-by-side learning about gang intervention and prevention, and the way back to a healthy life.

Presented by Str8 Up, an agency helping young men and women liberate themselves from gangs and a criminal lifestyle, and with Mennonite Central Committee Saskatchewan as one of the sponsors, “10,000 Healing Steps: Resilience and community” attracted around 500 people from across the province on Feb. 5 and 6, many from first nations communities. An additional 400 high school students participated in a youth session featuring former gang members telling their stories.

Stacy, a former gang member, told his story of growing up in a violent household. When his father died, he said he felt abandoned and without a role model. Noticing that people admired young men who had served time in jail, he said he wanted to be like those men, so he started getting into trouble with the law.

Rodney, another former gang member, said he was abused as a young boy and spoke of how this impacted his life. “I’ve forgiven myself for what I’ve done,” he said. “The hardest thing is to forget what was done to me.”

Robert Henry, a Ph.D. student of native studies at the University of Saskatchewan, said those who join gangs are among the most marginalized people in society, live in extreme poverty and are typically members of ethnic minorities. They fall into the

gang lifestyle not so much by choice, but by a lack of choice, he said.

Healing begins with relationships and community. While policing and corrections help control gangs, they should be a last resort, according to Mark Totten, professor of criminal justice at the Humber Institute of Technology and Advanced Learning in Toronto. Instead, communities should work at prevention, he recommended.

“We can identify high-risk kids by age 6,” said Totten. Using schools or other facilities as a hub for delivering a whole range of services—such as breakfast programs, clothing cupboards and parenting classes—communities can help high-risk families feel supported, he said. Children, in turn, will be

less likely to adopt a criminal lifestyle.

Although not specifically gang-related, the Micah Mission, an agency affiliated with Mennonite Church Saskatchewan, offers services to offenders and ex-offenders through the Person to Person program, Circles of Support and Accountability, and Community Chaplaincy. Coordinator David Feick, along with board member and volunteer Eric Olfert, presented the mission’s work during a workshop. Feick said that when people get to know these men, they discover “they are not that much different than we are.” Through friendship with volunteers, he said they feel supported and are less likely to re-offend.

While the work of the Micah Mission and Str8 Up is necessary, it may not solve the problem. As Father Gregory Boyle, founder of Homeboy Industries, Los Angeles, explained, “If you want to change the world, you have to change the metaphor. Gangs are not primarily a crime issue; they are a community health issue. Intervention and prevention are necessary, but still don’t get at the community health issue.”

As the conference title suggests, however, the work these agencies do may be the first of many steps toward healthy, resilient communities. So what do Mennonites and former gang members have in common? Perhaps, among other things, they share the goal of healthy lives and healthy communities. ❧



Micah Mission coordinator David Feick, left, chats with Father Joseph Jacek at the ‘10,000 Healing Steps’ conference held recently in Saskatoon in an effort to get people out of gangs.

A safe place to play

Bolivian daycare centre funded by MCC's Global Family program

BY EMILY LOEWEN
Mennonite Central Committee

Four-year-old Oscar Yoadel loves the playground at his daycare, Guarderia Samuelito. He runs endlessly back and forth across the brightly-painted suspension bridge, and with a big grin descends the metal slide after his father Oscar Pinto climbed with him to the top.

It's not just the playground he loves. When it's time for Yoadel to return to his orange-walled classroom, he heads through the door without a glance back at his dad. When he first started attending the daycare, run by the Bolivian Evangelical Mennonite Church in Santa Cruz, he would cry. "He was very attached to me because I was the person who was taking care of him," says his dad. "But now he's very happy."

Pinto is a single father who leaves his son at the daycare, which receives funding from the Mennonite Central Committee (MCC) Global Family program. Before he heard about the daycare, he would sometimes take Yoadel to construction sites so he could watch his son while working.

But in the spring of 2013, after the four-year-old was nearly struck by a falling tree at one of the sites, Pinto decided he needed a safer alternative. "After that accident, I said there's no way I could bring him," Pinto says. Now that he can regularly leave Yoadel at daycare, Pinto has been able to get a steadier job as a taxi driver.

Providing a safe space where single working parents from low-income families

Providing a safe space where single working parents from low-income families can leave their children is the primary goal of Guarderia Samuelito.



Oscar Yoadel, 4, plays at Guarderia Samuelito, a daycare in Santa Cruz, Bolivia, run by the Bolivian Evangelical Mennonite Church, a Mennonite Central Committee partner. His father Oscar Pinto is a single dad who would not be able to work full-time without the daycare.

can leave their children is the primary goal of Guarderia Samuelito. The church did a survey of the neighbourhood in 2005 and found many children were left alone while their guardians were working.

For "many of the children, we found out that either they stay home taking care of the youngest ones, or a neighbour was watching them for a couple of hours," says Yuneth Vargas, director of the daycare.

Most children spend 10 hours at the centre every day, giving their parents enough time to drop them off, work eight hours and pick them up at the end of day. "They become our children," says Vargas. "They spend a lot of time with us."

The daycare also aims to improve the children's health and prepare them for school. Each class does educational activities, like singing and drawing, and staff test each child's intellectual development three

/// Briefly noted

MCC responds in hard-hit areas of Syria

As Syrians continue to watch their nation disintegrate, Mennonite Central Committee (MCC) has become a leading Canadian responder there. Its longstanding relationships in the area mean it can work both in refugee camps outside Syria and in some of the hardest hit areas within the country, supporting various local partners, including churches. The warring parties finally met for talks in Geneva last month, but little came of it. And, according to a British-based organization that tracks deaths in Syria, fighting killed nearly 1,900 Syrians, including at least 430 civilians, during the week of peace talks. That is an average week in this conflict that started in 2011. The Associated Press reports that 130,000 have died thus far and one-third of Syria's 23 million people have been forcibly displaced. While MCC has struggled to bring in donations for Syria—\$1.8 million over two years, compared to far more for Super Typhoon Haiyan—it is doing much better than other Canadian non-governmental organizations. MCC's overall response, including government grants and material aid, totals \$15.3 million. While MCC is uniquely positioned to respond to the Syrian crisis, it is limited by a lack of resources, says MCC's Bruce Guenther. "We have requests every day that we can't meet." For more information, or to respond, visit mcccanada.ca/syriacrisis.

—BY WILL BRAUN

times a year, providing follow-up with a psychologist when needed. The centre also provides snacks and meals, and has formed a partnership with a nearby clinic to ensure all children have their vaccinations.

Pinto says he's noticed a difference in his son's behaviour since he started attending the daycare. "He's a little more well behaved," Pinto says of Yoadel. "I'm really happy to be able to do something for my boy." //

God at work in the World Snapshots

PHOTO BY REBECCA SEILING



A group from St. Jacobs and Bloomingdale Mennonite churches met on Queen Street in Kitchener, Ont., for a unique city tour. Participants gathered at the Queen Street Commons Cafe to hear one man's story of life on the streets, and then Joe Mancini, director of the Working Centre, spoke about the organization's vision and shared stories of community-building while he walked the group through the city to St. John's Kitchen, where everyone ate lunch before walking back to tour other programs of the Working Centre. Pictured from left to right: Wendy Janzen (bending down), Mark Diller Harder, Sue Shantz, Marcia Shantz, Daniel Bigham and Joe Mancini.

PHOTO BY WILL STAR / © NYDIS 2014



Mennonite Disaster Service (MDS) was honoured at the New York Disaster Interfaith Services (NYDIS) annual meeting on Jan. 9, along with the Stephen Siller Tunnel to Towers Foundation, for relief work in the aftermath of Hurricane Sandy. The award honoured MDS for 'leadership and dedication to Super Storm Sandy survivors and victims' families, and for your rebuild partnership with the Stephen Siller Tunnel to Towers Foundation and NYDIS.' MDS continues to work with the Siller Foundation on Staten Island, repairing and rebuilding homes. Kevin King, MDS executive director, is pictured at right with NYDIS and Siller Foundation representatives. Visit canadianmennonite.org/mds-high-river-relief for other photos of MDS efforts in the wake of flooding in Alberta last year.

PHOTO BY ELO WIDEMAN / TEXT BY KATHY BAUMAN



Leah Freeman of Hawkesville Mennonite Church, Ont., knotted her 900th comforter for Mennonite Central Committee on Feb. 6, 2014. She began knotting comforters in 2001 after retiring from homemaking for Red Cross. She also cut patches and designed comforter top kits, which were sewn by friends at church. In spite of declining eyesight, she has continued to knot comforters, generally completing two each week.

ARTBEAT

BOOK REVIEW

Mothers: Carriers of culture and faith

Mothering Mennonite.

Rachel Epp Buller and Kerry Fast, eds. Demeter Press, Bradford, Ont, 2013. 312 pages.

REVIEWED BY SUSIE GUENTHER LOEWEN

Having just become a mother several months ago, I was intrigued to learn that *Mothering Mennonite* had recently been published, and once the sleepless fog of the early weeks of my new endeavour wore off, I was eager to get my hands on a copy.

I wasn't disappointed. This diverse collection of "essays, creative writing and poetry" touches multiple academic disciplines, various strands of the Anabaptist-Mennonite tradition and several generations. What ties it all together, according to the editors, is the notion of "mothers as transmitters of culture and religion, and mothers as re-creators—even creators—

and "Mothering in and around culture(s)."

Highlights include Melanie Springer Mock's discussion of the *More-with-Less* cookbook and the theology of simple living in "Mothering, more with less"; Becca J.R. Lachman's poetic reflections on the parallels between mothering and the creativity of artists in "Creative (m)othering: An invitation from a childless artist"; Christine E. Crouse-Dick's intensely personal recounting of her and her spouse's isolating struggles with infertility in "(In)fertile encounters: An autoethnography"; and Jennifer Chappell Deckert's look at the transformed lives of mothers who are victims of political violence when they get involved with the

This diverse collection of 'essays, creative writing and poetry' touches multiple academic disciplines, various strands of the Anabaptist-Mennonite tradition and several generations.

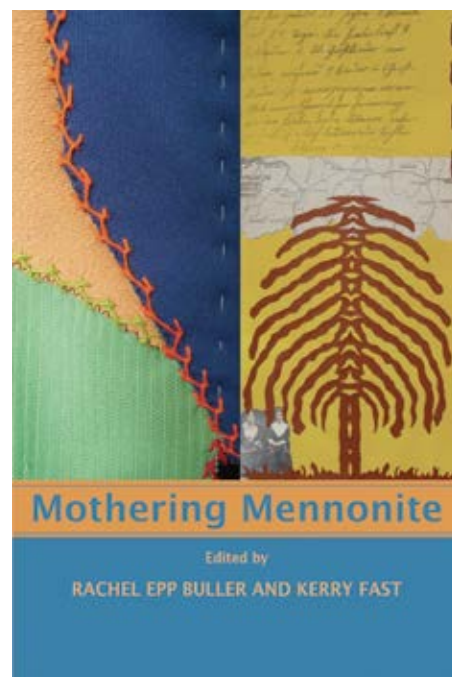
of religion and culture," as well as the corresponding tension between "maintaining distinctness [that for Mennonites is so weighted with religious and social meaning] and assimilating."

At the outset, the editors also explain their choice of the term "mothering" over "motherhood," citing feminist Adrienne Rich's definitions of "motherhood" as "a patriarchal, oppressive institution," and "mothering" as "female-defined and potentially empowering experiences."

The volume is divided into four major sections: "Picturing mothers and daughters," "Mothering across generations," "Challenging Mennonite motherhood,"

Colombian Mennonite Church in "From persecution to hope: Mennonite mothering in a context of violence."

Despite these and other thought-provoking contributions, I found the more analytical, academic essays less compelling and inaccessible to those outside of a handful of academic disciplines. I also found it striking that no theologians were invited to contribute, given the interdisciplinary nature of the book. Someone like Lydia Neufeld Harder, a Canadian feminist-Mennonite theologian, or Hannah Heinzekehr, an American theologian and blogger who has written about mothering on her blog, "The Femonite" (femonite.com), would



have contributed profound theological perspectives to round out the discussion of Mennonite mothering. Another fruitful topic would have been the rising interest in Mary, the mother of Jesus, among Mennonites, evident in a 2011 conference on her at Anabaptist Mennonite Biblical Seminary, Elkhart, Ind.

Overall, what arose for me from the book was a fascinating composite portrait of Mennonite mothers as women who find creative, intellectual and artistic ways of subverting the constrictive gender norms of more conservative Mennonite communities, who teach their children the value of the peace tradition and its emphases on simple and just living, and whose relationship to their own maternal bodies is complex yet relies on the wisdom of other women. To me, this composite depiction suggests that Mennonite mothers were—and continue to be—more often than not up to the task of carrying, creating and passing on their culture and faith. ✎

Susanne Guenther Loewen is a doctoral student in theology at the Toronto School of Theology, specializing in feminist and Mennonite theologies, and is a member of Toronto United Mennonite Church. She and her husband Kris are newly-minted parents of baby Simon.

'Change we need to make'

Glass-maker expresses fear and hope through art

STORY AND PHOTOS BY EVELYN REMPEL PETKAU

Manitoba Correspondent
CARMAN, MAN.

"It seems to me that we, as a global civilization, are approaching—or already are in—a state of crisis, but we have been lulled into a state of complacency and we're doing nothing about it."

With this thought in mind, George Klassen of Carman Mennonite Church has recently used his artistic endeavours to issue a wake-up call, arguing that "we have an undeniable social and moral responsibility to change our lives and to shift our values."

He has titled his work "Imperative Change."

Klassen, who served with Mennonite Central Committee and a nongovernmental organization in Bangladesh in the late 1970s and early 1980s, and later worked as an engineer with the Manitoba Department of Agriculture, retired a decade ago at age 55. Still energetic and youthful, he was ready for a change but not sure what that change would be.

Having long ago taken a stained glass course, he had some of the tools and knowledge for glass cutting. That quickly became the start of a home-based business, George's Glass.

When he was not repairing or building glass items out of recycled glass for others, he was experimenting with creative designs made strictly out of the used glass that seemed to find its way into his workshop. Etched-glass grain elevators, inukshuks, spirals and trees are some of his more popular glass creations. He has also created awards and gifts for corporations.

"This has been the most fun and lucrative side of my business," Klassen says.

Over the last couple of years, Klassen has developed a growing awareness of a world that has gone awry. He has spent numerous hours reading and trying to



George Klassen

understand the Middle East conflict, the troubling treatment of Canada's indigenous peoples, and the way that growth seems to be the only language humans understand and the only measuring stick they have for success while exacting great costs to the environment.

"The more I read, the more interconnected this all seems,"

he says.

Klassen says he has no answers to the impending crisis he sees, but he wants to sound the alarm. Combining his creative energies and his various deep concerns, Klassen designed and constructed "Imperative Change," made entirely of recycled glass.

"It is meant to remind us of imminent changes and also to encourage us to work towards a hopeful outcome," he says.

The piece has three distinct parts: a dark glass base with a spiral ascending to a pair of outstretched hands. The free-form base and the spiral represent the drastic and disruptive impending change the world is headed towards, but they also reflect the possibility for positive change if humans can work towards a more fair, just and sustainable way of life.

"The up-raised hands represent a cry for help," he says. "We will need help from all our global neighbours as our challenges will be immense.

The hands can also be seen as an expression of praise for new-found relationships with others, with our home and with our Creator."

Klassen believes there is a critical role for the larger church in addressing the mis-directed values and unsustainable lifestyles people have come to expect. The Christian church has actively participated in some of the injustices and abuses of resources that have set the world on this path to destruction, he argues.

"I think the church needs to be involved in a big way," says Klassen, who is encouraged that within Mennonite Church Canada, "I hear [executive director] Willard Metzger looking to the future and talking about these very things, but I don't hear many pastors or church leaders addressing—or even thinking about—the changes we need to make. Some of the social and spiritual needs will be massive compared to what we have now."

Klassen says of "Imperative Change," "I would like this to be a wake-up call and for people to start thinking about the changes we need to make. Together, we can somehow find an answer." ❧



'Imperative Change,' an artistic expression made from recycled glass reflects George Klassen's concern about the damage humans are doing to the environment and his hope that there is still the possibility to prevent a crisis if people will only change their current lifestyle practices.

PHOTO BY DAVE ROGALSKY



Iconic Christian folk-rocker Bruce Cockburn played and sang at the Feb. 13 concert at the University of Waterloo Theatre of the Humanities to honour Conrad Grebel University College's 50th anniversary. Given Cockburn's focus on peace and justice issues, he was the first choice of performers for Fred Martin, Grebel's development director. The appreciative crowd of Grebel alumni and community members young and old bought out the entire theatre and warmly welcomed Cockburn, who played both well-known favourites like 'Wondering Where the Lions Are' and new music from his most recent CD, *Small Source of Comfort*.

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GOSPEL FOR ASIA

GOD AT WORK IN US

Called, called and called again

Victor and Viola Dorsch retire after 58 years of continuous ministry

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent

NEW HAMBURG, ONT.

Victor Dorsch was only 6 years old when the visiting pastor put his hand on his shoulder and said, “You’ll make a minister some day.” That was in 1933 and Dorsch was living on a farm in North Easthope Township near New Hamburg, Ont., where he attended an Evangelical United Brethren church.

It was a few years later that some Amish Mennonite friends took him along to the youth group at St. Agatha Mennonite Church. At the progressive crokinole party, separated into male and female sides, Victor won the men’s side and Viola Gascho, the women’s. In the play-off to crown the overall winner, Viola won, and soon arrangements were made for Victor to join her on her way home.

Romance blossomed and in 1948 they married. But not before Victor and Viola, both unaware of the other’s inner call to missions, went forward at an evangelistic meeting. This meant telling Victor’s father that he would no longer farm and would go to Eastern Mennonite College instead to prepare for the mission field.

Because of health issues, finances and the Eastern Mennonite Mission Board (EMMB) not “feeling a call to call” the Dorsch family, they found themselves back home in New Hamburg and depressed. But again at an evangelistic meeting, the call was renewed and they again headed to Harrisonburg, Va., to finish their studies. Viola took a course in nursing in order to supplement their résumé, although she expected that she would be a support to Victor and care for their family.

While there, the Virginia Mennonite

Mission Board suggested that the couple go to Jamaica, but both felt a call to Africa. Although Victor did his best to stay away from Paul Kraybill of EMMB, Kraybill searched him out in 1955 and told him that it was time.

In 1956, the Dorsch family, together with their first two children, Jim and Shirley,

PHOTO COURTESY OF VICTOR AND VIOLA DORSCH



Victor and Viola Dorsch are pictured in 1956 on the Christopher Columbus passenger liner on their way to Somalia with their children Jim and Shirley.

boarded the Christopher Columbus on a voyage to Somalia. They served 14 years in this 99.9 percent Muslim country. After a year of furlough in 1970, to help their son make the transition to North America and for Victor to complete his master of divinity degree, they returned to Africa, this time to Tanzania, where Victor was a Bible teacher.

Seventeen years later, they returned to Canada, where Victor took on the role of pastor at Maple View Mennonite Church in Wellesley, Ont., for six years—until his first retirement.

Mission boards had not given much thought to missionaries retiring and the Dorsch family found themselves low on funds for their later years. But through providential occurrences and “much prayer,” an apartment was found for them at the Nithview Community retirement complex in New Hamburg.

As they left the administrator’s office after signing the papers for the apartment,



Victor and Viola Dorsch are pictured with their cake at a retirement tea held for them at the Nithview Community on Jan. 16. Victor served the seniors there as a volunteer chaplain for 20 years.

they met Gerald Schwartztruber, the chaplain, who wondered if Victor would be willing to serve as a volunteer chaplain at Nithview. In the years at Maple View and Nithview, many opportunities to work with Somali refugees came to the Dorsches.

On Jan. 16, the Dorsches retired again after 20 years of ministry at Nithview. Life has not always been easy—their daughter Joy, born in Somalia, died of cancer a number of years ago—but when they look back over 58 years of service, they echo each other.

Says Viola, “The years have been the Lord’s leading, step by step,” as she came along with “Him, and him,” meaning God and Victor.

For his part, Victor says he has tried over his whole life and ministry to “walk with Jesus,” and still does so today. ☸

☸ Briefly noted

Carol Penner to pastor Alberta MB congregation

It was a bittersweet time for Carol Penner who completed nine years of service as pastor of The First Mennonite Church in Vineland Ont., on Nov. 24, 2013. After much praying and discerning, Penner’s husband Eugene accepted a job just outside of Edmonton and she accepted a position at Lendrum (Alta.) Mennonite Brethren Church. Penner has met a number of MB ministers who have been working in Mennonite Church Canada churches, and sees this as a wave of the future, since the two denominations share a college in Winnipeg. Penner was part of the church and local community for 20 years. Before being called to the pastorate at The First Mennonite Church, Penner earned her doctorate in theology at the University of Toronto, St. Michaels’ College. She was interim pastor at the Welcome Inn in Hamilton, Ont.; has taught courses at several universities; has done extensive writing and edited a peace curriculum. In her new position, she is working in a team setting, with an administrator and possibly an assistant minister, different from her singular work at The First Mennonite.

—BY MARIA KLASSEN



Carol Penner

Yellow Page Business Directory

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FOCUS ON CAMPING

HIDDEN ACRES MENNONITE CAMP PHOTO



Megan Anderson, a camper at Hidden Acres Mennonite Camp, paints the face of her counsellor, Rachel Ruby, for a 'counsellor competition.'

PERSONAL REFLECTION

'God, you are so cool'

EMILY "COORA" LANTZ

SPECIAL TO CANADIAN MENNONITE

The biggest way that camp has affected me is in my faith and my walk with the Lord. For me, this past summer he led me ever so gently with much more grace than I deserve, all because he loves me.

I was sitting with a few staff on our evening off and the topic of conversation turned to me and what I was planning on doing with my life. I didn't have very concrete answers and that topic stresses me out.

Eventually the topic changed, so I was sitting back and was glad that the attention was off me. Then a fellow staff member gave me a head-tilt chin-lift, which was non-verbal communication for "come here."

So we went off a little ways from the rest of the group and she asked me what was wrong and if I was okay. We discussed why I get so worried about what the future is going to bring and she shared with me Philippians 4:6-7, which says: "Don't worry about anything; instead pray about everything, and thank him for all he has done. Then you will experience God's peace, which exceeds anything we can understand."

It was exactly what I needed to hear. Then we talked about another verse, Romans 8:38-39: "And I am convinced

that nothing can ever separate us from God's love. . . ."

It was one of those refreshing conversations that you have when you need to get something off your chest or just need a bit of encouragement. That night God and I had a good chat.

Next morning I went to Quest, our staff devotion, where we were given slips of paper that had different reflections on them. At the bottom of mine was Romans 8:38. I smiled and my co-worker looked at me. It was one of those moments that you say, "God, you are so cool!"

The next week, our camp pastor pulled out the memory verse and it was Philippians 4:7!

Every time God speaks to me, it surprises me. It shouldn't, because he's God. But it does, and I always feel so loved and at the same time undeserving. That's what I mean when I say that God led me ever so gently last summer with much more grace than I deserved. Just because he loves me. ☼

Emily Lantz served as a camp counsellor at Hidden Acres Mennonite Camp, New Hamburg, Ont.



PEACE CAMP PHOTO BY SARAH KLASSEN



Eric Boynton, a Waterloo Region police officer and an alumnus of Conrad Grebel University College's peace and conflict studies program, talks with last year's Grebel peace campers about how he uses his position as a tool for positive change. Registration is now open for this year's Peace Camp, which will run from July 28 to Aug. 1. For more information, or to register, visit www.grebel.ca/peacecamp.

PERSONAL REFLECTION

My camp journey

KRISTEN BERG

SPECIAL TO CANADIAN MENNONITE

Every summer for as far back as I can remember, I would pack my suitcase a week early in anticipation of going up to Fraser Lake Camp near Bancroft, Ont.

I lived for the moment when the camp bus, packed full of eager campers, would turn into the laneway and make its way past the rows of towering pine trees that my parents helped to plant when they were teenagers. I always knew the week ahead promised new friendships, songs

would not be who I am today without having gone to camp." I can certainly identify with this sentiment, and am so thankful that my parents gave me the opportunity to spread my wings and discover who I was within the encouraging Christian environment that was provided for me at Fraser Lake.

As a result of my camp experience, I uncovered leadership abilities, musical talent, a love for the outdoors and a passion for showing others the life benefits

Now as I interview staff for the summer of 2014, I continuously hear, 'I would not be who I am today without having gone to camp.'

around the campfire, daily swims in the beautiful lake, all kinds of exciting activities and soul-soothing time spent in the wilderness.

Although I had no idea at the time, when I reflect back on my camp journey today, it seems only natural that God has led me into camp ministry in the role of director at Fraser Lake.

I was a toddler when I first visited Fraser Lake. My parents brought me along on a work weekend with other members of Breslau Mennonite Church. Although I have few memories of that weekend, I have been told that my favourite activity was throwing my soother into the bushes and watching others retrieve it.

As the summers went by, I attended Fraser Lake first as a junior and then a senior camper, a counsellor-in-training, and later for three summers as a staff member. My camp journey has also taken me to Camp Moose Lake in Manitoba and to Silver Lake Mennonite Camp near the shores of Lake Huron as a volunteer.

Now as I interview staff for the summer of 2014, I continuously hear, "I

of participating in summer camp. I feel blessed that I have the opportunity to use these skills that were nurtured at camp as I continue on my camp journey.

I also look forward to packing my suitcase with the gifts, talents and passion of the Mennonite community, in order to further the mission of Fraser Lake Camp and to serve others in this important ministry. ❧

Kristen Berg is the director of Fraser Lake Camp.



Kristen Berg, the director of Fraser Lake Camp near Bancroft, Ont., balances her daughter Miriam on her shoulders.



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VIEWPOINT

Music camp changed my life

ANGELA ISHAKA

SPECIAL TO CANADIAN MENNONITE

People who attend Ontario Mennonite Music Camp love this camp! They feel welcome and wanted right away, no matter who they are.

When I was in my middle school years, I wondered if it was cool to be musical. Early on, it was pretty clear that I had a

natural talent for music. I took piano lessons and joined choirs, and loved it very much. As I got older and cliques started to form, I wasn't usually part of the popular group, and as so many of us do in that vulnerable stage of life, I judged myself to be uncool.

ONTARIO MENNONITE MUSIC CAMP PHOTO BY JENNIFER KONKLE



Ontario Mennonite Music Camp staff do their best to look cool at the 2013 talent show. Campers can judge whether they succeeded.

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At the end of Grade 8, my school music teacher asked if I wanted to attend the Mennonite music camp at Conrad Grebel University College in Waterloo. The thought made me nervous on two levels. Would I be super homesick again, as I was at another camp? Would I be with a bunch of others like me, uncool people who were music geeks?

My mom convinced me to try it, so I packed my bags with trepidation and toted my borrowed school violin to Grebel, a place with horrible memories of the Kiwanis Music Festival. But then I met my roommates, and voila, I was part of the group. Immediately I felt welcome.

I enjoyed every aspect of camp, even the sports and recreation. I was challenged in my strings master class to play first violin. Choir was totally fun. We put on a musical. We had banquets. We played practical jokes on the boys. We had a coffee house talent show and went swimming in a local

We sang silly songs at campfire and hymns in chapel, and I had a crush on a boy . . .

pond. We sang silly songs at campfire and hymns in chapel, and I had a crush on a boy—all the ingredients to make a great camp experience.

Fifteen years later, a fellow chorister in Menno Singers asked if I'd be interested in counselling at the music camp. My extremely fond memories prompted me to say yes, and thus began a four-year involvement as choir director. When I saw the kids come to camp, I witnessed exactly what had happened to me. Shy kids were getting pulled into the action to have the time of their lives.

If you know of any kids aged 12 to 16 with even a small interest in music—they don't have to play anything at a high level—tell them about the Ontario Mennonite Music camp. They are going to love it, and it might just change their life forever! ☺

Angela Ishaka serves on the board of the Ontario Mennonite Music Camp.

VIEWPOINT

A lesson in leadership

Being in charge of a summer camp was more meaningful than I initially expected

TIMOTHY DYCK

SPECIAL TO YOUNG VOICES

I was a summer program co-director at Mennonite Church Manitoba's Camp Assiniboia for the summers of 2006 and '07. By the end of August 2007, when I left camp for the last time, I was a changed person. It was growth that I had not expected.

Having been a camper, then counsellor, and eventually co-director, I can assure you that I had never seen that arc coming. Serving in a leadership position was the last thing I ever thought of while attending, then living and working at camp. I never thought of myself as a camp-wide leader, and most of the time during those two summers my work felt distant from

that it required sanitizing. Going upstairs to find Adrianna, the director at the time, I alerted her to the situation and to get advice about how to clean the patio stones.

After she finished laughing, the response she gave surprised me. Instead of directing me to the cleaning closet, she put on gloves and picked up a bag and brush to help me with this problem. To be clear—she stooped very low to help me clean up poop.

The situation was bizarre, but the help was humbling. Here was a senior staff member with other organizational and interpersonal responsibilities making

Here was a senior staff member with other organizational and interpersonal responsibilities making time to help a staffer with a sanitation problem.

the day-to-day events.

I can recall a specific experience as a counsellor that propelled me to become a co-director. In the heat of the summer of 2005, during a particularly stressful week with a full cabin, one camper had the unfortunate experience of relieving himself on the path to the lodge washrooms. I told my co-counsellor to attend to the kids in the cabin while I ran damage control outside. It was worse than I thought.

With the camper in the lodge washroom and taking a shower, I brought him clean pajamas and underwear for the night. As to the path, well, let's just say

time to help a staffer with a sanitation problem. Her job, or so I thought, was above this kind of work.

When I was asked to be a leader in 2006, I approached the job with apprehension. I felt I wasn't particularly qualified to lead. Having little experience with such mysterious tasks as "cabin group organization," "tornado preparedness drilling" or "organizing campout," I felt like a weak link. It turned out that I was no less prepared than my fellow leaders.

We all had fears about running a summer program with 40 staff and 100
(Continued on page 34)

PHOTO COURTESY OF TIMOTHY JOEL DYCK



Timothy Joel Dyck

PHOTO COURTESY OF MC MANITOBA



Staffer Jonah Langelotz helps camper Patrick Hildebrand on the ropes course at Camp Assiniboia. When camp leadership support their staff, it allows the staff to better support the campers.

(Continued from page 33)

campers. In the end, our feelings of inadequacy proved to be overblown. Each of us had taken aspects of the job descriptions and re-created our roles to suit our strengths.

The idea of servant leadership was talked about a lot those summers, and we tried to live up to that ideal. For the leadership team and myself, it was important that we supported each other as we dealt with running the programs every week. We also wanted to support the staff to the best of our abilities, so that they, in turn, could be as supportive as possible of the campers. I had not expected leadership to look like this.

Instead of bossing around counselors, my days consisted of ringing the bell to keep the schedule on track, making activity groups with the careful mixing of campers and staff, preparing the campout gear and camp sites for the

mid-week trek, and creating a fire for the late-week fireside worship time.

To me, these tasks were the necessary but sometimes mundane parts of the summer that I had never thought about as a counsellor. I had to be a menial chart-maker and physical grunt more often than a stern, nay-saying rule-maker. As a leader, I took all of these tasks in stride. Many of these were very enjoyable!

Without experiencing firsthand the oddity of serving others, I wouldn't have been able to fully grasp the nature of leading a staff group during the summer. Adrianna's example to me was, in essence, a reflection of Jesus' example of "coming to serve, not be served." Leadership was not as top-down as I had expected. ☸

Timothy Joel Dyck, 29, lives in Winnipeg with his partner Kerri. He attends Sargent Avenue Mennonite Church and the Table.

PHOTO BY MIKE WIEBE



Timothy Joel Dyck builds a fire at Camp Assiniboia.

Filmmaker launches online funding campaign

'Kid Shorts' video series puts biblical stories in a modern-day context

BY AARON EPP

Young Voices Co-editor



Since graduating from the Toronto Film School in 2007, Paul Plett has forged a career creating his own films and documentaries, as well as videos for a number of international nongovernmental organizations.

A Mennonite filmmaker is enlisting the public's help to fund his next project, a video series that retells biblical stories in a modern-day context from the perspective of a child.

Paul Plett launched a Kickstarter online campaign in February to create "Kid Shorts." The 28-year-old hopes to raise \$30,000 by March 24 to finish the six-film series as well as produce DVDs and accompanying study guides. Once finished, he hopes the videos will find a home in churches, Sunday schools and Vacation Bible Schools, as well as in public schools and online.

"I wanted a platform to make Scripture relevant in my life and also to make some of the issues that the series is going to touch on relevant as well," says Plett, who

relocated from Toronto to Winnipeg this past summer. "When you do it in the context of a kids' movie, people don't raise their guard as much. You're willing to have these ideas spoken to you because it's a kids' story."

Plett filmed the first video, *Dave vs. the Bully*, this past December, and released it online in January. The six-minute film retells the story of David and Goliath, and explores themes of schoolyard bullying.

In Plett's version of the story, a student named Dave shows up at his elementary school to find a boy named Greg terrorizing his classmates. Dave takes two stones out of his pocket and challenges Greg to a game. If Greg can throw one of the stones and hit the gong at the back of the

classroom, he gets to pummel Dave. If he misses, and Dave hits the gong with one of the stones, Greg has to stop abusing his classmates.

"It retells the story of David and Goliath, but also demonstrates conflict resolution by imagining the way the story might have played out if the characters used peaceful means to solve their differences," Plett says, adding that, in mainstream films, redemptive violence is typically the solution to a film's conflict and the source of entertainment for the audience. "The idea behind *Dave vs. the Bully* was, 'Why don't we take conflict transformation and try to make that entertaining?'" he says.

Plett produced the film with funding from Mennonite Central Committee Canada and private donors, as well as with his own money. Mennonite Church Canada provided support by allowing Plett to hold auditions, as well as rehearsals for the video, in its offices.

If all goes according to plan, the next five videos will explore the stories of Job, the Good Samaritan, the feeding of the 5,000, the Prodigal Son and the story of the Good Shepherd.

Each video will cost \$6,000 to script, cast, film and produce, as well as to make the DVDs, study guides and supporting materials. Plett will film most of the material in Winnipeg, but also hopes to travel to Kenya and Guatemala to film as well. He plans to have everything finished by November.

People who contribute to Plett's Kickstarter campaign will receive a variety of rewards, depending on the size of their donations.

For Plett, who graduated from the Toronto Film School in 2007, the project is exciting because it bridges the gap between the independent films and documentaries he has been making for the last few years, and the contract film work he has been doing with a number of international nongovernmental organizations to pay the bills.

"These videos will take issues that these organizations already hold dear and put them in the context of a video that's entertainment first," Plett says. "It's not a branding opportunity. . . . It's not talking about a program they're doing. It's about an issue."

"Kid Shorts" will only be funded via Kickstarter if at least \$30,000 is pledged. Plett says that if he fails to reach that goal, his hope is to produce at least two more videos so that he has a half-hour of content he can shop to television producers.

"There's already a community of people coming together and supporting this, and supporting my work, and that's awesome," he says. "So I really want to reciprocate that in a way." ❧

Visit www.tinyurl.com/KidShorts and www.ode-productions.com to learn more about the campaign and Plett's work.

With a three-person crew supporting him, Paul Plett (with camera) directs a cast of 11 actors over the course of two days of filming to create Dave vs. the Bully, the first in his 'Kid Shorts' video series.



PHOTOS COURTESY OF PAUL PLETT



With yardstick in hand, Greg—a Goliath-like menace played by Eric Jasysyn—terrorizes his classmates in Dave vs. the Bully.

MEDA makes engaging with young adults a priority

BY RACHEL BERGEN

Young Voices Co-editor

MEDA PHOTOS



Jono Cullar is MEDA's campus ambassador at Conrad Grebel University College, Waterloo, Ont.



Ethan Eshbach is MEDA's first coordinator of young adult engagement.

Ethan Eshbach is 22 years old, a recent college graduate, and is the newest, youngest addition to the Mennonite Economic Development Associates (MEDA) team.

The creation of Eshbach's position—coordinator of young adult engagement—is the first step in MEDA's initiative to prioritize the involvement of young people in the organization that seeks to create business solutions to poverty around the world.

According to MEDA's chief engagement officer, Dave Warren, last year the organization realized it was "missing out" by not having the involvement of a younger demographic. "I realized it was one of our key needs," he says. "Younger people are eager to get involved. Through Ethan's role, we look forward to filling that void and providing additional opportunities to connect with our work and our values."

In order to meet these needs, Eshbach, who graduated with a degree in communications from Messiah College in Pennsylvania, was hired a month ago. Now he is working as a consultant to the engagement team to focus on improving MEDA's social media networking, creating programming especially for young adults and improving MEDA's presence on Mennonite campuses across North America.

Eshbach says young people are the future of the organization, but a lot of them don't know about MEDA or how to get involved. His position is an important step in raising awareness by meeting young people where they are. "What I'd love to see is a mutually beneficial relationship between MEDA and young professionals," he says. "Young people have a lot to offer MEDA and I believe that MEDA has a lot to offer young people."

Jono Cullar is one young adult who is benefitting from his involvement with MEDA. The 23-year-old Conrad Grebel University College business student works as MEDA's only campus ambassador. Cullar, who attends Mannheim Mennonite

Church in Petersburg, Ont., promotes MEDA at Grebel events.

He also networks with young professionals to get them involved. Two of his friends from Grebel, Drew Warkentin and Eric Tichbourne, entered a MEDA video competition and won. "Marie and Liz's Story" explores the theme of empowerment of women in business as a key to development.

"I think they're going to be involved [with MEDA] for the foreseeable future," Cullar says of his friends.

According to Eshbach, MEDA is hoping to hire more campus ambassadors as a part of its priority shift to focus on young adults.

Prior to attending Grebel, Cullar did a year-long internship at MEDA Paraguay, based out of Asunción.

"My values directly align with MEDA's values and I really appreciate and resonate with what they're trying to do with using business practices to address social and economic issues," he says.

Cullar hopes to start a business after he graduates next year and thinks the things he's learning from MEDA now will help him in his future goals.

MEDA conventions are another way for young professionals to get involved with MEDA, Eshbach says. A student competition, for instance, allows business-savvy students to propose business plans to owners.

Cullar has been to the MEDA convention twice and participated in the student competition once. He pitched a business plan to Prairie Harvest, a business based in Newton, Kan.; however, his team didn't win.

MEDA's 2014 convention is taking place at the Fairmont Hotel in Winnipeg from Nov. 6 to 9, and Cullar plans to be there.

Eshbach is proud to work for an organization so committed to engaging young professionals like himself. "MEDA is on the forefront of engaging young adults," he says. "Not many charities or non-profits are doing this or are as excited about what young people have to offer." ❧

Calendar

British Columbia

March 8: Fundraising concert for Life Bridge Ministries (addiction recovery), at Bakerview Church, Abbotsford, at 7 p.m., featuring the Good News Gospel Choir and Crystal Hicks. Tickets available at Level Ground Church or by calling 604-854-8181.

April 11-13: MC B.C. Junior Impact youth retreat at Camp Squeah, Hope.

April 12,13: Lenten Vespers with the Abendmusik Choir; (12) at Emmanuel Free Reformed Church, Abbotsford, (13) at Knox United Church, Vancouver; both services at 8 p.m.

May 3: Mennonite Women B.C.'s 75th Inspirational Day at Emmanuel Mennonite Church, Abbotsford. Speaker: Karen Martens Zimmerly.

May 8,9,10,11: Recycled Orchestra, a youth orchestra from Paraguay is on tour across Canada; (8) Broadway Community Church, Chilliwack, at 7 p.m. (9) Vancouver, venue and

time TBA; (10) Peace Portal Alliance Church, Surrey, at 7 p.m. (11) Central Heights Church, Abbotsford, time TBA; all concerts with Calvin Dyck and Abbotsford Youth Orchestra.

Alberta

March 21-22: MC Alberta annual general meeting, at Lethbridge Mennonite Church.

March 27-30: Truth and Reconciliation Commission of Canada's final event in Edmonton at the Shaw Conference Centre. For more information, visit trc.ca.

March 30-April 9: MCC Alberta Middle East Learning Tour.

June 6-7: Summerfest at Millennium Place, Sherwood Park. For more information, call Trish Elgersma toll-free at 1-888-622-6337 or visit www.mccreliefsale.com.

Saskatchewan

March 14-15: MC Saskatchewan

annual delegate sessions at Parliament Community Church, Regina, including youth event and overnigher on March 14.

March 16: Joint choir concert by Rosthern Junior College, Canadian Mennonite University and Station Singers, at Third Avenue United Church, Saskatoon; at 2:30 p.m.

April 22-23: "Honouring the Earth," an SMYO service and learning opportunity for students in grades 8 to 12, at Shekinah Retreat Centre, Waldheim, and in Saskatoon. This event replaces the SMYO "Worship extravaganza" scheduled for March 29.

April 26: Saskatchewan Women in Mission Enrichment Day, at Nutana Park Mennonite Church, Saskatoon, from 10 a.m. to 4 p.m.

May 6: Recycled Orchestra, a youth orchestra from Paraguay is on tour across Canada; at Rosthern Junior College; at 7 p.m.

May 10: RJC spring choir concert, at RJC.

May 24: RJC fundraising golf tournament at Valley Regional Park.

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

Manitoba

March 20: CMU Verna Mae Janzen Music Competition finals, at 7:30 p.m. For more information, visit cmu.ca/programs/music.html.

March 20: IDS Esau Public Lecture Series, with Jules Pretty, at Menno Simons College. For more information, visit mscollege.ca/esau.

March 23: Mennonite Community Orchestra and CMU Singers, Women's Chorus and Men's Chorus perform *Missa Pax* by Timothy Corlis. With guest artist: Catherine Richard, piano.

March 27: Face 2 Face | On Campus. Topic: "You lost me: The church and young adults." For more information, visit cmu.ca/face2face.

April 5: Jazz@CMU. For more information, visit cmu.ca/programs/music/html.

April 18: Haydn's "The Seven Last Words of Christ" will be sung in English with an orchestra under the direction of Yuri Klaz, at First Mennonite Church, Winnipeg, at 7 p.m. An offering will be taken.

April 26: CMU spring concert, at 7 p.m. For more information, visit cmu.ca/events.html.

April 30, May 2,4: Recycled Orchestra, (Continued on page 38)

UpComing

'Rooted and grounded' conference to focus on land, Christian discipleship

ELKHART, IND.—Conversations about care for creation—from biblical imperatives to beekeeping—will fill a conference on land and faith at Anabaptist Mennonite Biblical Seminary from Sept. 18 to 20. "Rooted and grounded: A conference on land and Christian discipleship" will bring together scholars, students and teachers, along with people engaged with the land, such as farmers, naturalists and restorers. The goal is to provide opportunities for Christians who are interested in what is happening to the environment to share perspectives and ideas. The planning committee has extended a call for papers, from which workshop sessions will be selected. Suggested themes are watershed discipleship, land and place, eschatology and care for the land, place and contemporary life, and race and land or place. Submissions, due June 1, may be sent to the planning committee at rootedandgrounded@ambs.edu. The Institute of Mennonite Studies will select several papers for publication following the conference. Registration for the conference will begin April 1; information will be posted on the conference website: www.ambs.edu/rootedandgrounded. The call for papers is available at that site with details about what the planning committee is seeking.

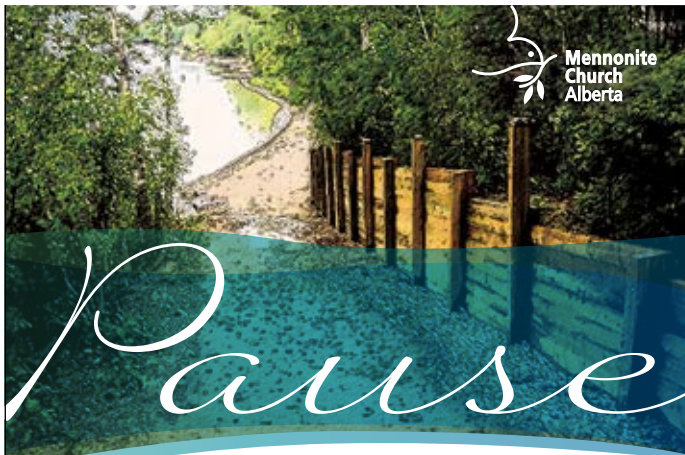
—Anabaptist Mennonite Biblical Seminary

UpComing

Mennonite/s Writing VII calls for proposals

FRESNO, CALIF.—"Mennonite/s Writing VII: Movement, transformation, place," which takes place from March 12 to 15, 2015, at Fresno Pacific University, is seeking proposals for scholarly papers, creative writing presentations and panel discussions for the seventh conference on Mennonite writing. The conference, co-sponsored by Fresno Pacific University and Hesston (Kan.) College, will both celebrate and examine such writing as it continues to develop its global reach. Organizers especially welcome papers that address experiences of movement, transformation or place, and their influences on literary culture. The conference welcomes a wide variety of voices and seeks to create a site of learning and inspiration. Writers of all ages, disciplines, and cultural or ethnic backgrounds are encouraged to submit proposals and to attend the conference. The deadline for proposals is Oct. 1. For detailed submission details and other conference information, visit www.fresno.edu/mennos-writing.

—Fresno Pacific University



Pause a weekend away



Mennonite Church Alberta and Alberta Women in Mission invites Alberta women to take a Pause. April Yamasaki, author of *Sacred Pauses*, will share her journey to find daily renewal through sacred pauses. Come along for a Pause:

May 23-25

Sunnyside Retreat Center, Sylvan Lake, AB

For more information check out Pause2014.blogspot.ca or contact Kate Janzen kajanzen13@gmail.com.

(Continued from page 37)

a youth orchestra from Paraguay is on tour across Canada; (30) Steinbach Mennonite Church; (2) Winkler MB Church; (4) North Kildonan MB Church, Winnipeg. All performances at 7 p.m.

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

May 14: Westgate Mennonite Collegiate work day.

May 28: Westgate Mennonite Collegiate Grade 7-9 spring concert, at Bethel Mennonite Church, Winnipeg, at 7 p.m.

May 29: Westgate Mennonite Collegiate Grade 10-12 spring concert, at Bethel Mennonite Church, Winnipeg, at 7 p.m.

Ontario

March 10,11: Grandparent and Grandchild Days at Hidden Acres

Mennonite Camp, New Hamburg; for children from Grade 1 to Grade 6. For more information or registration forms, call 519-625-8602 or visit www.hiddenacres.ca.

March 14-15: Engaged Workshop at Living Water Fellowship, New Hamburg. For more information, or to register, e-mail Denise Bender at denise_bender@yahoo.com.

March 18: The Toronto Mennonite Theological Centre hosts a panel discussion of the book *Buffalo Shout, Salmon Cry* (Herald Press, 2013), in Boardroom 1 at the Toronto School of Theology Building, Toronto, from 4:30 to 6:30 p.m.

March 22: Menno Singers presents "Explorations: Concert No. 3—East," with Gerard Yun and the East-West Ensemble, at Waterloo North Mennonite Church, Waterloo, at 7:30 p.m.

April 6: Menno Singers hymn sing at Wanner Mennonite Church, Cambridge, at 7 p.m. Song leader: Mark Diller Harder.

UpComing

Comedian Matt Falk featured attraction at *Canadian Mennonite* banquet

WINNIPEG—Mennonite comedian Matt Falk will be the feature attraction for *Canadian Mennonite's* annual banquet, to be held April 12 at Douglas Mennonite Church, Winnipeg, at 6 p.m. Falk has been performing comedy for over a half-decade. Early in his career, he garnished much attention by winning a handful of prestigious awards: in 2007 he placed third in Leland Klassen's Comedy Tournament, and in 2010 he placed second in the World Series of Comedy in Las Vegas. "Matt's ability to keep his comedy clean is a testament to his tremendous writing ability," says one reviewer. Other highlights of the evening include musical performances by the Winnipeg Children's Choir, and a presentation by Dick Benner, editor/publisher of *Canadian Mennonite*. Tickets are free. This is a fundraising event that is open to all Mennonite churches, and a call for donations will be made at the end of the night. Space is limited, says planner and Canadian Mennonite Publishing Service board member Carl DeGurse. To reserve tickets, e-mail cdegurse@cmu.ca or call 204-632-7609.

—*Canadian Mennonite*



Matt Falk



Recycled Orchestra Canadian Tour

Out of the slum of Cateura, Paraguay comes an unlikely orchestra, playing instruments made from trash found on the landfill.

Join us for an inspirational evening of story and music to see how hope is rising in one of South America's poorest communities.

April 25 - 28 **Ontario**
 April 30 - May 4 **Manitoba**
 May 5-7 **Saskatchewan**
 May 8 - 11 **B.C.**

Visit www.globalfamilyfoundation.ca for more information



April 8: Mennonite Savings and Credit Union's 50th annual general meeting, at Rockway Mennonite Collegiate, Kitchener; registration at 6:30 p.m., followed by the meeting at 7 p.m.

April 12: MC Eastern Canada Youth Bible Quizzing.

April 15: MennoHomes hosts a retirement celebration for Martin Buhr at Gale Presbyterian Church, Elmira, from 6:30 to 9 p.m. For more information, visit www.mennohomes.com.

April 25-26: MC Eastern Canada annual church gathering in the Niagara Region.

April 25-28: Recycled Orchestra, a youth orchestra from Paraguay is on tour across Canada; (25) First Baptist Church, Waterloo; (26) UMEI Christian High School, Leamington; (27) Bethany Community Church, St. Catharines; (28) Wainfleet Brethren in Christ Church. All performances at 7 p.m.

April 26,27: Pax Christi Chorale presents "Passion and Peace," featuring the True North Brass; (26) St. Peter's Lutheran Church, Kitchener, at 7:30 p.m.; (27) Grace Church-on-the-Hill, Toronto, at 3 p.m. For tickets, call 416-491-8542 or e-mail boxoffice@paxchristichorale.org.

April 28: New Hamburg Mennonite Relief Sale promotion dinner at

Bingemans in Kitchener, at 6:30 p.m. Speaker: Eileen Henderson, MCC Ontario restorative justice coordinator.

Topic: "Finding God in unexpected places." For tickets, call 519-745-8458.

May 2-3: Engaged Workshop at Maple View Mennonite Church, Wellesley. For more information, or to register, e-mail Denise Bender at denise_bender@yahoo.com.

May 7: "Healthy Pastoral Relationships": an MC Eastern Canada workshop.

May 10: Menno Singers presents "Explorations: Concert No. 4—South," with Debbie Lou Ludolph and Inshallah, performing Missa Criolla by Ramirez, at St. Peter's Lutheran Church, Kitchener, at 7:30 p.m.

May 16-19: MC Eastern Canada youth spring retreat at Silver Lake Mennonite Camp.

May 23-25: MC Eastern Canada junior youth retreat at Silver Lake Mennonite Camp.

May 28-June 1: Mennonite Education Agency's Marpeck Conference at Conrad Grebel University College.

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

Classifieds

Travel

PHOENIX (Arizona) MENNO Guest House Bed and Breakfast welcomes families and business guests coming to the Phoenix area. Call 623-847-0314 or email phxmenno-guest@gmail.com. Visit our web site www.hospitalityservicescenter.org.

Visit Europe the Mennonite Way with Mennonite Heritage Tours! Small group Hotel Tours focusing on Mennonite/ Anabaptist heritage in Holland, Belgium, Germany, Switzerland, Poland and Ukraine. www.mennonite-heritagetours.eu

Employment Opportunities

Connexus Language Institute in South Korea seeks university graduates to teach elementary school students English, while living in Christian community. One to two year commitment. Round-trip airfare provided. Email master@connexus.co.kr.

Learning Opportunity

Learn to grow food organically (vegetables, livestock, field crops). Internships available. Murray Bunnett Family Farm, New Brunswick. House & Board included. Members of Petitcodiac Mennonite Church. 1 506 756-8261 cmbunnett@hotmail.com

For Rent

Looking for female to rent apartment in house basement, April 1. Backs onto Highland Rd. in Kitchener, Ontario, close to Ira Needles roundabout. Includes heat, hydro, appliances and shared laundry. \$700/month. Call Lisa at 519-894-3684.

CANADIAN MENNONITE

Notice of the 2014 Canadian Mennonite Publishing Service Annual Meeting

The Annual General Meeting of the Members of Canadian Mennonite Publishing Service (CMPS) for the year ending December 31, 2013, is scheduled for April 12, 2014, 4 p.m. at Douglas Mennonite Church, 1517 Rothesay Street, Winnipeg Manitoba R2G 3G5. (CMPS) is the non-profit corporation that publishes Canadian Mennonite.

The agenda includes receiving reports from the Board of Directors, the 2013 financial statements, and elections of new Directors. The meeting is public but voting is limited to CMPS members (individuals who donated at least \$25 in 2013 and who register in advance), and board members who represent the area and national Mennonite Church (see names and nominating bodies on page 3). To register as a member for the annual meeting, please email office@canadianmennonite.org, by March 14, noting "CMPS annual meeting" in the subject line.

The annual report and audited financial statements will also be posted at www.canadianmennonite.org after the meeting.



Employment Opportunity

MENNONITE CENTRAL COMMITTEE seeks an Administrative Assistant (service worker/funded volunteer) to help create a productive office environment in Ephrata, Pennsylvania.

Be a part of the effort that sends relief supplies to people in need around the world. Check online at serve.mcc.org or email eas@mcc.org for more information.

An Invitation to Community



L'Arche Stratford is seeking people to share in our mission of making known the gifts of people with intellectual disabilities. L'Arche is a community environment that fosters inclusion, understanding and belonging. Mutual relationships and trust in God are at the heart of our journey together.

The Stratford Community is currently looking to fill a leadership role, candidates should have 2 or more years experience in a leadership capacity, relevant education, evening and weekend availability and a G class driver's license.

For more information or to submit a resume please contact:

Hiring Committee
E-mail: acoord@larche.stratford.on.ca



- Seeking God's face in creation
- Receiving God's love in Christ
- Radiating God's Spirit in the world



THINK CAMP!

Mennonite Camping Association

BRITISH COLUMBIA
Camp Squeah

ALBERTA
Camp Valaqua

SASKATCHEWAN
Shekinah Retreat Centre

MANITOBA
Camps with Meaning
Camp Assiniboia
Camp Koinonia
Camp Moose Lake

ONTARIO
Willowgrove
Fraser Lake Camp
Willowgrove Day Camp

Hidden Acres Mennonite
Camp & Retreat Centre

Silver Lake Mennonite Camp

www.mennonitecamping.org

