

A group of diverse young people, likely students or alumni, are gathered in a circle, laughing and hugging. The scene is filled with joy and camaraderie. The background is slightly blurred, focusing attention on the people in the foreground.

# The BLAZER

CONNECTING ALUMNI AND FRIENDS OF CMU, FALL 2013



CANADIAN MENNONITE UNIVERSITY

# The BLAZER

CONNECTING ALUMNI AND FRIENDS OF CMU

*“CMU tempers the individualism of our time by modelling and nurturing invitational communities that are diverse yet learn together, in which people support each other, foster compassion, and represent hope to those in them and beyond.”*

That’s hardly marketing talk. Recently, I’ve had many conversations about how to best define CMU relative to other post-secondary options available to prospective students. What makes CMU different? What’s our competitive advantage? Why choose CMU?

By virtue of its Christian identity and Anabaptist roots, CMU is already different from any accredited university within at least a 12-hour drive. Nonetheless, we’ve devised several ways to sum up CMU’s defining characteristics within the local market—small classes, big opportunity; a remarkable student-to-professor ratio; the number of PhDs on faculty; unparalleled academic rigor; faith-filled learning; extending the classroom through practica and so on.

When defining CMU’s culture, arguably a key differentiator, words fail to encapsulate it. “Authentic, dynamic, welcoming, and diverse” merely begin to express the experience of participating in life at CMU.

What’s striking about the concept of invitational community is the intentionality of integrating individuals from different backgrounds to create a safe space out of which deeper understanding and learning emerge.

In the context of a liberal arts education, invitational community is a CMU differentiator. It leverages the benefits of interdisciplinary learning, develops perspective, and cultivates a capacity for engaging differences and for critical thinking that equip one for post-graduate life.

It’s from a Christian and experiential viewpoint that we can most appreciate a core CMU difference.

Invitational community makes CMU burn brightly amongst other universities—a light shining not under a basket, but on a stand in the middle of Winnipeg for all to see.

[www.media.cmu.ca](http://www.media.cmu.ca)

Kevin Kilbrei

Director, Communications & Marketing

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# “Modelling Invitational Community”

The story is told, in the gospel of Luke, of a man walking on a road to Emmaus. Assumed to be a stranger, the man was invited to dinner as a guest. There at the table, the man took the bread, blessed it, broke it, and gave it to those who had invited him in.

With roles inverted—the presumed guest taking on the role of host and the homeowner as the guest—the truth of the one named Jesus was revealed. And in that moment, as the eyes of the homeowners were opened and their hearts restored, Jesus’s fleshly presence vanished from their midst.

This story of a disorienting—and reorienting—discovery over dinner speaks into CMU’s commitment to “model invitational community” as vital in sustaining vibrant learning.

CMU has been entrusted with this sort of mission: to be startled, nourished, and transformed by the story of Jesus, and to be open to seeing the “word become flesh” in that which startles, nourishes and transforms us as we walk and work alongside one another, while practicing a variety of different academic disciplines.

This issue of *The Blazer* focuses on “modeling invitational community,” which is one of four commitments that animate the mission (see mission statement on sidebar), programs, operations, and people of CMU.

These expressions emerged from a large-scale collaboration of 70 or so Board and Council members and other CMU supporters, church leaders, students, staff, and faculty who gathered in 2007 to vision and discern long-term goals, shared understandings, and current priorities for CMU.

These expressions continue to offer content and purpose as we seek to witness faithfully to the truth and grace of God in the midst of the world’s ongoing beauty, pain, and complexity, and through our diverse areas of study.

“Modeling invitational community” speaks to a conviction that to know is to be in relationship with others, be they strangers or friends.

An invitational community is not merely a nice accompaniment to the content of a university’s curriculum, but is integral

to the truths, the trust, the innovations, and the new possibilities that emerge through learning together.

In the next few issues of *The Blazer* we will feature each of the four CMU commitments. We invite you to join in the conversation.

Peace and joy,  
Cheryl Pauls  
CMU President



## CMU Mission Statement

CMU is an innovative Christian university, rooted in the Anabaptist Mennonite tradition, moved and transformed by the life and teachings of Jesus Christ. Through teaching, research and service CMU inspires and equips women and men for lives of service, leadership and reconciliation in church and society.

From the flow of this mission, CMU has established four commitments that characterize its work across all of its programs and activities:

### 1. Educating for Peace-Justice

A commitment to peace-justice colours all programs. It is most explicitly represented in some signature programs and in the work of several of our institutes (e.g., Canadian School of Peacebuilding).

### 2. Learning through Thinking and Doing

Although theoretical analysis remains central, comparative prominence is given to experiential learning (e.g., practica, Outtatown, co-op, internships) in a manner which shapes both thinking and ethics/living.

### 3. Generous Hospitality... Radical Dialogue

CMU welcomes all as it fosters dialogue across the many chasms (religious, economic, social, political, ethnic, national, cultural) which divide humanity today, within North America and internationally.

### 4. Modelling Invitational Community

CMU tempers the individualism of our time by modelling and nurturing invitational communities that are diverse yet learn together, in which people support each other, foster compassion, and represent hope to those in them and beyond.

# INVITATIONAL



## Music, Modeling, and the Task of Education

By Chris K. Huebner  
Dean of Humanities; Associate  
Professor of Theology and Philosophy



I begin with the simple observation that the study of music at CMU occupies a rather high profile within the overall academic program. I want to suggest that the centrality of music at

CMU also reflects something about the very nature of the university more generally. But to appreciate this, we must refuse the temptation to think of music as a “practical” or “applied” field that is altogether different from the allegedly more “theoretical” or “abstract” areas of study like philosophy and theology in which I teach. All education, even in the most theoretical or abstract of subject areas, is grounded in practice, performance, and the exercise of modeling or imitation. Studying at CMU is not just a matter of acquiring information and mastering technique. Like the teaching of music, it also involves the cultivation of intellectual habits that set us on

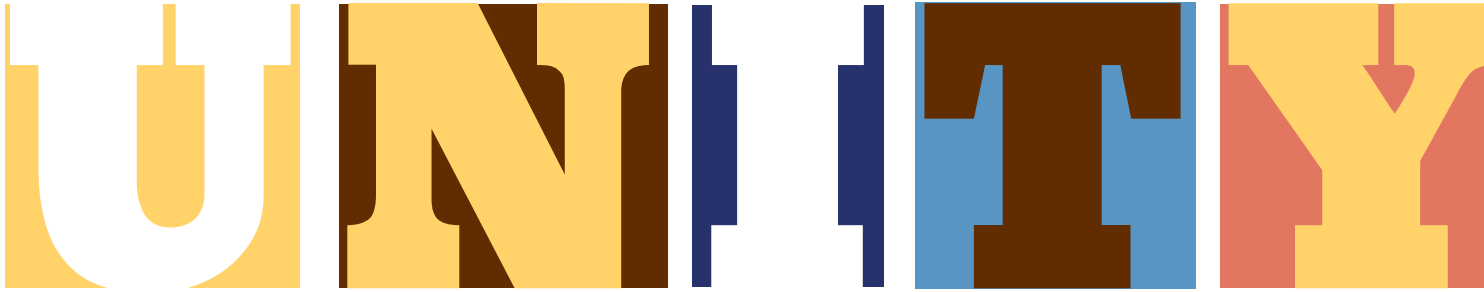
course for a lifetime of learning. It is not unfair to think of CMU faculty as performers who model various modes of intellectual inquiry and invite students to participate in the diverse academic communities they inhabit.

These claims are supported by two recent reflections on learning and practicing music, which I also take to be compelling accounts of the task of education in general. In his memoir about first of all leaving and then returning to music, guitarist Glenn Kurtz provides an account of practicing in which desire and discipline exist in a dance of mutual dependence. As Kurtz puts it, to practice is to “reach beyond yourself for some imagined beauty. Discipline is just the outward shape of this hopeful desire.” At the same time, he emphasizes that in practicing music—or anything we really love—we always find ourselves “at the limit of words, striving for something beyond our ability to express.” This is why practicing, though it is a goal-directed activity, never really reaches its end.

These thoughts are echoed by the pianist Jeremy Denk in a recent article in *The New Yorker*. Summarizing what he learned from one of his first influential

teachers, Denk writes, “you don’t teach piano playing at lessons; you teach how to practice—the daily rite of discovery that is how learning really happens.” But what Denk adds to this understanding of learning as practicing is an understanding of how modeling can be misguided and distorted. He calls it the “danger of idols.” Reflecting on a period in which his work seemed to stall, he observes “my idea of music had merged with the idea of [my teacher].” This is an important insight. But it is one that is all too often misunderstood both by students and their professors. Some students spend too much energy trying to repeat what they take their professor’s stance to be. And too many teachers look for exactly that kind of work from their students. But education works best when students are able to receive what a professor gives them and take it in new and unexpectedly fruitful directions.

What does all this have to do with CMU’s commitment to modeling invitational community? I take it that an invitational community is one that is not threatened by difference and disagreement. It does not strive to produce students who turn out to be straightforwardly identical to their professors.



Modeling ourselves after the performances of others may be the beginning of education, but it is not the end. I find Kurtz's and Denk's reflections on music to be tremendously helpful for understanding how these sorts of claims inform the heart of the educational experience at CMU. For this reason, I think we should find it entirely fitting that we have such a large collection of practicing artists at the heart of this university. Unlike the ancient Greek philosopher Socrates, who is said to have died lamenting the fact that he did not spend more time practicing guitar, we should think of CMU as a place where music and philosophy are understood to uniquely complement one another.



## Reflections on Invitational Community

by Aaron Epp and Amanda Thorsteinsson

Community is foundational at CMU, but what it looks like and how it is lived out means different things to differ-

ent people. We asked a professor, a student, and an alumnus how they have experienced invitational community at this university. This is what they had to say.



### Kyle Devine

In CMU alumnus Kyle Devine's experience, the invitation extended by the CMU community is not about joining a group that is fully formed. Rather, it's about taking part in a searching conversation about what a community might be.

"[You're] participating fully in the ongoing formation of that community," says Devine, who graduated in 2006. "It is an invitation to have a voice and a say."

Last year, Devine completed a PhD in the social and cultural study of music at Carleton University. Today, he works as a Lecturer in Music at City University London.

Life as an academic has allowed Devine to think about how CMU's invitational focus sets it apart from the way other universities might view themselves.

"In the UK, where I teach, universities—and therefore faculty members—are under pressure to make research count in terms of economic or social 'impact,'" he explains. "Our work is measured according to rubrics of 'knowledge transfer' and universities craft 'community engagement strategies.' There are, of course, serious questions about the effectiveness of this current climate, about how such methods of assessment affect the quality of scholarship—even academic freedom itself. But aspects of the basic idea—that scholars, and the university writ large, should produce research that is broadly beneficial and in some way communicable to the outside world—are pretty much commendable."

The underlying assumption is that the university is separate from the rest of the world.

"Maybe it is," Devine says, "but that seems to fall short of what a university might ideally be. An invitational university community, though, would seem not to assume such a division in the first place. It's less a bandage than a reconceptualization of the relationship. That, to me, is the potential of CMU's invitational mandate."

## INVITATIONAL

# Community

*Kyle Devine continued*

At CMU, Devine learned not to ask rigid and differentiating questions like, “What is music?” but rather to ask reflexive and invitational questions like, “What might be musical?” This has shaped his academic work on the forms and role of music in culture.

“Even though the musical cultures I

research take shape through differentiation, my thinking and my practice are shaped by my experience at CMU, where questions of the music are held open,” he says.

“Similarly, this is the value of the invitational community that CMU seeks to model and nurture. It asks not ‘What

is a community?’ but ‘What does it mean to commune?’ In other words, CMU isn’t a community first and invitational second. Rather, holding open the question of communion is itself the invitation.”



### Vonda Plett

Vonda Plett, assistant professor of psychology at CMU, appreciates that CMU is intentional about creating a deeply respect-

ful space where diverse voices and perspectives are welcomed, and where individuals are invited to engage with each other as equals.

CMU’s commitment to modelling invitational community goes beyond tolerating differences or having a wider range of ethnicities represented in its hallways, Plett says.

“It asks us to tap into motivations that run deeper than a desire to ‘help’ the other by welcoming them into our midst, a motivation that all too often seeks a grateful response and their quiet acceptance of the status quo,” she says. “Rather, we must be ready to engage in deep dialogue and to relinquish some power, allowing the other to shape our community in meaningful ways.”

Plett adds that given its size and Anabaptist foundation, CMU is

uniquely positioned to actualize its commitment to invitational community in interesting ways.

“As a university, I believe it is our mandate to intentionally engage in critical dialogue about what this means,” she says. “For example, just how ‘diverse’ do we want our community to be? What must members of this community, at a minimum, share in common? How much are we as an institution prepared to change? And these conversations must go beyond the level of the theoretical as we wrestle with specific and challenging issues that arise in our community. These conversations, while critical, are not always easy ones to have!”

A few years ago, Plett and her husband adopted two girls from Ethiopia, who were five and nine at the time. She says that abstract principles have become more complex when applied to real life situations.

“We have tried to be intentional in creating within our home a space that is supportive, compassionate, and deeply honouring of the diversity among us,” Plett says. “Rather than simply requir-

ing our daughters to adapt to our family norms, we have tried to incorporate beautiful and inspiring aspects of their culture into the very fabric of our family culture.”

On one level, this is easy to do—for example, cooking Ethiopian food or listening to Ethiopian music. At the deeper level of values, it becomes harder to do.

“Often I feel we are walking a fine line when it comes to helping our daughters adjust to their new lives,” Plett says. “On the one hand we need to help them to adapt to life here and learn what is considered appropriate (and inappropriate) behaviour in Canadian society—regardless of how random many of these social rules may be! We want them to ‘fit in’ and not be targeted negatively by their peers or teachers.

“At the same time, we don’t want to ‘change’ them, or give them the message that who they are and their cultural heritage is inferior. This can be a difficult path to negotiate.”



## Samuel Bergen

Samuel Bergen appreciates the diverse student body that is one of the results of CMU's focus on invitational community. Coming from Asunción,

Paraguay, the third-year student says having different roommates has broadened his worldview.

"I remember that when I first came [to CMU], I got an awesome roommate from Kenya," recalls Bergen, who is studying Biblical and Theological Studies. "We had both just arrived [in Winnipeg] and really did not know much about anything. I might have gotten a double culture shock at that time, but we both managed to feel part of the greater CMU community really fast."

After one semester, Bergen thought he had figured out Canadian culture, but getting a new roommate challenged this notion.

"I got a roommate from Alberta who proved me to be wrong," Bergen says. "With his boots, cowboy hat and all the other western clothes he wore all the time, he definitely got to be one of the

most awesome Canadians I have met so far."

This year, Bergen has a fellow Paraguayan for a roommate, which is challenging his ideas of his own culture.

"So far, it looks like I might go through some identity issues since I apparently don't know my own culture too well either," Bergen says. "Maybe I just have to change my definition of culture."

Bergen describes the cultural diversity he's experienced at CMU as "a beautiful journey so far."



He adds that the university's commitment to invitational community is important because it creates opportunities for students to learn beyond the classroom.

"All students get the chance to meet other students and learn from a lot of people who, in all aspects of life, seem to be going through similar experiences," Bergen says. "I think that most students would agree that the most important lessons were learned when talking to friends and arguing about random

thoughts. These are not just lessons about theology, music or some other field of study, but often deeper lessons about life and ways to see the world."

Bergen adds that he's formed relationships at CMU that will last a lifetime.

"Many of the friends that are so easy to make at CMU are people you will know and be around for life," he says. "It is impossible to really set a value on a friendship, and this is a place full of opportunities to make awesome friends."



# Taking Risks Through Invitational Community

By Val Smith and Jarem Sawatsky

A young farmer. A peace worker from Liberia. A retired engineer. A stay-at-home mom. An Egyptian Orthodox nun. A CMU student.

If you sat in any Canadian School of Peacebuilding (CSOP) course this past June, these are some of the 96 people who would have been in the seats beside you.

At the fifth annual school in June, the CSOP brought the world into CMU's backyard through a community of instructors and participants from around the globe and from different professions, faiths, and generations.

As CSOP staff, we are intentional about inviting a truly diverse group of people to the CSOP—not because a diverse group is easier, but because it's not.

We want to create a diverse community, because diversity makes the community richer and increases opportunities for something creative to develop.

A diverse community is also important because connecting with those who are different from us is, in itself, the work of peacebuilding.

Of course, creating intentional community means taking risks. During coffee break one morning, one participant confessed that she had been apprehensive about coming to the CSOP and hadn't been sure that she would fit in at a Mennonite university.

She discovered that, while her time at CSOP stretched her, she felt welcome and comfortable as part of the community.

Another participant, Terrance DeLaronde, said that as a First Nations student, he felt his voice was heard, but more importantly, respected.

"I applaud CSOP for creating an oasis for higher learning that gave birth to a safe, open, and vibrant community," said



CSOP works to create a diverse community during its courses, because diversity makes the community richer.

DeLaronde, who is studying law at the University of Manitoba. "As a result, the dialogue allowed people from around the world to not only tolerate the myriad perspectives, but embrace them."

We work hard to create a space at the CSOP that is welcoming and makes room for many kinds of people. This can involve everything from careful attention to dietary concerns to working out how to resource a student who must be cautious about bringing books about non-violent action into her home country.

In the end, however, it is the character of the participants that make it possible for this diverse community to work so well. We are grateful that this year we once again had a group of participants at the CSOP who were open to new ideas and perspectives—people who were eager to put in the work required to understand another's point of view.

"I have been inspired by the strength and trust amongst the community here and have seen how quickly complete strangers can become a family," said Rosalind Crump, a CSOP participant. "Although we may be separated by continents or oceans in the future, CSOP is a great reminder of how connected we are through humanity and hope."

Come join us at the 2014 CSOP, June 16-20 and 23-27. For more information, visit [www.csop.cmu.ca](http://www.csop.cmu.ca).



CSOP 2013

## Session I: June 16-20, 2014

### Peace Skills Practice

Instructors: Natasha Mohammed and Marius Brand

### Exploring Indigenous Justice and Healing

Instructor: Rupert Ross

### Food, Farming, and Faith: Living in God's Creation

Instructor: Norman Wirzba



## Session II: June 23-27, 2014

### Justice with Youth and Schools

Instructors: Catherine Borgen and John R. Wiens

### Strategies for Trauma Awareness and Resilience

Instructor: Elaine Zook Barge

### De-Colonial Theology: Thought and Practice

Instructor: Terry LeBlanc

### Arts Approaches to Community-Based Peacebuilding

Instructor: Babu Ayindo



# Peacemaking From the Inside-Out

By Gina Loewen

How do we measure our capacity for transforming conflict? Do we start with the problem or the solution, or do we need our imagination to approach the situation from a more creative perspective? These questions drive the work of Dr. Jay Rothman, an experienced mediator, facilitator, and leading expert in the area of identity-based conflict.

In June 2013, Menno Simons College (MSC) had the privilege of hosting Dr. Rothman as the Conflict Resolution Studies (CRS) Distinguished Visiting Esau Professor. As an invitational community, MSC participates in and contributes to conversations about creative and effective ways for transforming conflict and embracing peace. Our courses address topics as diverse as inter- and intrapersonal conflict, non-violent social change, human rights, and restorative justice. We seek to educate our students, who come from diverse backgrounds, about justice and peace so that they, too, will embody a lifestyle that works towards building a healthier, more sustainable future for our nation and our world.

From the day he arrived at our downtown campus, Dr. Rothman integrated himself into the MSC community. His easy-going personality, passion for dialogue, and his knowledge and experience about peacemaking led him to embrace the values for which MSC stands. Dr. Rothman introduced students, faculty and staff, and the broader community to conflict as an opportunity, rather than a barrier, for change. He challenged us to look within ourselves, to recognize and articulate what matters most to us, and to share our narratives with each other. He encouraged us to create contexts in which we can be our best selves and, in turn, use creative imagination to pursue what is most important for developing healthy relationships.

According to Rothman, peacemaking from the inside-out involves comprehension, compassion, and creativity. Creativity is an essential building block towards addressing and transforming conflict; it is necessary in the process of constructing new futures with each other rather than against; it is part of a system that works towards overcoming that which is vicious to forming that which is virtuous.



Dr. Jay Rothman sits down for an interview at the Winnipeg Free Press News Café on June 17, 2013

Rothman quotes Martin Buber, an Israeli Jewish Philosopher, who said that “[t]he problem of conflict is I don’t say what I mean or do what I say.” In other words, in order to live as peacemakers, we must understand ourselves and resonate with others’ narratives; we must acknowledge where we are in opposition and why; we must show empathy towards diverse experience and seek to be creative in aligning ourselves with the needs and values of others. And, while we do not need to agree, as we strive to create space within ourselves and for understanding others, we will move from points of opposition and antagonism to places of discovery and opportunity, in our homes, our communities, and around the world.

Dr. Jay Rothman is Associate Professor and Chair of the Graduate Program on Conflict Resolution and Negotiation at Bar-Ilan University in Israel. He has published extensively on Identity-Based Conflict, Conflict Resolution, and Evaluation. His most popular books include *Resolving Identity-Based Conflict: in Nations, Organizations and Communities* (Wiley, 1997) and *From Identity-Based Conflict to Identity-Based Cooperation* (Springer, 2012). Rothman has facilitated and mediated internationally for several decades, led workshops, and given keynote presentations at numerous conferences and convocations in more than a dozen countries.

# Seven CMU Students Live Out Their Faith at Siloam Mission

by Amanda Thorsteinsson

Leaving the heart of the Exchange District on the way to Siloam Mission along Princess Street, the landscape slowly gets grittier.

There are fewer cars passing by, and instead of noise from patios and coffee shops, voices trickle out from people milling around outside the shelter. Even though the August sun is beating down, a man sits tightly snuggling his dog and holding a sign asking for spare change.

Siloam Mission is a shelter and support centre for people experiencing homelessness and poverty.

But for the CMU students and graduates who are employed by the mission, it's much more than simply a place for people who are down and out.

"Siloam could easily be a place of hopelessness and despair. But it's not. It's a huge place of humour and joy," says Brent Retzlaff, 22, a history major from CMU who served as CMU student body president over the 2011-2013 school year

Retzlaff is employed by the department of volunteer services at Siloam, a placement that also counts toward his CMU practicum component.

He welcomes volunteer groups to the inner city Christian mission, sharing with them about Siloam's work, and making sure everyone follows Siloam's volunteer policies.

"It's exciting to see people taking part in our mission, to see their story become part of my story, as I weave my life with the mission," he says.

One of the best parts, he says, is working with volunteer youth who are from disadvantaged homes themselves.

"It's not just seeing these kids come in and sort clothes, but sort clothes



Morales (CMU '12), left, works in the Volunteer Services Department at Siloam Mission.

and see kids be kids—trying on the clothes and having fun."

The skills and opportunities Retzlaff received at CMU are directly applicable to the work he does every day in his job.

"CMU was a huge growing experience for me. I wouldn't have been able to work here without my four years at CMU."

In particular, Retzlaff points toward his CMU leadership experience as being key to helping him succeed in his current employment, in particular being a student representative on the CMU Board of Governors.

"Being able to see how people on that Board worked together to see a big picture, and be part of the functioning of a large Christian organization, is some-

"...with CMU students there's this universal skill of communication and confidence, and ability in applying biblical faith practically."

thing I learned a lot from," he says.

Belinda Morales, a CMU grad from 2012, is Retzlaff's colleague in Siloam's Volunteer Services Department.

"CMU helped shape my worldview, my priorities and my goals in life. I'm excited to have the job I have now, and I love working here."

Belinda cites the personal relationships she developed with her professors as a vital and meaningful connection between CMU and her current employment.

"Being able to have casual conversations with my professors in the Blau-rock and after class provided a great environment in which to learn."

Lindsay Smith is the director of volunteer services at Siloam.

She has hired CMU students and grads to work in volunteer management positions, has supervised the work of several CMU students and grads, and also has CMU graduates as interdepartmental colleagues.

One thing she's noticed is "it doesn't matter what CMU students have studied. I was shocked to learn Brent was a history major. But with CMU students there's this universal skill of communication and confidence, and ability in applying Biblical faith practically."

The opportunities Siloam affords for living out one's faith is one of the main highlights for Kristen Wiltshire.

Wiltshire is a Peace and Conflict Transformation studies student who has balanced working at Siloam while studying at CMU for the past four years.

Wiltshire is a frontline worker with Siloam, employed in the mission's drop-in centre.

Among a wide variety of duties, she is a first responder to emergencies, helps patrons find clothes and toiletries, and is a listening ear if someone is



Wiltshire with Siloam client

having a problem.

It's a job that is often unglamorous, and not always easy. Taking PACTS classes at CMU while working at Siloam helped Wiltshire remain grounded in why she became involved in this work.

"When I feel like I am burning out, I go back to the classes that discussed different systems of violence, and how the brain works—it equips me for this work. My experience at CMU rooted me in the reason for why I do what I do."

"The way CMU expressed compassion and fostered a love for people, helped me take what I learned in class and put it into practice at Siloam."

"Coming from that CMU background to Siloam helps us in love abundantly. I love being someone who is trusted in that community. I love being able to sit down with them, drink coffee together, and have them call me a friend."

"Being able to both study at CMU and work at Siloam at the same time, it's something I believe is God-directed."

## CMU's Online Presence Grows by Leaps and Bounds

Organizations are increasingly investing in their online presence, leveraging what is known as Web 2.0 to interact and engage with stakeholders. CMU is no different, and if you're connected to CMU, you've no doubt noticed the unveiling of a brand new website and the university's increased social media activity.



### Website

On August 28th, a redesigned [cmu.ca](http://cmu.ca) was officially launched. With the strategic decision to make the website not only easier to navigate, but more recruitment oriented, the new website compares favourably with those of larger universities across North America.

The website's redesign and fresh new look is complimented by updated and

expanded information about the university, its programs, resources for alumni and churches, and its presence in the community.

### Social Media

If you have 'liked' CMU on Facebook, or are following CMU on Twitter or Instagram you have seen an increase in the quantity and quality of social media activity. Social media helps share the CMU story with prospective students and significantly broadens CMU's online presence. It is an effective tool to stay in contact with alumni, and communicate general news with other interested parties. "We know that relationships with significant mentors (parents, coaches, pastors and others), along with the influence of friends, make an enormous difference for students when considering post-secondary options", commented Terry Schellenberg, CMU's VP External. "Building relationships with students is also central to CMU's approach to recruitment. A compelling website and the use of social media through avenues like Facebook, Twitter and Instagram are important in opening connecting points with poten-

**Find us on Social Media**

**Twitter:**  
 @CMUwpg  
 @CMUalumni  
 @OuttatownCMU  
 @CMUblazers  
 @CMUrsb  
 @CMUunivLibrary  
 @CMUgoose

**Facebook**  
 /CMUwinnipeg  
 /outtatownDiscipleshipSchool  
 /CMULibrary

**Instagram**  
 @CMUwpg

**YouTube**  
 youtube.com/cmumedia

**Tumblr**  
 cmuwpg.tumblr.com

**Google+**  
 profiles.google.com/cmumedia

tial students and with CMU's constituency more broadly." Schellenberg continued, "Having a well-designed, regularly updated website that is intuitive and easy to navigate is essential to the relationship building focus to which we're committed. The opportunity and potential of these tools is too great to ignore."

# Public Media and Christian Faith Coming Together

by David Balzer, Assistant Professor of Communications and Media

Course: COMM-3950 Topics: Christianity and the Mass Media in Canada



David Balzer

One Sunday night, during my years of co-hosting talk radio, we took a caller who said, “It sounds to me like you’re actually using the term ‘God’ in a Judeo-Christian kind of way. You’re not referring to ‘god’ or ‘gods,’ and I have an issue with that in this public airspace.”

What followed was an engaging conversation about my assumption that my views on the nature of God and faith had come through loud and clear, even though I rarely explicitly named my

personal convictions on air. I valued the opportunity to deliberate over what kind of content would be appropriate for a broadcaster.

I recently taught a course at CMU called Christianity and the Mass Media in Canada. This course brings together two of my loves—public media and Christian faith.

The course recognizes that all of our living happens within contexts that in some way or another have ideological boundaries that we must learn to navigate.

In broadcasting we may ask: What can one say about God on the airwaves, and who gets to decide? Many other spaces require a similar kind of translation of personal convictions.

The course explores how various past and present producers have engaged in content design. As students become aware of how convictions fundamentally impinge on message construction, they become equipped to consider the posture they will take in relation to others in their own communication.

CMU is the perfect kind of place to ask these questions, drawing together communication theorists and theologians to develop a robust theology of communications for everyday life.

I was inspired by the final projects my students submitted.

One student took on the challenge of harnessing the framework we had developed for her future career as a music teacher. She wanted to choose choral music in the public school system in a way that was personally faith-informed and affirming, and yet appropriate within the bounds of a pluralist society.

What emerged was a profound theology of choral music selection for early years education that authentically expressed her faith in God while remaining invitational to the larger community!

That kind of translation work is not easy, but it is very satisfying for the student, for me as an instructor, and for the world.

## Reflections on Christianity and Mass Media

By Jonas Cornelsen, Third-year student, Political Studies and Communications and Media



Jonas Cornelsen

Can the gospel message be given adequate depth in an environment where information comes in 30-second sound bites? Christianity and Mass Media in Canada challenged us to seriously consider the connections between the mass media and the Kingdom of God.

Examining the systems and values behind Christian media content production prompted the class to discuss how all methods are imperfect, yet we cannot communicate outside of culture and its forms. Studying the relationship between religious

groups and the larger news media led us to confront questions of how we portray ourselves and how we can be faithful servants of God in doing so.

A valuable aspect of this course was that it met CMU’s requirement for Integrative Studies, so its students came from a variety of disciplines. In addition to Communications students, majors in Business, International Development, Biblical and Theological Studies, and Music contributed keen insights to the questions we faced as a class.

We saw the repercussions of course content all around us, and even spent many off-hours in lively discussions. Recognizing the ubiquity of the mass media in our lives, coupled with Christian understanding, revealed new visions of the Kingdom of God that we simply could not ignore.

### Reflections on Christianity and Mass Media

By Michael Wiebe, Third-year student, Communications and Media



Michael Wiebe

Christianity and Mass Media in Canada is the most mind-stretching course I've taken at CMU. Our class agenda was to analyze whether or not Christianity fits within the realm of a news-driven media culture and its various forms of production.

To properly deal with such a challenge, we engaged a wide range of perspectives. Our class discussed at length the difference between communication as a means of control across space, and communicating over time to make a meaningful and noticeable difference in others' lives.

We were prompted to scrutinize the motives of religious groups using the media: Are they communicating with people

within their group? Are they trying to reach other faith groups with their messages? Are they merely trying to discern their identity in a sea of religious affiliations?

Questions like these made us think beyond the content of messages and explore the minds of their creators.

We also got to interact with Canadian Christians in the mass media.

Several Skype conversations occurred with industry professionals such as Lorna Dueck, whose television program *Context with Lorna Dueck* strives to "...illuminate God's involvement in the issues and events of our day."

Between academic conversation and (almost) in-person interaction with media personnel, we learned as a class to read deep into media usage, and think faithfully about our technological age of communication.

### Journalism Students Give Voice to the Voiceless Through Class Assignments

by Carl DeGurse, Instructor in Journalism

Course: COMM-2060 Journalism – Principles and Practices.

For one Journalism student at CMU, the classroom extended to a dumpster behind a grocery store.

Tyler Voth joined a night-time raid by dumpster divers called Freegans, who reclaim and eat food that had been discarded by supermarkets. He wrote a feature article about their anti-consumerist ideology, and their goals of generosity, community, and minimal consumption of resources.

Voth was one of 16 students in the winter semester of COMM-2060 Journalism – Principles and Practices who used CMU Journalism skills to give voice to the voiceless by publishing the stories of people commonly ignored because they lack power, status, or wealth.

Carter Brooks wrote about a homeless woman who sleeps under parked cars at nights when there is no better option. Julia Sisler told of a man with spina bífida who had considered suicide before he met the Winnipeg Blue Bombers' pas-

tor and was "adopted" by the football team. Krystopher Penner wrote about a woman with fetal alcohol spectrum disorder who remains angry at her mother for drinking during pregnancy.

Some students found stories within their faith community. Rebecca Kuhn wrote how Douglas Mennonite Church in Winnipeg has helped a single mother of three children escape an abusive marriage. Bethany Daman interviewed a long-time MCC volunteer who told how her life has been shaped by serious injuries when she was run over by a car as a toddler. Nolan Kehler told how a Mennonite congregation felt blessed by a paralyzed African refugee whom they sponsored.

Some students got immersed in issues of controversy. Laura Tait interviewed a gay man who feels he must hide his sexual orientation from his family and friends in southern Manitoba. Bethany Penner reported the frank views of a



Carl DeGurse

CMU student, a visitor from Africa, who was dismayed by the materialism of Canadians. Michael Wiebe reported about an atheist at CMU.

Students also learned how to pitch their articles to publications with the goal of helping readers understand the social issues illuminated by their stories.

Overall, the students published more than 50 articles, including the stories described above, in publications such as Canadian Mennonite magazine, the Winnipeg Free Press, weekly newspapers, and Winnipeg news websites such as [www.communitynewscommons.org](http://www.communitynewscommons.org).

A selection of their journalism is currently posted on CMU's website at [www.tinyurl.com/VoV2013](http://www.tinyurl.com/VoV2013).

*Carl DeGurse, an assistant city editor at the Winnipeg Free Press, and sessional Journalism instructor at CMU.*

# President's Circle Donor Group Undergirds CMU's Long-term Vision

By Aaron Epp

CMU recognizes a special group of donors as the President's Circle—any persons, corporations, or congregations who donate \$1,000 or more to CMU's annual operating fund.

The annual operating fund supports all academic programs, funds student bursaries and scholarships, supports the student life department, chapel, and leadership programs. It pays all faculty and staff salaries, and supports all infrastructure needs and maintenance on buildings.

In short, it is the lifeblood that allows CMU to exist year to year, says Abe G. Bergen, Director of Development.

"People give because CMU is an organic, dynamic learning community that engages education in a lot of social spheres," Bergen says. "CMU develops people who go into all kinds of careers—dedicated to faith and making a difference in all kinds of ways. Being able to equip and train students to go out and serve in the world frankly requires money."

In 2012-2013, the total raised for CMU's annual operating fund was \$748,000. The 231 Donors who chose to be part of the President's Circle gave \$527,835—or 71 per cent—of that.

One President's Circle donor, who asked to remain quietly anonymous, says he and his wife donate to CMU because it's their expression of hope for the church. At a time when many young adults are leaving the church, this donor believes that institutions like CMU help keep young people in the church.

"We believe in the church and we grieve for what we see happening in the church [with young people leaving],"

he says. "It's encouraging to give to places we feel are offering hope for the church, and CMU is certainly one of those places."

His wife adds that the hope CMU offers extends beyond the church.

"CMU is not just for the church," she

says. "CMU helps build people who will also help the world."

Another donor from the President's Circle, who also requested anonymity, agrees.

"CMU reflects a thoughtful, meaningful, and authentic faith," he says. "The university isn't afraid to deal with questions, there's an openness to dialogue, and at the heart of things, there's a Christian sensibility to follow Jesus."

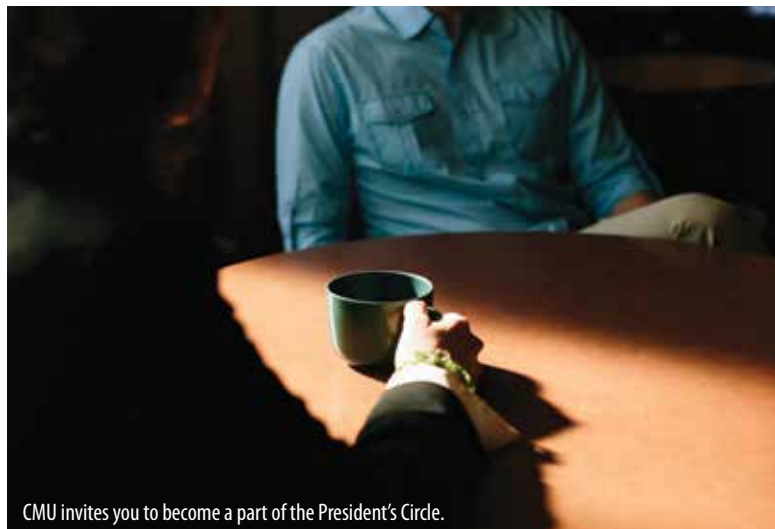
The donor adds that he learned generosity from both his parents and the church.

"I think I have this notion, and I maybe synthesized it from a variety of places, that you have to live your life for more than just yourself," he says.

Sharing what he has seems like a natural response to what God has given him, the donor says.

"It's a symbolic act. It's a way of saying that what I have is ultimately God's."

The donor couple first mentioned in this article say they made giving a hab-



CMU invites you to become a part of the President's Circle.

it right from the start of their marriage 35 years ago, even when they didn't have very much money.

"It's such a great joy and a gift to be able to give," the husband says.

This year's annual fund target is \$838,000—a significant increase from last year—and once again, the fund is vital to the programs CMU offers the students it serves.

Bergen invites alumni and friends to consider becoming part of this vital circle of support. President's Circle donors contribute on a once annual basis, or via monthly donations using automatic debit from personal accounts or credit cards.

"President's Circle donors have bought into the vision of this place," Bergen says. "If we give to a need, it's short term and puts a Band-Aid on it. If we undergird a long-term vision with our giving, it supports what the university is doing to impact both the present and the future."

**Please visit:** [cmu.ca/donate](http://cmu.ca/donate)

# “Be a Bridge Builder” Aims to Help CONNECT Campaign Reach Its Fundraising Goal

Construction of CMU’s new Library, Learning Commons, and Bridge is under way, and alumni have a special opportunity to help make the project a reality.

Having raised \$10.2 M to date, the university is in the midst of raising the final \$4 million needed to complete the \$14.1 million project through its CONNECT Campaign. One way the university is closing the gap is through a campaign called, *Come Together: Be a Bridge Builder*.

CMU alumni can support the campaign by purchasing a bridge floor tile for \$500 on which their name will be engraved. The tile may display the alumnus’ name, the years they attended, the name of a loved one whose contribution to CMU they wish to honour, or the name of a church or other group which has purchased the tile.

The \$500 gift can be made as a one-time payment or perhaps over the course of three years, which means the cost is less than \$14 per month.

Abe G. Bergen, Director of Development at CMU, says that CMU hopes to sell 500 Alumni tiles to raise a total of \$250,000.

“Everyone wants their gift to make a difference, and here’s an opportunity where \$500 makes a difference and it helps us reach a goal,” Bergen says.

Purchasing a tile is also an opportunity for alumni to commemorate what CMU has meant to them.

“It’s a symbolic way of connecting back to the relationships, formative experiences, and memories formed in those university years.”

Paul and Joani Neufeldt from Lethbridge, AB, contributed to the

campaign this past spring because they recognize the new Library, Learning Commons, and Bridge are facilities that the university needs.

“When I saw the design for the new library, with all the windows and light, I thought, that’s a library where I would have stayed and studied and done reading and worked on group projects,” says Joani, who graduated in 2006 with a Bachelor of Arts, majoring in Biblical and Theological Studies.

Kyle Penner, who graduated in 2005 with a Bachelor of Church Ministries degree, says he had his two-year-old daughter in mind when he bought a tile.

“If she was enrolled for CMU or Outatown for the fall, I would be super excited, so I want to make sure that there’s a good building for her in 15 years,” he says. “Until then, I want CMU students to have the same great facility that I hope my own child will have.”

First-time donors have an extra incentive to donate. Starting in the 2013 taxation year, the federal budget has introduced a temporary non-refundable First Time Donor’s Super Credit (FDSC) to supplement the Charitable Donations Tax Credit (CDTC) for individuals.

This new credit effectively adds 25 per cent to the rates used in the calculation of the CDTC for up to \$1,000 of donations. First-time donors will be allowed a 40 per cent federal credit for donations of \$200 or less, and a 54 per cent federal credit for the portion of donations over \$200 but not exceeding \$1,000.

As a result, first-time donors can buy

a tile for \$500, support the CONNECT Campaign, and leave a lasting memory of their support for a net cost of \$258 after tax credits.

“CMU wants a lifelong relationship with alumni, and part of that relationship is money—but it’s only one part,” Bergen says, adding that he hopes alumni stay engaged by offering their insights and experiences and by availing themselves of the benefits CMU offers in classes, library resources, and in other ways. So many alumni do so many interesting things and contribute in so many ways to our communities.

“We should celebrate that. CMU isn’t just an institution—it’s a network of relationships.”

For more information, visit [www.cmu.ca/connect](http://www.cmu.ca/connect).



# CMU Honours Founders of First MCC Thrift Shop

## 2013 Blazer Distinguished Community Service Award Winner

By Aaron Epp

When Selma Loewen, Sara Stoesz, Susan Giesbrecht, and Linie Friesen started a thrift shop in Altona, Man. to raise funds for Mennonite Central Committee (MCC), they expected it to last just a few months.

Little did they know the shop would still be around 41 years later, and that it was the beginning of a network that has grown to more than 100 shops

across North America that has generated contributions totaling \$167 million for the work of MCC.

CMU President Cheryl Pauls recognized the women and the impact their work has had by presenting them with the university's 2013 Blazer Distinguished Community Service Award on Friday, Sept. 27.

"It's just absolutely amazing what

the Lord can do when you're obedient," says Loewen, 86.

Stoesz, 82, agrees.

"I thank God every day that we can help and give," she says.

Loewen attended the MCC Manitoba annual meeting in February 1972 where she heard John Hostetler—at the time, director of MCC's material resources program—report that MCC



# Blazer Awards

was reducing shipments of used clothing for overseas distribution.

Hostetler made the statement, “What we need is a machine that will turn clothing into cash.”

“Literally, a lightbulb went off in my head,” Loewen says. “I thought, ‘Selma, you get back to Altona and start a thrift shop.’”

She invited Stoesz, Giesbrecht, and Friesen to her home for tea, and told them about her idea.

The four women raised the money they needed to start the store, and rented a two-room space to create the Altona Community Self Help Centre. It opened on March 17, 1972.

The store raised \$1,000 for MCC in its first six months. By the end of the year, three more shops had opened in Southern Manitoba.

Today, there are 56 shops in Canada and 57 in the U.S. In 2011, the shops in Canada alone contributed \$7.2 million to MCC.

For Giesbrecht, 85, one of the best things about starting the Altona shop is that it brought women from all four of the community’s churches together.

And while raising money for MCC’s projects overseas is important, Giesbrecht notes that she and her friends also wanted to help the people in their own community.

“People have a lot of pride and they

don’t just want handouts,” the 85-year-old says. “Here, they could come and pick and choose, and pay for what they needed. People were the important thing—being able to help individual people.”

Friesen adds that running the shop was a way to contribute to MCC’s work in lieu of going overseas.

“We couldn’t go out—we had families—but we could certainly help, and we never dreamed how it would all develop and become such a worldwide project,” says Friesen, 92.

CMU President Cheryl Pauls says the vision, initiative, and level of commitment the four women displayed is remarkable.

“It’s incredibly innovative how they could turn clothes into money to be helpful,” Pauls says. “They had the imagination to create a project that was able to create good in multiple ways.”

Honouring that achievement is vital, Pauls adds.

“It’s an important story to tell for our students and the community around us.”

Loewen, Stoesz, Giesbrecht, and Friesen say they are humbled by the recognition and are just

happy to have done something to help the work that MCC is doing.

“God has worked in mysterious ways to make it grow this way,” says Stoesz, who still volunteers at the thrift shop nearly every day.

“MCC is a very good organization to work for. We believe in it. I’m just overwhelmed by it and thank God every day for the willingness of the volunteers and how it’s grown. It’s unreal.”



(l to r) Linie Friesen, Selma Loewen, Susan Giesbrecht and Sara Stoesz started the first MCC Thrift Store in 1972.

## CMU Recognizes Distinguished Alumni with 2013 Blazer Awards

By Aaron Epp

A public policy expert, a man working at building relationships between First Nations people and Mennonites, two international development workers living in West Africa, and a pastor who writes a blog of worship resources are the recipients of the 2013 Blazer Distinguished Alumni Awards.

CMU President Cheryl Pauls presented the awards at the university’s Fall Festival this past September. The goal of the award is to celebrate alumni who, through their lives, em-

body CMU’s values and mission of “service, leadership, and reconciliation in church and society.”

The awards are presented annually to people who have studied at CMU or one of its predecessor colleges—Canadian Mennonite Bible College (CMBC) and Mennonite Brethren Bible College (MBBC)/Concord.

*See the following pages for this year’s award recipients.*

# The 2013 Blazer Awards

## John Siebert

MBBC 1977 - 79



John Siebert has worked on public policy issues in one way or another for the past 30 years. Before graduating from the University of Winnipeg with a degree in political science, he attended MBBC from 1977 to 1979—an experience he says was deeply formative.

“[Attending MBBC] put the whole area of politics and public policy into a Mennonite/Anabaptist framework, asking very basic questions about what is our duty to the state, what is our duty to the church, and to our commitment to Jesus Christ,” Siebert says.

Siebert was a Foreign Service Officer with the Department of External Affairs, Program Officer for Human Rights and Aboriginal Justice with the United Church of Canada, and at other times has been a consultant to governments and non-governmental organizations in Canada and overseas in project and program development, institutional evaluation, and policy development.

He is currently the executive director at Project Ploughshares, a Waterloo, ON-based non-governmental organization that works with churches, governments, and civil society, in Canada and abroad, to advance policies and actions to prevent war and armed violence and build peace.

The work he does at Ploughshares dovetails nicely with his curiosity about politics, public policy, and the role that churches can play in creating both a better Canada and a better world.

“I don’t ever want to whitewash what Canada is about, but as a country, its ability to both restrain evil and advance good is probably one of the better models in the world—certainly much better than some of the alternatives,” says Siebert, who has two adult children with his wife, Carolyn Wiens.

“I think we as Christians have an obligation to contribute what we know [and] what we understand about how life can be advanced, particularly for those who are most vulnerable.”

## Carol Penner

CMBC - 1981



With a PhD in Systematic Theology, Carol Penner has taught courses at Conrad Grebel University College. Pastoral ministry is her true passion, though.

She is currently wrapping up nine years as pastor at The First Mennonite Church

in Vineland, Ont. In January, she will start working as the pastor at Lendrum Mennonite Brethren Church in Edmonton, AB.

Penner is also a freelance writer who, for the past five years, has maintained a blog of worship resources at [www.leadinginworship.com](http://www.leadinginworship.com). Her work grows from her daily walk with people inside and beyond her congregation.

“You hear stories or you pray with people, so [written] prayers come out of that,” says Penner, who graduated from CMBC in 1981. “I think about my congregation and what they need to hear. The worship resources flow out of being a pastor and being in tune with congregational life.”

Instead of letting these resources sit in a file in her office, Penner wants other people to be able to use them. She receives anywhere from 400 to 500 hits on an average day, with visitors from all over the world.

The blog’s tagline is “Worship resources in a Mennonite voice for ears of all kinds,” and indeed, worship leaders from a variety of denominations use Penner’s work.

“Not many people write me, but when they do write a comment or respond to my email address, then I find out it’s a Presbyterian church in Scotland, or a Baptist church in Louisiana,” she says. “It’s cool to think that my prayer is being used somewhere else.”

In addition to worship, Penner believes that life is about service. Last year, she donated one of her kidneys to a stranger. She felt called to donate her kidney after watching the process that her husband, Eugene, went through when he was diagnosed with kidney cancer in 2008 and had his diseased kidney removed.

“We’re here to serve God, and being able to donate an organ is just another part of service.”

## Leonard Doell CMBC 1975 - 76



**B**orn the third of 13 children, Leonard Doell grew up in Warman, SK on Treaty Six territory, the traditional home of the Nehiyawak or Plains Cree people. Through Treaty Six, the Young Chippewyan Band was granted 30 square miles of excellent farmland in 1876.

The next year, the Federal Government took the land from the Young Chippewyan to make it available for white settlement, which included Mennonites. The Young Chippewyan were never compensated.

Doell, who today works as the Aboriginal Neighbours Coordinator at Mennonite Central Committee (MCC) Saskatchewan, is passionate about building relationships between First Nations people and Mennonites, and helping Mennonites in the area understand what happened with Treaty Six. Through his work, Doell builds relationships, organizes events, and leads learning tours.

“Part of the thing we’re trying to recognize is our responsibility as God’s people to uphold the covenant that was made between First Nations and non-aboriginal people, including Mennonites, on the signing of Treaty Six,” says Doell, who attended CMBC from 1975-1976.

“[Christians are] God’s ambassadors of peace and reconciliation here on Earth. This is one opportunity we have to make a difference. We can’t solve all the land claims across the country, but we have one in our backyard that we can work toward resolution for.”

Doell has worked as a farm labourer, construction worker, truck driver, and school bus driver, and he has served as a volunteer in a variety of capacities through MCC, Mennonite Disaster Service, and Mennonite Church Canada.

Throughout it all, Doell—who is married to Tina and has three adult children and four granddaughters—has had a strong interest in historical research and writing.

“There are a lot of stories out there where Mennonite history and First Nations history meet,” he says. “There are stories where we have connected well with each other, and others where we haven’t connected quite as well. We want to be learning from both.”

## Robin (CMU 2003) and Zachary (CMU 2004) Heppner Entz



**F**or the past six years, CMU graduates Robin and Zachary Heppner Entz have worked for World Renew, an organization that serves worldwide as the development, disaster response, and justice arm of the Christian Reformed Church in North

America.

Living in the West African nation of Mali, the Heppner Entzs work as community development consultants advocating on behalf of the Fulani communities as they seek to retain ownership of their communal lands.

The Heppner Entzs’ advocacy work has led them to communicate with various levels of Malian government, and they facilitated communication between the communities and the American-funded Millennium Challenge Account (MCA) project as they resettled and equipped 33 Fulani communities as rice farmers.

“What I love about our particular position with World Renew is that we get to do direct community work, and have the opportunity to live in the village and build authentic relationships with the people in Mali that we work with,” Robin says.

For Zachary, Mali feels like home. His parents were missionaries for 30 years and he grew up in West Africa.

“I’ve lived around poverty my whole life and feel [working in Mali] is one thing that I can do to help people who are in poverty,” he says.

The Heppner Entzs are currently on sabbatical in Canada with their three children, Elijah, Isaac, and Naimah. They are looking forward to returning to Mali in late December for another two-year term.

Zachary and Robin appreciated their time at CMU.

“One of the messages I got from CMU is to not only preach [the gospel], but live it out as well,” Zachary says. “Doing development work is doing that. It’s doing something about the poverty you see around you and bringing social justice to the contexts you live in—not only for yourself, but for the people around you, too.”

## PEOPLE AND EVENTS

### CMU WELCOMES

**James Magnus-Johnston**, Instructor of Political Studies

**Kate Schellenberg**, Admissions Counsellor

**Helena Teichroeb**, Accounting Assistant

**Thomas Urish**, Community Relations and Fund-Raising Coordinator (MSC)

**Matthew Veith**, Senior Residence Assistant

### EVENTS



RSB business students Lauren Cassie and Joni Sawatzky with a MiCredito loan client

#### Students Travel to Latin America to Research Microfinance

From April 29 to May 13, six students and a supervising professor from CMU's Redekop School of Business (RSB) traveled to Nicaragua and the Dominican Republic to explore how microfinance—providing small loans and financial services to the economically poor—is being used to fight poverty. "It's exciting to see the students experience first-hand how their business skills can be used overseas in non-traditional ways," said Jeff Huebner, Associate Professor of International Business who led the tour. Before leaving Winnipeg, the students spent four months studying microfinance and writing research consulting reports for two partner organizations operating in Latin America, MEDA/MiCredito and HOPE International. They presented their research to the staff of these organizations, visited microenterprise clients and loan group meetings, and learned about the challenges and opportunities of doing business and development abroad. For Lauren Cassie, a fourth-year business major from Lorette, MB, a highlight of the study tour was making the connection between her classroom learning and the outside world. "Visiting with individual clients and hearing how they had been personally impacted by the microfinance loans was awesome." RSB offers study tours annually that are open to students, CMU alumni and supporters. Next year's study tour will be to Europe in May 2014, with the theme of Business in the European Union.



#### Annual Essay Contest Winners Announced

Two students from Brandon, MB and one student from Winnipeg, MB are the winners of CMU's annual essay contest for Manitoba high school students interested in the humanities. The contest, judged by CMU faculty members from a number of disciplines within the Humanities, invited students to engage with questions about art, ethics, and theology. Emma Ball, a Grade 11 student at Ecole Secondaire Neelin High School in Brandon, came in first place with her essay, "Poetry and the Working Class." Second place went to Jaiann Nagtegaal, a Grade 12 student at Kildonan East Collegiate in Winnipeg for an essay that tackled the question, "Do Truth, Love, and Good Need Lies, Hate, and Evil to Be Meaningful?" Third place went to Rebecca Storey, a Grade 11 student also from Neelin High School, for her essay, "A Meaningless Mary Sue." Ball won \$500, Nagtegaal won \$300, and Storey took home \$200. Students were invited to write a 950- to 1,100-word formal essay engaging one of three topics: (1) Do truth, love and good need lies, hate, and evil to be meaningful? (2) George Orwell said that language "ought to be the joint creation of poets and manual workers." Discuss. (3) Can public tax money legitimately be used to fund faith-based initiatives? Ball said that she did not expect to win the contest. "It was exciting," she said, adding that she chose to write an essay in response to the George Orwell quotation because it was something she hadn't thought about before. "I thought I'd form my opinion as I wrote the paper," she said. Her conclusion? "Language needs to be both efficient, clear and have a purpose, but it also needs to be beautiful. We need to find a balance between practicality and beauty when we use it."

#### CMU Groundbreaking

CMU President Cheryl Pauls, with MP Rod Bruinooge and City of Winnipeg Councillor Paula Havixbeck, broke ground on July 8 on the university's new \$14.1-million Library, Learning Commons, and Bridge project. Over 150 friends and

supporters from the university and the broader community joined them. Joining President Pauls were local businessmen Elmer Hildebrand, the capital project's Campaign Chair, and Art DeFehr who is Vice-Chair of CMU's Board of Governors. CMU President Pauls stated, "The range of activities being planned for this Library and Learning Commons will make it the hub of the campus—linking the learning of the classroom with cutting edge research techniques that cross people and books and e-resources with invigorating forms of collaborative engagement." The Library and Learning Commons will generate vital resources and services, study and collaborative spaces, and welcome the constituency and wider community into the life of the university. Meanwhile, the new pedestrian bridge will connect CMU's Shaftesbury Campus, which is currently separated by Grant Avenue. The target for the project's completion is September, 2014.



Groundbreaking ceremony July 8, 2013

### ALUMNI NEWS

**Rebecca Bartel** (CMU '01) is currently working on a dissertation to fulfill the requirements of her PhD program in the Department for the Study of Religion and the Center for Diaspora and Transnational Studies at the University of Toronto. Her dissertation looks at how people in Colombia are formed by finance. Rebecca recently became



Rebecca Bartel

one of 16 inaugural recipients of a Weston Fellowship, a fellowship dedicated to international experience at the doctoral level. Each recipient was given \$50,000 to further their research and broaden their skills and networks in a global setting. She is currently in Bogotá, Colombia for a year of fieldwork and teaching at the National University of Colombia.

**Carrie Martens** (CMU '06) was recently appointed Pastor of Faith Formation at Stirling Avenue Mennonite Church in Kitchener, ON. Carrie blogs at [www.carriemartens.com](http://www.carriemartens.com).

**Matthew Sawatzky** (OT '03, CMU '06) recently started a pre-Master's program in Landscape Architecture at the University of Manitoba. An avid photographer, Matthew's photos were showcased in the exhibit "A Sad Sort of Clean: Hydropower in Northern Manitoba" earlier this year. Commissioned by the Interfaith Task Force on Northern Hydro Development, the exhibit includes photos and videos featuring people and waterways that have been affected by hydro development in Northern Manitoba.



Matthew Sawatzky

**Chris** (CMU '07) and **Katrina Lenshyn** announce the birth of their second child, a son named Deklan Nicholas Brian, born on June 25, 2013. His big brother, Asher, is thrilled. Chris is serving as associate pastor at Emmanuel Mennonite Church in Abbotsford, BC.



Deklan Nicholas Brian

**Bucky Driedger** (OT '04, CMU '07) is currently on tour with his band, Royal Canoe. Bucky plays guitar and sings in the acclaimed Winnipeg group, which released its second full-length album, *Today We're Believers*, at the beginning of September. Royal Canoe has earned praise from venerable publications like *The New York Times* to blogs like *This Music Doesn't Suck*, which described the band's sound as "a clever blend of aesthetics and genres executed with a confidence and expertise usually reserved for more established groups."



Bucky Driedger and Royal Canoe

**Susanne Guenther Loewen** (CMU '07) and **Kris Loewen** (CMU '03-'04) announce the birth of Simon David, into their family on June 17, 2013. This year, Susanne is also the recipient of a doctoral fellowship from the Social Sciences and Humanities Research Council of Canada (SSHRC) for her research on nonviolent interpretations of the cross in feminist and Mennonite theologies. She is currently in her fourth year of doctoral studies at the Toronto School of Theology, while Kris is a stay-at-home dad.



Simon David

**David** (CMU '08) and **Sarah Deckert**, of Winnipeg, MB, announce the birth of their daughter, Annelie Nicole, born May 31, 2013. David is an educational assistant.

**Jeremy Siemens** (CMU '08) began teaching at Westgate Mennonite Collegiate in Winnipeg this

past September. Jeremy worked in communications at Mennonite Collegiate Institute in Gretna, MB, for three years before earning his Bachelor of Education at the University of Toronto.

**Andrea Dick** (CMU '10) is certifying as an educational assistant through Winnipeg's St. James-Assiniboia School Division and taking prerequisite courses for a Master's in either Speech or Occupational Therapy.

**Paul Muns** (CMU '10) started medical school at the University of Manitoba this past August. Since graduating from CMU, Paul has worked as an educational assistant, disability support worker, and teacher's aid in the CMU biology labs. On June 28, he and **Hannah Hildebrand** were married at Fort Garry Mennonite Fellowship.



Paul Muns and Hannah Hildebrand

**Nina Schroeder** (CMU '11) completed her Master of Studies in Art History at the University of Oxford earlier this year and recently started a PhD at Queen's University, also in Art History.



Nina Schroeder

# Alumnus Hopes Farm Will Help Revitalize Community

By Aaron Epp

**A** CMU graduate now working as an Anglican priest in the Gulf of St. Lawrence wants to revitalize the community he's serving with the creation of a community farm.

Jeffrey Metcalfe arrived at the Parish of the Magdalen Islands in Quebec this past January. He hopes creating a community farm—similar to the CMU Farm, which he was involved with before he graduated with an Honours Bachelor of Arts degree in 2009, majoring in and Biblical and Theological Studies—will help bring the community together.

The community's chief economic activity is fishing, and one generation ago, most people on the islands relied on themselves to make their own food. Due to a variety of socio-economic factors, that has changed. While most men still fish, people rely on purchasing food from the mainland, which is expensive. Additionally, many young people are leaving the islands.

What was once a tight, cohesive community is slowly disintegrating, Metcalfe says. While a farm will provide food for the locals and perhaps create economic spinoffs related to tourism, Metcalfe says his main hope for the farm—which is currently in the planning stages—is that it will create a greater sense of community in the area.

"In times of scarcity, it's natural to look inward, be afraid for the future, and put energy into surviving and conserving resources," says the 26-year-old, who was ordained in November 2012 after completing an honours degree in divinity at Trinity College in Toronto.

"But if you look too inwardly, the



Metcalfe is creating a community farm with the hope of making a difference in the community.

church ends up suffocating, because the church doesn't exist for itself—it exists to [share] good news for the world."

As such, Metcalfe wants the farm to make a difference not only for members of the church, but for the larger community, too. Thirty-five residents in the area attend services on a regular basis, although all 65 residents consider themselves affiliated with the Anglican Church.

Metcalfe adds that creation care is something every Anglican is supposed to be involved with on a daily basis by virtue of their baptism. In the Anglican Church, five Marks of Mission form a framework used to describe and encourage ministry throughout the world. One of the marks is, "To strive to safeguard the integrity of creation and sustain and renew the life of the earth."

"Our main goal in establishing the farm is creating a creation care minis-

try as well as a common space where the community can gather for a common project—where they can be in the same room together, worth together, eat together, and pray together."

Having worked with the CMU Farm when it was in its early stages, Metcalfe has seen the way divisions between people can be bridged when they work toward a common goal.

"In *De doctrina christiana*, St. Augustine argues that you know you've read the Bible correctly when, through reading it, you've increased your love of God and increased your love of neighbour," Metcalfe says.

His vision for the community farm in the Magdalen Islands is similar.

"If at the end of this project—however that ending looks—we can see that it's increased our love of God and our love of our neighbours, then I will be completely ecstatic about it."

## CMU CALENDAR

- October 30:** Face to Face | On Campus  
When Cheap is Costly: Sweatshops and the Clothes I Buy
- November 2:** New Songs for Worship with CMU Faculty  
Christine Longhurst (Winnipeg)
- November 15:** Steinbach Dessert Fundraising Evening
- November 17:** Mennonite Community Orchestra
- November 21:** MSC presents IDS Esau Public Lecture Series,  
Feeding the World: Is Hunger Inevitable
- November 22:** Prospective Student Campus Visit Day
- November 28:** Face to Face | On Campus  
On Being Good Neighbours: Urban Reserves
- November 30:** Christmas @ CMU (2:00 PM and 7:00 PM)
- December 4:** Take and Read Book Conversation
- January 23:** MSC IDS Esau Public Lecture Series, 'This Land is  
Our Land?': Re-integrating Earth, Eating, and Ethics
- January 24 & 25:** Opera Workshop
- January 25:** New Songs for Worship with CMU Faculty Christine  
Longhurst (Winkler)
- January 30:** Face to Face | On Campus The Universe is Expand-  
ing, Just Like our Minds
- January 31:** Prospective Student Campus Visit Day
- February 5:** Take and Read Book Conversation
- February 13:** Winnipeg Celebration Fundraising Dinner
- February 20:** Prospective Student Open House
- February 27:** Face to Face | On Campus The European Debt  
Crisis and Other Wonders Hiding in the Global Economy
- February 27:** MSC presents IDS Esau Public Lecture Series, Food  
Rebellions: Crisis and the Hunger for Justice
- Feb 28 & March 1:** 2014 MCAC Volleyball Championships
- March 7:** Winkler Dessert Fundraising Evening
- March 14:** Prospective Student Campus Visit Day
- March 14-15:** 2014 MCAC Copa de la Paz Futsal Tournament  
Championship Game
- March 20:** Verna Mae Janzen Music Competition Finals
- March 20:** MSC presents IDS Esau Public Lecture Series, The  
Sustainable Intensification of World Agriculture
- March 23:** Mennonite Community Orchestra & CMU Singers,  
Women's and Men's Chorus
- March 27:** Face to Face | On Campus You Lost Me: The Church &  
Young Adults
- April 5:** Jazz @ CMU
- April 9:** Take and Read Book Conversation
- April 13:** Outtatown Guatemala and South Africa Graduation
- April 26:** Spring Concert
- April 27:** CMU Baccalaureate Service
- April 27:** CMU Convocation
- June 10:** President's Golf Classic
- June 16-27:** Canadian School of Peacebuilding

For more information visit: [cmu.ca](http://cmu.ca)

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**CMU | face 2 face: On Campus**  
Community in Conversation

**CMU's Face2Face is a brand new series of conversations** with CMU faculty designed to engage students, alumni, constituents, and the larger community on a wide variety of current events and issues at the intersection of faith and life. Come out to listen, question, and discuss.

Please visit for [www.cmu.ca/face2face](http://www.cmu.ca/face2face) for full details, updates, and recordings of past **Face2Face** discussions.

**October 16, 2013**

**Germinating Seeds: World Food Day, with Kenton Lobe**

**October 30, 2013**

**When Cheap is Costly: Sweatshops and the Clothes I Buy, with Ray Vander Zaag**

**November 28, 2013**

**On Being Good Neighbours: Urban Reserves in Winnipeg, with Jarem Sawatsky**

**January 30, 2014**

**The Universe is Expanding, Just Like our Minds: Beyond Quantum Physics and What it ALL Means, with Candice Viddal**

**February 27, 2014**

**The European Debt Crisis and Other Wonders Hiding in the Global Economy, with Jeff Huebner**

**March 27, 2014**

**You Lost Me: The Church and Young Adults, with Irma Fast Dueck and young adults**

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