



THE BLAZER

CANADIAN MENNONITE UNIVERSITY MAGAZINE • FALL 2010



10th CMU
ANNIVERSARY
EDITION

2

Emergence of a
Mennonite University

10

Transformation of the
Commonplace

16

CMU Alumni Profiles

WELCOME TO CMU'S 10TH ANNIVERSARY BLAZER EDITION

On October 29, CMU held its 10th Anniversary Celebration, filling the Loewen Athletic Centre to capacity. Beyond the many faculty and staff who contributed so admirably, the evening embodied a more significant reality. A young university is coming of age! A vision for learning and for life is taking shape! The 10th Anniversary Celebration was permeated with a sense that this is cause for gratitude.

This 10th Anniversary *Blazer* edition reflects CMU's emergence and present reality. As Helmut Harder suggests, the coming together of three colleges into one university and the faithful growth that has followed have not been inevitable – indeed we might call it “a miracle.” Earl Davey notes that CMU lives out of a commitment to be a university community that “seeks God.” Sheila Klassen Wiebe and Sue Sorenson reflect that CMU's heart lies in the practice and nourishment of transcendence in the mundane grind of our work and as students' actively “contend with love.”

Seeking God, nourishing transcendence, and contending with love are alive on our Shaftesbury campus and within our Outatown program which so compellingly model CMU's core commitments —educating for peace and justice, learning through thinking and doing, engaging in generous hospitality and radical dialogue, and modeling invitational community. They are exemplified in John Derksen's reflection about the significant work of Menno Simons College “smack at the intersection of the church and the world.” They live within the lives of CMU alumni, profiled in this *Blazer*, whose giftedness, integrity, and faith are making a difference for good. Indeed these alumni embody the mission upon which CMU is grounded as we seek to “inspire and equip women and men for lives of service, leadership and reconciliation in church and society.” As Art DeFehr so aptly reflects, these realities open CMU to a future that is overflowing with possibility. All this provides ample reason for thanks.

May the reflections and stories within this 10th Anniversary *Blazer* inspire you with the vision of a young university coming of age!

Terry Schellenberg
CMU Vice President, External



TABLE OF CONTENTS

- 1 President's Message
- 2 The Emergence of a Mennonite University
- 10 The Transformation of the Commonplace
- 11 Nourishing Transcendence at CMU
- 15 CMU's Centres, Schools and Institutes
- 16 CMU Alumni Profiles
- 19 Homecoming Weekend
- 21 News

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Configuring CMU in the late 1990s was tricky. Bringing together three colleges, each with a Board, administration, faculty, and an ownership body, was challenging. Each college protected its interests, even as they negotiated together with government for a university charter and financial support. It is little wonder that many questioned whether this experiment in cooperation could succeed, much less thrive. The challenges were obvious, with the dynamics of an unprecedented denominational and college partnership and fears around financial viability most obvious. Some doubts, I am sure, were present in all of us even as we enthusiastically announced “Canadian Mennonite University” and began working as one in 2000.

Today, as we mark 10 years of operation, the atmosphere is remarkably different. In many ways we can celebrate success. Student numbers have grown dramatically, especially from outside the Mennonite community. Committed faculty work as a team, offering expertise in a growing number of disciplines. As a member of the Association of Universities and Colleges of Canada, CMU is recognized by sister universities. Financial support from the constituency and government is stable, making balanced budgets possible. Internal structures have been developed and refined. Menno Simons College is increasingly recognized as the premier centre for peace and justice studies in Canada. Outatown provides an amazing blend of international experiential learning. At Shaftesbury, programs have grown to include business, communications, the sciences, and pastoral leadership development. A good case can be made that CMU is successfully established as a small, faith-based university, serving the Mennonite churches and society.

This is not to say that all challenges have been overcome. The struggle to fund Christian university education will never go away. Recruiting the right students in an increasingly competitive marketplace will only become more difficult. And, most significantly, withstanding the natural pressure to become more and more like other universities, thereby

sacrificing our distinct mission in order to attract as many students as possible, will take vigilance. CMU was created to impact society, but it can only do this on behalf of the church (“a University of the Church for the World”), and this requires remaining in strong relationship with that church community.

Dealing with these challenges will be most effective if our focus is fixed clearly on a vision for where CMU must go. CMU may be established as a small, faith-based university,

but it has not “arrived.” The following remain priorities:

- Students attend university as a way of preparing for vocations. CMU must continuously refine how it makes available the tools needed for career paths.
- Students attend a faith-based university because of its added value, its potential to offer a setting which challenges and nurtures their faith. CMU has the wonderful opportunity of helping students understand who they are in relationship to the physical world, in relationship to society, in relationship to God, and in relationship to God’s people.
- The Christian church is in the midst of significant transition. CMU can be a resource to God’s people as it discerns what it means to



walk in the way of Christ in the 21st century, and to inspire students to be part of God’s church

- In many ways our world is in disarray, with violence and ecological crisis two examples. CMU can be a light on a hill, speaking and modeling peace and reconciliation into our society.

CMU was formed 10 years ago because the Mennonite community believed that by working together it could be more effective, in forming our own community and in making a witness beyond our community. CMU is well on the road to doing that. Our effectiveness can only grow if we continue to work together as a community, with a clear focus on our mission.

A handwritten signature in black ink that reads "Gerald Schubert". The signature is written in a cursive, flowing style.

CMU THE EMERGENCE O



By Helmut Harder, Professor Emeritus

The emergence of Canadian Mennonite University has been called a miracle. Who would have thought that after more than 50 years of separate existence, two Mennonite institutions would change their pathways of development in favour of amalgamation? And that a third Mennonite college, quite distinct in structure and program from the other two, would throw its future into the mix as well?

And yet, upon reflection, the coming together of Concord College, Canadian Mennonite Bible College (CMBC), and Menno Simons College (MSC) seemed inevitable; a miracle waiting to happen. The two church constituencies that spawned Mennonite Brethren Bible College (MBBC) in 1944 and CMBC in 1947 had seen their separatist mentalities gradually dissipate over the decades. Joint work among their supporting constituencies had for some time flourished in a variety of settings. Mennonite World Conference, Mennonite Central Committee, Mennonite Economic Development Associates, Mennonite Disaster Service, and Columbia Bible College come to mind. If cooperative efforts are fruitful in these settings, why not amalgamate the three Mennonite colleges of Winnipeg into one institution?

ONE MISSION, TWO COLLEGES

From the beginning, MBBC and CMBC had placed themselves on similar educational trajectories. Both featured programs in theology and music for students beyond high school and Bible school. Both offered courses for ministers, missionaries and lay people. Increasingly, both colleges included courses in liberal arts. Given such similar programs and course offerings, how long would the two colleges sustain their separateness?

Another telling sign of commonality was the two colleges' quest for university accreditation. MBBC and CMBC entered into agreements with universities at about the same time.

In 1961, MBBC struck an agreement with Waterloo Lutheran University, affording students at MBBC credit toward a Bachelor of Arts degree at WLU. Then, in 1970, The University of Winnipeg allowed MBBC students to cross-register most courses, while the UWinnipeg recognized MBBC's music program.

Meanwhile, in 1964, CMBC became an "approved teaching centre" of the University of Manitoba. At first this gave students one year of credit toward a Bachelor of Arts degree. By 1970 this increased to two years of credit. In short, both colleges shaped their identities in conjunction with local universities.

A NEW COLLEGE FOR A NEW CENTURY?

In the early 1980s, a group of Mennonites from the business and academic communities met to discuss the possibility of founding a liberal arts college in place of the existing colleges. They called themselves the "Friends of Higher Learning." Frank H. Epp, a member of the group, gave voice to this vision in a paper entitled, "A New College for a New Century." Some were inspired by the vision. The colleges' governing bodies were hesitant, but the "Friends" were not deterred. If the Bible colleges were not ready to be transformed, the "Friends" would launch an independent degree-granting institute within the university system. In 1982, the Manitoba government granted them a charter to establish Menno Simons College (MSC).

By 1985, the group had created the Mennonite Studies Centre on the campus of UWinnipeg. In 1988, the Centre was transformed into MSC, an undergraduate college within UWinnipeg. MSC would offer majors in two areas, International Development Studies and Conflict Resolution Studies. The founders of MSC were careful not to overlap or compete with the two existing colleges, either in program offerings or in seeking financial support.

As for the two Bible colleges, almost from the beginning they fostered co-operative relationships. In the 1950s, they initiated occasional joint chapel services and joint faculty discussions. In 1965, a joint oratorio choir performed Bach's



Gina Loewen greets a student at Menno Simons College

F A MENNONITE UNIVERSITY

Christmas Oratorio, the first of many such concerts. In 1972, the two schools began offering biennial church music seminars. In the late 1980s and throughout the 1990s, the colleges introduced joint international study tours. And they competed in sports events. These were small but important steps in the progressive pathway toward eventual federation.



George Richert, John Unger, and Gerald Gerbrandt light CMU flame, September 2000 opening program

MENNONITE COLLEGE FEDERATION

But the dream of “a new college for a new century” did not go away. Not much changed in the early 1990s, except that MBBC undertook a major restructuring, resulting in a change of name to Concord College and a transfer of ownership from an all-Canadian jurisdiction to the Mennonite Brethren Church of Manitoba. Then in the mid-1990s the possibility of closer cooperation was raised anew. In 1995, the four Mennonite colleges in Manitoba (CMBC, Concord College, MSC and Steinbach Bible College) commissioned a Task Force to do a feasibility study. Their report affirmed that the college boards, with the support of their respective constituencies, were interested in co-operative education. In 1996, a Mennonite College Federation Committee was given the task of developing a proposal for a university-level federation of Mennonite colleges. By then, Steinbach Bible College had withdrawn from the process.

In January 1998, the three colleges and the Government of Manitoba signed a Memorandum of Understanding obligating the government to advance legislation to establish a Mennonite College Federation, to sell the School for the Deaf to the MCF for \$3.5 million, with the guarantee of an annual operating grant of \$2.64 million, should the Federation be formed. In August of 1998, the provincial government ratified the charter creating the MCF, with degree granting status. In November of the same year, the three college boards together with their owners co-signed a Memorandum of Agreement that clinched the formation of the MCF ownership group. Now it was no longer a matter of simply increas-

ing cooperation, but together forming a federated Mennonite university.

Was this a miracle? Yes, but the miracle did not occur overnight. It had been decades in the making. The ground had been cultivated through fortitude and hard work. But the challenge of creating a new Mennonite post-secondary institution had just begun.

ESTABLISHING A NEW IDENTITY

It soon became apparent that the concept of a tripartite college federation was only for the interim. While the legacy of two rich Bible college traditions needed to be respected, and the unique contribution of MSC needed to be recognized, the vision of a strong Mennonite university required a unified identity. The name, “Mennonite College Federation,” would not do.

A huge white sheet hung over the front stone wall at 500 Shaftesbury Blvd. on a chilly Friday morning of April 18, 2000. The gathered crowd waited in anticipation for the unveiling of the name that would immortalize the new university’s identity. The presidential ‘troika,’ comprised of Gerald Gerbrandt, George Richert and John Unger, stood by, ready to reveal their well-kept secret. When they pulled the cord and the veil fell to the ground, bold green letters appeared proclaiming: CANADIAN MENNONITE UNIVERSITY.



CMU unveils its name, April 18, 2000

Many applauded the new name with enthusiasm. Some wondered at the uncreative choice. In defense of the name, the presidents explained the obvious: CMU makes its home in Canadian society. CMU is rooted in the Mennonite spiritual heritage. CMU intends to be a university, teaching students to explore all knowledge in God’s world and inspiring them to serve all humanity.

Some years later, on October 22, 2008, CMU gained membership in the Association of Universities and College



CMU North Shaftesbury Campus

of Canada (AUCC). The achievement came only after the AUCC's rigorous scrutiny of CMU's claim to merit university credentials. The welcome news led President Gerbrandt to muse: "We've been a 'real' university from the beginning. Now we have that gold seal of approval!"

HONING THE VISION

At the celebrative public opening of CMU on September 24, 2000, well known educator and author, Myron Augsburger, raised the question: "Why Mennonite universities?" Answering his own query, he said: "We stand alongside our secular university friends as complementary to them...We can offer the academic world something different because we have a commitment to channel the time-binding power of Christian values into life."

Augsburger's answer accords well with the overall direction expressed in CMU's mission statement of 2003: "CMU is an innovative Christian university rooted in the Anabaptist faith tradition, moved and transformed by the life and teaching 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." MSC places itself on the same foundation as CMU when MSC affirms that its education program "flows from Anabaptist Mennonite understandings." The MSC statement adds that its program offers "understandings of faith, peace, and justice, while engaging other religious traditions and intellectual perspectives." With this, MSC complements the overall vision of CMU and reflects MSC's contribution within UWinnipeg.

In the spring of 2008, the CMU Board held a "Seeing 2020 Retreat." The retreat helped to bring the three CMU components together – the Shaftesbury Campus, MSC, Outtatown – on the basis of a common vision. Building on earlier vision statements, retreat participants agreed on a double-focused vision: CMU's calling is to prepare students to serve the church as it faces a post-modern context; and CMU's calling is to prepare students to make a difference for good in society. Future programs, both short-range and long-range, will be developed on the basis of this vision.

UNIFYING OWNERSHIP

In the beginning, governing responsibilities were carried by the three college boards. Each represented its respective constituency – Mennonite Brethren Church of Manitoba, Mennonite Church Canada, and the Friends of Higher Learning. The federated boards were led by their three board chairs, Herta Janzen, Jake Harms, and Jack Loepp. This unwieldy arrangement was a necessary step, allowing the cooperating institutions to develop confidence and to work with integrity.

A significant shift came in the summer of 2003 with the move from a federated to an integrated model. A CMU Council of about 45 persons now represented the three ownership groups. The Council chose a Board of Governors from within its ranks. The Board was charged with governing CMU's affairs. This change in structure represented the end of one era and the beginning of another in CMU's rapidly developing history of unification.

STREAMLINING ADMINISTRATION

For the first years, the presidential office was constituted by the three heads of the three colleges. While this proved cumbersome, it too was a necessary interim step. The three represented their colleges' interests while working together toward a homogeneous CMU. In 2003, the CMU Board simplified this structure by appointing one CMU president, namely Gerald Gerbrandt, with the vice-president of MSC, Dean Peachey, reporting to the CMU president. For the time being, the original arrangement of two Academic Deans, one for the Shaftesbury campus and another for MSC, continued.

A major step toward fuller administrative integration came in 2008 when the two Academic Deans offices were eliminated in favour of one Vice-President Academic for both MSC and the Shaftesbury campus. Now it should be possible to build a greater sense of mutuality and unity between the two faculties.

CREATING SPACE

A new university that amalgamates two colleges and dreams of growth calls for adequate living space. In January, 2000 MCF purchased a 20-acre property, complete with an historic building, from the Province of Manitoba. What a beautiful and dignified addition to the existing 20-acre Shaftesbury campus! But the purchase came with a formidable challenge. The buildings required an extreme internal makeover at a cost of \$6 million. Renovations were undertaken immediately, with completion during the 2000-2001 academic year.



Concord Hall, opened August 2005

Since then, two new buildings have already been erected on the south side of the Shaftesbury campus. Construction of Concord Hall, a state-of-the-art residence accommodating 120 students, was completed in 2005. A science laboratory was recently completed at 600 Shaftesbury. Provincial



Science Laboratory, opened September 2010

and federal government grants provided stimulus funding. The wish list for the immediate future includes two sizeable projects: a covered bridge connecting the campuses on either side of Grant Avenue, and a new library and resource building. A feasibility study has been done, with further planning in process. Meanwhile, MSC's dream of a long-term home on or near the campus of UWinnipeg was realized in 2010 with CMU's \$2 million purchase of facilities at 520 Portage Avenue.

FINDING MONEY

After 10 years, the CMU ship is still afloat financially, even in these stormy economic times. Another miracle? Funds come from four major sources: tuition fees, government grants, charitable donations, and auxiliary services such as facilities rentals. The fact that overall CMU has operated 'in the black' for the past decade bears testimony to the efficiency of its operation, a loyal faith community, a quality product, and a broad base of support. In 2009, President Gerbrandt offered his assessment of CMU's financial health: "After eight years we do not have an operating deficit; the property at 500 Shaftesbury Boulevard and the majority of the substantial renovations there have been paid for; and we raised enough dedicated funds to construct a new residence, with room rents covering payments on the outstanding mortgage. Furthermore, over the past eight years, CMU budgets have totalled nearly \$100 million. This is cause for thanksgiving."

Yet there are challenges ahead. To meet the growing needs of an expanding student body, academic programs need to be strengthened. The need for new facilities constantly exceeds available resources. Internally, this calls for careful economic planning. Externally, CMU needs constantly to keep the supporting constituency aware of financial needs.

SHAPING THE PROGRAM

The primary educational objective of CMU programs is to help students combine open inquiry with commitment to the Christian faith, and to embody in their lives the values

they learn and affirm. As a free-standing university within the Anabaptist Mennonite tradition, CMU offers a program of studies that continues to embody qualities passed on by its predecessor colleges.

Within the framework of three undergraduate degrees (Arts, Music, and Music Therapy), CMU offers an increasing variety of programs and majors at Shaftesbury to its growing student body. Pre-professional programs prepare students for further vocational training. All programs give students grounding in their areas of specialization, an introduction to biblical and theological studies, and a context for integrating faith with learning. A further distinctive is that all students must take a practicum, frequently taking them to settings around the world. Chosen areas of major specialization can be augmented with courses taken at UWinnipeg or the University of Manitoba. At MSC, students major in either International Development Studies or Conflict Resolution Studies. The Outtown program offers students quality experiences in study and in global awareness. The practicum program disperses students to numerous campuses around the world.



Student Rebekah Koop, Bachelor of Music Program

The growing edge of CMU's program development is illustrated by programs and course offerings developed recently. This includes the Music Therapy degree (2005), new undergraduate programs in Communications and Media (2008), Disaster Recover (2008), Business and Organizational Administration (2008), and expanded offerings in the sciences (2007-2010). Honours programs have been added in International Development Studies (MSC, 2008) and in Biblical and Theological Studies (2010), expanding on the former BA program. Outtown is currently projecting adding a new site in French Africa (2011). A significant recent development is the addition of graduate programs, with an MA in Theological Studies (2009) and an MA in Christian Ministry (2010). CMU Institutes (for example, the Institute for Theology and the Church, the Canadian School of Peacebuilding, and The School of Writing at CMU), make a further contribution to the rich diversity of programming at CMU.



Professors Gordon Matties & Gerry Ediger

TEACHERS

CMU's success and integrity as a Christian university depends in large measure on dedicated teachers who integrate faith with theological understanding, and who further the mission of CMU through their teaching, research, and service. At the start, CMU inherited a solid core of professors from the three colleges. Teachers at the Bible colleges had specialized in Bible, Theology, and Music. Professors at MSC had expertise in International Development and Conflict Resolution Studies. New appointments were made in Sociology, Psychology, English, Political Science, and Economics. By 2006, CMU was employing about 50 teaching faculty of whom about 80 percent held doctorates. The rest had masters, or comparable, degrees.

The claim of CMU to be a university required the faculty to broaden its focus beyond the traditional Bible college areas. Professor John Brubacher reflects on the reason for the new \$900,000 science laboratory just completed. "My job as a biology teacher," he said, "is to invite my students to fall in love with biology as a field of study...That's what this lab is for." According to professor Ingrid Peters-Fransen, the challenge of teaching Economics at CMU means taking a fresh look at subject matter from a biblical viewpoint. She says: "There are certain things that we can make judgments about because we



Student Coreen Froese, 4-year PACTS Program, Professor John Brubacher

have a perspective, and if you challenge assumptions from a Christian perspective you can contest traditional conclusions.”

As for the quality of the teaching faculty, the students will have the last word. “One thing I like about this place: the professors are all rooting for you to do well” (Lori). “In each area of study, our professors have passionately shown us that what we study is meant to form not only our careers, but who we are as people of God” (Nikki). “Having a professor who really takes interest in my work and encourages me to continue studies beyond CMU will be invaluable to my future” (Joe).



STUDENTS

Student enrolment is one important indicator of CMU’s viability. The first decade of CMU’s existence has seen a gradual increase in student numbers. In 2000-2001, about 1,100 students attended CMU. This included 333 in the Shaftesbury undergraduate program, 33 in seminary studies, 61 in the School of Discipleship (now Outtatown), and 683 students taking one or more courses at MSC. Two years later, in 2003-2004, the comparable total was 1,500 students. By 2009-2010, the student count had increased to 1,700, with over 600 in Shaftesbury programs. Currently about 40 percent of the Shaftesbury based students are from Mennonite

homes, and about 60 percent are from Manitoba.

But student numbers are not the only measure of viability. Growth in spiritual maturity and academic quality are also important to CMU. The following student testimonials are encouraging indicators of the impact of the CMU experience: Jay says, “At CMU I have been able to further my interests in peace and social issues while embracing Christ’s example of nonviolent action and radical love.” Susanne writes, “I wanted to attend a university where all subjects, whether related to faith or not, were taught with faith in mind.” Jess says, “Through the community and the courses I’ve taken, CMU has provided the environment to explore my identity as a Christian, and more specifically as a Mennonite.”

CMU: CONTINUATION OF A LEGACY

Mennonite communities have, from the time of their beginnings in the 16th century, cultivated academic leadership and valued a wide range of educational pursuits. Exploration of the Christian heritage, with a dual focus on theological reflection and practical discipleship in the context of the faith and witness of the church, has formed the heart of Mennonite education. By the end of the 20th century, Mennonites in Canada had founded six colleges. Three of these have now come together under the umbrella of CMU. From the moment of amalgamation, CMU has grown considerably in student and faculty numbers and in budget. It appears that “if you build it, they will come!”

The more important question is whether the Christian heritage, as understood in the Mennonite tradition, will continue to be the distinguishing feature at CMU. Even as the curriculum expands into all dimensions of life and truth, will the program and its baccalaureate requirements still highlight Biblical and Anabaptist studies, themes of peace and justice, theology, and ethics? Will CMU continue and extend its identity as “a university of the church for the world?”

At the end of the first decade of CMU’s existence, it would appear that CMU is well on the way to continuing its vital historic legacy.



A.H. Unruh Heritage Lounge

LEADING UP TO CMU

1944

Mennonite Brethren Bible College (MBBC)

1947

Canadian Mennonite Bible College (CMBC)

1988

Mennonite Studies Centre becomes Menno Simons College (MSC) at UWinnipeg

1989

Menno Simons College begins offering courses

1992

MBBC becomes Concord College

1995

Steinbach Bible College, Concord College, CMBC, and MSC commission feasibility study on possible cooperation

1996

CMBC, Concord and MSC create Mennonite College Federation (MCF) Committee to envision & support federation of MSC, CMBC, and CC

1998 (January 8)

The Government of Manitoba and the three colleges sign a Memorandum of Understanding committing the government to:

- ▶ Grant MCF a degree-granting charter
- ▶ Provide operating funds to MCF
- ▶ Sell 500 Shaftesbury to MCF

(June) 1998

Manitoba Government grants university charter to MCF

1998 (November 18)

The three colleges and their owners sign Memorandum of Association to work together

1999-2000

The three colleges of MCF operate with a coordinated budget

1999

School of Discipleship/Outtatown launched

(January 15) 2000

Mennonite Properties Inc. purchases building and 20 acres at 500 Shaftesbury Blvd. (former Manitoba School for the Deaf) from Government

2000 (April 18)

The name, Canadian Mennonite University, announced

2000 (April-December)

500 Shaftesbury Blvd. renovated at a cost of \$6M

10 YEARS OF EXCELLENCE

(September 5) **2000**

CMU begins operations led by a team of three Presidents (Gerald Gerbrandt, George Richert/Dean Peachey, John Unger) and governed jointly by the three college boards

2000 (September 24)

Public launch of CMU and the “Working Together – Shaping a Dream” campaign

2002

- ▶ Outtatown opens a new site in South Africa
- ▶ Biology courses added

2003 (June)

Gerald Gerbrandt begins as the first, sole, CMU President

(Summer) **2003**

CMU General By-Laws approved by three boards and their owners

2003 (October 24)

Joint boards adopt CMU Mission Statement

(October 25) **2003**

Integrated governance commences with creation of CMU Board of Governors; three college owners each elect members to new CMU Council

2005

Music Therapy degree launched

(August) **2005**

CMU opens new energy-efficient student residence, Concord Hall

2006

- ▶ 4-year Honours Major in Biblical and Theological Studies launched
- ▶ 4-year Honours Major in International Development Studies launched at MSC

2007

- ▶ 3- and 4-year Majors in Communications and Media Studies launched
- ▶ Concentration and Minor in Disaster Recovery Studies launched
- ▶ Chemistry courses added
- ▶ MA in Theological Studies launched

2008

June CMU Board adopts Vision Statement to inspire and guide CMU in the coming decade (culmination of “Seeing 2020” process)

September ▶ Academic structures revised; four program faculties are formed, each led by a Dean

▶ 3-year Major in Business and Organizational Administration launched

October CMU accepted into Association of Universities and Colleges of Canada (AUCC)

(May) **2009**

- ▶ Federal and Provincial Governments announce grants for CMU Science Laboratory
- ▶ MA in Christian Ministry launched

2009 (November)

A home for MSC purchased at 520 Portage Ave., Winnipeg

(September) **2010**

- ▶ 4-year Major in Business and Organizational Administration launched
- ▶ Physics courses added
- ▶ Science Laboratory and Communications & Media Lab launched

2010

Board approves Campaign for new Library and Bridge; looking to the future!

TRANSFORMATION OF THE COMMONPLACE

By Earl Davey, Vice-President Academic

As I prepared these 10th Anniversary reflections, the ruins of ancient Uriconium found near Shrewsbury along the English-Welsh border country came to mind. Here the Romans placed a boundary around the wilderness, eliminating the broad horizon as one does in a walled garden. This ordered and sequestered place was designed both to protect against the chaos that would intrude, and permit a cultivated attention to form and detail. This was a place in which artisans carved the pillars and decorative features of public baths and a colonnaded forum, where boys inhabited schools and public places reciting Latin poetry and imitating the prose of senators and philosophers. The intention at Uriconium was not merely to create a garrison, but rather to transform a culture, to make something new of the givenness of the present. This transformative act is what we undertake every time we plan and plant a garden; it is what artists do each and every time they put paint to canvas or pencil to score paper.

As the artist transforms a cut of quarried stone, as a garden is made of wilderness, so God by his grace transforms our hearts and minds. Moreover, it is not only the brightest and the best, those capable of the perspicuous and the poignant that are marked for God's attention. Arthur Danto, in his treatise on philosophical aesthetics, observes that it is an essential Christian teaching "that the least of us—perhaps especially the least of us—is luminous in holy grace."¹ The action of God in His grace transforms the commonplace, creates for us joy and wonder out of the routine and banal, makes all things new.

¹ Arthur C. Danto, *The Transformation of the Commonplace* (Cambridge, MA: Harvard University Press, 1981), vi.

Thomas Merton argues that "there is only one problem on which all my existence, my peace and my happiness depend: to discover myself in discovering God."² This I take to be true, and this is why seeking and knowing God is so critical to the purposes of the human spirit and, consequently, to the educational enterprise. Merton goes on to say that while "God is present in all things by His knowledge and His love and His power and His care of them, He is not necessarily realized and known by them." And so, he concludes,



"in order to know and love God as He is, we must have God dwelling in us in a new and special way."³ This is the sure beginning of the transformation of the self—God with us, God in us. It is a transformation marked by the imitation of Christ, a process by which we are freed from bondage to the false self, from the tyranny of becoming one we

² Thomas Merton, *Seeds of Contemplation* (Norfolk, Connecticut: New Directions Books, 1949), 29.

³ *Ibid.*, 33.

seek and yet despise. You must understand that I do not speak here of mere self-actualization. I speak of the pursuit of God and his pursuit of us, of gaining a knowledge of God—his person and ways. I speak of being conformed to Jesus his son so that we experience the freedom borne of obedience, and both the joy and sorrow of servanthood. All of this we find not only at the end, but in the beginning of seeking to know and love God. For in love and grace the Father, the Son, and the Holy Spirit compel us to love and care for the other, to love justice and mercy, and to walk humbly with our God.

Many things I love about Canadian Mennonite University. It is a diverse and complex place. But here is one thing. CMU is a place where, together, we seek God. We seek to know Him, experience Him, and to be known by Him. Knowing God is work well done in community. For God gives us the gift of each other. Together, we see what there is to be seen, and hear what is there to be heard, for none of us assumes we alone have the ears to hear and eyes to see. CMU provides a place in which one can expect to experience a transformation of heart and mind, a place in which the pursuit of God is the work of the one and the many. What a gift it is to experience this common pursuit in both the extraordinary and ordinary of academic life, and in the midst of it all, without the fanfare of annunciation, to discover we are being changed and becoming more like him who first loved us.

May it be so for countless others throughout the generations to come, to the glory of God.

THE FULLNESS OF EXPERIENCE AT CMU

Reflections: Sue Sorensen, Associate Professor of English



Sometimes the best thing, or the only thing, you can give to a student is a way to talk about despair. Not all of our students are young, but most of them are, and a lot of nonsense is talked about youth. Yes, young people are of-

ten full of joy and vitality, but they are also well acquainted with grief and misery. A Christian university is a place where the fullness of experience should be allowed to be what it is: splendid, dark, unhappy, breathtaking. The secular university surely hosts all those feelings, but accidentally, it seems to me.

However, if you come to CMU, you must actively contend with love. Christ loves us (and at such a cost) and we, in turn, are obliged, whether we think we are any good at it or not, to love each other. That love can be

painful and costly. Indeed, it should be painful and costly.

So, in a Christian university we learn facts and strategies and theories, but we also learn what loving, human and divine, looks like. Sometimes it is a handsome thing, but sometimes love is the kind that made Jesus cry out: "My God, my God, why have you forsaken me?" And it can be like the love that poet Gerard Manley Hopkins felt when he wrote: "Comforter, where, where is your comforting?" and called God "O thou terrible." The language of suffering is a hard language to learn, but it is a necessary language, and at CMU you can speak it.

NOURISHING TRANSCENDENCE AT CMU

Reflections: Sheila Klassen-Wiebe, Associate Professor of New Testament

CMU practices and nourishes transcendence in the light of Christ. In Jesus, the transcendent Word became mundane flesh and dwelt among us. In Jesus, everyday bread and wine became sacraments of grace, seeds and soils became vehicles of revelation. At CMU, we carry out our mundane lives together, believing that what we do in this ordinary place also nourishes transcendence.

In my day to day work at CMU, it's easy to miss glimpses of transcendence in the grind of the mundane. However, when I reflect on what I love most about my work, I realize that these are also the places in which the ordinary sometimes becomes extraordinary.



One of my goals is to make the Bible come alive for students and to help them to see the Bible not as a dusty tome but as an exciting story of what God has done and is still doing to redeem this beautiful yet broken creation. I want them to learn to think of God's activity in the lives of people long ago as possibilities for their own lives. When students ask difficult questions and we wrestle together with the strange world of the Bible, those are the chinks through which the light suddenly gleams. To be sure, not every class is profound, but every so often I get glimpses of glory in the mundane.

I love relating to students. Many of our interactions outside of class are brief and not particularly deep. But some of these encounters grow into holy moments – officiating at a wedding, sitting with someone whose sibling just committed suicide, hearing about a life changing encounter with the crucified Christ, sharing dreams for the future. At times like these, like Jacob, I am moved to say, "Surely God is in this place." (Gen. 28:16)

We may not always "nourish transcendence" well in our teaching and relationships with students. I do know, however, that the transcendent God regularly nourishes us in the mundane places of our work here at Shaftesbury, and for this we are profoundly grateful.

CMU COMMITMENTS REALIZED IN OUTTATOWN DISCIPLESHIP SCHOOL

Reflections: Paul Kroeker, Dean of International Programs & Outtatown Director

Celebrations are an opportunity to examine God's blessings received, and to seek God's guidance for the years to come. CMU has identified four key themes or commitments, which are both a celebration of the past and a guide to the future, and all of which are evident in the Outtatown Discipleship School program:

- **Educating for Peace and Justice:** When you see children picking through the garbage or sitting in a slum of two million trapped in poverty, this experience will mark the start of a journey to know the Father's heart for peace and justice in this world.
- **Learning Through Thinking and Doing:** Which one comes first? In true discipleship, thinking and doing become so closely linked that it is irrelevant which one comes before the other.
- **Generous Hospitality and Radical Dialogue:** In the context of abundance and individualism, we have a lot to learn. Our students meet people who share very limited resources, and practice radical dialogue that includes forgiveness of enemies.



- **Modelling Invitational Community:** Living together in a traveling Christian community is a social experiment which is designed to test your patience and your love for others each and every day. In about the third week of the program, the honey-moon period is over and the real life lessons about loving your neighbour begin in earnest. Following Jesus often comes down to simple gestures of grace and forgiveness to everyday life situations.

OUTTATOWN OFFERS LIFE-CHANGING EXPERIENCE



The Outtatown Discipleship School is a unique program for students seeking a life-changing experience of adventure, travel, service, and Christian studies. The School began in 1998, its roots springing from the vision and initiatives of Concord College and Winkler Bible Institute.

"Our mission," says Paul Kroeker, Outtatown Director since 2005, "is to inspire and nurture students in their life of discipleship with Jesus Christ in a journey towards 'Knowing God in truth and relationship; Knowing

yourself in personality, character, abilities, and gifts; Knowing the world in its beauty, diversity, and pain.'"

While Outtatown's focus remains constant, its site selections continue to evolve.

In 1998, the school sent its first small group to a Guatemala site in Antigua, with a group of 40 students going to Guatemala the following year. By 2000, the program, then under the direction of Wally Schmidt, had grown to include two Guatemala sites.

In 2002, Outtatown added a site

in South Africa. In 2003, Outtatown introduced a one-semester program in Thailand, which ran in 2004.

Due to increased interest, a second site in South Africa was created in 2005. In 2006, Outtatown offered three destination sites, a format which continued over the next three years. Today, Outtatown offers a site in Guatemala, one in South Africa, and, in the fall of 2011, will introduce a one-semester program to French Africa, including travels to French Canada and France en route to Africa.

A SEASON TO DREAM

Reflections: Art DeFehr

We are familiar with the quote from Tennyson: “Yet all experience is an arch wherthro’ gleams that untravell’d world whose margin fades for ever and for ever when I move...”

CMU is either the end of a six-decade process or one more arch to an unknown future of possibilities. I prefer the perspective of an arch that leads to new possibilities.

Many contributed to CMU’s creation 10 years ago. There was strong and visionary leadership inside the institutions, their Boards, in the denominations, and from individuals who stepped in to bridge gaps with universities, between denominations, and with academic authorities, including many unknown and unsung heroes. Many of these actions implied personal and institutional risks. I could not attempt to list each one by name so I will simply acknowledge that history and legacy of people.

There was one aspect where I had a more direct role that contributed to help make CMU a possibility. The relationship with the Manitoba Government that led to CMU’s endorsement, as reflected in the charter, funding formula, and especially the acquisition of the North Campus, was not inevitable. A critical event was a mountain-top experience in the Swiss Alps in the early nineties. The Premier and I had a long lunch where we discussed the nature and contribution of the Mennonite Community in Manitoba. He fully recognized its economic and social importance. I pointed out that to enhance the health and energy of this community it was critical to keep the young generation here and engaged. Since young people are mobile in their university years, it was important that we both educated and socialized our own youth in Manitoba and attracted members of communities from elsewhere in Canada. We look at CMU



from the perspective of its contribution to the mission implied by our faith—but the Government invested from an economic and social perspective. That led to various negotiations about charter, campus, funding formula, and finally the merger. It was an eventual success and we celebrate that outcome today.

What is not always recognized is that the legal and physical platform in terms of charter, government and institutional relationships, and physical campus is much larger than the present reality of CMU. Those involved in the negotiations and design were successful in the creation of a legacy with possibilities well beyond the present. When we look through Tennyson’s arch of today – it allows us to see and dream of another future.

SHAPING CMU’S FUTURE

Further reflections from Art DeFehr

CMU enjoys several critical realities and advantages. Here are my top 10:

1. CMU has the support of the essential Mennonite denominations in Canada.
2. Recognition by AUCC, plus the Manitoba charter, give CMU superior accreditation.
3. The historic relationship of MSC with a public university is a unique feature.
4. CMU has substantial academic and operational independence yet enjoys a unique financial and structural relationship with the Government.
5. CMU is located inside a major urban center with synergistic opportunities for students and program.
6. Manitoba hosts a number of Mennonite and other faith-based institutions, many with a global character, creating possibilities for students and staff and for the influence of CMU.
7. CMU has a well-located and beautiful campus with development opportunities and highly suitable for summer programs, based on the campus capacity, a vibrant urban center, and moderate summer climate.
8. Canada enjoys political stability, which helps CMU attract international students and forums.
9. CMU has a great staff and program with few external development limitations.
10. CMU can become the university of choice for our youth and our churches.

WHAT DO WE DO WITH THESE REALITIES AND OPPORTUNITIES?

CMU and those who support this university have the freedom and opportunity to shape our future. Here are a few ways to make these opportunities real:

1. Grow CMU’s programs.
2. Aim to be Canada’s premier Anabaptist university.
3. Use CMU’s unique attributes to provide leadership and support to Anabaptist programs world-wide.
4. Become the leading Anabaptist summer educational campus.
5. Help keep our church strong and centered while fulfilling our collective mandate to contribute to a better society and world.

MENNO SIMONS COLLEGE: ENGAGING WITH THE YOUTH OF THE WORLD

Reflections: John Derksen, Associate Professor, Conflict Resolution Studies

I am delighted to share reflections with you on the 10th anniversary of CMU and the 20th anniversary of Menno Simons College.

Why is MSC so good? In a nutshell, MSC is smack at the intersection of the church and the world, in the middle of a big university and in the middle of the inner city. Over 1100 students of all countries, backgrounds, traditions, and colours walk into our classrooms.

With my students I get to teach and learn about peace – peace with God, peace with oneself, peace with our neighbour, and peace in the world. How much richer can this get, than to engage with the youth of the world, the leaders of tomorrow, on the biggest questions of life!



We offer courses and majors in Conflict Resolution Studies and International Development Studies. In one we

try to address conflict, and in the other we try to address poverty.

These areas are connected. Whether it's inner conflict, or conflict with my neighbour, or conflict between nations, we need healing. And whether our spirits are poor, or our stomachs are poor, or our whole society is poor, we need healing. In the classroom, and in student practicums in Canada and overseas, MSC tackles both of these and tackles them together.

Here at the intersection of the church and the world, Menno Simons College produces graduates who bring hope and light to a diverse and broken world. It's an honour and a joy to serve here.

REALIZATION OF A DREAM

Menno Simons College is the realization of a dream of a group of Mennonite community leaders—the Friends of Higher Education—and of the late Dr. David Friesen, a pioneer in the development of Mennonite university education, to bring the concepts of peace, justice, international development, and conflict resolution to a university setting.

Under the direction of Friesen, founder of the Dr. David and Katherine Friesen Family Foundation, the “Friends of Higher Learning” obtained a government charter for Menno Simons College in 1982. By 1985, they es-

tablished the Mennonite Studies Centre at UWinnipeg's campus and, in 1988, the Centre became Menno Simons College, an independent undergraduate college affiliated with UWinnipeg. The first students registered for courses at Menno Simons College in MacNamara Hall, University of Winnipeg, in the fall of 1989.

In 1998, the three colleges that comprised the Mennonite College Federation - Menno Simons College, Canadian Mennonite Bible College, and Concord College – were granted a charter to form Canadian Mennonite University (CMU). Two years later, CMU opened its doors with MSC being a college of CMU, serving as a down-

town satellite campus and offering programs in International Development Studies and Conflict Resolution Studies.

Through a substantial donation from the Friesen Family Foundation in fall 2009, MSC purchased building space at 520 Portage Avenue, where it had been leasing space since 2005, giving MSC a permanent home for the first time in its history.

Today, Menno Simons College is a diverse community and vibrant hub of expertise in International Development and Conflict Resolution Studies. The College celebrates its 20th Anniversary throughout this year, and on November 12, 2010, held a special program and concert at Winnipeg's West End Cultural Centre. Alumni, current and former faculty, MSC students, and community partners joined in the celebration.

ALUMNI REFLECT ON CMU EXPERIENCE

CHERYL WOELK

Degree: Bachelor of Arts, English (Christian Studies core)
Years: 1999-2003

When she first attended CMU, Cheryl Woelk felt unsure where she was headed career-wise, but she was able to choose from a variety of courses to suit her diverse interests.



Through her CMU studies, a summer exchange program with China Educational Exchange, and a connection with Korean women on campus, Woelk developed a passion to work with international students in conjunction with peacebuilding.

“At CMU, I was challenged in my views about peace, and what it means to build peace across cultural, religious, or ideological boundaries,” says Woelk. “These experiences strengthened my interest in making connections across different cultures.”

Woelk completed her practicum in 2003 at Korea Anabaptist Center (Seoul, South Korea), where she became involved with a peacebuilding program that incorporated English language learning. The eight-month-long internship became a six-year-long service term with Mennonite Church Canada.

Woelk is currently conducting graduate studies in education and peacebuilding at Eastern Mennonite University (Harrisonburg, VA).

JOE WIEBE

Degree: Bachelor of Theology
Years: Graduated 2004

“Attending CMU was like undergoing friendship,” Joe Wiebe had said in his valedictory address at CMU in 2004. “I found my education and relationships there to be addictive, forming thoughts and commitments that continue to linger.”

This “addiction” led Wiebe to continue his studies; he went on to obtain a Master’s degree at Duke University (Durham, North Carolina) and is currently a PhD candidate at McMast-

er University (Hamilton, Ontario), writing a dissertation on the religion and politics of Wendell Berry.

Wiebe’s time at CMU “cultivated a desire to be an innovative thinker and dedicated Mennonite Brethren,” he says.

“CMU’s vision has taken hold of me in surprising ways, leading me to conversations with diverse people and developing better ways to worship the God of Jesus Christ.”

SANDRA FRIESEN DUECK

Degree: Bachelor of Music Therapy; South Africa Outtatown
Years: 2004-2009

Sandra Friesen Dueck is using her gifts and passion—and the training and experience she gained at CMU – to make a difference within her sphere of influence.

Friesen Dueck, a 2009 graduate from CMU’s Music Therapy program, works as a full-time music therapist at Portage la Prairie’s Manitoba Developmental Centre, working with adults with developmental disabilities.

“Music positively affects the people I work with,” says Friesen Dueck. “God has blessed me with musical gifts to serve others and make a difference in the community.”

Friesen Dueck says her studies at CMU helped prepare her for the work she’s doing now, but that CMU was so much more than an “outstanding” education—it was a place where she “could feel at home among the community there. It was a place where everyone had a voice to be heard and where their gifts could be nurtured.”



BRUCE GUENTHER

Degrees: CMU '03 BTh, MSC '05 BA IDS,
MPhil (USussex, British Council Chevening Scholar)

MCC Program Coordinator Bruce Guenther recalls studying a passage from Revelation with Gordon Zerbe in his first year studies. “I vividly remember discussing the passage: ‘Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away.’ There would be no more crying and pain because God was moving among us, making things new again. God’s reign is here—trying to

break in, even in situations of relentless despair. And we, as disciples, were called to embody God's reign on earth—not hoping that someday we could escape or that we ourselves were saviours.”

During his CMU practicum with MCC in Jamaica working for a human rights organization, Guenther struggled deeply with what this meant. “Every day, I heard first-hand stories of abuse and death at the hands of the state security forces. The continuing impunity and abuse seemed hopeless.”

Guenther says CMU gave him a strong foundation as a development practitioner and researcher, but the question of where hope lies had the greatest impact on him. “In Zimbabwe, Haiti, Nepal, or Ethiopia, elders tell me that the climate is changing, women tell me of their struggles, and children wish they could stay awake in school. It makes me angry because it doesn't need to be that way. But always it seems that they are the first to remind me of that early morning study class—that our hope is in a gracious and loving God who is patiently on the move.”

DUSTIN WIEBE

Degree: Bachelor of Musical Arts
(Classical guitar performance concentration)
Years: 1999-2004

Starting his post-secondary education at CMU (then CMBC) was his mother's idea; Dustin Wiebe, who had attended Winnipeg Mennonite Elementary Schools and MBCL, says he wasn't too thrilled about the prospect of more Mennonite education.

“However, despite my best efforts to resist it, the thorough foundation in biblical and theological studies that I received at CMU has come to form a foundational role in my career,” says Wiebe, a classical guitarist and 2004 graduate from CMU's Musical Arts program.

After graduation, Wiebe earned a double Master's degree (guitar performance, ethnomusicology) from Eastman School of Music (Rochester, NY) and spent a year living in Bali on a one-year study grant. He is currently pursuing a PhD in ethnomusicology at Wesleyan University (Middletown, CT) with plans to write his dissertation on Balinese church music.

“CMU helped shaped how I approach music performance and academics, yielding a path to a rewarding career in music.”



LOREN BRAUL

Degree: Bachelor of Theology; Bachelor of Arts, PACTS
Years: 2001-2006

For CMU alumnus Loren Braul, his experience at CMU was all about community.

“I wanted to go to a university that would allow me to grow as an individual in a community environment,” says Braul. “At CMU, I was able to grow in a supportive community. I have come to appreciate my own community and to form relationships with people from many different traditions.”

Braul, who graduated in 04 with a Bachelor of Theology and in 2006 with a PACTS degree, is currently enrolled in the Faculty of Law at the University of Manitoba and serves as program coordinator for Pro Bono Students Canada, where he partners with community organizations to coordinate volunteer opportunities for law students, providing accessible legal services.

“Lawyers/law students have a unique and privileged education,” he says. “Sharing this knowledge with the community is part of our moral and professional obligation.”

JANIS NICKEL

Degree: International Development Studies,
Menno Simons College
Years: 1994-2000

Menno Simons College (MSC) alumnus Janis Nickel had already raised two children and completed a Bachelor of Theology from Canadian Mennonite Bible College (CMBC, now CMU) when she enrolled in MSC's International Development Studies program as a mature student in 1994, pursuing one of her passions.

After one year in the program, Nickel – while studying part time at MSC – began volunteering with Manitoba Interfaith Immigration Council (MIIC), helping people apply for refugee status within Canada. By the time she graduated from MSC in 2000, Nickel had been hired by MIIC as a refugee advocate, a job she continued until she retired in 2008.

Nickel, who sometimes refers to herself as a “recovering refugee advocate,” says she appreciated how MSC widened her horizons and allowed her to become more open-minded.

“MSC has broadened my worldview, which, in turn, affects how I relate to people and events.”



CORDELLA FRIESEN

Degree: Bachelor of Arts, Political Studies

Year: 2005-2009

“I remember my first day at CMU, sitting on the back steps of the chapel during Opening Chapel feeling quite hopeless and alone, thinking that I had nothing to offer the world,” recalls Cordella Friesen. “I had no idea that I was about to embark on a truly transformative journey.”

When she looks back from the present over her time at CMU, Friesen says that she realizes that CMU did not change who she was – “I was already fearfully and wonderfully made,” she says. “But the people at CMU – professors, staff, instructors, fellow students and colleagues—gave me the confidence to be who I am.”

After working for a few years in the Mayor’s Office at the City of Winnipeg, she was recently hired as a policy analyst with the Province of Manitoba. “My experiences at CMU were truly life changing and for that, I am grateful.” Today, Friesen is enrolled in the Master of Public Administration program at the University of Manitoba.

JOANNE MOYER

Degree: Bachelor of Theology (Service Education)-CMBC

Years: 1998-2001

Joanne Moyer says that CMBC/CMU taught her “how to think critically about the importance of community, and a lot about the world’s hurts and its potential.”

“It shaped me in thinking about how I can engage with the world in a constructive way.”



Moyer graduated in 2001 with a Bachelor of Theology (Service Education). Now, in her third year of PhD studies in Natural Resource and Environmental Management at the University of Manitoba, Moyer has just embarked on a seven-month-long adventure in Kenya, where she’s researching, for her thesis, faith-based organizations involved in environmental and development work.

“My current research will hopefully contribute to understanding the work of faith-based organizations in the environment and development fields, and assist those organizations in improving their work,” says Moyer, who also serves on the Mennonite Creation Care Network Council.

REBECCA BARTEL

Degree: Bachelor of Arts, Music and Theology

Years: 1998-2002

A deep concern for the church led Rebecca Bartel to attend CMU (then CMBC) in 1998.

“CMU planted in me the seed of suspicion that the church doesn’t yet fully represent what it means to be a ‘peace

church’ or to put into practice the ‘politics of Jesus’ in relationship with the world.”

At CMU, Bartel says she was invited to question and consider such complicated concepts and “learned that imitating Christ is the pathway to peace. This is what we should try to do daily.”

Since her graduation in 2002 from CMU’s Music and Theology program, Bartel, currently undertaking her PhD (Religion and Transnational Studies, University of Toronto), spent eight years in South and Latin America, completing her Master’s in Political Science and working for Mennonite Church Canada and Mennonite Central Committee.

“All I do is try to plant seeds,” Bartel says of her approach to the work she does.

NICOLE ENNS FEHR

Degree: Bachelor of Theology; Bachelor of Arts, Peace and Conflict Transformation Studies

Years: 2001-2005; 2007-2009



Through her desire to gain deeper insight into Mennonite theology and peace perspectives and having grown up as “an MCC kid,” Nicole (Niki) Enns Fehr completed a Bachelor of Theology (2001-2005) and a Bachelor of Arts in Peace and Conflict Transformation Studies (2007-2009) at CMU.

“CMU helped me build a firm identity foundation for myself as a Mennonite peacebuilder,” says Enns Fehr. “Being confident in my identity allows me to comfortably interact with diverse groups of people, allowing a deeper dialogue and connection to occur.”

Now, Enns Fehr is now working as the interim documentation officer for the Acholi Religious Leaders Peace Initiative (ARLPI) in Gulu, Uganda, as part her Master’s studies in Peace at the Kroc Institute for International Peace Studies, University of Notre Dame (Notre Dame, Indiana). Fehr is helping ARLPI in its efforts to bring the Lord’s Resistance Army and regional governments back to the peace table in Uganda.

Canadian Mennonite University

HOMECOMING

2010

A CMU 10th Anniversary Event

On September 24 and 25 2010, CMU welcomed friends and alumni to its Shaftesbury campus for a “jam-packed weekend” of fun and friendship.

“We were pleased to offer a variety of programs this year, and were delighted with the great turn-out for Homecoming 2010,” says Homecoming organizer and Alumni Coordinator Eleonore Braun. “We were especially pleased to see that people came from near and far, from BC, Alberta, Saskatchewan, Manitoba, Ontario, and Indiana.” Braun noted that CMU welcomed over 400 guests throughout the weekend.

Weekend events opened with a Friday evening tour of CMU’s new Science Laboratory, which was officially dedicated on September 3 with Knowledge Infrastructure Program government representatives and supporting friends in attendance. Special guests at the September 3 event included Manitoba Premier Greg Selinger, Minister Steven Fletcher, and Raymond and Martha Dueck, who made a donation in memory of their daughter, former CMU student Renée Dueck (1984 –2008).



Terry Schellenberg, Premier Greg Sellinger, Gerald Gerbrant, Martha Dueck, Raymond Dueck, Min. Steven Fletcher, MP

At the September 25 Homecoming, CMU was pleased to welcome supporters Bert and Lee Friesen, along with Dr. Don Klassen of Winkler, CMU mathematics professor Tim Rogalsky, and CMU student Rachel Davey, who, through their remarks, helped visitors envision an exciting future for science studies at CMU. The event took place in the new teaching lab, which features an adjacent prep lab and materials storage area. CMU’s new laboratory will allow the university to grow its course offerings and teach advanced-level science courses with lab components in biochemistry, organic chemistry, physics, genetics, cell biology, and microbiology.

Following the laboratory tour, many friends got together and enjoyed the basketball games in the Loewen Athletic Centre.

Others gathered in the CMU Great Hall where CMU faculty members Cheryl Pauls and Verna Wiebe gave a virtuoso performance during a wonderful two-piano concert titled “The Song Goes On.”



Cheryl Pauls & Verna Wiebe

Friday evening culminated with a science lecture, “Seeing more clearly in a blurry landscape: science and ambiguity,” offered by Assistant Professor of Biology John Brubacher.

Homecoming Weekend was made all the more memorable by the 1970 CMBC, 1960 MBBC and CMBC, and 1980 CMBC Class Reunions that took place.

The weekend also included what has quickly grown to be Manitoba’s largest cylo-cross bike race, the CMU Menno Cross race. The event attracted recreational participants of all ages along with top cyclocross racers competing in the Manitoba race circuit.



MennoCross 2010

Saturday afternoon activities included an intergenerational concert by singer and songwriter Bryan Moyer Suderman (CMBC '90). Suderman, has a gift for writing songs that are deeply scriptural, musically memorable, and fun for both "small and tall."



Audience enjoying the Bryan Moyer Suderman concert

At the Saturday evening President's Homecoming dinner, friends joined together for a wonderful meal, reflections, entertainment, and presentation of CMU's Blazer Awards.

Receiving the inaugural CMU Blazer Distinguished Community Service Award was Altona citizen and retired businessman Ted Friesen. The new award recognizes distinguished achievement and service within the broader community or church, through business leadership, or through artistic, political, or volunteer contributions.

Ted E. Friesen, together with his two brothers, played a key role in Friesens Corporation becoming one of the premier printing companies in North America, fully employee-owned, and serving the community in significant ways.

Throughout his career, Friesen has been an active participant in Mennonite Central Committee, the Canadian



Ted E. Friesen & Linie Friesen

Conference of Mennonites, and Eden Mental Health. He also served as the Secretary and President of the Mennonite Historical Society of Canada for 28 years (1968 - 1996), during which time the three-volume *Mennonites in Canada* was published. A lifelong resident of Altona, Friesen is a founding member of the Altona Mennonite Church. Joining Friesen at the President's Dinner was his wife Linie and members of his family.

Blazer 2010 Distinguished Alumni Awards were presented to Sarah Buhler (CMBC '96), Karen Heidebrecht Thiessen (MBBC '87), Harold Jantz (MBBC '60) (also participating in the 50-year reunion class), and post-humously to A. James Reimer (CMBC '63), with his wife Margaret Loewen Reimer accepting.



PRESIDENT GERALD GERBRANDT & HAROLD JANTZ

Other highlights from the evening included outstanding performances by Amanda Bruneau-Schroeder, soprano, and Rachele Reinhart, piano, and Rebecca Reesor, piano.

During the President's Homecoming Dinner, Eleonore Braun was especially pleased to welcome and to introduce members of the 1960 Classes of CMBC and MBBC.

The weekend concluded with the beautifully performed Choral Evensong, titled "Holy Dwelling," with a time of worship led by Irma Fast Dueck in the Loewen Athletic Centre. This memorable event featured performances by members of CMU's Chamber Choir, Singers, and Men's Chorus, joined by the CMU Alumni Choir, with faculty members Janet Brenneman and Rudy Schellenberg conducting.

CMU looks forward to welcoming the community and alumni to its 2011 Homecoming, September 30 to October 1, 2011.

Visit www.cmu.ca for photos, event videos, and information on next year's event.



CMU FORMS ALUMNI NETWORK

Alumni Coordinator Eleonore Braun was pleased to announce the naming of the leaders of CMU's new Alumni Network and the areas they represent: Martha Dyck, British Columbia (MBBC '83); Joani Neufeldt, Alberta (CMU '06); Lorne Friesen, Saskatchewan (CMBC '79); Anne Friesen, Manitoba (CC '97); Stephanie Dueck, Manitoba (CMU '09); and Chip Bender, Ontario (CMBC '95). To get involved as a volunteer, to get in touch with a regional organizer, or for event and network information, contact elbraun@cmu.ca or visit the CMU Alumni Network online at <http://www.cmu.ca/alumni>

The 1975-1981 MBBC reunion over the summer was well attended and greatly enjoyed, with people travelling to Winnipeg from Switzerland, Japan, the United States, and from all over Canada, for three days of visiting, laughing, sharing stories, and reconnecting. Many thanks to organizers John and Christine Longhurst and others for their initiative in planning this gathering.

CMU congratulates student **Jeff Friesen** for recognition of his essay, "On Seeing the Beauty of Christ: Exploring the Possibility of Aesthetics in Pilgrim Marpeck's Christology" in the John Horsch Mennonite History Essay Contest sponsored by the Mennonite Church USA Historical Committee. Friesen's essay tied for second in the graduate school/seminary category.

In 2009, a three part series, "Reading the Bible for all it's Worth," written by **John H. Neufeld** (CMBC '56) appeared in the *Canadian Mennonite*. This spring, the piece was recognized at the Canadian Church Press Convention in

Toronto receiving first place honours in the Biblical Interpretation category.

Kenton Peters (CMBC 1988-'89) lives in Oklahoma City, OK with his wife, Megan, and two children Kayleigh (12) and Cullen (10). Peters has worked at the Myriad Botanical Gardens for 17 years and Coordinates the Education programming, volunteers, and exhibits there. The family attends the Memorial Road Mennonite Brethren Church in Edmond, OK. Being in Oklahoma for so long, Peters appreciated receiving *The Blazer* and see familiar names and even family.

Leza Warkentin (CC 1991-1994) lives in Puerto Vallarta, Mexico with her husband Gilberto Luna and their two children, Elijah Rain (5) and Rhythm Grace (4). Warkentin works as a kindergarten teacher and preschool coordinator at the American School of Puerto Vallarta while Gilberto is a guitarist who plays in hotels, restaurants and clubs. They attend Calvary Chapel in Puerto Vallarta.

Morgen Jahnke (CMBC '95) and Joe Kissell are thrilled to announce the arrival of Soren Thomas Kissell, born May 20, 2010 in Paris, France.

A second edition to *Sexuality: God's Gift*, edited by Anne Krabill Hershberger, has been published by Herald Press. **Julie Nash** (CMU '03) has contributed a chapter on singleness.

Kris Loewen (CMU 2003-'04) & **Susanne Guenther Loewen** (CMU '07) have recently moved to Toronto where Guenther Loewen has begun doctoral studies in theology at the Toronto School of Theology (Emmanuel College, U of T). This spring, she graduated from the Master of Theological Studies program at Conrad Grebel University College, University of Waterloo.

Marvin Marcial (CMU, '07) returned to Winnipeg after two years of teaching and working with Connexus and the Korean Anabaptist Center in Seoul, South Korea. Marcial now works as a teacher for the ENTRY Program, a settlement and orientation school for newcomers & immigrants to Manitoba. He and Joo Young Han are preparing for their December 2010 wedding in Seoul, South Korea.

Claire Bergen (CMU '08) and **Darren Neufeld** (CMU '09) were married on July 24, 2010.. Both began studies at the University of Manitoba in Fall 2010; Bergen is working towards a Bachelor of Education while Neufeld pursues a Masters of Clinical Psychology.

PASSAGES

Katherine Ruth Neufeld (MBBC '49) died on August 1, 2010.

George H. Enns (MBBC '48) died on July 21, 2010.

James A. Reimer (CMBC '68) died on August 28, 2010.

CMU PRESIDENTIAL TERM EXTENDED

Gerald Gerbrandt has served in a leadership role at CMU from the beginning, initially as part of a three-person presidential team and since 2003 as the sole President. His term was to end in June 2011. Over the past months, numerous conversations resulted in an invitation from the Board of Directors for Gerald to extend his term as President for an additional year. CMU's Board of Directors is pleased to communicate

that Gerald has accepted the invitation to extend his leadership at CMU until the summer of 2012! This extension will afford the university appropriate time to engage in a thorough Presidential search process. The Search Committee, chaired by Ron Loepky, has been formed and will begin its work in November. We are deeply gratified by Gerald's commitment and strong leadership as CMU moves into the coming decade.



**I bring
peace through
serving others**
Lisa, PIT
committee member

**I bring
peace through
empathy**
David, 3rd year History
& Communications
student, CMU

**I bring
peace through
singing**
Devin, PIT
participant

**I bring
peace through
conversation**
Adelia, PIT speaker

**I bring peace
through laughter**
Jenna, 2nd year Social
Sciences student, CMU

What peace are you bringing? pit.cmu.ca

PIECES OF PEACE March 11-13, 2011

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