



THE BLAZER

CANADIAN MENNONITE UNIVERSITY MAGAZINE • FALL 2008



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Editor's Note

If someone asked you where CMU was located, what would you say?

If you said Winnipeg, you'd only be partly right. CMU students can also be found throughout western Canada in fall, and in South Africa and Guatemala in winter, as part of the Outtatown School of Discipleship. It's sort of a roving campus, moving from place to place.

And not only that: Each year over 100 students are involved in practicum assignments in Canada and other countries—creating another set of “campuses” around the world.

But where in Winnipeg is CMU located? If you said in southwestern Winnipeg, you'd only be partly right again. In Winnipeg, CMU has two campuses: Menno Simons College, its downtown campus at the University of Winnipeg, and what we now call the Shaftesbury campus, at the corner of Shaftesbury and Grant.

It can all be a little confusing; when somebody says that an event or course is being offered at CMU, you'll need to ask: At which campus? But it also illustrates CMU's unique character, and its strength; in a world with many needs and issues, CMU offers students various approaches to growing and developing spiritually, intellectually and personally.

Where is CMU? It's here, there and anywhere that CMU students are studying or serving.

John Longhurst, Editor

MOVING?

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www.cmu.ca/alumni.html or email alumni@cmu.ca

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Menno Simons College professors John Derksen, Co-editor, Lois Edmund, Book Review Editor, and Richard McCutcheon, Co-Editor, pose happily at the September 26 celebration of the first issue of Peace Research Journal produced by the College.

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On the cover: Jodi Plenert, Fort Langley, B.C., Derek Bergen, Kleefeld, Man. and Amanda Peters, Burlington, Ont., leave Founders Hall on a fall day.

An End To Punishment?

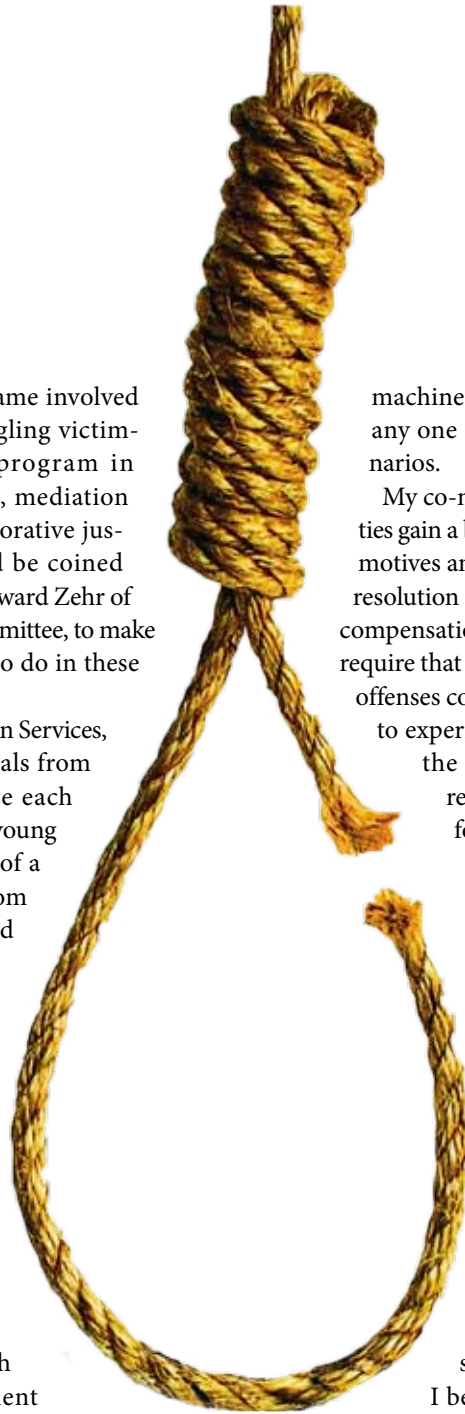
By Dr. Paul Redekop



In the mid-1980s, I became involved as a mediator in a fledgling victim-offender mediation program in Winnipeg. At the time, mediation was not yet called “restorative justice.” That term would be coined several years later by Howard Zehr of Mennonite Central Committee, to make sense of what we were trying to do in these kinds of programs.

Our program, called Mediation Services, received a few hundred referrals from the Crown prosecutor’s office each year. The cases involved both young offenders and adults accused of a range of criminal offenses, from mischief and theft to assault and attempted murder. If the offender and the victim of the crime agreed to meet, I would be asked to meet with them and help them to reach an agreement that would allow the case to be “diverted” from the legal system, so that the criminal charges could be dropped.

I never knew much about the cases beforehand. On any given night I might meet with two neighbors whose argument had escalated into a rake-swinging incident; two employees from a store, one of whom had tripped the other and caused her to hit her head on the cement floor; a “road rage” incident that ended up with one driver smashing in the windows of another’s car; a group of rowdy teenagers who had stolen a drink



machine and taken it off to their party; or any one of a thousand other possible scenarios.

My co-mediator and I would help the parties gain a better understanding of each other’s motives and actions, and we’d work toward a resolution that might include an apology and compensation for the harm done. This would require that the offender take responsibility for offenses committed, thus allowing the victim to experience a sense of vindication. Then the victim could declare the matter resolved, and there was thus no need for the courts to pursue it further.

But what about punishment? That question came up again and again. Everyone—police, the crown prosecutors, the victims and sometimes even the volunteer mediators—assumed that some sort of punishment was part of the process, even if it took the form of restitution or community service. The merits of punishment never seemed to be questioned.

After I left mediation services in 1991, and returned to the academic world as a professor of conflict resolution studies, I began to ask: “What about punishment? How could it be justified?” And, “how useful was it, really?”

To answer my questions, I did a lot of reading about punishment. The more I read, the more I became convinced that the practice of punishment could not be justified on moral, religious, or utilitarian grounds.

Everywhere that it was used it was clear to me that punishment did more harm than good, that it was futile at best and terribly harmful at worst—whether it was employed in the justice system, in the family, in schools, or anywhere else.

My investigation revealed that there are two basic justifications for punishment. First, there is the argument for retribution, sometimes referred to as the “moral” argument. It argues that punishment should be administered because it is deserved. The second is called the utilitarian, or “consequentialist,” argument. This approach argues for punishment primarily on the basis of its value as a deterrent.

The problem with the first approach is that it is immoral to inflict suffering on another person, without an expectation that some good will come of it. Plus, the benefits or moral disapproval are dependent on the person being punished agreeing with the values of the punisher. If they share the same values, the person being punished can at least understand the reason for the punishment, even if he or she doesn’t like it.

If they don’t share the same values, or if there is a clash of cultures (e.g. Aboriginal versus mainstream society), or if people feel disenfranchised or disconnected from the culture that is meting out the punishment, this kind of understanding doesn’t occur.

The problem with the second approach is that punishment really doesn’t act as a deterrent—and never has. Studies dating back to when prisons were first established early in the 19th century have consistently shown that the longer someone is in prison, the more likely that person is to re-offend once released. Even

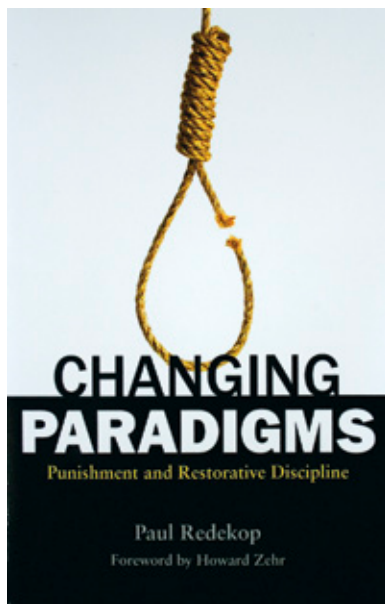
the Law Commission of Canada, for example, speaks openly of the failure of the punitive system, and advocates for changes in legislation that would do away with punitive responses.

But if punishment is morally wrong, and if it doesn’t work, what do we replace it with? Society still needs rules to govern behaviour, and a way to deal with people who break those rules. What would a justice system without punishment would look like? It would look like a restorative justice model, something that meets the needs of everyone affected by crime: the victim, the offender, the community and society.

A restorative justice model would make the needs of victims of primary importance. That’s unlike how it is now, where victims are of secondary importance in a retributive system. It could also allow us to see the offender as a human being, with the same basic needs as everyone else. And it could ground the relationship between the victim and offender in the context of a community. This would not just be a geographically defined area, but also a fabric of safe, peaceful, respectful, and caring social relationships. Finally, it would locate the victim, offender, and community within the context of a society, represented by the state, whose

responsibility it is to ensure that order is maintained.

And what about the Bible? The frequent invocation of religious justifications by those who advocate for punishment led me to explore those arguments more closely. What I found was that while certain biblical passages can be interpreted to call for the harsh and punitive treatment, they are far outweighed by passages that speak of love and mercy. Even in the Old



I became convinced that the practice of punishment could not be justified on moral, religious, or utilitarian grounds

Testament, where most of the statements that appear to call for punishment are found, there are others that call for a restorative response to transgression, and many that speak of God's love and mercy. In the New Testament, the message is clear: it is not the role of humans to judge one another, but rather to love one another as God loves them.

Before we can move toward a vision of human relationships governed by restorative justice, we need to recognize how widespread the notion of punishment has become as an answer to human problems, and how deeply rooted it is in our public and personal consciousness. We need to begin with ourselves, our own actions, and our own thoughts and feelings around this whole notion of punishment. But how can we do that?

First, we need to remove punishment from our repertoire of responses to conflict—at home with our children, in our relationships with others, in our schools, and in the criminal justice system.

Second, we need to examine the assumptions for wanting to punish. Most specifically, we need to abandon the notion that we can, or should, control other people's behavior. We must recognize that people are motivated by the fulfillment of basic needs and that, if we wish to influence their behavior, we must work with them to help them to get what they need, just as

we ensure that we get what we need.

Third, we should support and become involved in restorative justice programs in our communities. There are growing numbers of these programs in communities throughout North America and Europe, and they welcome volunteers.

Last, we need to advocate for restorative justice and restorative discipline at all levels of society.

When it comes to crime, people get upset—and rightly so. Since punishment is the only option on the table, the only demand that arises from that anger is for tougher sentences and longer jail time. But if Canadians were offered alternatives that actually work for victims, offenders and for society at large, people might

demand those, too. And then perhaps we could be on our way to a punishment-free society—for criminals, and in other areas of our lives. **B**

A restorative justice model would need to meet the needs of everyone affected by crime: victim, offender, community and society



*Paul Redekop is an Associate Professor of Conflict Resolution studies at Menno Simons College, CMU's campus at the University of Winnipeg. This article is excerpted from the introduction to his new book, *Changing Paradigms: Punishment and Restorative Discipline* (Herald Press).*





Characteristics of a Christian University

By Dr. Earl Davey

W

hat are the characteristics of a Christian university like CMU?

First, a Christian university must be a rich and dynamic place for students and faculty alike to

engage in a rigorous and joyful exploration of the life of the mind. In so doing, we cultivate the garden of the intellect and the imagination. I believe that God wants us to attend to the growth and maturation of our spirits, minds and imaginations. By engaging the arts and the sciences, by reading significant literature and listen-

ing to great music, we learn to see our society in new ways—not just as it is, but how it may yet be.

At CMU, we want to equip students to both listen and hear, to both look and see. For if looking and seeing were the same thing, then the security guards at the Louvre or the Metropolitan Museum of Art in Manhattan would exhibit the

most refined and complex aesthetic sensibilities. But this is not the case; it is possible to look but fail to see what is there to be seen. CMU is a place that equips students with the intellectual apparatus they need to see the

world, not just as it is, but also how it might yet be.

In this process of cultivating the life of

CMU is a place that equips students to see the world as it might yet be

the mind, we inhabit new worlds of literature, poetry, music, philosophy and art. As we explore these worlds, we teach our students to see what is there to be seen, and hear what is there to be heard.

Second, a Christian university must be committed to the cultivation of character. That is, it must be committed to the cultivation of human qualities such as kindness, compassion, honesty and integrity, peaceableness, hope, a love of justice, a desire to live in humility. At this point we part company, for the most part, with the public academy. This is not to say that public universities are disinterested in matters of character; but they accept the fact that there must be limits on what they can do to influence the character of their students.

At CMU, character formation is one of our goals. We do this in a variety of ways: through biblical and theological study; by encouraging students to participate in small group Bible studies where they pray and learn together; and through worship, prayer and praise as a community. As

faculty and staff, we also strive to model mature Christian behaviour that reflects the person of Jesus.

In these various ways, we hope to encourage in students the values and character that will guide them in the development of their own unique identity and personhood, and in their relationship with others, and that will equip them for the wonderful odyssey of the Christian life.

Third, a Christian university must be a place of influence. There is a profound need today for voices that are rooted in the wisdom of scripture, voices that will call the church to faithful witness, and that will call society to a recognition of that which is good and true. CMU is called to be a place that cultivates voices willing to speak to the many profound issues that confuse and confound our world—bio-medical issues, social and political issues, issues of justice, poverty, hunger, immigration, gender and race.

More than ever, it seems to me, we need voices that are imaginative, insightful and inspired of God, voices that insist we consider again and again what it means to be fully human and created in the image



of God. We need people who will ask: What does it mean to be children of God today, in the midst of hunger, famine, sickness, and pain? What does God call us to do when there is war and all manner of atrocities that not only slay the body, but also diminish a people?

But these voices must be authentic, and authenticity requires people who are rigorously educated concerning the complexities of the issues at hand. They must also be people whose lives are marked by integrity, compassion, peace and a love for the other. They must be people of character, people who embody the best of human virtues.

CMU is a place that can prepare people to be those voices, in the church and in the world. Our goal as a Christian university is to cultivate people who have the intellectual capacity to understand, interpret, critique and constructively address complex issues; people who are rooted in the biblical text; people of wisdom who see all people as loved by God; people who care about others; and people who trust and believe in God.

These people, rooted in the Gospel of Jesus, confirmed in faith and mature in

Christian character, will be salt and light in the world. They are a gift of God to the church and to the world; they are people that God will use to lead the church and transform the world as they reflect the light of Jesus. They will be church lead-

ers, writers, philosophers and poets, artists, teachers, and men and women whose lives are lived in the world of business. They will be persons of influence, wherever they live and work, lights that illuminate paths of goodness

and righteousness.

My vision for CMU is for it to be a place that announces the Kingdom of God in the world, that speaks for justice and peace. It will be a place where people live and study in humility and with respect for others, a place where gentleness of spirit is valued, and not derided as weakness, a place where students learn to live for others, and to be a gift to the world.

May it be so to the glory of God. **B**

Earl Davey is the new Vice President Academic at CMU. The preceding article is excerpted from the speech he gave at his installation during CMU's Opening Program on September 26, 2008.

We need voices that are imaginative, insightful and inspired of God



Use Time at CMU To Prepare for the “Olympics of Life”

Like athletes who dedicated themselves to competing in the recent summer Olympics in Beijing, students at CMU should view the university as a training centre where they can prepare for “the Olympics of life.”

That was the message shared by CMU President Gerald Gerbrandt on September 2 at the opening chapel for the Shaftesbury campus.

CMU, he went on to say, specializes in providing training in three “sports,” or areas of life: Knowledge and skills; character development; and imagination training.

When it comes to acquiring skills and knowledge, “CMU has excellent programs to prepare you for a career or for further study,” he said, adding that it will “expand your world” and “set you on a direction for a fulfilling life.”

But character development is equally important, he stressed, noting that university studies are not just about “what you know, what you can do, or how you think,” but also about “who you are.”

Character development, he went on to say, is “much harder than training in knowledge or skills.” Plus, he added, “there are no shortcuts or simple rules to get it done. It requires regular, disciplined practice.”



President Gerald Gerbrandt speaks to students and staff at the opening chapel.

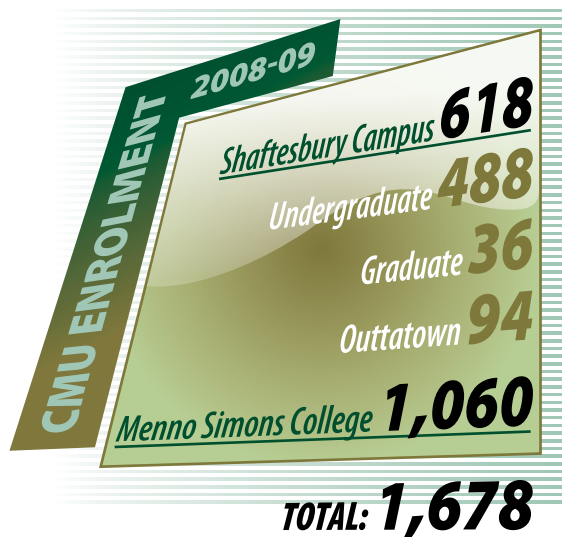
Key to developing good Christian character, he said, was remembering the Golden Rule, and watching closely faculty, staff and “others whom you respect.” Gerbrandt

also encouraged students to keep in mind the virtues highlighted in Colossians chapter three, including verse 15: “Let the peace of Christ rule in your hearts, to which you were called

in one body.”

Last, students at CMU should train their imaginations so they can “conceive a world that is different from what it is now,” a place where “peace and justice, love and caring are dominant, a world where violence is not seen as the only way to overcome violence,” and a world where care is shown for the “weak and despondent.”

“If you train for the Olympics of life in each of these three sports, you will be different people,” he concluded, “and you will make a difference—a difference shaped by the character of Christ.” **B**





Menno Simons College graduates: Now the hard work begins.

Real Work Now Begins, MSC Graduates Told

“Now the real work begins.”

That’s what David Northcott, long-time anti-poverty activist and Executive Coordinator of Winnipeg Harvest, told 70 graduates of Menno Simons College (MSC), CMU’s campus at the University of Winnipeg, at their May 31 graduation celebration.

The next steps are “the real grunt work,” said Northcott at the celebration, reminding the graduates of their good fortune in being Canadians, and of how life in Canada made it possible for them to get an education.

“You have had access to the world’s knowledge anytime you wanted it,” he said. “You are among the few on the planet who have the ability to tell your own story. You have an ability to change the world.”

He went on to affirm MSC’s emphasis on the spiritual aspects of life.

There is a “common hunger and thirst to take steps to move us closer to God, truth and love,” he said, noting that the most important

question facing people who want to help poor people today is: “Can you love one another? All else is secondary. Human rights are based on loving one another.”

Prior to Northcott’s address, University of Winnipeg President Lloyd Axworthy expressed gratitude to CMU for “the way our two institutions meld and work together” to offer conflict resolution and international development studies through MSC.

“I cherish our relationship with CMU,” he said. “It shows we can collaborate and work together for the better good of giving students the excitement of learning . . . I very much honour the continuation of that partnership with CMU.”

Referring to the suffering and conflict that fills the world today, he told the graduates that “we celebrate you who have, through your studies, chosen to speak a word of peace in the world.”

He went on to praise MSC for

how it reflects the values of the “Mennonite community” that “make the world a better place.”

The graduates, who received Bachelor of Arts degrees from the University of Winnipeg with majors in Conflict Resolution Studies and International Development Studies, “bring a supply of commitment and learning that is very much in demand today,” he said, adding that it’s “a demand that exceeds supply. It is God’s work.”

For graduate Jamie Matwyshyn, studies at MSC were life and career changing.

MSC “definitely helped shape the worldview that I have today, and set me on a new career path,” says Matwyshyn, who was considering a career in law enforcement before coming to MSC.

Two things stuck out about her experience at the College: Small class sizes and the accessibility of professors.

“I liked how it was a pretty close-knit community,” she says, noting that it was different from her other university experiences. “I really felt I was part of the student body.”

Also important was her practicum placement in Zambia, where she worked in the areas of community economic development and HIV/AIDS.

“Being on the ground, and talking to people whose lives are affected by HIV/AIDS helped me understand what people in other parts of the world are dealing with,” says Matwyshyn, who is now working for an international development organization based in Winnipeg.

“I was hoping for a cross-cultural experience that would be profound and eye-opening, and I wanted to put the theory I had learned into perspective through practical experience. My practicum allowed me to do that.” **B**

Alumni Embrace Past, Anticipate Future At Homecoming

About 100 alumni from the classes of 1958, 1968, 1978, 1988 and 1998 gathered at CMU's Shaftesbury campus Sept. 26-27 for the annual Homecoming weekend.

The theme of this year's event was Embracing The Past, Anticipating The Future; alumni enjoyed receptions, a Homecoming breakfast, lunch with Emeriti faculty and a Homecoming Recital featuring Lara Ciekiewicz, soprano (2002) and Lori Smith, saxophone (1997).

They also participated in a Homecoming Banquet where four alumni received the 2008 Alumni Blazer awards. The Recipients were Gary Harder of Toronto (CMBC, 1965), Joyce Schimpky (MBBC, 1966), Dave Dyck (MBBC, 1962-66), and Esther Patkau (CMBC, 1950).

Harder was recognized for not only serving as a pastor for 38 years, but also for mentoring 30 CMU students.

"One of my passions has been to supervise summer student ministers," said Harder, who retired last year. "I have experienced this ministry as a special calling from God."

His involvements in wider church life have included serving on the CMBC Board, including a stint as Board Chair, and as Chair of the Leadership Commission of the Conference of Mennonites in Canada. From 1990-1994 he was an Assistant to the Conference Minister, Mennonite Conference of Eastern Canada.

Schimpky was recognized for her lifetime of teaching in a public school setting, in the church and as director, for 23 years, of Camp Crossroads, which is owned by the Mennonite Brethren Conference of Ontario.

She has been active as a member at the Scott St. and Grantham Mennonite Brethren churches in St. Catharines, Ont., serving in various



2008 recipients of the Blazer Alumni Award: David Dyck, Esther Patkau, Joyce Schimpky and Gary Harder.

roles and also served on the Ontario and Canadian Mennonite Brethren Conference boards in the areas of Christian education, higher education and MBBC/Concord.

"Throughout my life, God has been faithful to provide opportunities to serve, and has given joy in many places of ministry," she says. "Strong influences in my spiritual journey have come from friends, church and Conference leaders, and at places of learning such as MBBC."

Dyck was recognized for a career spent serving poor people and advocating for peace and justice in Canada and around the world.

A member of Winnipeg's River East Mennonite Brethren Church, Dyck has served with Mennonite Central Committee in a variety of capacities, and with Mennonite Brethren Missions International and Africa Inter-Mennonite Mission. He has also been involved in Winnipeg's inner city, and currently is a volunteer visitor at a local prison.

"I feel very fortunate to have been able to work for as long as I did with MCC and with MBMSI, two church agencies whose mandates and purposes I very much believed in," says Dyck, adding that studies at MBBC

"had a significant impact on me."

Patkau was recognized for her lifetime of serving others.

Ordained in 1951 at the Hanley, Sask. Mennonite Church, Patkau spent 23 years as a missionary in Japan with the Commission on Overseas Mission of the General Conference Mennonite Church. Upon return to Canada in 1974, she served as a pastor at First Mennonite Church in Saskatoon for seven years; in 1983 she began volunteering as a hospital chaplain, and presently is the Spiritual Care Coordinator at Bethany Manor in Saskatoon, a senior's housing complex.

"All honour must be given to God," she says. "God has been the guide in my life."

Of the 2008 Blazer Award recipients, Alumni and Constituency Relations Director Eleonore Braun says: "It was inspiring and humbling to read their stories, and to be able to recognize their contributions to the church and society at large." **B**

(More information about the 2008 Blazer Award recipients can be found at www.cmu.ca. Nominations for the 2009 Award can be downloaded from the alumni page on the CMU website.)

Couple Creates Bursary for EMC Students



Ron and Ruth Penner want to make sure their denomination retains its Anabaptist-Mennonite distinctives. That's why they created the Evangelical Mennonite

Conference bursary at CMU.

"We have a shortage of pastors who are well versed in our Anabaptist-Mennonite understanding of the Christian faith," says Ron, a retired EMC pastor.

"We're big proponents of theological education," says Ruth, who co-pastored a Mennonite church in Virginia with Ron. "We know the value of solid biblical training."

The purpose of the new bursary is to support students from that conference who are preparing for pastoral ministry, missions or Christian service by taking graduate-level courses at the university. The bursary will cover half of the tuition costs for eligible students.

"We are grateful to the Penners for making this bursary possible," says CMU Director of Development Abe Bergen. "It will help support our mission of helping to train men and women for church leadership from an Anabaptist-Mennonite perspective."

Do you have a concern for the future of the church? If you want to help train leaders for tomorrow by creating a scholarship or bursary, contact Abe Bergen at agbergen@cmu.ca or call 877-231-4570.



John and Katie Penner (fourth and third from right) with (l-r) students Michael Harms, Calgary, Alta., Jessica Dyck, Milverton, Ont., Terrell Wiebe, Leamington, Ont., Jeff Wiehler, Calgary, Alta., Janna Bryce, Strathclair, Man.

Couple Donates \$1 Million to CMU For Library

For CMU President Gerald Gerbrandt, "a good, strong library is critical for the life of a university." For that reason, the gift of a \$1 million endowment from John and Katie Penner of Calgary to buy books and other resources for the library "is a wonderful gift."

Gerbrandt made the remarks Sept. 26 at a ceremony acknowledging the gift from the Penners, members of Calgary's Foothills Mennonite Church and owners of John Penner Construction Company, Ltd. in that city.

"A library is a place that fosters conversations between the generations," he said. "Each book opens a window into how another person views the world. Such conversation is at the core of what we are."

Gerbrandt praised the Penners for their "deep commitment to the church and church institutions," as did Erwin

Warkentin, General Manager of Mennonite Foundation of Canada, through which the Penners arranged their gift.

"They [the Penners] have demonstrated their faith through their practical expressions of gratitude," said Warkentin.

In response, John Penner recalled being told in the 1960s by a professor at Canadian Mennonite Bible College (CMBC), one of CMU's predecessor colleges, that "it would be nice to have more money to buy more books for the library."

"It may have taken me a while [to make the donation], but I have a good memory," he said, noting that helping CMU buy books was on his mind when the couple decided they could make a large donation to the university.

"Our prayer and wish is that this gift will be of benefit to faculty and students at CMU," he added. **B**

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Worship Come To Its Senses Theme of Refreshing Winds Conference

For Don Saliers, a keynote speaker at the January 22-24, 2009 Refreshing Winds Conference, worship needs to come to its senses—quite literally.

“The history of Christian worship is the history of the eye, the ear, of the mind, the imagination, the body,” says Saliers, a theologian, musician and author of several books on worship, including *Worship Come to Its Senses*. “The grace of God is mediated to us through very human senses.”

But that’s not all, says Saliers, who recently retired as Professor of Theology and Worship at Candler School of Theology, Atlanta, Georgia.

“It’s also a call to come to our senses: Hey—wake up and smell the coffee! How can we be more faithful to the life and vision of Jesus? How does what do we do on Sunday have any kind of affect on how we live our lives? Worship has got to be more than leaving our sorrows and the world at the door and coming in for some ultra-bright Christianity and some consolation.”

Also speaking at the event is Doug



Don Saliers

Gay, an ordained minister, musician, songwriter, leader of Alt Worship and a lecturer in Practical Theology at the University of Glasgow. For Gay, “worship for all the senses was a key theme in Alt Worship from the beginning . . . the aim was to do this through a variety of appeals to the senses that subverted the ways in which advertising, in particular, deployed similar appeals in order to manage desire and maximize consumption.”

Gay, author of *Alternative Worship: Resources from and for the Emerging Church*, describes Alt Worship, which began in the United Kingdom in the early 1990s, as a “combination of a positive attitude towards the Catholic tradition and an adventurous attitude towards the use of new media, particularly visual media.”

The effects of Alt Worship have been seen in churches, he says, though things like “a new interest in the aesthetics of the worship environment,” and “a new interest

in ‘ritual’ amongst groups for whom that had been something of a taboo word.”

As well recovering a sense of awe and wonder, worship also needs to recover a sense of service to the world, and lament over its brokenness, Salier says.

“The idea that faith is only individual, that it has nothing to do with social virtues or ministry to the community, is a less than adequate view of the Gospel,” he observes. “And when a church enters into lament, it can be very truthful about the complexity and brokenness of the world. Where a church doesn’t practice that kind of lament, it’s diminished.”

In the end, he says, “worship should be the most exciting and demanding adventure we have all week. There’s death and suffering and living and the incredible promises of God. It should never be boring!”

Plenary addresses at Refreshing Winds, 2009 will include “The Sense of Awe and Wonder,” “The Sense of Delight and Joy,” “The Sense of Truth,” and “The Sense of Hope.” It

will also feature a presentation by Doug Gay on Alt Worship, and worship services led by him. **B**

For more information, and to register, go to www.cmu.ca



Doug Gay

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MEDA, CMU Sign Agreement for New Business Program

CMU and the Winnipeg chapter of Mennonite Economic Development Associates (MEDA) have signed an agreement to work together to support CMU's new Business and Organizational Administration Studies program.

The signing of the agreement highlighted the Winnipeg chapter's September 23 meeting, which was held at the university.

The agreement will find the local MEDA chapter committing itself to finding practicum placements and mentoring for students, as well as working cooperatively with CMU to organize local business-related forums and conferences.

"MEDA is pleased to work with CMU on a program that applies Christian convictions to business and organizational administration and leadership," said Winnipeg MEDA chapter President Dr. Albert Friesen, President and CEO of Medicare.

For CMU President Gerald Gerbrandt, MEDA's support for the new program is welcome.

"We cannot do this alone," he said. "We need business leaders who will mentor and employ our students. We are pleased to be doing it [the program] in partnership with MEDA."

Gerbrandt went on to explain that the goal of the program is to prepare students who are "committed to doing business in a way that serves the community, and who see it as a calling."

Manitoba Chambers of Commerce President Graham Starmer brought greetings on behalf of that organization, which represents over 10,000 businesses in Manitoba.

"We are very glad that CMU is part of our community," he said, adding



CMU President Gerald Gerbrandt and MEDA Winnipeg Chapter President Albert Friesen with a copy of the agreement to support the business program.

that he was particularly pleased to see that the university's new business program will focus on ethics.

"I hope the program will be extremely successful," he said, noting that the Chambers of Commerce would be willing to do "anything it can to help."

The goal of CMU's new Business and Organizational Administration Studies program is to give students a solid, credible degree that applies Christian convictions to business and organizational administration and leadership. It is directed by Craig Martin, Ph.D. (candidate) in Agricultural Economics and Business, University of Guelph.

Of the new program, Curwin Friesen, CEO of Friesens Corporation, says: "Solid business education, mixed with leadership training and a strong dose of moral guidance based on Christian principles, is a recipe for success in today's business world. CMU has the unique advantage of educating students with a view that business is a calling—not simply a career."

MEDA is an association of Christians in business and the professions who are committed to applying biblical teachings in the marketplace, and to addressing human needs through economic development. **B**

Four New Faculty Appointed

Four new faculty have been appointed at CMU in the areas of music therapy, biology, psychology and business and organizational administration.

MUSIC THERAPY

Dr. Jennifer Lin of Edmonton has been appointed Assistant Professor of Music Therapy.



Dr. Jennifer Lin

Lin, a certified Music Therapist, has a Master of Arts in Music Therapy from New York University, a Master of Music, Flute Performance from the San Francisco Conservatory of Music, and a Bachelor of Music in Flute Performance from the Cleveland Institute of Music. She is a board

certified music therapist and a member of the American Music Therapy Association.

In addition to her private practice, Lin has also volunteered her services to immigrant communities and medical organizations such as Formosa Cancer Foundation and Sun Yat-Sen Cancer Centre in Taiwan.

Prior to pursuing her music therapy training at New York University, which specializes in Nordoff-Robbins Music Therapy and the Bonny Method of Guided Imagery and Music (GIM), Lin had a distinguished career as an established and active flautist and flute teacher.

BIOLOGY

John Brubacher of Winnipeg has been appointed Assistant Professor of Biology.

Brubacher, who is CMU's first full-time biology professor, is a Ph.D. candidate in Zoology from the University of Manitoba. He has Master of Science and Bachelor of Science degrees from the University

of Waterloo. He is an alumnus of the Embryology course at the Marine Biological Laboratory in Woods Hole, Mass.

Brubacher's research interests are in developmental biology and cell biology, with a particular interest in egg development throughout the animal kingdom. He also



John Brubacher

likes to think about the interaction between the natural sciences, philosophy and theology—all of which, he says "makes CMU an exciting place to work."

He is a member of Rockway Mennonite Church in Kitchener, Ont., but attends St. Margaret's Anglican Church in Winnipeg.

PSYCHOLOGY

Dr. Vonda Plett of Saskatoon has been appointed Assistant Professor of Psychology. Plett has a Ph.D. in psychology from the University of Saskatchewan, as well as a Master of Arts in Applied Social Psychology and a B.A. in Psychology from that same school. She also has a Bachelor of Religious Education from Columbia Bible College in Abbotsford, B.C.

In addition to teaching and conducting research at the University of Saskatchewan, she facilitates intercultural communication workshops for businesses and organizations.

Her research interests include the areas of racism and anti-racism, the processes of moral negotiation, cross-cultural adaptation and intercultural



Dr. Vonda Plett

communication. Many of these interests have their roots in her personal experiences of living and traveling in Asia and Central America.

While living in Saskatoon, Plett attended the Nutana Park Mennonite Church.

BUSINESS & ORGANIZATIONAL ADMINISTRATION

Craig Martin of Elmira, Ont. has been appointed Assistant Professor of Business and Organizational Administration.

A Ph.D. candidate in agricultural economics and business at the University of Guelph, Martin is doing his dissertation on an economic analysis of the demand for dairy products in Canada. His interests include the challenges facing family-owned businesses, and the dynamics of non-profit organizations. He



Craig Martin

has also done consulting and analysis for business and government, and worked on international trade issues. He is especially interested in how business and government policies affect international development.

He is a member of the Elmira Mennonite Church. **B**

Professor's Contribution to Church, CMU Celebrated At Symposium

CHURCH CENTRAL TO HARRY HUEBNER'S THEOLOGY AND LIFE

"Judge a man by his questions, rather than his answers," said the French writer, essayist and philosopher Voltaire.

By that yardstick, Harry Huebner—who retired from full-time work after 37 years as a Professor of Theology and Philosophy at CMU—can be judged to have lived, taught and served the church well.

At a May 24 symposium celebrating Huebner's contributions to the university and the church at large, speakers noted his willingness to ask difficult and challenging questions—all in an effort to prod Christians into thinking about, and living out, their faith.

CMU President Gerald Gerbrandt opened the event by noting that Huebner's approach to faith, church and life is an "integrated approach that escapes easy categorizing," combining theology, philosophy, peace studies and ethics.

Through it all, one thing was clear for Huebner, he stated; "the church was central," in his theology, "and in his life."

At the same time, he added, Huebner believed in "challenging the church . . . the church is not the norm nor absolute, but the body of Christ, and as such embodies and echoes Word made flesh."

CMU alumnus Joe Wiebe, now a doctoral student at McMaster University in Hamilton, Ont., noted that his former professor punctuates the claims he makes "with a question mark" in order to elicit responses from others.

"His genius is not to offer the last word," he said, adding that Huebner



Harry Huebner: Wanting to make the questions Christian.

is also "open to the possibility that he may be wrong."

At the same time, Wiebe added, Huebner cautions the church not to "take a victorious approach to theology," but to be open to "questioning its own certainties."

Cheryl Pauls, Assistant Professor of Piano & Music Theory at CMU, shared how Huebner encouraged her to be sensitive and to listen to what people around her are saying—or singing.

"Many bemoan a dearth of good singing today," she said. "But rather than try to figure out how to fix it, we should try to adapt to it . . . it is an expression of a confused cultural tongue. We need to heed its call, not lament its tone."

Pauls' concluded her presentation by playing Toru Takemitsu's *Rain Tree Sketch*—a favourite of Huebner's—noting that it evokes themes in his writing such as listening, patience,

remembering and memory.

Chris Huebner, Associate Professor of Theology & Philosophy at CMU—and also Huebner's son—reflected on Huebner's career in Christian higher education. He suggested that the idea of a Christian university itself might need to be scrutinized and questioned more deliberately.

Noting that Christian universities often tell potential students that they are safe and secure places to study, Huebner wondered if they shouldn't say the opposite—that a school like CMU might be "quite unsettling and painful for students."

If CMU was honest, he went on to say, it might tell students that it would "shake them, stretch them," and cause them to feel "despair and hopelessness." But those are good things, he said, because they can lead to "conversion, rebirth and regeneration."

Jane Barter-Moulaison, Assistant Professor of Theology at the

University of Winnipeg, noted that Huebner not only asks challenging questions, but also “challenges the very questions we pose.”

This, she added, was not the same as saying people should question everything, but rather that “if our questions are certainties and comfortable, they will not lead us to the truth.”

Travis Kroeker, a CMU graduate who now is a Professor of Religion at McMaster University, praised Huebner’s idea that “the church does not point to itself, but to the passage of God in the world.”

He went on to say that the New

Testament itself questions traditional notions of success, opening with “a strange wild man in the wilderness,” someone with no schooling, no sophisticated organization, no credentials—someone who lived “on the edges and the margins, away from the conventional markers of success.”

Questions about who is the “brightest and best” do not concern John or Jesus, he stated, adding that the “heart of the Good News” is that it is “not concerned about human reputation.” This, he said, gave Jesus and John “an unsettling sense of power.”

In response, Huebner, a member of the Charleswood Mennonite Church in Winnipeg, noted that his goal was to “not only give Christian answers to questions,” but to “make the questions Christian.”

At the same time, he wanted to “see what we might say if we take seriously our commitment to Jesus Christ,” and also help Christians find ways to “live faithfully in what can be a cruel, broken and heartless world.”

One answer that Huebner is sure of, he said, is that the cross and resurrection of Jesus are “God’s answer to human hopelessness.” **B**



Canoeists Kate Menzies, Ashley Cole, Corinne Klassen, Melanie Duckworth and Caroline Wintoniw pause before paddling back home from CMU as part of the September Campus Commuter Challenge. Missing: Melanie Penner. .

Students Canoe To School

Each Fall, during Resource Conservation Manitoba’s Campus Commuter Challenge, university and college students in the province are encouraged to show concern for the environment by walking, biking, carpooling or taking the bus to classes.

Using a canoe is not listed among the options. But that’s exactly what six CMU students did in

September—they canoed to school.

The six—Ashley Cole, Caroline Wintoniw, Melanie Penner, Melanie Duckworth, Corinne Klassen and Kate Menzies—launched two canoes into Winnipeg’s Assiniboine River at 6 a.m. on September 26 and paddled several kilometers west to Assiniboine Park. After disembarking, they

portaged through the park and up Shaftesbury Blvd. to attend classes at the university.

At 11:30 a.m. they repeated the process in reverse, so that three of the students could attend class at Menno Simons College, CMU’s campus at the downtown University of Winnipeg.

“We wanted to take the idea of alternative forms

of transportation to a different level,” says Cole, explaining the motivation for using canoes.

Plus, she adds, “being mindful of the environment is constantly at the forefront of what CMU promotes. With concerns about climate change, it’s important to think about ways of commuting that are more sustainable.”

For Wintoniw, it was also away to be connected to Winnipeg’s history.

“We also wanted to recall how rivers were once an important form of transportation for many,” she says. “Winnipeg was built around rivers.”

Using canoes is just one way the six intend to get to CMU this school year. Along with biking, walking and taking bus, they also intend to snowshoe and cross-country ski in winter.

“Our goal is to find as many different ways as possible to commute to school,” says Duckworth. **B**

Ottatown Students Take The Plunge

Ninety-one Ottatown students, plus staff, participated in an Urban Plunge in Winnipeg in September.

During the Plunge they were led through a series of exercises designed to help them see and appreciate the complexities facing people in the inner city. "Students found this challenging and energizing, and also at times disturbing," says Ottatown Director Paul Kroeker, noting that some of the experiences "created a sense of hope, but others looked insurmountable. But in the midst of it all they saw and met Christians who live in the inner city, and who are committed to being witnesses of the transforming love of Jesus."

Prior to the Plunge, Ray van der Zaag, Assistant Professor of International Development Studies at CMU's Shaftesbury campus, introduced the students to the idea that poverty actually presents itself in many different forms. "Not all poverty is a lack of food or money," he said. "In many situations, the critical form of poverty may be lack of social and human assets such as stable family and community relationships, or lack of physical health and sufficient education."

Through the Plunge students "learned more about what life in the inner-city is like, but also of what could be," says Kroeker. "They came away from these experiences with a great deal to think and pray about."

Author David Bergen To Teach at 2009 School of Writing

Authors David Bergen and Myrna Kostash and poet Barbara Nickel have been named instructors for the 2009 School of Writing at CMU.

Bergen, a Giller Prize winner, will teach senior fiction. He has also received the McNally Robinson Book of the Year Award, the Carol Shields Winnipeg Book Award and has been shortlisted for the Governor General's Award. His latest novel is *The Retreat*.

Nickel, who will teach poetry, is winner of the Pat Lowther Award (best Canadian poetry collection by a woman) and the Malahat Review Long Poem Prize. Her most recent collection is *Domain*.

Kostash, who will teach creative non-

fiction, is author of a number of works including the bestseller *The Next Canada: Looking for the Future Nation*. She has served as Chair of The Writers' Union of Canada, is the founder of the national Creative Nonfiction Collective, and has taught widely.

The three join continuing instructors David Elias, who teaches intermediate fiction, and Joanne Klassen and Eleanor Chornoboy, who teach life writing.

The School of Writing began in 2006 through the help and inspiration of author Rudy Wiebe. The next School will run May 4-8, 2009 at CMU. Go to www.cmu.ca for more information. **B**

Students Practice Voluntary Simplicity

Keeping the Sabbath is difficult—at least, that's what Jenny Johnston found.

Johnston, from Winnipeg, chose to keep the Sabbath as part of a voluntary simplicity course she took with instructor Aiden Enns last winter. As part of the course, Enns required each student to incorporate some aspect of voluntary simplicity into their lives.

For Johnston, a social science major, that meant not doing schoolwork or running errands on Sundays. Instead, she used the time to attend church, be with friends and for "settling down and remembering that life is about taking it slow, one day at a time."

It was difficult to organize her time to keep Sundays free, Johnston says, but there were benefits. She was more relaxed, and realized that although school is important, "it's not everything. I need to have a day to think about other things, or not think about anything."

Ashley Cole, an International Development Studies (IDS) major from Calgary, chose to take time to sit in silence for 10 minutes each day. Like Johnston, she found the practice difficult. Still, it taught her that living simply isn't only about what you do physically. "It means considering your motives, your perspectives, and your reasoning behind what you're doing"

she says.

Other ways students practiced simplicity included one who vowed not to use her stove—she cooked outside over an open flame, in February, no less. Another cut down her wardrobe by 80 percent to use fewer clothes, and another gave up her cell phone.

Through the course, students examined the concept, theory and practice of voluntary simplicity, and also how it could be a means of development for people seeking alternatives to consumer values and culture. **B**

From the May 12, 2008 Canadian Mennonite.



Kenton Lobe, who teaches Geography and International Development Studies at CMU, and Nicola Schaefer, a second-year student from Winnipeg, stand in the community garden on the northwest corner of CMU's Shaftesbury campus. Altogether, 47 staff and students created the garden, which produced vegetables, fruit, flowers and herbs. They also learned about the links between how people live in North America and the global food crisis.

Authors Read At CMU. Authors David Waltner-Toews and Margaret Visser visited CMU in September. Waltner-Toews read from his new book, *Fear of Landing*, on Sept. 24 as part of the Winnipeg International Writers Festival. Visser made a presentation about gratitude on Sept. 30 based on her new book, *The Gift of Thanks*.

Police Chief Visits. Winnipeg Police Chief Keith McCaskill spoke at a Sept. 22 forum on the need for police in that city to establish good relationships

with the community. "The police service has historically been a very closed organization," he said. "We have to be more open to be more effective in the future."

Students Serve. Scott Bergen of Winnipeg's Sterling Mennonite Fellowship is doing a year-long practicum assignment in Paraguay with Mennonite Mission Network, as is Dorothea Toews, a 2008 graduate and member of Winnipeg's Fort Garry Mennonite Fellowship. Also serving with the agency is Anna Ruth

Hershberger of Goshen, Ind., a 2005 graduate. She is serving in Indiana.

First Issue of Peace Research Journal. The first issue of *Peace Research Journal* published by staff at Menno Simons College, CMU's campus at the University of Winnipeg, is off the press. The *Journal*, now in its 39th year, "puts us at the centre of peace and conflict studies in Canada and more broadly," says co-editor Rick McCutcheon. "We are happy and proud to produce this venerable journal."

New Name For Athletic Conference. The new academic year brings a new name for the Central Plains Athletic Conference. As of September 8, the Conference will be known as the Manitoba Colleges Athletic Conference (MCAC). It also has a new Executive Director: Bill Wedlake, former Director of Athletics at the University of Winnipeg.

Students Get Awards. Nina Schroeder and Erin Wall of Winnipeg have received Millennium Scholarships from the Canadian government's Millennium Scholarship Foundation. The Scholarships are given on the basis of leadership, social innovation, academic performance and community service. Emily Wiebe of Gretna, Man. received a Manitoba Round Table for Sustainable Environment Scholarship. That award is given to students who undertake studies that embrace the spirit and principles of sustainable development.

School Of Music & Arts Growing. The Community School for Music & the Arts at CMU just keeps growing in size and offerings. This fall almost 200 students are registered, an increase of about 50 from last year at this time. The School has also added acting classes for children, led by Erin Hammond, who also works as a theatre instructor at the Manitoba Theatre for Young People.

Golf Tournament A Success. The seventh annual President's Golf Classic was a success, with 128 golfers raising \$25,000 for CMU athletics and other programs.

Sciences Courses Growing.

Science courses at CMU are proving popular, with 150 students taking classes in chemistry, biology and anatomy. Meanwhile, the department purchased a new fume hood for the science lab. The purchase of the hood, which is used to filter chemical fumes, was made possible, in part, by Albert and Lee Friesen, owners of Medicare, who donated items for the lab that set free resources to buy the hood.

STAFF AND FACULTY NOTES

"Gender Relations and Conflict Transformation Among Refugees" is the title of an article written by **Anna Snyder**, Assistant Professor of Conflict Resolution Studies in *The Handbook of Conflict Analysis and Resolution*. She also wrote "Reconciliation in the Context of a Settler Society: Healing the Legacy of Colonialism in Canada" in *From Truth to Reconciliation: Transforming the Legacy of Residential Schools*.

Len Sawatzky has returned on a contract basis to the Development Department. He is working part time visiting donors in Manitoba and Saskatchewan.

"Errand to the Pacific: Mennonite Missions, Activism and Assimilation in British Columbia, 1960-1980" was the title of a presentation given by **Brian Froese**, Assistant Professor of History at the Northern Great Plains History Conference at Brandon University in September.

During her sabbatical, **Ruth Rempel**, Assistant Professor of International Development Studies, did research for a book with the title of *A History of Development in Africa*. The book, which will be published by Cambridge University Press, will be an overview of development trends and issues in the continent since 1970.

Russell Wilms has been appointed Director of Athletics. Before coming to CMU he was involved in Bison Sports at the University of Manitoba in the areas of event planning and coaching. As an athlete, he competed at an elite level in the sport of soccer, both provincially and abroad.

After two years as an Outtatown Site Leader in South Africa, **Anita Penner** has been appointed Program Manager for the adventure and discipleship school. Before joining the program she also worked in Student Life at CMU.

Justin Neufeld has been appointed to a one-year term as a Lecturer in Philosophy. Neufeld, who is a Ph.D. candidate in the department of Religious Studies at McMaster University, is filling in while Chris Huebner, Associate Professor of Theology & Philosophy, is on sabbatical.

In February **Cheryl Pauls**, Assistant Professor of Music, presented "The Artifice of Musicality as Sound Theology: Practicing Time with Carter and Messiaen" at the Forum for Music and Christian Scholarship, held at Baylor University in

Waco, Texas. She also curated and played in a concert called "Celebrate Carter: really interesting things about time" for the GroundSwell New Music Series in Winnipeg in September.

Dana Petker has been appointed Coordinator of Commuter, International and Disability Programs with Student Life. A graduate of CMU, she is a member of Winnipeg's Fort Garry Mennonite Brethren Church, where she is heavily involved in worship and senior youth.

Gordon Zerbe presented a paper titled "The relevance of Paul's eschatological ecclesiology for approaching ecumenicity in a Believers Church perspective" at the 16th Believers Church Conference in Winnipeg in June. During his sabbatical, he worked on a commentary on Philippians for the Believers Church Bible Commentary series.

"Rethinking Restorative Justice: When the Geographies of Crime and of Healing Justice Matter," was the title of an article written by **Jarem Sawatzky**, Assistant Professor of Peace and Conflict Transformation Studies in *Peace Research: The Canadian Journal of Peace and Conflict Studies*. He also has two new books coming out: *Justpeace Ethics: A Guide to Restorative Justice and Peacebuilding* (Cascade Companions Series, Wipf and Stock) and *The Ethic of Traditional Communities and the Spirit of Healing Justice* (London: Jessica Kingsley Publishers).

In summer CMU said farewell to **David Leis**, who is the new Vice President, Business Development at Winnipeg's Red River College. David had been Vice President for Advancement at CMU since 2003.

Continued on page 22

Events@CMU

All events at CMU unless otherwise indicated.

Nov. 13: Special Info Session for Prospective Students & Parents, 7 PM.

Nov. 16: Vespers, 7:30 PM, Laudamus Auditorium.

Nov. 28: Campus Visit Day.

Nov. 29: Christmas at CMU.

Dec. 21: Vespers, 7:30 PM, Laudamus Auditorium.

Jan. 18: Vespers, 7:30 PM, Laudamus Auditorium.

Jan. 22-24: Refreshing Winds. Theme: Worship Come to Its Senses.

For more information, visit www.cmu.ca

1960s

In June, 2008 **Gary** (CMBC `65) & **Lydia Harder** (CMBC `64) began a new ministry as interim co-pastors of Wideman Mennonite Church, just North of Toronto. Lydia is retired from her teaching career, and Gary retired from full time pastoral ministry in June, 2007. In early 2008 Gary's book *Dancing Through Thistles in Bare Feet: A Pastoral Journey* was published by Herald Press.

Bill Janzen (CMBC 1966-67) retired at the end of July after 33 years with MCC in Ottawa.

Herald Press recently re-issued an updated version of *One Quilt Many Pieces: A Guide to Mennonite Groups in Canada* written by Margaret **Loewen Reimer** (CMBC `68).

1970s

On Sept. 1 **David Fransen** (CMBC `74) began in his new role as the Consul General in Los Angeles, CA. David was the executive director of the Institute for Quantum Computing and associate vice-president (Strategic Relations) at the University of Waterloo. **Barbara** (Sawatzky, CMBC `74) works as a Special Education teacher.

Allan Friesen (CMBC `75) and his wife, Jeannine St. Jacques, live and work in Regina, SK where Jeannine does research at the University of Regina in the area of global warming, droughts and water flow. Allan, who received a M.Sc. in computer science from the University of Saskatchewan after CMBC, works for a Toronto computer company out their home.

For the past 11 years, **Marvin Dyck** (MBBC `78) has been the pastor of Crossroads Mennonite Brethren Church in Winnipeg; currently he is also serving on CMU's Council. **Edith Dyck** (MBBC 1977-81) achieved her Bachelor of Education degree in 2005 and is currently teaching at a federal penitentiary.

Trudy Schroeder (MBBC 1977-80) has been named the Executive Director of the Winnipeg Symphony Orchestra. Before taking this position, she directed the Winnipeg Folk Festival for ten years.

LeeAnne Penner (MBBC `79) works with immigrants as a Language Assessor at Winnipeg English Language Assessment and Referral Centre. This past summer she hiked the Camino de Santiago de Compostela, a 900-kilometre pilgrimage across the north of Spain.

After performing and teaching in North Carolina and New York State, **Mark Hartman** (MBBC 1979-81) has been conducting the college orchestra and teaching music at Central College in Pella, Iowa for the past four years. This fall he will teach at the Shippensburg (PA) University. **Sharon** (Wall, MBBC 1979-81) earned a Masters of Social Work degree at Roberts Wesleyan College in Rochester, New York, and has been working at Hospice of Central Iowa.

1980s

For more than 20 years, **Jani Dufton** (MBBC 1980-81) has been living in Nova Scotia. This year she became a grandmother of baby Brian, who was named

in memory of his grandfather, who passed away in 2000.

Delbert Enns (MBBC `82) is the new Senior Pastor at Winnipeg's Eastview Community Church. Before taking this position, Delbert directed Family Life Network for nine years. He is married to **Marianne** (Foth, MBBC 1979-81) who works at a chiropractic office. Before that, she did children's ministry at Eastview for 10 years.

Nancy L. Olfert (MBBC `82) is head of the Music Department at Branksome Hall, an all-girls private school in downtown Toronto. The school has a full International Baccalaureate program; Nancy teaches students in grades 7 to 12 and conducts three school choirs. She also serves as the alto soloist at Rosedale Presbyterian Church.

When **Elisabeth Rügger** (CMBC `83) started her studies at CMBC more than 25 years ago, she didn't know that she already had Multiple Sclerosis. "What a good thing that I didn't know it, she says. "I had the courage to do the studies." For more than a decade she has served at the Evangelical Reformed Church in Safenwil as a substitute minister. She is thankful that the MS is progressing slowly, as it allows her to maintain her independence. She sends "greetings of love" to her former classmates & teachers.

Doris Goertz (MBBC `84) has been living in Canada for the past year; prior to that she spent 10 years serving as a missionary in Japan. She plans to return to Japan this fall to work in a

Mennonite Brethren church there.

Sherry Sawatzky-Dyck (CMBC `88) moved from the Director of Spiritual Care at the Brandon Regional Health Authority to a tenure track position as Counsellor and Advisor at Brandon University. Karlheinz (CMBC `94) is still full time as the "Bubble Man," a children's entertainer.

Evan Bueckert (CMBC 1987-90) was awarded a Certificate of Achievement as part of the Prime Minister's recognition of teaching excellence in 2008. Evan teaches choir, vocal jazz, music composition/technology, jazz band and concert band at Mount Baker Secondary School in Cranbrook, B.C.

1990s

Chris (CMBC `86) & **Lori** (Enns, CMBC `95) **Franz** welcomed Nolan Elijah Edward, born May 29, 2008. Nolan is a brother to Ethan (age 5) and Kaylee (age 3). Chris works as a School Psychologist and Lori is at home with the children. Proud grandmother is **Hilda Franz** (CMBC 1959-60).

Rachelle Ogilvie (Reimer, CMBC 1993-95) and husband, Greg, welcomed their second child, Gavin Paul, on July 23, 2008 in Edmonton, AB. Gavin is a little brother for Easton (2).

Jennifer Giesbrecht (OT 98-99, CMU `02) and Alex DeCunha were married in 2006. Jennifer is a freelance writer/editor and consultant while Alex is a project manager for a general contracting and consulting company.

They attend Lendrum Mennonite Brethren Church in Edmonton.

Christine Ens (CMBC `96) and Matthew Miles were married May 17, 2008. Christine works in sales at the Winnipeg Chamber of Commerce and Matt manages online courses at Red River College.

Marilyn Chau (Hamm, CC 1997-01) married Allan in September, 2005; they live in Calgary where Marilyn works in the financial sector.

Leanne (Regehr, CMBC `98) and **Garth Lee** welcomed twins Nadia Anne and Matthew Callum, born December 6, 2007. They lived for four years in England, where Leanne taught music and Garth attended the Newark School of Violin Making and Repair. They now live in Winnipeg.

Kristen (Arlt, CMBC `98) and **Noel Matyas** were married in 2004. Kristen was a music teacher at a local Winnipeg school before taking maternity leave.

In May, **Becky Krahn** (CC `98) graduated from the Animal Health Technology program at Red River College.

Karin Kliever (OT 98-99, CC 1999-01) married Daniel Leonard on August 5, 2008 in Winnipeg. Karin is pursuing graduate studies in City Planning at the University of Manitoba and works at the Centre for Sustainable Transportation. Dan works for Mennonite Central Committee in the International Programs Department.

2000s

Russ (OT 98-99, CMU `04) and **Julia** (Henning) **Klassen** live in Delta, B.C. where he is a youth pastor at the Sherbrooke Mennonite Church. They have a son, Isaac, born September 12, 2003 and are in the process of adopting another child.

David & Caralee (Wall, CC `01) Voth welcomed Brielle Alexandra Voth, born July 3, 2008.

Catherine Pak (CMU, `02) is working as the Children's and Youth pastor at the Malvern Baptist Church in Scarborough, Ontario.

Twilla Epp-Stutzman (CMU `02) and husband Karl welcomed their first child, Silas John Epp Stutzman, on February 15, 2008.

Amy Koop (CMU `02) and **Steve Funk** were married on September 29, 2007. They live in Altona, MB, where Amy works as a nurse and Steve is a press operator.

Heulwen Jones (CMU `03) and her husband, **Larry Strachan**, welcomed their first child, Jericho Isaiah Patrick, on July 21, 2007. Heulwen is studying law at the University of Manitoba and continuing to sing; in May she performed at the Theatre Passe Muraille in Toronto.

Judith Rudolph (CMU `03) is studying at the University of Leipzig, Germany to become an interpreter. She speaks English, Spanish and German.

Bruce Guenther (CMU `03, MSC `05) is the Program Coordinator

for the Food, Disaster and Material Resources department at MCC. He recently graduated with an M.Phil. from the University of Sussex in England.

Audra Booth (OT 03-04, South Africa) married **Matthew Franz** of Sturgis, MI on March 22, 2008.

Meredith Daley (CMU `05) received a Bachelor of Education degree from the University of Manitoba in May, 2008 and is teaching grades 1-9 music and grade 8 social studies at New Bothwell School. She has been singing with the Winnipeg Singers and Ecco, where she is also the Assistant Director.

Rebecca Aplin (OT 06-07) is studying early childhood education at Conestoga College in Kitchener, ON. Of her time with Outtatown, she says: "I am still debriefing from the trip. It's amazing how many of my stories and experiences are coming out through my essays and reports."

Rachelle M. Friesen (CMU `07) was featured in an article in the September/October issue of *Sojourners* magazine about student activism. Rachelle, who is doing a practicum assignment in Palestine, said that people who want to change the world should "look beyond themselves to see human need, human pain, and environmental pain and work for its resolution—not for themselves to feel better, but because

as Christians we are called to care for creation and care for our neighbours."

Jesse Hofer (CMU `08) and **Jennifer Wollmann** were married June 1, 2008. They currently reside at Silverwinds Colony. This fall, Jesse began the B.Ed program at the University of Manitoba.

PASSAGES

Evangeline Kornelson (Willms, MBBC 1948-51) died June 6, 2008.

Katy Penner (MBBC `52) died March 5, 2008.

Arnold Baerg (MBBC `60) died Jan. 14, 2008.

Roland Marsch (MBBC `65) died July 17, 2008 in Winnipeg, MB.

Continued from page 20

New Outtatown Staff for 2008-09 are **Carolyn Kolm**, **Chris Sones**, **Lindsay Kubassek**, **Steve Allen** (Site 1, Guatemala); **Tessa Callan**, **Aaron Nussbaum**, **Andrew Janzen**, **Laura Carmichael** (Site 2 South Africa); **Steve Klassen**, **Tobi Farrell**, **Paul Swanson**, **Jenilee Forgie** (Site 3, South Africa).

In October CMU said farewell to **Diana Crosby**, who left to do children's ministry at the Ladner, B.C. Baptist Church. Diana joined CMU in 2005 in the Communications & Marketing department, before working in Development.

GOT NEWS?

Please drop us a line, fill out the web form at cmu.ca/alumni.html or email alumni@cmu.ca



Changing Paradigms

In his recent book, *Changing Paradigms: Punishment and Restorative Discipline*, our professor, Paul Redekop, challenges us to rethink how we as a society deal with crime. Society, he observes, has taught us that punishment is an appropriate response to crime because it is effective in reducing crime and because a sense of justice “requires” it.

In the book, Redekop questions this paradigm, or way of thinking.

When his book was reviewed in the *Winnipeg Free Press*, it immediately generated responses from people who could not imagine separating punishment from crime. Changing paradigms on this, or any other topic that has been ingrained in us by media, education systems and

culture in general, is not easy.

And yet questioning givens is exactly what a university is mandated to do. The CMU Vision Statement speaks of CMU as a university “committed to thinking clearly and carefully about the world in which we

live.” But, it then adds, we do this as “a Christian university . . . within a framework, imagination and commitment shaped by the Christian faith tradition, and the conviction that God created the

church to be a blessing, to be salt and light.”

In this process, it is important to distinguish between questioning a paradigm, or concluding that a particular paradigm must be challenged or rejected. The questioning process itself is integral to the life of the

university. But sometimes this questioning process leads to the affirmation of a particular position or commonly held view—not its rejection. After all, sometimes the assumption or logic may indeed be right.

Although universities may have a special role in raising foundational questions, all of us have the responsibility to do some of that in our own minds and lives. And so the question Redekop raises in his book is one we all need to ask: Is it really a given that justice requires crime to be dealt with by punishment, or that punishment effectively reduces crime? Careful research shows that punishment is not an effective way to deal with crime, and the Christian response must take into consideration the way Jesus dealt with sin—and his own crucifixion.

And what about other givens that so often guide our lives? Do family values imply placing the nuclear family above everything else? Does an emphasis on tolerance result in having no clear position? And, of deep relevance to CMU, is the primary task of post-secondary education to provide students the knowledge and skills needed for successful careers?

At our Opening Program, our new Vice President Academic, Earl Davey, reminded us that CMU is a place that equips students to see the world as it might yet be, with voices that are imaginative, insightful and inspired of God. This may not appeal to some, who may focus more narrowly on certain kinds of success in these uncertain economic times. Yet I am convinced that we need people who are inspired by God to imagine a world different from what is, and who then live in a way which contributes to that world becoming a reality.

To change the paradigm, in other words. **B**

Gerald Harbom

I am convinced that we need people who are inspired by God to imagine a world different from what is

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Don Saliers

Theologian, musician, and recently retired Professor of Theology and Worship at Candler School of Theology, Emory University, Atlanta, Georgia

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