

THE BLAZER

CANADIAN MENNONITE UNIVERSITY MAGAZINE • FALL 2005

2 *Creating Space for
God in Daily Life*

6 *Coherence and
Conviction in Christian
University Education*

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Hospitality*

Editor's note

Welcome to CMU's new-look magazine—*The Blazer*! It takes its name from CMU's logo, which features a flame that symbolizes the illumination of learning and the guidance of the Holy Spirit. Both are also apt symbols for this magazine; through *The Blazer* we will bring you insights from CMU professors and staff—articles that inform, challenge, inspire and offer guidance for your faith journey. At the same time, we will also provide news about how CMU is being used by God to prepare students for lives of service in many different areas of life.

The theme verse for CMU this year comes from Jeremiah 29:11: "For I know the plans I have for you," says the LORD. "They are plans for good and not for disaster, to give you a future and a hope." That verse applies equally to individuals and to institutions like CMU. God has a plan for this university; as faculty, staff, students and supporters, we can prayerfully seek His plan not only for our lives, but also for CMU.

John Longhurst, Editor

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Return undeliverable Canadian addresses to

Canadian Mennonite University, 500 Shaftesbury Blvd.

Winnipeg, MB R3P 2N2

Ph. (204) 487.3300 | Toll-free: 1(877) 231.4570 | Fx. (204) 487.3858

magazine@cmu.ca | www.cmu.ca

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CMU President Gerald Gerbrandt with Ed Redekop following dedication of a room in Founders Hall in memory of Henry W. Redekop. See story page 13.

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On the cover: Students in the newly-named Laudamaus Hall, formerly the auditorium. The Hall was dedicated by Triple E Canada in honour of William and Irmgard Baerg and George and Esther Wiebe, who led music programs at MBBC/Concord College and CMBC.

Clearing Space, Paying Attention, Being Connected

How can we create space in our daily life for God?

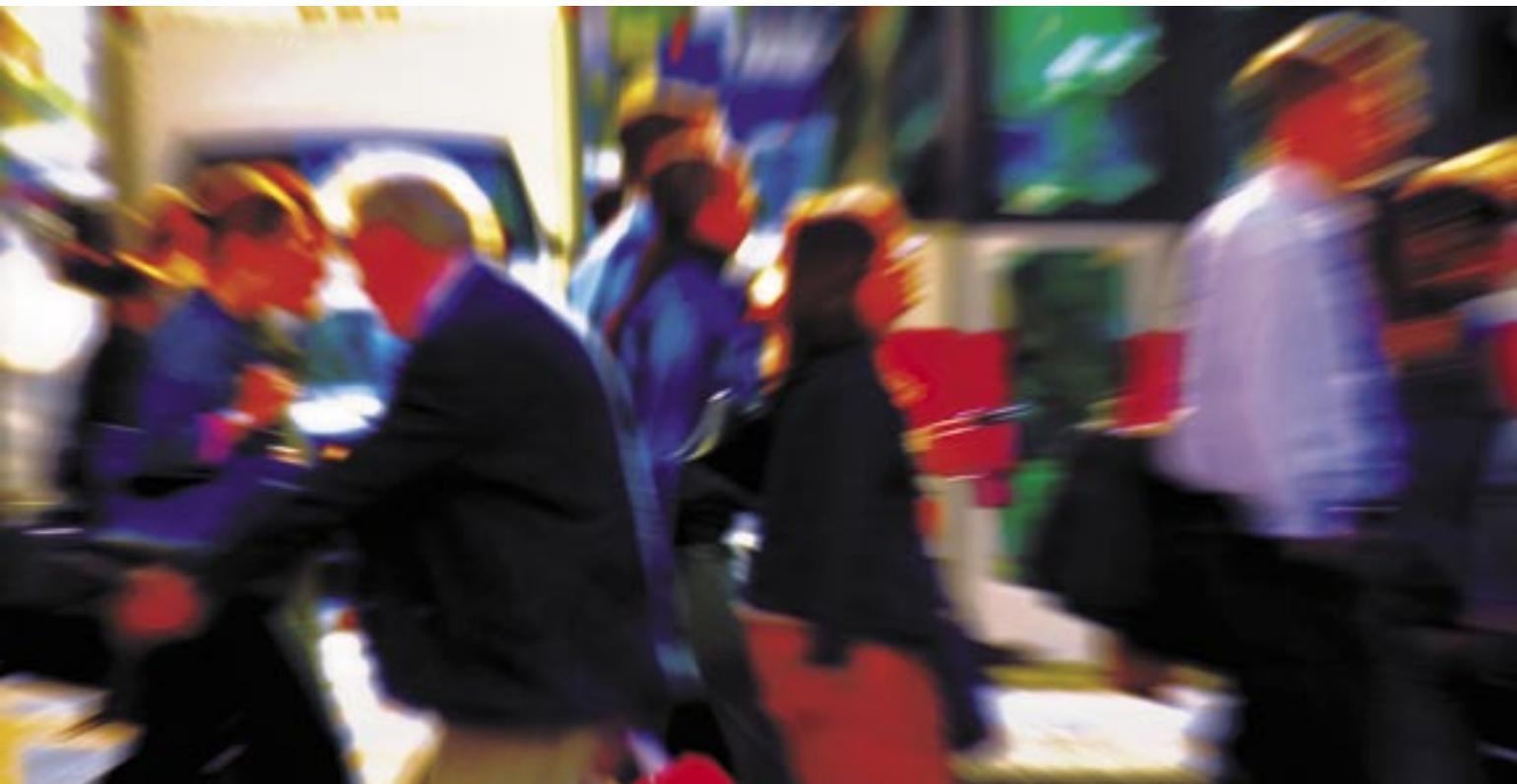
By Gerry Ediger

WW

hen I was growing up in southern Ontario in the 1950s and 60s, the Mennonite Brethren congregation I belonged to gathered frequently, holding services

Sunday morning and evening, together with Sunday school, Wednesday evening children's program and prayer meeting,

Friday night choir practice and youth meeting, monthly membership meetings, yearly deeper life services, summer vacation Bible schools and special outreach events. These weekly, monthly and annual routines immersed us in a rich variety of activities—or Christian disciplines—that regularly broke into the work-a-day routine of our family to “clear space.” In these breaks of cleared time, we “paid attention” to God and one another. As our lives were centred in the



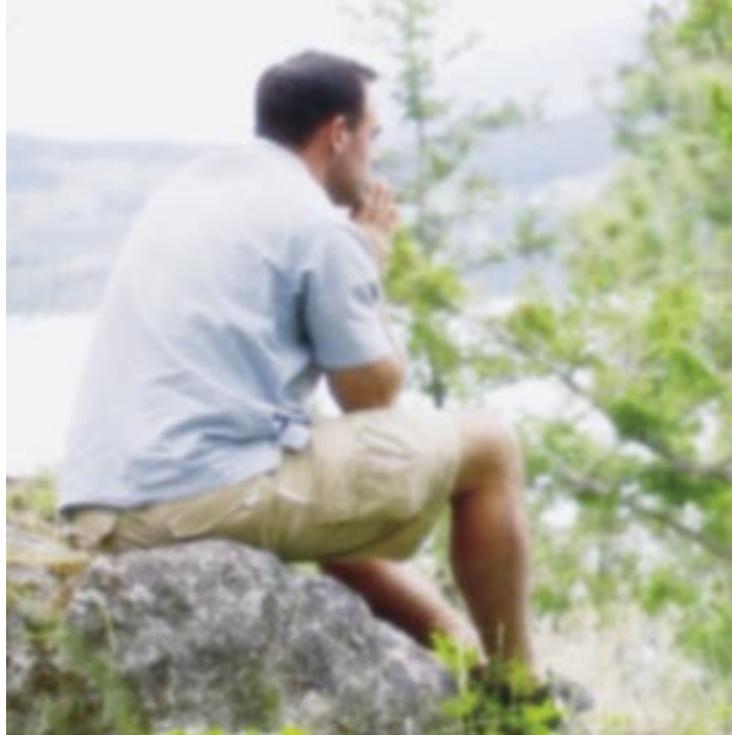
disciplines of worship, learning and service, we “connected” with God and one another.

Half a century later—especially in urban settings, but in rural communities also—the congregational calendar must compete for our presence and attention. Demanding work schedules, dual career families, athletics, entertainment of all kinds and community activities have successfully crowded into the congregational schedule. As a result, there is limited time to clear space for God and God’s people; for some people it consists of an hour on Sunday morning. Our daily lives have, in effect, become profoundly secularized. The result is that our time with God is squeezed into fewer and fewer small moments, and many find their relationship with God to be occasional or relegated just to times of trouble or stress. Even though we desire a personal relationship with Jesus, we don’t have time for him.

How can we satisfy this spiritual hunger?

Many people today are turning to spiritual formation and spiritual disciplines—the practice of clearing space, paying attention and being connected. This past June, for example, some 1,600 Christians from across the denominational spectrum and around the world gathered in Denver, Colorado, for *Renovaré*, an international conference on church renewal and spirituality led by Richard J. Foster. At the same time, people are signing up for courses in spiritual formation at monasteries and seminaries alike. Worship services, like *Vespers* at CMU, are attracting people who want to find a quiet, considered way to encounter God. Mennonite pastors are being trained as spiritual directors so they can serve those in their congregations who are seeking a deeper spiritual life. And each year over 40 students register for courses in Christian spirituality at CMU.

Even though we desire a personal relationship with Jesus, we don’t have time for Him. How can we satisfy this spiritual hunger?



How can people who want more from their relationship with God practice spiritual formation?

To begin with, it helps to see that it’s not something that is just for Catholics—a common misconception among Protestants, and among Mennonites, as well. Richard Foster, a Quaker, insists that historic Christianity, of whatever tradition, is energized by six streams of awareness and practice: Contemplation—meditative and prayerful attention to the Bible; holiness—careful, obedient, accountable attention to our daily walk; being Spirit-led—having an openness to guidance and to the extraordinary ministries of the Holy Spirit in our present experience; evangelical—being biblically centred in our thinking and doing, coupled with a passion for evangelism; compassionate—being committed to and active in the ministries of mercy and justice; and having an incarnational life—being focused on recognizing and cooperating with the action of God in the small things of daily life. This, he says, is a way of following Jesus that transcends denominations.

C. Arnold Snyder writes about Anabaptist and Mennonite spirituality. He insists that the roots that nourished the spiritual renewal of the sixteenth-century Anabaptists were buried in the disciplines, practices and attitudes of late Medieval Catholic faith (“Spiritual Empowerment Toward Discipleship,” *Mennonite Life* (September 2000)). In his more recent book, *Following in the Footsteps of Christ: The Anabaptist Tradition* (Orbis, 2004) Snyder writes: “Anabaptist spirituality marked the challenging path that retains its prophetic activity today, calling for surrender to the Spirit of the living God in all things, putting Christ’s way into concrete practice in the ‘real world’ by following in his footsteps” (184).



...the simplest action is the best and the wisest.

We can also look back to the wisdom of the early Christian saints, both eastern and western. They have left us records of how they followed Christ while living in the tension between the realities of daily life and the ideals of God's Kingdom—the tension between waiting silently for the in-breaking guidance and power of the Spirit and the urgent need to be busy in the works of evangelism and mercy. Amidst these tensions, they teach

When we begin to become aware of our spiritual hunger, we need not—and should not—imagine that the answer is to throw ourselves into a frenetic spate of pious activities.

us to constantly and regularly activate our good intentions to attend to God's love, care and correction already present, but sometimes hidden, stuff of our daily routines.

Finally, when we begin to become aware of our spiritual hunger, we need not—and should not—imagine that the

answer is to throw ourselves into a frenetic spate of pious activities. Most often, the simplest action is the best and the wisest. A few moments of quiet, captured upon rising or retiring, or as we take a walk during our coffee break, or when we find ourselves alone in the kitchen with the dishes—these are powerful beginnings. In these moments of space, cleared from our activity, we can simply bend our thoughts toward God, perhaps doing nothing more than acknowledging—without self-recrimination—that we regret God's frequent absence from our conscious life.

Perhaps we can simply repeat the historic prayer: "Lord, have mercy!" Creating this space can signal to the Holy Spirit that we are open to God; it may even help us see that God is already there in our experience, waiting for us to see and accept love and grace.

Such intention, patiently accepted and activated can—and will—lead to other healthful spiritual practices that are suited to our needs and disposition. We may begin experimenting with *lectio divina* (divine reading), an approach to Bible reading that blends reading, prayer, meditation and silence. Another option would be to begin journaling our prayers and, when we have finished writing, sit in silence to hear—and perhaps even to record—what the Holy Spirit might be saying to us in response. A half hour spent Saturday evening or earlier Sunday morning praying for the coming worship service and mediating on the sermon text, if it is known, can renew our experience of worship. Taking the risk of meeting with a spiritual director can open our eyes to God's presence in our experience and enhance our awareness of how we respond to that Presence. Books such as Richard Foster's *Celebration of Discipline*, Dallas Willard's *The Spirit of the Disciplines* or Marjorie Thompson's *Soul Feast* (all contemporary Protestant writers on Christian spirituality) can encourage us with the many options before us in addressing our spiritual hunger.

No two spiritual pathways are alike, but each of our pathways is opened before us as we clear space in our daily life—space for attention to God, and to the connecting such attention brings to our awareness of God and others around us. **B**



Gerry Ediger is Associate Professor of Christian History. He also teaches Christian Spirituality at CMU.

Pursuing Coherence and Conviction in Christian University Education

Drawing things together into a coherent framework of faith is the unique gift that a Christian university like CMU can offer students.

By Gordon Matties



A few years ago a student lamented to me that his post-secondary educational experience at a major Canadian university had not helped him find a cohesive view of life and the world.

Rather than functioning as a *university*—providing a coherent centre around which he could find his bearings—it had acted as a *multiversity*, offering many views and perspectives without a framework within which to comprehend them. Instead of bringing things together, the educational smorgasbord had fragmented his view of life.

His experience is not unique. University education today offers students the ability to develop critical thinking skills, but seldom provides them with a way of relating one thing to another. The contemporary pluralistic environment that is the hallmark of contemporary university education does not allow for discernment of the web of meaning that draws all things together.

Drawing things together into a coherent framework of faith is the unique gift

that a Christian university like CMU can offer students. We give them a toolbox for learning to think as Christians in a way that shapes and forms character, a way that brings the various disciplines into conversation, and a way that calls them into a community that seeks a vision of health, wholeness, justice and peace for all creation.

At the same time, Christian university education also stands firmly on the conviction that personal knowledge is part of the web of creation in which we live. If it is true that Christ is the still point amidst the multiplicity of ideas and ideologies that flow all around us, then it is possible to create a university in which students are invited to view all their learning as the work of discipleship. Theology, literature, psychology, business, biology—all have their centre in Christ. As separate disciplines, they are arenas in which to discover and experience the reconciling and transforming wonder of God's presence. At the same time, each discipline also contributes to the whole.

As a professor, I am committed to giving my students a holistic spirituality of

education that includes, at its centre, the discipleship of the mind. I also want to nourish a spirituality of the heart, so that students learn not only to love God, but also to love what they learn and learn what they love. I assume that learning happens best when one embodies what one learns. As author and theologian Parker Palmer puts it in his book, *To Know as We are Known*: “To teach is to create a space in which obedience to the truth can be practiced.” Christian university education is therefore an exploration that is not only about the mind, but also something that is constructive, both personally and relationally.

What about the Bible? A holistic approach to education recognizes the priority of Scripture for Christian formation, for shaping the identity and mission of the community of Jesus, and for reflecting theologically on life in the world. But it also recognizes the interaction between what we do when we study the Bible, do theological reflection and study other academic disciplines.

Biblical studies by itself cannot shape a worldview—we have to participate in the conversations with the other disciplines such as English, math, psychology, music and others. Fortunately, we are not on this journey of discovery alone—we have each other, and God is with us. Jewish philosopher Abraham Heschel said it well; we are not only in search of truth, but it is also in search of us.

A few years ago, in a chapel at CMU, I invited students to accept for themselves this model of Christian university education. In my presentation, I said: “Education in a Christian university setting will invite you to explore God’s world—to know its beauty, to wonder at its complexity, to feel

its pain, and to long for and work toward its wholeness. A spirituality for education will include inviting God to shape your thinking so that your character is formed in keeping with the character of Jesus, with your passion directed toward the healing and reconciling work of God in the world. This is a work you share as you are empowered by the Spirit in community, joyfully transformed for faithful obedience and reconciling service in the world.”

I believe this model works. I am convinced that Christian university education offers students an alternative both to the cynicism that pervades much of academic and other life today, and to the idolatries and ideologies of our time. I believe it can build integrity of character and provide skills, habits and vision for a lifetime of reflection and action that is intellectually coherent and works in every area of life. It is a way of life that is rooted in a community of hope, and that is rich with conviction and passion. My view is

summed up well by author Steven Garber in his book *The Fabric of Faithfulness*. Like me, he is convinced that “the challenge for the contemporary college student . . . whose creedal commitments are rooted in the possibility and reality of truth—is to form a worldview that will be coherent across the whole of life because it addresses the whole of life.”

My particular contribution to that enterprise, as a faculty member in Biblical Studies and Theology at CMU, is to nurture in my students a profound understanding of how Scripture functions in the life of the believing community and in the life of the individual. I want to help them find themselves in their church tradition, discover the strengths of that tradition and

If Christ is the still point amidst the multiplicity of ideas and ideologies that flow around us, then it is possible to craft a university in which students view all their learning as the work of discipleship.

also learn from other church traditions. I want them to inhabit the story of God's redemptive work in Israel and through Jesus in such a way that their character is shaped and changed by the contours of the story.

I also want to help students develop a desire to embody an alternative vision of justice and peace, a vision that involves restoring and reconciling all relationships—with God, others and creation. And I want to help them engage critically and constructively with all of their studies, so they can—to use images from the Apostle Paul—allow their minds to be transformed as together we examine everything carefully, thereby discerning how all things cohere in Christ.

I am also committed to teaching them about the unity of all truth, which is rooted in God. I am committed to a process of personal and social transformation and creation-mending that is based on a vision of peace and justice and that finds its centre in Jesus Christ, who serves as model, initiator and enabler of the new reality that God is bringing into being. I am committed to the academic task of searching for

the truth and doing the truth within an ongoing community of faith that is rooted in tradition and empowered by the Spirit. With my students, I want to discover more of what it means to be human, and to be God's people in the world. And I am also committed to the task of mentoring and discipling. I see myself as a coach. I do not teach simply to transfer information,

but to be an agent of transformation and reconciliation that occurs as an act of God's grace.

“Integrating all aspects of life into one meaningful whole.” That's the goal I set for myself during my own undergraduate studies. I now

want to offer a hospitable environment to students who are working at that same task—discovering ways in which the great diversity of life finds its centre in Jesus Christ, “in whom all things hold together” (Colossians 1:17). The unique gift that Christian university education offers students is a toolbox for learning to think Christianly in a way that has integrity, that shapes and forms character, and that calls them into a community that lives toward a vision of health, wholeness, justice and peace for all creation. **B**

I am committed to the task of mentoring and pastoring. I do not teach simply to transfer information . . . but to be an agent of transformation and reconciliation that occurs as an act of God's grace.



Gordon Matties is an Associate Professor of Biblical Studies & Theology.



‘Love bade me welcome’: Faith as Hospitality

A 17th century poem shows how we can host others in light of how Christ hosts us.

By Paul Dyck



As an English professor at CMU, I am frequently led into new ideas through my engagement with other disciplines. In particular, since my primary research interest is Renaissance devotional literature, I am always interested in comparing the way Christians were in that time and place to the way we are now. I had occasion for such thought last year, when Letty Russell delivered CMU’s annual J.J. Thiessen Lectures. Her topic was “Hospitality in an Age of Difference.” She argued that hospitality should be the primary way that we as a church understand who we are in the world and in relation to God. Whereas we culturally seem increasingly drawn into xenophobia, hospitality asks that we not only treat the other well (whether that other be across religious, cultural, racial, or gender lines), but that we *delight* in the host/guest relationship.

Shortly after Russell’s lectures, I was teaching the poems of one of my favourite writers, George Herbert, the early seventeenth-century Anglican minister. As I came once again to “Love,” I had occasion to rethink both the poem and Russell’s lectures, each in light of the other. For all their differences, it seems to me that these two Christians are speaking the same language, not understanding hospitality as a duty of faith, but faith *as* hospitality. Herbert

*Love bade me welcome: yet my soul drew back,
Guilty of dust and sin.*

*But quick-ey’d Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lack’d anything.*

*A guest, I answer’d, worthy to be here:
Love said, You shall be he.
I the unkind, ungrateful? Ah my dear,
I cannot look on thee.
Love took my hand and smiling did reply,
Who made the eyes but I?*

*Truth Lord, but I have marred them: let my shame
Go where it doth deserve.*

*And know you not, says Love, who bore the blame?
My dear, then I will serve.
You must sit down, says Love, and taste my meat:
So I did sit and eat.*

Love, George Herbert, 1633

addresses here the spiritual core of our life in the world: Our life in Christ. If we are to host, we can only do so because we have been, and continue to be, hosted. Herbert’s poem helps us to think about how human hospitality should both imitate and not imitate Divine hospitality.

Notably, the poem works through two layers of metaphor. We first encounter Love as a host, and then realize that Love itself is in fact Christ. Within Herbert’s historical context, the literal level of the poem describes an aristocratic lord, a noble house, and an unworthy guest, one presumably of lower social status.

In this context, hospitality functioned not only as an exercise in community, but also as an occasion of courtly power negotiation. By hosting, a powerful person would not only exercise generosity, but also display his or her power to be generous, and command loyalty. Attending guests would themselves bring gifts and return favour for favour. The entire event enacted a political economy in which, whether one was a host or a guest, one could advance in the world by giving and receiving. Herbert's poem alludes to, and then stands in contrast to this cultural backdrop, for it is precisely not about giving and receiving. Rather, it presents Divine hospitality as distinctly other than that of humans.

The host of "Love" differs from an earthly host almost immediately in the poem. While earthly hosts concern themselves with *display*, this host *observes*, first bidding the poem's speaker welcome, then noticing, "quick-ey'd," the speaker's discomfort. The following set of questions and responses demonstrates the loving host: Love is graceful, never making the speaker feel out of place; Love is gentle and intimate and not afraid of touch, first drawing near, then taking the speaker's hand and guiding him to the table; Love is also persistent, growing neither impatient nor dismissive of the speaker's objections. Instead, those objections lead only to an ever greater unfolding of Love's depth, both in the words Love speaks and in the way Love says them. Love combines our two meanings of the word "grace": Love is both graceful and full of grace.

So, what do this poem and Russell's lectures combine to say to me, to say to us? It seems to me that we too easily fall into thinking that we understand grace and even deliver it without being very graceful. The church's hospitality in the world must be filled with a delight in the host/guest relationship; hospitality is not simply a duty, but is a joy-filled way of being.

At the same time that the poem demonstrates to us

The church's hospitality in the world must be filled with a delight in the host/guest relationship; hospitality is not simply a duty, but is a joy-filled way of being.

Christian hospitality, it also demonstrates a hospitality that is uniquely Christ's. Russell pointed out that Christian hospitality is not done solely on the host's terms, but is, rather, a two-way, open encounter. The church cannot simply choose to whom it will show hospitality, on what conditions, and to what ends, and then deliver that hospitality. Instead, living hospitality means being vulnerable to the stranger, and even finding Christ in that stranger. Such hospitality does more than offer reward points to the Christian; it becomes a mode of spiritual growth, a continual prodding and pulling of ourselves out of ourselves and into real engagement with others, and through them, with God.

The difference between Christian hospitality and Christ's hospitality is that Christ does welcome us on his terms, rightly rejecting ours. Notably, when the speaker of "Love" finally runs out of excuses as to why he cannot receive hospitality, when he finally offers to receive it, he proposes his own terms: "My dear, then I will serve." The speaker insists on helping. Why does Love reject the offer? At this feast, there is nothing for the human to do but receive, to "sit and eat." Within the courtly culture Herbert knew, giving was a way of getting, and the speaker here can hope to earn favour by serving. In the end, though, both the speaker's excuses of unworthiness and his offer to help stand in the way of fully encountering Love. They are exertions of autonomy when Christ requires that we let go.

What does the poem imply about human hospitality? We cannot host as Christ hosts, but we can host in light of how Christ hosts. We can recognize that when we host, we are in fact inviting others to the table of Christ, into the presence of Love. In the presence of Love, we can delight in the other. Such delight resonates with Christ's persistent, tender grace, and not with the anxieties of display or fear, of giving to get. Our recognition that in Christ we are always guests should help us exercise a radically Christian hospitality. **B**



Paul Dyck is an Associate Professor of English.



CMU: A Wonderful Success Story!

By Gerald Gerbrandt
(On August 3, 2005 President Gerald Gerbrandt gave a “state of the union” address to CMU faculty and staff, prior to the beginning of the new academic year. The following is based on those remarks.)



Ordinarily, turning five isn't that big an occasion. But for CMU it represents a significant milestone—we are now reaping the benefits of all the effort and support from the many people who worked so hard to turn the dream of a united Mennonite university into reality.

Of course, CMU is actually more than five years old. It builds on the long and proud traditions of the three colleges that combined to make it possible: Mennonite Brethren Bible College (later Concord College), founded in 1944; Canadian Mennonite Bible College, founded in 1947; and Menno Simons College, founded in 1989. These colleges have left a rich history of service to God and the church.

When I look back over the past five years, I say with confidence that CMU

is a wonderful success story. Of course, I am biased. But I sense my view is shared by many others. I hear it regularly when I visit Mennonite conventions and churches. I hear it from the families and friends of students. And I hear it from people in the community who have only a nodding acquaintance with CMU.

How do I explain these glowing reports? One obvious factor is students—our student body continues to grow, with over 1,800 students taking courses at CMU in 2004-05, with a full time equivalent of roughly 950—a number that is well over double what it was in the colleges prior to CMU. Testimonies from students and their families about how studies at CMU have changed them, or helped them prepare for significant endeavours, add weight to these student numbers.

Of course, there are many other factors:

- Financial stability—five consecutive years in the black, with an operating surplus of 4 percent, and the new campus at 500 Shaftesbury nearly paid for.
- The significant addition of new faculty members, including a number in the arts and sciences.
- The growth and development of



Concord Hall, CMU's new student residence – the most energy-efficient building in Manitoba.

academic programs.

- The growth of the Outtatown program.
- The leadership of Menno Simons College in peace and conflict resolution and international development—programs that are recognized across Canada for their quality.
- CMU graduates who are succeeding in being accepted into a variety of graduate programs—a sign of how CMU's degrees are being accepted by other post-graduate programs at universities across North America.
- Construction of a new student residence, completed this summer—the most energy-efficient building of its kind in Manitoba.
- Tremendous financial support from donors, nearly 300 of whom gave \$1,000 or more

And yet, there are challenges.

Take finances, for example. Finding enough money to run quality programs is a challenge for all post-secondary institutions today, whether owned by the public or independent. Each institution has to find the right mix of revenue sources (student fees, government support, private contributions) and balance that with expenses. It is a dynamic process. In this, CMU has some disadvantages—we are a small institution, we are relatively new and we are less well known outside

the Mennonite constituency.

But we also have two tremendous advantages: A much-appreciated annual grant from the Government of Manitoba, and a large, loyal, and generous church constituency. Given that student fees at CMU provide a much smaller percentage of the total budget than at public universities, and given that the government grant—although substantial—is considerably less than at public universities, support from individuals, congregations and church bodies across Canada is absolutely crucial. Our ongoing task is to help more people catch the vision for providing quality Christian university education—the kind of education that prepares students for life in the real

I am convinced that we can find the support we need as we show how effective we are in educating tomorrow's Christian leaders.

world of studies and work.

Finances are a challenge, but I am not alarmed. I am convinced that we can find the support we need as we show how effective we are in educating tomorrow's Christian leaders—students who will take their faith into the workplace and the church, strong and confident in their beliefs and their trust in God.

There are other challenges, as well. What is the right tuition level at CMU, one which students can afford, yet which provides sufficient revenue so quality programming can be offered? What kinds of programs will meet the needs of students today? How do we best organize ourselves and work together at CMU in light of our diverse program delivery models—at the Grant and Shaftesbury campus, at Menno Simons College

and through Outtatown? How do we most effectively market ourselves and attract students—telling people our story, letting them know about the strength of our community life, and inviting them to be part of it? Given the competitive marketplace for students, we have to be creative and innovative to thrive. To assume we can simply operate as we have in the past is not a safe road.

One advantage CMU has in facing these challenges is its youth. Patterns are less entrenched here than in more established schools. We can do creative “out-of-the-box” thinking to find new and unique ways of doing things. After all, when you're just five years old, it's impossible to say, with much conviction, at least: “This is the way we've always done things!”

The vision that drove the creation of Canadian Mennonite University was a good one: That by working together, Mennonites in Canada could do more in faith-based higher education—both in serving the Mennonite church community and in making a positive contribution beyond that Mennonite community. This vision remains valid, even if experience suggests that realizing it was more complex than originally anticipated. As Mennonites, we need a Christian university that provides students with the tools they need to be Christian leaders in society. Other Christian churches in Canada need us, too.

I believe that God wishes to use CMU to serve the world. Together, as faculty, staff, students and supporters, we can humbly serve God and others around us through this unique institution. **B**



Gerald Gerbrandt is President of CMU.



Art and Helen Rempel at the dedication of a room in Founders Hall in memory of Rev. I.I. Friesen.

New residence, building and room dedications mark opening weekend at CMU

The opening of the new residence, and the dedication of rooms and buildings in honour of people who have made a significant contribution to the university or its predecessor colleges, along with the opening program, marked the beginning of CMU's 2005-06 academic year.

The weekend began with the dedication of a number of buildings and rooms on the CMU campus. The former Manitoba School for the Deaf, called the North Campus, was renamed Founders Hall, in recognition of "the many faithful servants God has used to build the Body of Christ," including the founders of the Christian church, the Anabaptist-Mennonite church family and those who founded CMU's predecessor colleges—Mennonite Brethren Bible College/Concord College,

Canadian Mennonite Bible College Menno Simons College.

Other dedications included: Concord Hall (the new residence), named after Concord College; the A.H. Unruh Heritage Lounge, named after a pioneer of Mennonite Brethren higher education; Poettcker Hall, dedicated to the life and ministry of the former President of CMBC; the Laudamus auditorium, named in honour of William and Irmgard Baerg and George and Esther Wiebe, who led music programs at MBBC/Concord College and CMBC.

A FUTURE OF HOPE

On Saturday evening CMU President Gerald Gerbrandt welcomed about 400 people to the university's opening program. "Of all the tremendous events of the

weekend, the highlight for me was the service that recognized the graduates of 1955," he said. "I was amazed again and again to hear the stories of what they have done in the past 50 years—the contributions they made to the

church and the world."

The graduates, who came from Mennonite Brethren Bible College and Canadian Mennonite Bible College—two of CMU's predecessor colleges—"regularly attributed their time at MBBC and CMBC with starting them on their direction in life," Gerbrandt said, noting that "50 years from now, graduates from CMU will be able to tell similar stories" of how their studies at the university helped prepare them for lives of service.

Gerbrandt was followed by Sheila Klassen-Wiebe, Assistant Professor of Theology, who based her sermon on Jeremiah 29:11, CMU's theme verse for 2005-06: "For I know the plans I have for you . . . to give you a future with hope."



Charles Loewen of the Loewen Foundation with CMU President Gerald Gerbrandt at the dedication of the Loewen Athletic Centre.

Cont'd from previous page

Klassen-Wiebe noted that God has a plan for CMU, but “it might lead us into places beyond our wildest imaginations.” She went on to say that “we are called to do our work with patience and trust in God, even if we don’t know the outcome,” and that Christians should always seek the welfare of a “hurting, troubled and violent world.”

“THE BEST DECISION I EVER MADE”

Coming to CMU “was the best decision I ever made,” Tera Dyck, a fourth-year math major from Vineland, Ontario told the opening program audience. “This place has changed me.”

She went on to praise the faculty and staff as being “some of the best role models of what it

means to live the Christian life. I’ve been continually blown away by the humility, the generosity and the compassion the faculty and staff have shown me. If I ever need help with a paper or a personal problem, they are always there to talk. They are truly women and men of God.”

ENROLMENT

Altogether, over 1,800 stu-

dents are taking courses at CMU this year. This includes 431 full or part time students at the Grant and Shaftesbury campus; 97 in the Outtatown program; 25 in the Evangelical Anabaptist Seminary Program; and about 1,250 taking one course or more at Menno Simons College, CMU’s campus located at the University of Winnipeg. **B**

New Residence “puts words into actions”

BUILDING MOST ENERGY EFFICIENT IN MANITOBA

What do you do if your university preaches the value of preserving the environment and conserving energy, and you need a new student residence? Build the most energy-efficient building in Manitoba—that’s what.

On September 23, CMU opened its new \$5 million, three-storey, 2,700-square-metre student residence for 101 students. Called Concord Hall, in recognition of one of CMU’s predecessor colleges, the building has earned top marks from Manitoba Hydro’s Power Smart program for energy efficiency.

“CMU teaches students about the importance of caring for the environment, about not wasting resources and being mindful of the needs of poor people around the world,” says David Leis, Vice President for Advancement. “The new residence is a practical way for us to put our words into action.”

The residence is heated and cooled by a geothermal heat pump, the most energy efficient, comfortable, and environmentally friendly heating



Rudy Friesen of Friesen-Tokar Architects, Gerald Gerbrandt, CMU President, and Ted Petkau, Concord Projects, cut the ribbon to officially open the new student residence.

and cooling system available. A heat recovery ventilator warms incoming outdoor air, using stale exhaust air from the building, giving residents a fresh-air feeling year-round. The rooms feature energy efficient T8 fluorescent lighting.

Other energy-saving technologies include energy-efficient windows, parking lot controllers for lower winter plug-in expenses and high-pres-

sure sodium floodlights for optimum security at lowest cost.

Tom Thiessen, Power Smart Commercial Sales Representative for Manitoba Hydro, says that “CMU has clearly taken a leadership role and set a new energy efficiency standard for buildings of this type in Manitoba. The university has constructed their student residence to surpass the Power Smart Design Standard,

and we're expecting it to be one of the most energy efficient buildings in Manitoba."

Thiessen adds that a Power Smart facility will use at least 25 percent less energy than a building constructed to the requirements of the Model National Energy Code of Canada. But because of its high standards of design, CMU's new residence "is expected to use a record 56 percent less energy," he says, making it the most energy-efficient building in the province.

As a result of its use of Power Smart technologies, the residence is expected to save the university over

\$23,000 a year in operating costs. As well, it's earned the university a \$27,000 Power Smart incentive from Manitoba Hydro for the geothermal system, as well as about \$3,000 for efficient lighting and \$2,000 for parking-lot controllers that will reduce winter plug-in expenses. A further grant is expected from the federal government.

In addition to the energy-efficient residence, CMU is making Power Smart retrofits to its older buildings, some of which have received heritage status.

The residence was constructed by Concord Projects. It was designed by

Friesen-Tokar architects. Twenty-four of the rooms are single apartments, while 17 house three students. There are two handicapped-accessible rooms, as well.

CMU's students come from across North America and overseas; about half of them live in residence at the university. "CMU is known for its rich community life," says Marilyn Peters-Kliewer, Student Life Director, adding that campus life is a key feature at the university. "We call it the invisible curriculum, where students learn as much outside the classroom from living together as they do in classes." **B**

BUILDING AND ROOM DEDICATIONS, SEPTEMBER 23, 2005 - Thanks to all who gave so generously!

CONCORD HALL ROOM DEDICATIONS (NEW RESIDENCE)

- Ted and Mary Paetkau and Concord Projects Ltd,** Winnipeg, MB
- Friesens Corporation,** Altona, MB
- The Winnipeg Foundation,** Winnipeg, MB
- Peter and Ruth Kroeker,** Winnipeg, MB
- In memory of Kathy Plenert, from **Rudy, Wayne and Delores Plenert,** Dawson Creek, BC
- River East MB Church,** Winnipeg, MB
- Zion Mennonite Church,** Swift Current, SK
- The Kroeker Foundation,** Winnipeg, MB
- Jake and Hilda Redekop,** Abbotsford, BC
- David and Anne Boldt,** Saskatoon, SK
- Ronald and Herta Thiessen,** Edmonton, AB
- Edna and John R. Peters** to the memory of Johann and Aganetha Peters, Gnadenthal, MB
- Peter and Katharine Bergen Family**
- First Mennonite Church,** Edmonton, AB
- Northgate MB Church,** Dawson Creek, BC
- Jacob and Katherine Wiens,** Winnipeg, MB
- John G. Dueck,** Winnipeg, MB

- Walter and Wilma Dick,** Glenlea, MB
- Ed and Sara Stoesz,** Altona, MB
- Loewen Manufacturing,** Altona, MB
- Myrna and Gordon Friesen,** Winnipeg, MB
- Winkler Berghthaler Mennonite Church** in memory of Annie Loewen
- Eldon and Hilde Krause,** Saskatoon, SK
- The D.W. Friesen Family,** Altona, MB
- Jonathan and Ruth Friesen,** Saskatoon, SK
- John and Lorena Redekop,** Abbotsford, BC
- John and Katie Friesen and Family,** Winnipeg, MB
- John and Katie Penner,** Calgary, AB
- In memory of Jacob and Maria Redekop by **James and Sherry Redekop and Mount Baker Enterprises,** Abbotsford, BC
- Gerhard and Lil Bartel,** Calgary, AB
- Nick and Dorothy Heide,** Winkler, MB
- In Memory of Peter M. and Annie Schmidt, Drake, SK, from family members:
- Viola Schmidt,** Saskatoon, SK
- Paul and Dorothy Peters,** Steinbach, MB
- Art and Leila Wiens,** Rosetown, SK
- Gerald and Barb Schmidt,** Oakbank, MB
- Wes and Loraine Epp,** Drake, SK
- Lenora Schmidt,** Lanigan, SK

FOUNDERS HALL ROOM DEDICATIONS

- The Laudamus Auditorium: **Triple E Canada,** Winkler, MB
- The A.H. Unruh Heritage Lounge
- Boardroom dedication to the memory and life ministry of Henry W. Redekopp, **Allmar International** and his loving family, Winnipeg, MB
- Music Classroom dedication to the memory and life ministry of Sigrid Neufeld Redekopp, **Allmar International and her loving family,** Winnipeg, MB
- Administration Reception area dedicated to honour John J. and Susie Unger, from their children **John and Merrill Unger and Linda Unger**
- Administrative Office dedicated to the memory of John J. (Sr.) and Aganetha Unger from the **John J. and Susie Unger family,** Coaldale, AB
- Science Laboratory dedicated by the **Bert and Lee Friesen Foundation,** Winnipeg, MB
- Boardroom dedicated by the **Henry and Susan Gerbrandt Family**
- Alcove Lounge dedicated to Rev. I.I. Friesen, by **Gladys Rempel Kroeker,** Winnipeg, MB
- Seminar Room dedicated by the **Martens Family**

- Abe and Ellie Martens, Kleefeld,** MB
- Robert and Peggy Martens,** Altona, MB
- Thanks also to **Walter and Ellie Loewen,** the **Drew Foundation** and **Jack Neufeld** for the gift of a Steigerman piano for studio D179

DEFEHR HALL (DEFEHR FOUNDATION) DEDICATIONS

- The Great Hall: **Bill and Margaret Fast Family Foundation,** Winnipeg, MB
- Music Room dedicated by CMBC Alumni **Karen and Andrea Kuhl,** Winkler, MB
- Music Room dedicated in memory of J. Douglas Kuhl, Winkler, MB
- Music Room dedicated by **Harry and Irene Penner,** Lethbridge, AB
- Music Room dedicated by **John and Joey McMillan,** Winnipeg, MB

THE LOEWEN ATHLETIC CENTRE (LOEWEN FOUNDATION) DEDICATIONS

- Exercise & Fitness Room dedicated by **All-Fab & Olympic Builders Supply,** Winnipeg, MB

If you would like to honour someone by making a room or other dedication at CMU, contact David Leis at dleis@cmu.ca

Record-tying graduation class. Sixty-nine students from Canadian Mennonite University participated in the April 24 graduation ceremony at Portage Avenue Mennonite Brethren Church—tying last year's record graduating class. Graduates received three- and four-year degrees in Arts (with such majors as History, English, International Development Studies, Conflict Transformation Studies, Psychology, Computer Science and Political Studies), Church Ministries, Church Music, Musical Arts, and Theology. Valedictorian Niki Enns spoke highly of how professors had modeled values such as peace and stewardship to students. "Let us celebrate our degrees as recognition that together we have begun to live out God's vision for the church and world," she said. (Add photo of class)

CMU degrees recognized. The Ontario College of Teachers ruled this summer that it will recognize the CMU Bachelor of Arts degree. The decision involves Tessa Callan, a 2005 graduate who was just accepted into the Bachelor of Education program at the University of Windsor. Says CMU Dean Gordon Zerbe: "This is a very significant precedent for CMU, and a positive thing for Tessa." Meanwhile, Duke

University Divinity School accepted CMU graduate Joe Wiebe, who graduated in 2004 with his Bachelor of Theology; Joe plans to study there next year. As well, Dustin Wiebe, who graduated in 2004 with a Bachelor of Music Arts, was accepted into a graduate program at one of North America's premiere music schools—the Eastman School of Music, University of Rochester.

Students impress in Egypt. CMU students Miriam Harder and Karen Warkentin did their practicum this summer at St Andrew's Refugee Ministry in Cairo, Egypt. James Wheeler and Linda Herr, MCC country representatives in Egypt, stopped by St. Andrews one day to check on how things were going. "The director told us in no uncertain terms that we should be looking for another one of those Mennonite university students who do such a fine job," they said, adding that if CMU has more students who would like to work with refugees in Cairo, "we would love to hear about it!"

Golf Tournament a success. "The best time I have ever had golfing. Not only did I have a great conversation with the others in my foursome, I enjoyed the time interacting with others during and after the tournament." That's what a first-time participant in the CMU President's Golf Tournament said following the fourth annual tournament, held June 21. Altogether, 132 golf-



CMU President Gerald Gerbrandt with Lee and Bert Friesen in the new biology lab, made possible by a generous gift from the couple's foundation.

ers enjoyed a Texas Scramble Tournament, raising \$33,000 for CMU and the CMU Blazers athletic program. The winning team was made up of Curwin Friesen, Doug Rempel, John Gerbrandt and Byron Leoppy, with second place going to Tom Ewert, Ed Goertzen, Bruce Schulz and Pat Smith. Third place went to Menno Friesen, Kelly Dyck, Bill Hildebrand and Wade Kehler.

Summer camps successful. Campers from across Manitoba enjoyed sports and computer camps at CMU in summer. Sixteen campers participated in a one-week sports camp offered by CMU Athletics department staff; they enjoyed sports instruction, Bible sessions, devotion times and fireside discussions. Meanwhile, six campers in grades 10 to 12 learned about Linux, Python programming language, Voice over Internet Protocols and math at the computer camp

New location for Menno Simons College. Menno Simons College moved in September. The new location is 520 Portage Ave. The new facility provides better

classroom, office and meeting space for the College, which is a pioneer in International Development Studies and Conflict Resolution Studies in Canada. The new phone number is (204) 953-3855.

New biology lab. With a generous grant from the Bert and Lee Friesen Foundation, CMU has set up a new biology lab to serve students taking pre-professional courses—students who want to go into medicine, nursing, physical education and physiotherapy, among other things. Already, the one biology and two anatomy courses that use the lab are full, says Adjunct Professor Glen Klassen, who teaches biology.

Canadian Foreign Minister pays a visit. In August Foreign Minister Pierre Pettigrew visited CMU. The Minister had a brief meeting with CMU President Gerald Gerbrandt and a short tour of the campus before participating in a meeting with representatives from international relief and development agencies at the university.

Books sent to Ukraine. When Concord College and

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CMBC merged with Menno Simons College to create CMU, the university ended up with about 3000 boxes of duplicate books. This summer 25 boxes of unneeded books were sent to an education centre in the Ukraine, while the remainder were given to the Theological Book Network, an organization that distributes theological books to Bible colleges and seminaries around the world.

Prayer for CMU. Werner Kliewer, who directs CMU's practicum program, met a woman who goes to Winnipeg's McDermot Avenue Baptist Church. She told him that she lives near CMU, and that she walks by the campus every day. "She told me that when she walked, she always prayed for our students, that they would become good leaders."

FACULTY & STAFF NEWS

"Hand-Work and Heart-Work at Little Gidding: Working the Gospels," was the title of a paper presented by **Paul Dyck**, Assistant Professor English, to the Renaissance Society of America Conference in Cambridge, UK.

Gerry Ediger, Associate Professor of Christian History, presented "Language Transition Among Manitoba Mennonite Brethren: Extending Bridges, Erecting Barriers," to the Canadian Society of Church History, Congress of Humanities and Social Sciences, at the

University of Manitoba. He also wrote "A Sketch of Early Mennonite Brethren Spirituality," which was published in the Spring 2005 issue of *Direction*.

Congratulations to **Pierre Gilbert**, Associate Professor of Biblical Studies, who was awarded first place by the Evangelical Press Association for his *Christian Leader* article, "The Relentless God: A Reflection on Jonah." Gilbert is in the process of completing a manuscript on the subject of spiritual welfare; he also presented a workshop on the subject of "A Theology of Hopeless People in Hopeless Places: A Look at Mark 5: 1-20."

Titus Guenther, Associate Professor of Theology and Missions, reviewed David W. Shenk's "Journey of the Muslim Nation and the Christian Church: Exploring the Mission of two Communities." It was published in the Spring 2005 issue of *Direction*.

Chris Huebner, Assistant Professor of Theology and Ethics, and **Gordon Zerbe**, Associate Professor of New Testament, secured a \$15,000 research grant from the Coalition of Christian Colleges and Universities. The two will participate in a five-person research team, led by King's University College, to examine "Saint Paul's Secular Destinies: A Critical Engagement," an engagement of recent continental philosophers.

During her sabbatical from January to June, **Shelia Klassen-Wiebe**, Assistant Professor of New Testament, wrote 13 lessons on the subject of Christology for an upcoming issue of *Adult Bible Study*.

Gordon Matties, Associate Professor of Biblical Studies, submitted "The Reign of God and the Missional Impulse of the Psalms," which was published in *Beautiful up the Mountains: Biblical Essays on Mission, Peace and the Reign of God*, edited by Mary H. Schertz and Ivan Friesen. He also contributed "Ezekiel: Introduction and Commentary" to the *New Interpreters' Study Bible* and wrote "Nurturing Peace, Responding to Violence: A Biblical Reflection," which was published in *Direction*.

Cheryl Pauls, Assistant Professor of Music, presented "Reviving our Song: Hybrid Global Musics in Christian Worship" at Conrad Grebel University. She also performed a solo recital "Music 'N Mavins" at the Rady Jewish Community Centre.

"Influence of Airfoil Representation on Aerodynamic Design" was the title of a presentation made by **Tim Rogalsky**, Assistant Professor of Mathematics, to the Canadian Symposium on Fluid Dynamics in Halifax.

Henriette Schellenberg, Assistant Professor of Music, marked the end of her 30-year performance career with

Visit the Ancient and Living Stones in the Holy Land

Most tours that go to the Holy Land take in the ancient archeological sites—the ancient stones. But Gordon Matties, professor of Biblical Studies at CMU, believes that's not enough; his tours allow visitors to meet the "living stones" in Palestine—local Christians and others who live in the region.

"My tours are characteristically not like those planned by most tour agencies," he says. "I take people to places where most groups do not go. I also include as many meetings with people who live there as I can."

In past tours Matties has arranged meetings with an Israeli lawyer who works on behalf of Palestinian families whose houses have been demolished, an Israeli settler from a West Bank settlement; a Messianic Jewish believer; and many Palestinian Christians and Muslims.

Says Matties: "I am interested in reading the Bible in the context of both the historical geography of the land and the human communities that continue to struggle to live together, even as they did in Jesus' time."

Cost of the tour will be about \$4,000, including airfare, accommodations and transportation in the region.

For more information, call 487.3300 or visit www.cmu.ca

her final professional performance, Beethoven's Ninth Symphony, with the Winnipeg Symphony Orchestra and Mennonite Festival Chorus, under the direction of Andrey Boreyko.

Rudy Schellenberg, Assistant Professor of Music, assisted in the preparation of the 100-voice University Chorus for the Winnipeg Symphony Orchestra's New Music Festival world premiere of Patrick Carrabre's *Creation Stories*. The performance was broadcast nationally on CBC Radio. He also prepared the Mennonite Festival Chorus for the WSO's *A Rising of Hope Concert*.

George Shillington, Professor Emeritus of Biblical Studies and Theology, submitted "Reading Jesus' Parables in Light of His Crucifixion," which is slated for publication this fall in the *Sean Freyne Festschrift*. He also wrote "Significant Translation: Exchange as

Literary Theological Model in the Fourth Gospel," which was printed in the Fall 2004 issue of *Direction*.

"Ahijah," "Baasha," "Jeroboam II," and "Abihu." Do you recognize those names? **Wesley Toews**, Assistant Dean, knows all about them; he prepared four entries for the *New Interpreters Dictionary of the Bible* on those Old Testament figures.

Stuart Williams, Assistant Professor of Computer Science, is collaborating with **Paul Dyck**, Assistant Professor of English, to create a mock-up of a digital edition of a Little Gidding Harmony. The prototype is being developed in preparation for an application by Dyck and Williams to the Social Sciences and Humanities Research Council of Canada, to fund a full digital edition of the book.

Gordon Zerbe, Associate Professor of New Testament,

presented "Soldiering and Battling: The Function of Military Imagery in Paul's Letters" to the Joint Seminar on Religion and Violence, Congress of the Humanities and Social Sciences. He also contributed "Constructions of Paul in Filipino Theology of Struggle" to the April 2005 *Asia Journal of Theology*.

For the past several years **Ruth Taronno** has actively participated in the Canadian Bureau for International Education, an organization that provides a wide array of services related to educational opportunities overseas. Ruth was recently elected as Membership and Professional Development Coordinator for the association's International Mobility Chapter.

TRANSITIONS

After 35 years at CMBC and then CMU, **John J. Friesen** has retired. Friesen joined CMBC in 1969 and taught church and Anabaptist history, among other things. Friesen will be the editor of the Mennonite journal *Preservings* and serve on the board of the Mennonite Heritage Village in Steinbach.

"I want the Outtatown program to have theological depth and academic integrity, along with a real sense that the world is the classroom, and that the learning takes place on the road—not unlike the discipleship that took place in the New Testament for the early dis-

ciples that followed Jesus in obedience to His call." That's what new Outtatown Director **Paul Kroeker** says about his vision for the unique program that combines, travel, education and service in order to nurture students in their life of discipleship with Jesus Christ. Prior to joining CMU Kroeker was principal of Mennonite Collegiate Institute, a Christian high school in Gretna, Manitoba. He also was President of Winkler Bible Institute, a Mennonite Brethren school in Winkler, Manitoba, and assisted in the development of the MB Conference's Youth Mission International program. He is a member of the Emmanuel Mennonite Church in Winkler, Man.

John Longhurst was appointed Director of Communications and Marketing. Prior to joining CMU, he was Director of Marketing and Media Relations for Mennonite Economic Development Associates (MEDA). He also directed communications for Mennonite Central Committee Canada and worked as associate editor of the *Mennonite Brethren Herald*. Longhurst is also a regular columnist for the *Winnipeg Free Press* faith page. He is a member of the River East Mennonite Brethren Church in Winnipeg. Joining Longhurst in the Communications department is Communications Coordinator **Diana Crosby**. Crosby comes to CMU from Winnipeg's St. Amant Centre, where she was the



Senior Development Officer Len Sawatsky with CMU's new car, the lease of which was donated by the Ens Automotive Group (Southland Honda, Team Courtesy Chevrolet) of Winkler, Man.

Coordinator of Corporate Communications and Fund Development. She has also taught marketing and advertising at Algonquin College in Ottawa and worked as General Manager at the Orleans Star, a weekly newspaper in Ottawa. She is a member of the Southside Associated Gospel Church in Winnipeg.

His experience serving with MCC in Iraq will serve **Rick McCutcheon** well as he teaches conflict resolution studies at Menno Simons College. McCutcheon is a PhD candidate in the Department of Anthropology at McMaster University, and holds an MA in religious studies from McMaster University and a BA from Brandon University. He has written extensively on the topic of violence and pacifism, with several articles having been published in scholarly journals.

Sue Sorensen has joined CMU's English Department, where she will focus on 19th and 20th century literature. She holds a PhD and MA in English from the University of British Columbia, and a BA in

English from the University of Regina. "Students who want to develop their special interests won't have to go to other schools to find the courses they want," says English Department head Paul Dyck, noting Sorensen's strengths in popular culture and writing. Sorensen has published several articles on the subject of film adaptations of literature and contributed to reference works in encyclopedias and dictionaries. She is a member of the First Lutheran Church in Winnipeg.

Music, it is said, can heal the heart. **Jim Wiebe** will help prove that to be true as CMU's first Assistant Professor of Music Therapy. Wiebe has been a full-time employee of Eden Health Care Services since obtaining his Masters Degree in Music Therapy from the University of Kansas in 1990. He also holds a Bachelor of Music from the University of Manitoba, a BA in Music from Bethel College and a Bachelor of Sacred Music from Canadian Mennonite Bible College. He served as a sessional instructor for CMU's inaugural course Introduction

to Music Therapy in 2004-05. He has made numerous presentations and written several articles on the subject of music therapy, including work published in the *Canadian Journal of Music Therapy*. He is a member of the Covenant Mennonite Church in Winkler, Manitoba.

Brian Froese has been appointed as CMU's first full-time history professor. Froese, who currently teaches at Providence College, will join CMU in January, 2006. He holds a PhD in History from Graduate Theological Union in Berkeley, California, an MCS in History from Regent College, and a BA in History from the University of Winnipeg.

His interests lie in Mennonite culture in the North American west, and in the broader role of evangelical Christianity in society. Froese has published several essays and articles on the dynamics of North American Mennonites and how they have integrated into North American culture. He is a member of the Fort Garry Mennonite Brethren Church in Winnipeg.

Need a great place to hold a meeting?

CMU has ideal facilities for conferences, sports camps, family gatherings, music events and more. Relax in quiet comfort on CMU's scenic 44-acre campus, located near the beautiful Assiniboine Forest and the Assiniboine Park and zoo. Easily accessible via major city routes and only 15 minutes from the airport.

Facilities include: Meeting rooms, classrooms, lecture halls accommodating 12 to 175 people; a 250-seat auditorium with excellent acoustics; several boardrooms, ready for teleconferencing and multimedia presentations; an intimate reception hall for small banquets or receptions; an air-conditioned gym with new hardwood floor; and residential accommodation from May to August .

For more information, contact: CMU Campus Host at 204.487.3300, 1.877.231.4571 or rental@cmu.ca

CMU Campus Visit Days

Wondering if CMU is right for you? Come visit us during
See You at CMU!

Next campus visit days:
Friday, November 18, 2005
Friday, February 24, 2006
Friday, March 31, 2006

For more information, visit www.cmu.ca, contact cu@cmu.ca or call 204.487.3300 or toll-free 877.231.4570
PARENTS WELCOME

BIRTHS

Bezditny – to Michelle (CMBC '92) and Russ, Steinbach Mennonite, Man., a daughter, Lauren Kaci, Aug. 15, 2004.

Clark – to Charlie (MSC 1998) and Sarah Buhler (CMBC 1996) of Saskatoon SK, a son, Simon Frederick Buhler on February 25, 2005.

Ginther – to Craig (CMBC '94) and Natalie, a daughter Anna May on December 16, 2004. Anna is a sister for Petra.

Hecht-Enns – adopted by Melinda and Albert (Concord), Waterloo North Mennonite, Ont., a daughter, Rebecca Xiuyi, Dec. 13, 2004 (born March 14, 2004).

Hildebrandt-Penner – to Lori (CMBC '93) and Brian (CMBC '89), Fort Garry Mennonite, Winnipeg, Man., a daughter, Maren, Aug. 15, 2004.

Neufeld – to Andrea Goertzen (CMBC '92) and Byron (CMBC '88), Charleswood Mennonite, Winnipeg, Man., a son Caleb Goertzen, Nov. 12, 2004.

Neufeld – to Nancy (CMBC '92) and Kevin (CMBC '93), Altona Mennonite, Man., a daughter, Jenny Erin, Sept. 29, 2004.

Peters- Unrau – to Kara and Kevin (CMBC '94), Stirling Avenue Mennonite, Kitchener, Ont., a son, Lucas Jem, Nov. 4, 2004.

Reimer – to Larry (Concord '92) and Laurence (Fougue) of Toronto, a son, Nathan Andrew, Nov. 25, 2004.

Rempel – to Tim (CMU Residence Staff) and Jennifer, a son, Nathaniel William on April 4, 2005.

Smith – to Val (CMBC '95) and Michael (CMBC '91-'92), a daughter, Laurel Irene on January 31, 2005.

Thiessen – to Donna and Jeff (CMBC '93), Trinity Mennonite Fellowship, Mather, Man., a son, Derek Scott, Aug. 3, 2004.

Unger-Brandt – to Jon (Concord '95) and Lori (Concord '95) of Lancaster, PA, a daughter, Ani Joy, Aug. 21, 2004.

Unrau – to Jen (Snyder, CMBC '94-'96) and Brian (CMBC '93-'94), a son, Owen James on January 11, 2004.

Walker – to Richard (MBBC '88-'91) and Cheryl of Cariff Australia, a daughter Abbey Elizabeth on November 13, 2004. Richard is currently working in his parents business running the office. Cheryl has completed a Bachelor of Commerce at the University of Newcastle ('96), and when not on maternity leave, she works as a debtors controller for The Educational Experience. They are both enjoying being parents, and feel very fortunate to have a happy, easygoing baby. They have lived in Australia for the past 11½ years.



Bryan Moyer Suderman (Bth , 1990) entertains a group of children during Homecoming 2005 Family festival. His latest recording, Can't Keep Quiet, has recently been released.

Unrau-Woelk – to Andrew (CMBC '95) and Catherine, a son, Nathaniel Jacob on January 14, 2005.

Wedel Rempel – to Gina (CMBC '97) and Chris (CMBC '97), Sargent Avenue Mennonite, Winnipeg, Man., a daughter, Ella Marie, Aug. 12, 2004.

WEDDINGS

Bollman-Redekop – Scott and Marnie (CMU 2002), North Kildonan Mennonite, Winnipeg, Nov. 6, 2004.

Fransen-Fehr – Brian (CMU 2000-03) and Lori, Altona Mennonite, April 9, 2005.

King-Beachey – Chad

(CMU 2004, SoD 2002) to Rosalyn Joy on May 26, 2005. Chad is currently working in Birmingham Alabama as an electrician and starting a young adult ministry through his church, Grace & Truth. Rosalyn is an administrative assistant in a dental office and plans to attend Southeastern Bible College in the fall.

Miller-Epp – Wendell and Ruth (CMBC '99) in Elkhart, Indiana, July 31, 2004.

Snyman-Froese – Desmond and Rebecca (SOD 2001, CMU) July 17, 2004 at Immanuel Pentecostal Church, Winnipeg.

DEATHS

Francis Fast – (MBBC 1979) on January 26, 2005

Margarete Martens – (CMBC '72-'73) on March 13, 2005.

NEWS

Baerg, Arnold (MBBC '60) and Ann (MBBC '54) celebrat-

GOT NEWS?

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

ed their 50th wedding anniversary June 27, 2004 with family, Waterloo MB church community and friends. They were married Aug. 28, 1954 in Hepburn, Sask.

Doell, Leonard (CMBC '75-'76) received an award from the Saskatchewan History and Folklore Society for his work in preserving the history of the province. Doell has written six books and was instrumental in publishing a history of Hague-Osler.

Moyer Suderman, Bryan (BTh, 1990) recently released the album *Can't Keep Quiet!*, an energetic and theologically rich album of original "songs of faith for small and tall" that follows up his 2002 album, *God's Love is for Everybody*. The former youth pastor, teacher and overseas mission worker now lives in Stouffville, Ontario, with his wife **Julie** (B.Ch.M, 1989), teaching grade 2-3 at Willowgrove Primary School and their son Matthew.

Suderman has traveled extensively sharing his music and musical leadership skills. He was part of the song leading team at the Mennonite World Conference held in Zimbabwe, Africa in 2003, and this summer he will help lead worship at the Mennonite Church Canada/ USA Convention and Assembly in Charlotte, North Carolina. *Can't Keep Quiet!* is available through Suderman's website (www.smalltallmusic.com) or from Herald Press (www.heraldpress.com)

Events@CMU

All events at CMU unless otherwise indicated.

Nov. 9-10: John and Margaret Friesen Lectures in Anabaptist/Mennonite Studies. Dr. Peter J. Klassen will explore the topic of the History of Mennonites in Poland and Prussia from 1535 to 1793.

Nov. 19: Alumni Recital featuring Xin Wang, soprano and Leanne Regehr, piano. 7:30 p.m.

Nov. 20: Vespers. 7:30 p.m.

Dec. 3: Christmas at CMU. 7:30 p.m.

Dec. 18: Vespers. 7:30 p.m.

Jan. 15: Vespers (at River East MB Church) 7:30 p.m.

Jan. 19-22: Bachfest (lectures, sing-a-long and concerts on the theme: *Bach as saint?*)

Jan. 13-15: Sing the Journey: A Worship and Music Retreat for worship planners and leaders, musicians, artists and all those interested in engaging with God in worship in imaginative and creative ways. Camp Shekinah, Saskatchewan. Sponsored by CMU's Institute for Theology and the Church and Mennonite Church Saskatchewan.

January 30-31: The CMU Winter Lectures. Dr. Alvin Dueck, Evelyn and Frank Freed Professor of the Integration of Psychology and Theology, Fuller Theological Seminary will focus on questions at the intersection of psychology and Christian theology.

Jan. 30-Feb. 1: Bridging the Gap: Ministry in Context. A pastor's conference with Ray Bystrom of Mennonite Brethren Biblical Seminary, Fresno, CA. Sponsored by the CMU Institute for Theology and Church, with the support of Mennonite Church Canada and the Manitoba Mennonite Brethren Conference.

Feb. 19: Vespers. 7:30 p.m.

Feb. 24: Opera Workshop, 7:30 p.m.

March 5: Choral Connections, 7:30 p.m.

March 10-12: Peace it Together: Somebody Better Say Something! A national conference for senior high youth and young adults.

March 19: Vespers. 7:30 p.m.

April 6: Jazz at CMU, 7:30 p.m.

April 9: Vespers. 7:30 p.m.

April 22: Spring Concert, 7:30 p.m.

April 23: Convocation.

For a complete list of events@CMU visit www.cmu.ca

Planned Giving Opportunities at CMU

Through planned giving, you can invest in the future of CMU while receiving some of the tax benefits now.

Planned Giving opportunities include:

- A will that includes CMU.
- An endowment fund for making a one-time gift that provides long-term support for a program or capital project.
- A one-time gift of real estate or publicly traded shares that have accumulated capital gains. This option can utilize very attractive tax incentives to multiply a gift.
- A life insurance policy in which CMU is the beneficiary.
- A charitable gift annuity may provide more income at a reduced or zero tax rate, depending on the age of the purchaser.
- A charitable remainder trust may provide income, plus some tax advantages, and leave a significant gift to CMU.

For more information on Planned Giving, contact Len Sawatsky at 204.487.3300, 1.877.231.4571 or lsawatsky@cmu.ca



NATHAN KOSLOWSKY had not prayed for years. But he prayed that day in 1994 after falling from a two-storey roof onto a set of concrete stairs “Oh God—please let me feel my toes!” he cried as he lay there immobilized, certain he had broken his neck.

God answered his prayer. He was released from the hospital that evening with only minor injuries. But just as quickly as he had turned to God in that moment of crisis, he forgot about Him soon after walking out the hospital doors. It wasn’t the first time God had tried to get his attention—or the last.

Today, Nathan is studying Bible and theology at CMU. But for years, God was the furthest thing from his mind. “My father recently received a garage door kit without instructions,” he says. “When I took out all the pieces, it reminded me of my own life back then—lots of pieces, but no instructions.”

Growing up in a Christian family, Nathan attended Sunday School and youth group. “I put on the spiritual clothes that my parents put on me, but I didn’t embrace the same feelings or beliefs,” he says. In his teens, being popular and involved in the social scene were more important; by grade 11, he stopped going to church at all. After graduation, he adopted a “try everything

once” mentality. “I led a self-indulgent existence,” he says. “I was only concerned with having fun and finding acceptance.”

His relationship with his family became increasingly strained. But his parents had not given up on him; his mother would periodically ask her church to pray for her wayward son. As well, a small group of people decided to intentionally pray for Nathan and his family.

In 1993, Nathan decided to go to university. He actually spent more time socializing and playing pool than actually going to classes, but two classes did leave an impression on him—astronomy and philosophy. “They made me aware of the vastness of the universe,” he says. “It caused me to question its origin. I was awe-struck, and actually started thinking about God.”

After a year he dropped out and took a job with a roofing contractor. That’s when the accident happened. Although he quickly forgot about God after the fall off the roof, he did become aware of his own mortality. “I realized I wasn’t invincible,” he recalls.

But the event that caused him to do an about-face was the death of his grandmother in 1996. One day, as she lay dying, he sat with her in the hospital. Unexpectedly, she sat up and looked him right in the eyes. “In that moment,



I thought I saw incredible fear,” he says. “But later I realized that, in her painful stare, I saw my own fear of what comes next,” he says. “I knew my grandmother had the confidence of salvation, but I wasn’t sure about my eternal fate.”

The incident prompted a desperate desire to learn about God. “My mind was like a sponge, longing to drink in everything it could,” he says. “I pulled out a dusty old Bible, which I had received for my 16th birthday. I devoured the Gospels. Everything in it was new. The more I read,



Danielle, Nathan, Nikolai and Micah Koslowsky

the more I wanted to follow the ways of Jesus.”

After committing his life to Christ, Nathan decided to put his belief into action through Mennonite

Disaster Service (MDS) in California, helping victims of disasters rebuild their homes. While there, he became involved in youth work with inner city kids through a Salvation Army church; “I developed an incredible love for the kids,” he says. After leaving MDS, he became their youth pastor, helping them deal with things like drugs and prostitution. “It was an incredible life experience,” he says. “Through it God helped me learn more about Him and develop my gifts.”

In 1999, he came back to Winnipeg and married his long-time girlfriend, Danielle. After the wedding, he discovered that she, too, was doing a lot deep spiritual thinking and that she also shared his passion for youth work. They did another year of youth work, then returned to MDS before coming home to Winnipeg in 2001. He directed MDS operations in Canada until 2003, when he decided to come to CMU.

“My desire to serve was stronger than ever, and even though my faith had

been strengthened over the years, I still felt on a bit of a shaky foundation theologically,” he says. Now in his third year of a four-year degree program, he compares his experience at CMU to the work he did with MDS, only now “I feel like I’m the building that is being rebuilt,” he says. “My first two years at CMU destroyed everything I thought I knew about things of ultimate concern, but it was destruction with a purpose. Like a building that needs to be torn down so it can be rebuilt, I needed to be stripped down to the foundation.” Fortunately, he says, CMU has given him a “pallet of the finest quality spiritual bricks, mortar, trusses and shingles to work with.”

Today, the father of two young boys is youth pastor at River East Mennonite Brethren Church. “I am continually being affirmed in my calling by the support I receive from the church,” he says, adding that “I’m not exactly sure what I will do with my life, but I’m looking forward to what God has in store for me.” **B**

Conferences@CMU

Sing the Journey: A Worship and Music Retreat

will be held January 13-15, 2006 at Camp Shekinah, Saskatchewan. Co-sponsored by CMU’s Institute for Theology and the Church and Mennonite Church Saskatchewan, and patterned after the Refreshing Winds conference, this event is for worship planners and leaders, musicians and artists and all those interested in engaging with God in worship in imaginative and creative ways. The Speakers include Irma Fast Dueck, Professor of Practical Theology at CMU; Marilyn Houser Hamm, who teaches music at CMU and Mennonite Collegiate Institute in Gretna, Man.; Duff Warkentin, Music Director at the Nutana Park Mennonite Church; and Claire Ewert Fisher, pastor of the Fiske, Sask. Mennonite Church. For more information contact CMU at 204.487.3300 or 1.877.231.4570 or Mennonite church Saskatchewan at 306.249.4844.

Bridging the Gap: Ministry in Context

is the name of the January 30-February 1, 2006 annual Church in Ministry Seminar. The Seminar is for pastors, church leaders and others interested in how the church can serve people in a variety of situations—rural, urban, cross-cultural, etc. It will address issues such as: The characteristics of leadership; understanding the character of your congregation; cultivating change in your congregation; and enabling your congregation to serve the world. Feature speaker at the conference, is Ray Bystrom of Mennonite Brethren Biblical Seminary in Fresno, CA; there will also be inspiring and challenging workshops, caucus groups and plenty of time for informal sharing, encouragement and worship. For more information, contact CMU at 1.877.231.4570 or 204.487.3300 or visit www.cmu.ca. Sponsored by the CMU Institute for Theology and Church, with the support of Mennonite Church Canada and the Manitoba Mennonite Brethren Conference.



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Return undeliverable Canadian address to:

Canadian Mennonite University

500 Shaftesbury Blvd.

Winnipeg, MB R3P 2N2

Ph. (204) 487.3300

Toll-free: 1(877) 231.4570

Fx. (204) 487.3858

e-mail: info@cmu.ca

www.cmu.ca

www.cmu.ca

500 Shaftesbury Blvd. | Winnipeg, Manitoba R3P 2N2 | 204.487.3300 or toll-free 1.877.231.4570 | cu@cmu.ca