

# The BLAZER

CONNECTING ALUMNI AND FRIENDS OF CMU

FALL 2014



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“Generous hospitality...radical dialogue,” one of CMU’s four commitments and the theme for this issue of the Blazer, prompted many stories and reflections. Why was it when brainstorming which faculty would be suitable contributors we found only good choices? Why was it that lengthy deliberation on which program to feature in the Courses We Teach elicited only helpful possibilities?

The answer is simple: CMU is a Christian liberal arts university where faculty consistently challenge students with perspectives and behaviours not previously considered—even to the point of being radical. CMU’s comprehensive undergraduate education, thanks in part to its inter-disciplinary approach to academic programming and Anabaptist rooting, is what defines this university.

And, at the risk of being cliché, the Mennonite approach to generosity and hospitality is one of giving until it hurts, to the betterment of all with whom we connect. It’s about making everyone feel welcome and included. Valued.

I recently learned the story of a CMU student, with no faith background. She was drawn by the welcoming, generous hospitality shown to her when she looked at CMU for her university studies. She stays for the radical dialogue and academic rigour. Does CMU’s commitment to “generous hospitality... radical dialogue” make a difference? You bet it does! It sets CMU apart.

One may think this Blazer’s theme was intentionally selected to coincide with the grand opening and dedication of the new facility on November 29, but this is not the case. However, it does fit this milestone occasion well. This new space, Marpeck Commons, is a place where all—staff, faculty, students, friends, supporters, and curious neighbours—are welcomed and invited to join the conversation to better understand each other, and better understand our world.

Kevin Kilbrei

Director, Communications & Marketing

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# “Everything is changing – and faster every day...”

That's become the thing to say about any matter that stumps us and over which—for good or ill—we're confused about next steps. Whenever someone utters these words I see rows of heads nodding in agreement, as if this were the common sense and bond of our time. I too give witness to accelerating rates of coming and going and massive upheaval within culture, technology, business, education, ecology, church life, and more. But I find myself shuddering when I hear the “everything is changing...” speech; I'm not so sure this “common sense” stems from good attention to enough factors, and I wonder how well we are perceiving things going along at a walking pace and even backing up.

Consider the time you spend pursuing slow dimensions. This summer my family hung out in national parks and drank deeply from wells of slowness that impulse the park movement towards conservancy. We relished hours moving things about the campsite and standing still next to sequoia trees that have been around for 2,200 years.

« We do well to attend with care to the diversity of rates of change and steady states that mark our daily habits, persuasions, and observations. »

My “not really so fast” feelers aren't triggered only by vacations. Stats indicate an average increase of 10 years in lifespan in Canada since 1960, which means that the rate of population turnover has slowed considerably (even if the rate of change in average lifespan has increased dramatically).

We do well to attend with care to the diversity of rates of change and steady states that mark our daily habits, persuasions, and observations. Sometimes the oft-repeated “everything is changing” phrase compels us to “get with it before we become obsolete,” at others it professes disbelief, resistance, and some other story, as in Shakespeare's, “The lady doth protest too much, methinks.”



This issue of the Blazer features the CMU commitment to “generous hospitality, radical dialogue;” I'm persuaded that this motivation risks change in good measure. The commitment is animated by the CMU mission statement, which begins like this: “Canadian Mennonite University is an innovative Christian University, rooted in the Anabaptist faith tradition, moved and transformed by the life and teachings of Jesus Christ.” Note that the university is called to be moved and transformed by that which reaches further back in time and more broadly in place than where it is rooted. In other words, CMU has a dynamic identity; its rootage is ever uprooted and rerooted (rerouted) through transformational encounters. Come along with us on that journey through this issue and many more activities. Together may we name and respond well to what is changing quickly, more slowly and at much the same rate in church and society.

Peace and joy,  
Cheryl

A handwritten signature in cursive script, appearing to read 'Cheryl'.





A group of students enjoying an early morning breakfast with their host Nicodeme in the Sahel Desert.

## Eating Together

by Cam Priebe

On my most recent return from visiting South Africa I was again reminded and humbled by the many people that provide teaching and discipleship for our Outtown students. On this particular visit I had the privilege of meeting Archbishop Desmond Tutu with our group of students. Tutu struck me as a wise and charismatic leader, with a great sense of humour. As he shared with our group, he reminded us that ‘God has a thing for young people’. He referred to story after story from the Bible of characters whom God chose to use to accomplish the work of transforming the world.

Tutu challenged us to never lose our idealistic ways of thinking, and believe that we can change the world. Pointing to examples of Jesus caring for someone, healing someone, encouraging someone, or simply having one-on-one conversations Tutu said, “We can do it too.”

We may not be capable of fixing all the problems around us, but we can follow the example of Jesus touching those around us, one person at a time. One way Jesus touched people was to extend hospitality to them by sharing a meal together.

There is just something about eating together that is an incredible symbol and act of hospitality. An article by Tim Chester, author of *A Meal with Jesus: Discovering Grace, Community, and Mission around the Table* and many other books, referred to the ways that Jesus carried out His mission while on earth, including conversing with others over food. Luke’s Gospel is full of stories of Jesus eating with people, often breaking stereotypical norms—who he ate with, where he ate, and the dialogue he would engage during the meal. Eating with people was a tangible and practical way of sharing and sustaining life, and extending the truth and access to the Kingdom of God.

Outtown participants give and receive this kind of conversation and generous hospitality in both large and small groups. One day students may find themselves around a

camp table with seating for 30 with lots of conversation about the day’s activities and experiences, and of what they have seen or heard. The next day a sidewalk may serve as a lunch table as a few students have the opportunity to share a lunch with a person who hasn’t eaten much that day. In both cases, meeting over food allows for an exchange in which they get to hear of another’s journey and share some hopes and dreams



South Africa students with Archbishop Desmond Tutu.

for the future.

As Tim Chester says, “We all eat three meals a day. That’s 21 opportunities for church and mission each week without adding anything new to your schedule. And meals are a powerful expression of welcome and community.” Join together with others to benefit from and be a benefit to others, whether you’re in Guatemala, South Africa, Burkina Faso, or in your own home.



Participants on the first VOW Youth Peace Summit

# New Curriculum Encourages Critical Thinking on the Role of Gender in Peace

By Ellen Paulley

A new peace curriculum designed by Voice of Women for Peace Manitoba, aims to transform and enhance young women's knowledge, skills, and attitudes around peace building and conflict resolution.

The curriculum, "Women, Peace & Activism: A Toolkit for Young Feminists to Build a Culture of Peace," was written by Janna Barkman and Jazmin Papadopoulos, both of whom have studied at Menno Simons College (MSC).

Topics include empowerment and healing through art, transforming the media, engaging in collective action, environmental leadership, rewriting history with women in the story, sexual and gender-based violence and international protection, and culture jamming techniques.

Barkman, who has a Master's of Development Practice from the University of Winnipeg, says that the topics are "reflective of all the people [she and Papadopoulos] talked to about it—especially the young people, they were in the background of everything."

VOW Manitoba partnered with the Manitoba chapter of the Girl Guides of Canada, who connected Barkman and



Jazmin Papadopoulos and Janna Barkman

« It provides a starting point for critical thinking about the role gender plays [in peace]. »

Papadopoulos with young women who provided feedback on and inspiration for the content. Funding for the curriculum was provided by UNIFOR.

The curriculum "does a really good job in teaching and encouraging young people to not just think about the role that being a woman or being a girl plays,

but gender in general," says Barkman. "It provides a starting point for critical thinking about the role gender plays [in peace]."

Currently available at the VOW Canada website, there are plans to have it available on the Girl Guides of Canada website as well. Online availability means that "anyone can access it, view the materials, case studies, and activities, and engage with it as they desire," says Papadopoulos, a conflict resolution student at MSC. "Hopefully this means that the curriculum can readily meet the interests and needs of a diverse population."

In early May, Menno Simons College and The University of Winnipeg Global College co-sponsored the first VOW Youth Peace Summit, where Barkman and Papadopoulos presented the curriculum to a group of high school students.

"I was impressed by the level of engagement with the material and with each other," says Papadopoulos. "We were really fortunate to have a group that worked together so well and were genuinely interested in being present."

The curriculum has already piqued international interest. Barkman and Papadopoulos presented the curriculum to a group of non-governmental and civil society organizations, and United Nations representatives in New York this spring. "We received a lot of positive feedback, and are currently in contact with folks in a few other countries about how the curriculum might best support their organizations," says Papadopoulos.

Barkman and Papadopoulos would like to see the topics covered in the curriculum integrated into the formal education system. Their openness to new ideas and criticism means that the curriculum is always evolving, says Barkman. "I do have hope that we can create an even better curriculum that reflects better the world we want to live in."

*For more information about the curriculum or to download a copy, visit: [vowpeace.org/peace-maker-camp](http://vowpeace.org/peace-maker-camp).*





Menno Simons stands behind a row of coffee syrups, ready for conversation in the CMU Blaurock Café.





## Is it time to dismantle the “Anabaptist” Moniker?

By Karl Koop

Professor of History and  
Theology

### Currently I am teaching **Anabaptist Beginnings**,

a course that I find energizing. I invite students into a cross-cultural experience that exposes them to a strange world that can be affirming, challenging, even sometimes destabilizing. While historical in nature, the course invariably invites students to think seriously about contemporary questions and issues. I am very interested in the historical detail, but I get especially excited when students make connections between the past and their current context.

Many students sign up for Anabaptist Beginnings (BTS-2560) because they are interested in the subject matter, but I am not oblivious to the fact that some (or many) are enrolling because the course counts toward fulfilling an academic core requirement. In its wisdom, CMU has decided that the narration and expression of its identity should not only take place across the curriculum through courses and informal conversations, but also through at least one Anabaptist course. The University’s rationale is that students need to know something about the tradition that has formed the

# Generous Hospitality... Radical Dialogue

institution and its primary constituencies, and that a course in Anabaptist studies can help students contextualize and make sense of their experience at CMU.

Years ago, when CMU students were overwhelmingly Mennonite, this line of reasoning made sense. Today, over half of CMU's students do not affiliate with a Mennonite church, and a growing number do not identify with any church. So in this changing context, does the rationale for the Anabaptist course requirement still hold water?

In a seemingly post-denominational age, what value is there in giving attention to a particular theological heritage? In light of CMU's commitment to generous hospitality and radical dialogue, why give attention to particularity? While a course such as Anabaptist Beginnings actually tells the story of many faith traditions (eg. Baptist, Pentecostal, Non-denominational, etc.—not just Mennonite), would it not make more sense to just focus on the generic Christian story—the no name brand?

Perhaps CMU does not have much choice but to highlight, from time to time, the particularity of its faith tradition. Currently some university environments claim the modern and enlightened virtue of objectivity and some churches in their

zeal to be contemporary choose the high road by shedding their “distorted” heritage. Yet complete objectivity is not really an option, nor is being “just Christian” a real possibility. After all, we are all located somewhere. If we think we can interpret the religious or secular world, unencumbered by the “distorting” influence of some fallible tradition, we will surely become bound to the given interpretative patterns of our religious experience precisely because they are unacknowledged.

Being upfront with students about our biases and presuppositions may be a better approach. Obviously, giving attention to particularity can lead to a situation where some people will feel excluded. Presenting a particular tradition well, however, can be the occasion for students to better understand, even embrace, their own faith identities, whether Orthodox, Roman Catholic, Anglican, Baptist, Pentecostal, Mennonite, or secular.

This might be generous hospitality and radical dialogue at its best—holding up a faith perspective with a non-possessive, inquiring spirit, allowing a particular vantage point to be the occasion for inviting others to find their way along life's journey.

## Radical Transformation at the Roots

By John Brubacher

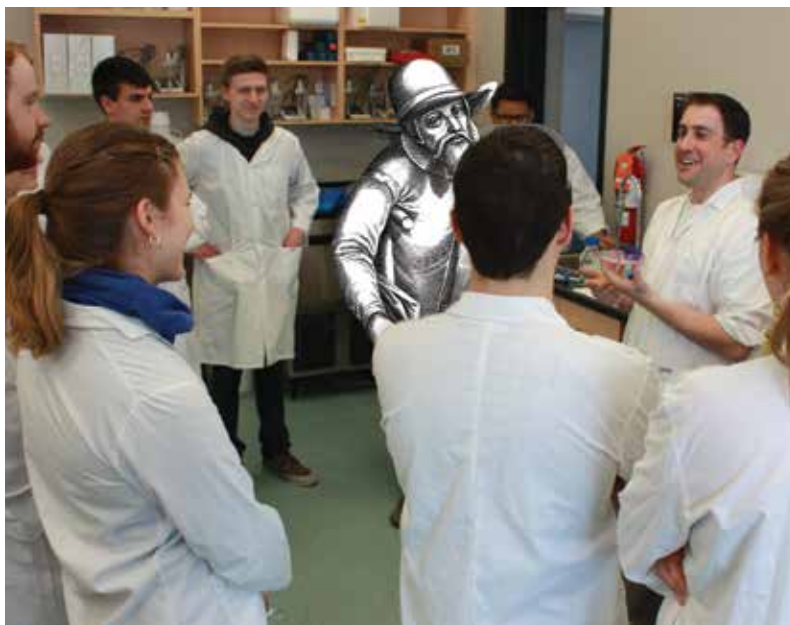
Assistant Professor of Biology

### Recently in my Molecules, Cells, and Genes course,

(BIOL-1310 Biology1) we took a brief overview of the principle of natural selection, as described by Charles Darwin and Alfred Russel Wallace. The principle is simple enough: first, individuals in a population vary in their characteristics; second, at least some of these characteristics will be heritable—passed from parents to offspring; last, we live in a world of limited resources. Given these observations, Darwin and Wallace proposed that individuals whose characteristics are better suited to their surroundings will be more likely to survive and produce offspring than those that are less-well suited. As a result, the population will gradually shift, with the adaptive characteristics becoming more abundant among its members. This process is one of the primary factors causing what Darwin called “descent with modification,” which today we call “evolution.”

Students posed the questions: “Where do adaptive traits come from?”

“You mean, how do they arise in the first place?” I asked.



“Well, can anyone answer that? What's the source of variability in a population?”

A few voices suggested, “mutations,” with varying degrees of confidence.

“And what causes mutations?” I asked again. The answer: “They're random.”

“That's right.” I said.

There were some satisfied faces among the class, and some skeptical. I have a hunch about where that skepticism came from—the questions that probably lay underneath the original question about the source of adaptive traits. If the source



of variation is mutation, and if mutations are random, then doesn't that imply that all the wonderful diversity of life is the product of "random chance"? How does one square that idea with, well, any aspect of Christian belief?

I chose to leave that question unspoken, and largely unanswered for now, beyond a rather evasive monologue encouraging everyone to "stay tuned." It's not that I don't have answers. One easy starting place is that in fact, the logical leap from "mutations are random" to "evolution is random" is fallacious, and points to a fundamental (but common) misunderstanding of evolutionary theory. It's a leap that unfortunately overlooks many decidedly non-random aspects of the evolutionary process, including natural selection itself.

But as with other big scientific theories, like atomic theory, or relativity, or quantum mechanics, the theory of evo-

lution is a tapestry of interwoven hypotheses and observations. My instinct is that it's best for students to encounter these threads bit by bit over the time we spend together, so that they can take more ownership in making connections, drawing conclusions, and beginning to see the full tapestry. Furthermore, BIG questions about creation and God's providential agency deserve extended reflection, rather than oversimplification. Quick answers seem generous and hospitable at first, but I worry that they don't help to produce independent thinkers, or truly alter misconceptions that need to be transformed at their roots (literally, transformed radically). In an era that too often celebrates slogans and sound bites, universities present a different proposition: be patient, question the "obvious," and think carefully.

## A Stone With Two Sides

By Joseph R. Wiebe

CMU Alumnus (BTh 2004)

### Being radical means getting your hands dirty.

People often use the term "radical" to describe something far-reaching or "out-there." Agrarian Wendell Berry reminds us that the term "radical" has the same meaning as "radish." It simply means getting to the root of something or addressing the root cause of a problem. The paradigmatic example of something radical is farming: reaching down into the earth, working with the fundamental material of life and death. Farmers are often pejoratively called provincial. Muddy boots and dirty hands indicate a life outside cultural centres and, therefore, a mind deemed benighted and unsophisticated.

Robert Pogue Harrison argues that the opposite is the case. It is the provincial dweller who knows that on the underside of a rock pulled from the earth is a "covert world of soil, roots, worms, and insects." Non-provincial dwellers only see the stones of city buildings, which have been "abstracted from the ground, wiped clean, and made to order." The provincial dweller is liberated from abstract thinking. She knows the hidden worlds, and the forgotten people and creatures inhabiting them, on which institutions depend. Only the provincial mind can be radical.

CMU cultivates provincial minds. It taught me how to see two sides of a stone—both the innovative and traditional features of inquiry. I learned that the life of the mind is not confined within the smooth, clean walls of the academy. I saw how it refused to fragment subjects into discrete areas of specialized knowledge, each pursuing truth abstracted from one another. Instead, my academic work, as a result of CMU, articulates an integrative truth that shapes both personal and communal life.



Thinking through problems requires a deep connection to the world outside in order to get to the root of the issue. It means getting dirty hands.

In this light, my current research on Mennonite and Métis land cultures is an attempt at radical dialogue. It is an attempt to think about the relationship between these two groups based on shared land—land that was notoriously difficult for the Métis to attain and land on which Mennonites settled with relative ease. The relationship contains stories of conflict and generous hospitality. There has been hostility and friendship. Making the land the point of reference shows the entanglement of their histories. Thinking about what it has meant to be Mennonite and Métis cannot be abstracted from one another or the prairie land. The hope is to welcome a plurality of voices and their relevant authoritative traditions, practices, and laws. The hope is also to open up new questions and new resources that elicit the continual reflection on what it means to be Mennonite and Métis.



## Not a Middling Place

By Sue Sorensen

Associate Professor of English

### One of the first times I heard about Canadian Mennonite University

was in a Twentieth Century British Literature course I was teaching at another university in 2003. A small group of CMU English students had travelled across town to take the course, and they sat in a row, alert and practically gleaming with intelligence. There was one student I came to appreciate in a particular way, because he would “call me” on my assumptions. If I seemed to be accepting ideas too easily or promoting interpretations without thoroughly thinking them through, I would hear about it. Typically, undergraduate students are apprehensive about crossing their professors, so I found the courage of this student from across town enormously refreshing. Soon after that class was over, I followed this group of students back to CMU and have been here ever since. It was the best career move I could have made. This student crossed me in the most helpful way, and now I am blessed to be able to experience every moment of my academic life as living within and under the Cross.

What I encountered in that literature classroom was radical dialogue—someone propounding opinions different from mine and waiting eagerly and graciously for my answer—and then (so rare in today’s culture or any cul-

ture) hoping that the conversation will keep going. I have had many encounters like this in the years since. There are fellow professors at CMU with whom I disagree on a regular basis who are nevertheless among my most valued colleagues. As I write the word

nevertheless I realize it is very wide of the mark. No: I value these colleagues because they profess their different beliefs and interpretations so courageously and generously. Christ was not insipid, nor were Christ’s teachings bland or quietly compliant. The Cross was not a middling place.

The word radical startles and scares some people, but it works well in describing Christ’s demeanour and so we should not let it frighten us. While writing this message about CMU’s mission statements involving “generous hospitality and radical dialogue” I amused myself by reversing the adjectives. What about “radical hospitality and generous dialogue”? That works too. Hospitality might seem a simpler, more domestic virtue than dialogue, but it is instructive to add radical and see how it shakes things up. I have experienced radical hospitality at CMU: the students who sought me out with a pot of soup one evening when I was sick with a fever, the staff members who asked (no, demanded) what they could do to help when I was in the grip of sorrow. Just yesterday a fellow faculty member appeared in my office with a new idea for a challenging project we could do together—it would be mutually beneficial, she said, and it might even be fun, but more importantly (and here she gave me a loving look) it would be healing. There is also at CMU the most amazing culture of gratitude; that people constantly say “thank you” and actually appear to mean it is no small thing. (Think about how rare real gratitude is.) This Cross-oriented love that dares to be intimate and provoking and stimulating is our daily bread at CMU.



# REPORT TO THE COMMUNITY

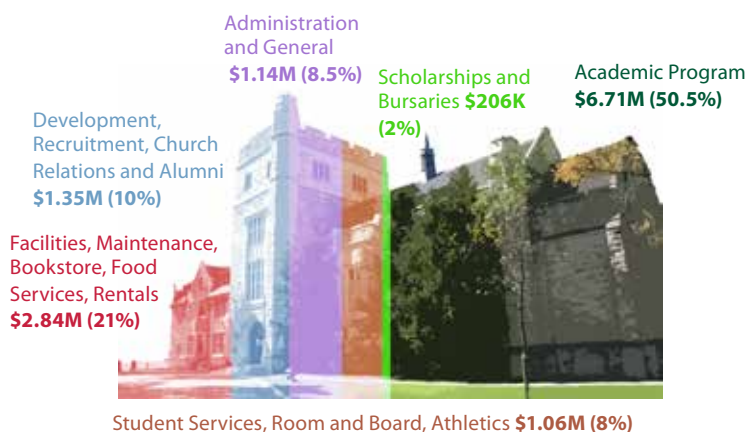
CMU has a story worth telling, with this Report to the Community reflecting part of CMU's 2013-2014 story! In spite of financial and other challenges facing all Canadian universities, CMU continues to operate in the black (with no accumulated operating deficit), and with the number of people seeing CMU as a success story continuing to grow. We are grateful to God for the ongoing stream of students whose lives are being impacted by their CMU experience and whose witness in the church and the world around us is profound. We trust that this Report to the Community deepens your awareness and engagement with this compelling university project!

## 2013-2014 CMU Operations

### Revenues \$13,548,343



### Expenditures \$13,401,583



### How many donors supported the Annual Operating Fund and where are they from?

1,056 donors contributed to the Annual Operating Fund, 738 (71%) of whom were from Manitoba while 318 (29%) were from other provinces and the U.S. Manitoba donors gave 69% (\$518,388) of \$751,547 with 31% (\$233,159) being given by donors from other provinces and the U.S.

### How many donors are President's Circle Donors (giving \$1,000 - \$4,999) and how many donors are Patron Donors (giving \$5,000 or more)?

198 President's Circle Donors and 27 Patron Donors gave approximately 75% (\$564,932 of \$751,547) of CMU's Annual Operating Fund. Two-thirds of these PC and Patron donors were from Manitoba, while one-third were from other provinces.

### Of the 4,436 alumni in CMU's database how many gave to CMU?

680 (15%) of the 4,436 alumni donated to any CMU fund in 2013-2014. 392 (9%) of the 4,436 alumni supported the Annual Operating Fund in 2013-2014 by donating \$229,829 (30%) of \$751,547.

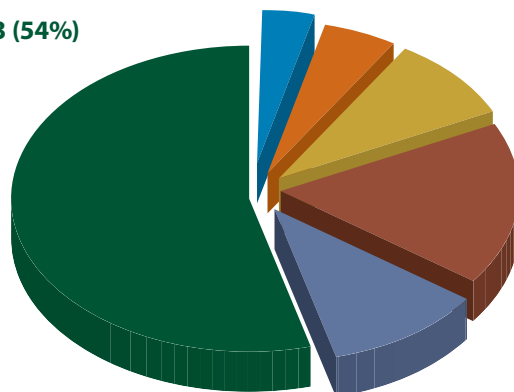
### How much was contributed and awarded to students in Scholarships and Bursaries?

Donors contributed \$189,368 to student scholarships and bursaries. \$206,197 was allocated from the Annual Operating Fund for student scholarships and bursaries. A total of \$395,565 was given to 230 students in scholarships and bursaries.

**CMU's National Reach: Approximately 70% of CMU's students and donors come from Manitoba, with 30% of students and donors coming from across the country and internationally!**

## 2013-2014 Donations to All Funds – Total \$4,343,409

- **Donations to \$14.4M Library and Commons Project – \$2,334,383 (54%)**
- **Donor Funds Directed towards Academic Programs, Redekop School of Business, Communications and Media, Other programs – \$482,637 (11%)**
- **Donor Support of Annual Operating Fund – \$751,547 (17%)**
- **Undesignated Donor Bequests, Endowments, Foundation Grants – \$370,032 (9%)**
- **Mennonite Church and Mennonite Brethren Church Denominational and Congregational Support – \$215,442 (5%)**
- **Donor Funded Scholarships and Bursaries – \$189,368 (4%)**



# REPORT TO THE COMMUNITY

## 2013-2014 Enrolment

Shaftesbury Campus Total: **629 students** (516 Full Time Equivalent)

506 Undergraduate

48 Graduate 75 Outtatown

Shaftesbury Denominational Background Summary

47% Mennonite;

42% Ecumenically Diverse

11% Undisclosed

**Menno Simons College** (CMU's campus at the University of Winnipeg)

Approximately 10% (957) of University of Winnipeg's student body take one or more courses in either Conflict Resolution or International Development Studies.

314 Full Time Equivalent



### Denominational Breakdown

**166** Mennonite Church Canada congregations

**59** Other Canadian and International Mennonite

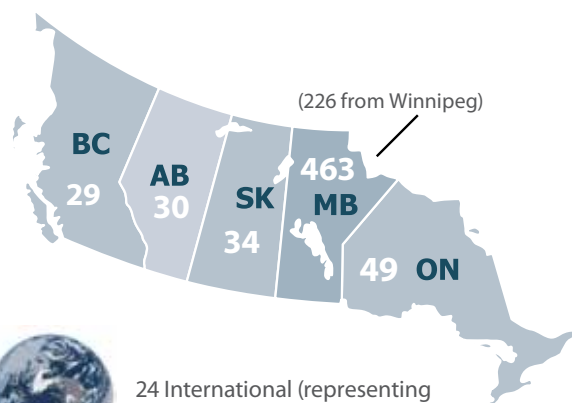
**72** Mennonite Brethren congregations

**145** Baptist, Pentecostal, Alliance, Evangelical Free...

**79** Roman Catholic, Anglican, United, Lutheran, Presbyterian...

**70** Disclose no church connection

### Province of Origin



24

24 International (representing 11 different countries)



### Enrolment Fast Facts

**62% of undergraduates** were female; 38% were male; 7% were over 30

**190 students lived on campus** in dormitories and apartments

**73 students transferred** to CMU after post-secondary study elsewhere

**86 students graduated** with BA, BMus, BBA and MA Degrees

**70 students met** in weekly fellowship groups

**79 student athletes** played on Varsity Basketball, Volleyball, and Soccer teams

**61 students were involved** in key campus leadership positions

**23 Outtatown grads** from 2012-2013 were in full-time undergraduate studies at CMU in 2013-2014

**1195 students** have been part of the Outtatown Program since 1998

**356 community children**, young people, and adults were enrolled in classes and lessons with CMU's Community School of Music and the Arts





## What do 2nd and 3rd Year students tell us about their CMU experience?

In winter, 2014, together with 27 other Canadian universities, CMU participated in the Canadian University Survey Consortium (CUSC) Survey, examining the undergraduate university experience of 2nd and 3rd year ('middle years') students. 22,537 students from 23 public universities (both larger and smaller), along with students from five 'faith-based' universities, participated. Response rates varied from 16% - 59%, with 140 (59%) of a possible 237 CMU 'middle years' students responding. The snapshot below compares responses from CMU student respondents with All survey participants.

### CMU students believe that their university degree is worth the cost:

- Strongly Agree and Agree: All 65% **CMU 81%**

### CMU students' see their university experience as contributing 'much or very much' to their life skills:

- Ability to interact with people from backgrounds different than my own: All 55% **CMU 70%**
- Moral and Ethical judgment: All 43% **CMU 74%**
- Appreciation of the arts: All 31% **CMU 71%**
- Spirituality: All 17% **CMU 75%**

### CMU students perceive their professors to be interested and engaged in their success. My professors...

- Are accessible outside of class: All 92% **CMU 100%**
- Encourage students to participate in class discussion: All 89% **CMU 100%**
- Are well-organized in their teaching: All 88% **CMU 97%**
- Are fair in their grading: All 87% **CMU 98%**
- Communicate well in their teaching: All 86% **CMU 98%**
- Look out for students' interests: All 84% **CMU 98%**
- Treat students as individuals: All 83% **CMU 100%**
- Are intellectually stimulating in their teaching: All 79% **CMU 98%**
- Provide useful and prompt feedback: All 72% **CMU 95%**
- Take a personal interest in my academic progress: All 68% **CMU 94%**

### Overall, CMU students are very satisfied with their university experience:

- **My university experience is meeting my expectations**  
Exceeded: All 23% **CMU 51%**  
Met or Exceeded: All 84% **CMU 97%**
- **My university shows concern for me as an individual**  
Very Satisfied: All 7% **CMU 52%**  
Satisfied or Very Satisfied: All 68% **CMU 98%**
- **Most of my courses are interesting:**  
All 85% **CMU 98%**
- **I feel as if I belong at this university**  
Strongly Agree: All 18% **CMU 41%**  
Agree or Strongly Agree: All 81% **CMU 87%**

**97% of CMU's middle years students say they would recommend this university to others!**



# REPORT TO THE COMMUNITY

## Practica Matters!

While about half of the students attending Canadian universities complete an internship, practicum or co-op as part of their university studies, every CMU graduating student does so—with 214 CMU undergraduate and OT students involved in Practica from summer 2013 to summer 2014! Practica opportunities connect classroom academics with learning in a wide variety of community settings and open vocational discernment and professional connections.

They are vital to CMU's educational mission.

100 Shaftesbury students and 75 Outtatown were students enrolled in school-year and intensive practica

- 41% of Shaftesbury practica were in church related placements in congregations, church camps, conferences, schools or with church based development and inner city programs.
- 59% of Shaftesbury students completed practica in settings related to business, health care, social services, newcomer and refugee support, prisons, and in a range of professional settings.
- Outtatown students learn and serve with a wide variety of camps, inner city service agencies, and with international partners, non-governmental agencies, and churches in South Africa, Guatemala, and Burkina Faso focusing on education, health, social justice, and environmental needs.

At MSC 39 students completed a practicum—18 who were enrolled in Conflict Resolution Studies and 21 enrolled in International Development Studies (28 of these practica were local and 11 were international).

61% of CMU's practica placements were in Winnipeg; 31% outside of Winnipeg and across Canada; 8% were in international settings in Uganda, Chad, Sri Lanka, Nepal, Germany, Bolivia, Costa Rica, Guatemala, India, Israel, Kenya, Palestine, Tanzania, Thailand, Uganda, and the U.S.

*"My school practicum placement has been a tremendously positive experience by connecting my CMU learning to my career choice to become a teacher."*

Manitoba public high school placement

*"I am confident that Occupational Therapy is the path God wants me to take ... and can see myself working with children with disabilities. This practicum has been a major decisive factor for me in pursuing Occupational Therapy"*

Winnipeg hospital placement

*"Working in a medical setting gave me opportunities to witness infections and diseases that I had only read about in textbooks or talked about in class. Spending a day in the surgery theatre, I saw the bones and blood vessels that I had been taught about. In shifting my learning from theory to practice I was enabled to make a more informed decision about whether or not a healthcare career is right for me."*

African medical placement





## MARPECK COMMONS

### So what's in a name?

Constructing CMU's new library, commons, bridge, café, book/resource centre, and student success centre, is almost complete. This massive undertaking will enhance the experience of students, faculty, and the broader community for decades to come. The naming of this entire complex matters, and the process of doing so involved donors, faculty, and administration who together sought to discern a name that would provide a foundational rooting and future possibility for CMU. In the end, the person of Pilgram Marpeck was chosen for consideration—and Marpeck Commons was born! So, who was he and why would we name this facility in his name?

**Pilgram Marpeck** (c. 1495–1556), was a dedicated reformer and lay leader of Anabaptist groups in Switzerland, Austria, and South Germany, who demonstrated

exemplary intellectual insight, courage, and Christian character in his work as a mining magistrate and civil engineer. His writings emphasize Christian love, the pursuit of peace, the centrality of the church, and engagement in the world in active pursuit of justice before God and among all people. Marpeck raised important questions regarding identity and unity within Anabaptism. He cared passionately and faithfully about the search for truth, challenged narrow dogmatism, and modelled respect for those whose convictions differed from his own.

Pilgram Marpeck's life calls forward a bold vulnerability and an invitation to embody strong convictions within diverse, generous and trusting relationships. Marpeck's witness compels us to listen to others without fear and in the belief that the gift of unity in Christ is worthy of passionate pursuit. His call speaks into CMU's mission and commitments.

## Alumni Tiles on the Bridge

We invited all CMU Alumni (CMBC, MBBC, Concord, MSC, and CMU), to CONNECT with CMU's mission and this capital project, by purchasing an engraved bridge floor tile for \$500. To date over 200 alumni have done so—contributing a collective \$100,000 to the project! We're most grateful—and we're looking for 100 more alumni to do the same! A total of 300 bridge tiles have been allocated for this purpose.

Tiles are being named in various ways. Many display the **name of an alumnus**, others **honour a loved one** (parent, grandparent...), a **church or other group**, or a **former faculty member**. **A number of parents and grandparents have purchased a tile in recognition of a child or grandchild studying at CMU.** There are many ways to imagine this recognition—and in the process offer critical financial support.

For details on the project and on purchasing an engraved bridge tile, go to [cmu.ca/connect](http://cmu.ca/connect).



# Milton

by Paul Dyck, Associate Professor of English

Course: ENGL-3900 Major Authors



Paul Dyck

One Saturday this past September, I joined my students in reading aloud John Milton's great epic poem *Paradise Lost*, a group effort that lasted from 9:00AM to 9:00PM. This read-along was an optional event accompanying the Major Authors course I was

teaching on Milton, and it captures the strangeness of the traditional university. Why would people spend a day reading a poem? Why would people take a course studying seventeenth century poetry? Why would young people spend a few years in university? To a world that increasingly answers that last question in terms of practical job preparation and projected income, I offer, for example, a course in Milton. Milton himself struggled mightily as a young person with his vocation, and how long it was in forming. He, like most of us, longed to be well-employed. For Milton though, vocation wasn't work one did in order to live, but rather, vocation was answering a call, and Milton's call was to write an epic poem, a call that took decades of preparation. For our impatient age, Milton gives us a call to patience. The patience to attend

to a twelve-book poem, every brilliant line. The patience to begin to see the interwovenness of life: how the biblical story involves everything we study, from politics to natural science, and calls from us our utmost efforts in all fields of endeavour, but efforts always looking toward grace. Milton knew from early on that his project was to write an epic poem, but only much later realized that his topic would be something that had never been considered an epic topic. Rather than a story about an inspiring hero fighting great battles and raising an empire, Milton ended up turning the epic on its head by writing about a failure: the fall of humanity in the garden, the biblical story that begins to make possible a way of life not based on acquisition and power.

## Spring in Paris

This past spring, Paul had the opportunity to present some of his work in Paris. Because of their similar research interests, Anne-Marie Miller-Blaise, a faculty member at the Université Sorbonne Nouvelle 3, invited Paul to speak to a group of scholars who work on early modern English literature. Readers may be interested to know that this story has a Mennonite connection: Anne-Marie is the daughter of Larry Miller, who served as General Secretary of the Mennonite World Conference.



Anne-Marie Miller-Blaise and Paul Dyck in Paris

Photo: Kenji Dyck



### Reflections on The 19th Century Novel

By Beth Downey Sawatzky, third-year student, English



Beth Downey Sawatzky

In his 1993 essay *E Unibus Pluram*, David Foster Wallace speculates that after the post-modern literary rebels, who dared to “shock, disgust, outrage”, dared “accusations of socialism, anarchism, nihilism”, the next original thing might be something like faith. The new mavericks, he posits, will risk “the yawn, the rolled eyes, the cool smile, the nudged ribs, the parody of gifted ironists. [...] Accusations of sentimentality, melodrama. Of overcredulity [...] willingness to be suckered by a world of lurkers and starers...”

The more I read nineteenth century novels, the more I see in them both these forms of rebellion—the audacious irreverence and the childlike faith.

As I see it, Victorian novelists quite willingly risked being called dark and depraved for the sake of truthfulness. The Brontës gave “shocking/inappropriate” emotions full, legitimate scope. Dickens took insidious, every-day ills and exposed them through caricature. Hardy devoted himself to checkered humans and their uncut experiences.

However, by Wallace’s description, these writers are more “original” now than ever. In 2014, isn’t Dickens’ idea that a loving heart could be better and stronger than wisdom, seductively radical?

A child of post-modernity, my worldview is coloured by my time: I resist falling into systemic post-9/11 suspicion of the other, I fight the fear of representing any “exclusive” conviction, in light of all the bitter, post-9/11 global violence. I live among people dominated by desperate self-devouring sex-obsession and consumerism. I will soon see the second coming of the dissolute Roaring ‘20s.

“These anti-rebels would be outdated, of course, before they even started,” Wallace said. “Dead on the page. Too sincere. Clearly repressed. Backward, quaint, naïve, anachronistic.” Reading Victorian novels encourages me to keep faith in beauty and goodness while acknowledging the darkness of our present world. Perhaps that’s naïve. Perhaps that’s all right.

### Reflections on Romancing the Gift

By Tyler Voth, fourth-year student, English

Do you sometimes feel obligated to buy someone a present? Have you ever groaned about someone buying a gift for you, because now you have to get them something in return? These questions, while simple at first glance, became infinitely more complicated in *Romancing the Gift*.

Marcel Mauss’ anthropological treatise, *The Gift: Forms and Functions of Exchange in Archaic Societies*, acted as the touchstone for our class; extrapolating on the nuances of a cyclical, and often misunderstood, gift economy. From its reciprocal nature to its morality, the gift economies’ relevance to Christianity offered fresh perspectives on faith and salvation.



Tyler Voth

Through the exploration of medieval and sixteenth/seventeenth century texts we investigated the questions posed by Mauss, learning to distinguish the unique economies presented in each reading. Why does the debt in Shakespeare’s *The Merchant of Venice* transcend the spiritually charged nature of the gift to the taking of physical flesh? How does the parade of sins in Edmund Spenser’s *The Faerie Queene* describe pride in a gift economy? What do the various forms of love in *Sir Gawain and the Green Knight* reveal about the reciprocal nature of gifts when they are not exchanged in the physical realm? Class discussion and careful reading delineated each work’s unique insights, providing a springboard from which we could ask bigger questions of morality and faith.

What this course has given me in terms of its applicability to everyday life is immeasurable. I just hope Paul Dyck doesn’t want recompense for my continual use of his classroom ideas, because the gift of a new and dynamic perspective is not easily reciprocated.

# CMU Recognizes Distinguished Alumni with 2014 Blazer Awards

By Aaron Epp

A woman who has spent more than 30 years working for justice in Israel-Palestine, a pastor-turned-TV producer who volunteers with people who have Alzheimer's, the executive director of an organization that serves low-income people in need of support, and a Congolese immigrant who helps newcomers to Canada are the recipients of the 2014 Blazer Distinguished Alumni Awards.

The Blazer Awards are presented annually to alumni from CMU and its predecessor colleges: Canadian Mennonite Bible College (CMBC) and Mennonite Brethren Bible College (MBBC)/Concord College.

CMU President Cheryl Pauls presented the awards at Fall Festival this past September.

"We are humbled and inspired by the honour and care all four of these alumni extend to people who are often marginalized," Pauls said. "We give these awards to thank them for the example of their lives."



**Kathy Bergen (CMBC '72)**

The Israel-Palestine conflict is an abstract concept for most Canadians, but not for Kathy Bergen.

Since 1982, Bergen has served with a variety of organizations working for justice in the Middle East. She has spent 16 of the past 32 years living there.

"I came to Jerusalem and I felt like it was my home, that this was my city," Bergen says. "It is a place that I resonate with and feel totally at home in."

Bergen says that in 1982, she stopped working and started living out her life's commitment: to work for peace, which will only result if there is justice and equality for both Palestinians and Israelis.

Bergen lived in Jerusalem from the time of the Israeli invasion of Lebanon in 1982 until after the Gulf War in 1991, working with Mennonite Central Committee.

Her career since then includes 12 years as national coordinator of the Middle East Program of the Peacebuilding Unit for the American Friends Service Committee, a Quaker organization based in Philadelphia, Pennsylvania that works for peace and justice around the world.

Last year, Bergen finished seven years of work as the program coordinator for the Friends International Center in Ramallah, a Quaker ministry in the West Bank.

Bergen currently resides in Waterloo. She continues to be involved with Middle East issues and has been back to Israel-Palestine three times in the past year.

"When I think about working for justice, which would result in peace, I am hopeful that others will take this on as their vocation."



**Lorlie Barkman (MBBC '90)**

Through a wide array of vocational pursuits, Lorlie Barkman has been an artist, a communicator and connector, a church planter, a TV series producer, a pastor and pastoral caregiver, an author, a volunteer, a humourist, and a country gospel singer—and in all of this a person deeply committed to communicating and living the gospel.

Barkman spent 15 years with Family Life Network, a communications arm of the Mennonite Brethren Church of Manitoba, where he co-created a family TV series called *The Third Story* that aired across much of Canada.

Before and after his time in TV, he worked as a pastor. Now retired, Barkman enjoys volunteering in seniors homes, where he does a form of art therapy for people with Alzheimer's by drawing pictures of memories that they share with him. He has drawn more than 700 pictures of people's memories.

Reflecting on his work with people who journey into memory loss, Barkman references Psalm 139 and uses the phrase, "wonderfully complex."

"Do you lose (that) with old age? I think not," Barkman muses. "Are people with Alzheimer's still wonderfully



complex? Yes, I think so.”

Many people think that life is over once they or their loved ones start losing their memories. That’s not the case, Barkman says.

“I encourage people to keep looking for the meaningful stuff that’s still there.”

Barkman and his wife, Deanna, attend Westwood Community Church in Winnipeg. They have three adult children and eight grandchildren.

“The Lord has kindly provided many mercies—guidance, forgiveness, encouragement, love,” he says. “I’m very grateful to God.”



**John Neufeld (CMBC '95)**

John Neufeld is the executive director at House of Friendship (HoF), a Kitchener, ON-based organization whose mission is to serve low-income adults, youth, and children in need of support.

In addition to his Bachelor of Theology from CMBC, Neufeld holds graduate degrees in social work and business administration. HoF’s core values are inspired by the Christian faith, and Neufeld enjoys his role at the organization because it combines three things he’s studied: theology, social work, and business.

“I could be preaching on a Sunday, in

business meetings the following morning, and having a clinical social work discussion with one of our social workers in the afternoon,” Neufeld says. “I feel very blessed to serve at an organization where I’m able to live out my different passions.”

HoF’s vision is for “a healthy community where all can belong and thrive,” something that is important for Neufeld. His family immigrated to Canada from Russia when he was seven, and he recalls what it was like to be an outsider.

“When (my family) immigrated, I knew what it was like not to belong—that was made very clear to me. I think it’s critical to our common humanity that we all feel we belong, so I want to be engaged in work that makes people feel they belong.”

Neufeld is married to Andrea Shantz Neufeld, and they have two children: Micah, 11, and Mikayla, 9. The family is a part of Stirling Avenue Mennonite Church in Kitchener.



**Odette Mukole (CMU '07)**

Odette was raised in a Mennonite family in the Congo, and came to Canada 15 years ago with three daughters seeking the security of a new home in a new land—first to Montreal, then Calgary,

and then Winnipeg.

Her life experience deepened her passion and empathy for the challenges that newcomers face in building a new life in a strange country and a foreign culture.

Today, Mukole’s work as a case coordinator at Family Dynamics places her in direct relationship with newcomers from all over the world, with people of diverse social and economic circumstances, and with a range of language, educational, health, housing, and employment needs.

“I really like what I’m doing, helping people and making sure they get what they need,” she says. “When I talk to clients, it’s from my own experience.”

During a typical day, Mukole works with up to 12 clients. She meets them at their home or at her office, or takes them to appointments that they need to go to. Mukole helps clients with everything from understanding mail they have received, to going to doctor’s appointments with them, to helping them at the bank.

Mukole credits CMU with helping her get to where she is today.

“I had so many people supporting and encouraging me at CMU,” she says. “CMU was a good place to be—I always tell people that. That’s my home, that’s my place. Everyone was so kind to me.”

Mukole worships at Bethel Mennonite Church in Winnipeg. Her daughters are now adults, and she recently became a grandmother for the first time.

Visit CMU’s Community & Alumni Blog at [www.bit.ly/AlumniBlog](http://www.bit.ly/AlumniBlog) to read more about the award recipients and other alumni.



# Fall Festival 2014



Fall Festival 2014 kicked off with a Face2Face community discussion featuring MP Steven Fletcher.



**W**hen Brent and Kari Enns Durksen found out that their graduating class would reunite at Canadian Mennonite University's Fall Festival, they made plans to attend.

The couple travelled from their home in Calgary to participate in their 10-year Class of 2004 reunion and visit friends, professors, and staff from the CMU community.

"It was a good opportunity to indulge in some nostalgia, stay connected to CMU, see the work being done on the new library, and visit our friends," Brent said. "We still have a lot of good friends from CMU that we're connected with."

Brent and Kari were two of the more than 500 people who came to CMU Sept. 27-28, for Fall Festival.

Celebrated annually, Fall Festival features opportunities for students, alumni, friends, donors, and commu-

nity members to connect, learn, play, and celebrate with the CMU community.

In addition to class reunions, the weekend included a bicycle race, folk music festival, a farmers market with more than 25 vendors, and CMU Blazers basketball games.

The weekend opened on Friday, Sept. 26 with a Face2Face community discussion exploring shifting cultural sentiments and the complexity of end-of-life issues, euthanasia, and physician-assisted suicide.

Titled, "A Time to Die: Cultural and Faith Perspectives in the Face of Death," the event featured Justin Neufeld, Lecturer in Philosophy at CMU; Dr. Cornelius Woelk, Medical Director of Palliative Care at Southern Health-Santé Sud, and the Honourable Steven Fletcher, Progressive Conservative Member of Parliament for Charleswood-St. James-Assiniboia.

Activities on Saturday, Sept. 27 culminated in CMU's annual opening program, a time of worship to celebrate the start of a new school year.

Dr. Gordon Zerbe, who was appointed Vice President Academic this past June, delivered a message, titled "Citizenship and CMU."

Drawing from Jeremiah, Matthew and Philippians, Zerbe spoke of the ways being a Christian is itself a kind of citizenship, and how the mission of Christian citizenship—and of CMU—is multidimensional.

"Christian citizenship practice... is about being on the move, along the 'way,' never quite knowing what is one's true and only home, just as Jesus had nowhere to lay his head," Zerbe said.

"Similarly, the practice of CMU as a Christian university in its multiple dimensions and multiple subjectives will always be on the move—crossing boundaries, and not building walls.







Resisting barriers, it will instead be building bridges.”

The opening program also included the presentation of the 2014 Blazer Distinguished Alumni Awards, which annually recognize alumni who, through their lives, embody CMU’s values and mission of service, leadership, and reconciliation in church and society.

President Cheryl Pauls presented the awards to Kathy Bergen, who has spent more than 30 years working for justice in Israel-Palestine; Lorie Barkman, a pastor-turned-TV producer; John Neufeld, the executive director of an organization that serves low-income people in need or support; and Odette Mukole, a Congolese immigrant who helps newcomers to Canada adjust to life in a new country.

During a short speech, Abram Bergen, Director of Church and Alumni Relations, noted how far CMU has come in the 14 years since becoming a university. A residence has been built, a new science

lab has been completed, and the new library, learning commons, and bridge will open on November 29.

Meanwhile, 1,000 students have graduated from CMU and 1,200 have completed its Outtatown Discipleship School.

“These graduates are impacting their workplaces, their communities, and their families,” Bergen said.

For Paul Dueck, a graduate of Canadian Mennonite Bible College, one of CMU’s predecessor institutions, the chance to reconnect with faculty is what drew him to Fall Festival. An avid musician, Dueck was impressed by the music performed at opening program.

“To hear the choir sing with this quality this early in the year is incredible,” Dueck said.

Daniel Friesen, a fourth-year Music student who participated in the MennoCross bike race and sung in the choir, was happy he attended Fall Festival.

“It’s cool to see the wider community of CMU supporters that you don’t necessarily think of when you’re a student,” Friesen said. “It’s cool to think you’re part of a larger group than just the student body.”

Vice President External Terry Schellenberg said Fall Festival is a marquee event on CMU’s calendar because it is a great community builder.

“Once again we brought together cyclocross racers—old and young—hundreds of community members for our Farmers Market, and a packed house for an important Face2Face community conversation,” Schellenberg said.

“We celebrated the impact of four of our alumni who have made an incredible difference in church and society, and we opened another school year with great energy. It was a wonderful weekend of fun and celebration.”



# New Book Explores the Portrayal of Clergy in Literature and Film

Professor hopes book will reach a wide audience, serve the church

By Aaron Epp

How does the portrayal of clergy in secular culture affect the church? What are the cultural factors that might make the ministry a hard sell? And have literary and cinematic works been misrepresentative, misleading or even harmful?

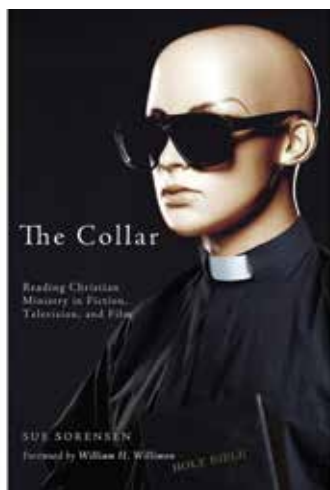
These are some of the questions at the heart of *The Collar: Reading Christian Ministry in Fiction, Television, and Film*, a new book by Sue Sorensen, Associate Professor of English at Canadian Mennonite University (CMU).

*The Collar* combines thematic analysis and close readings to create what publisher Cascade Books describes as, “a wide-ranging study of the many ways—heroic or comic, shrewd or dastardly—Christian ministers have been represented in literature and film.”

Sorensen adds that *The Collar* is a good intersection of her interests in church, literature, and film.

“These are all things that profoundly affect me,” she says.

Concentrating on works from Canada, the United States and England, Sorensen explores a variety of novels, plays, TV, and movies—from *The Scarlet Letter* to *Footloose*—to make inquiries about “pastoral passion, frustration, and fallibility.”



Sorensen says that one of her personal incentives for working through the clerical references in literature and film is that many people she knows, including her husband, are members of the clergy.

She notes that ministers are often portrayed as conservative, out of touch and repressed—a description that does not fit the church leaders she knows.

When she began work on the book, Sorensen could think of many negative portrayals of Christian ministers in literature and film, and hoped she would find more positive portrayals in her research.

However, some of the books she found most heartening



included portrayals of pastors who were failures, but good failures—characters who were deeply flawed human beings but trying their best to serve God and the church.

“I did not find heroic, positive role models, but I think I found something better,” Sorensen says.

While it may seem contradictory, Sorensen’s style in *The Collar* is both scholarly and accessible. She hopes the book

«... ministers are often portrayed as conservative, out of touch and repressed...»

reaches a wide audience, so that the average person in the pew can pick it up and read it.

Ultimately, Sorensen wants *The Collar* to be of service to the church. As she notes in the book, all Christians are ministers.

“Most of us do not think of ourselves in this manner from day to day, but unconsciously we must be studying pastoral actions and attitudes for models of what we should be doing or not be doing.”

An active member of First Lutheran Church in Winnipeg, Sorensen is the author of a novel, *A Large Harmonium*, and the editor of *West of Eden: Essays on Canadian Prairie Literature*. She has written about contemporary British literature, detective fiction, film, popular music, children’s writing, and is also a published poet.

Visit [www.suesorensen.net](http://www.suesorensen.net) for more information.



# European study tour complements classroom learning for CMU business students

By Ellen Paulley

A two-week study tour to Europe provided Redekop School of Business (RSB) students with an opportunity to experience what they have studied in class.

Spending one week each in Western and Eastern Europe, participants learned about Europe's economic, political, and social integration; met with various business, government and academic institutions; learned about Canada's role in the global economy; and discovered ways the European Union's (E.U.) role in peace and development across the continent.

"The tour's purpose was to see firsthand the significant changes taking place in Europe and the challenges of integrating 28 countries within the E.U.," says Jeff Huebner, Associate Professor of International Business. "Students realize the themes, issues, and topics discussed in class are highly relevant," he says.

Tour participants included a group of Canadian and international students and a member from Manitoba's business community. The tour began with a week in Western Europe where the group visited the E.U. Council, Commission, and Parliament in Brussels; met with Canadian trade officials negotiating a new Canada-E.U. trade pact; visited the Frankfurt Stock Exchange and the European Central Bank; and participated in cultural activities in Paris.



Tour participants gather with students from LCC University in Klaipėda, Lithuania.

Highlights of the following week in Eastern Europe's Baltic region included meetings at the Lithuania parliament to discuss the country's new role in hosting the E.U. Council presidency; briefings on Latvia's transition to the Euro; observing NATO fighter jets flying overhead and protests over the annexation of Crimea; and spend-



Tour participants stand in front of the Eurotower, home of the European Central Bank in Frankfurt, Germany.

ing a day with students and faculty at LCC University, an academic partner institution of CMU.

For investor Norm Klippenstein, the visits to LCC University and with Canadian diplomats in Eastern Europe were highlights given the timing of the visit with Russia's takeover of Crimea.

"LCC, with 600 students, of which 60 and 80 are Ukrainian and Russian students respectively, provides a natural place for dialogue on important peace issues," he says. "The Canadian Ambassador's candid reflections on the region's history added to our understanding of the challenges the countries face."

Huebner, passionate about connecting students with real world experiences, is working to enhance the international study tours offered by RSB and integrate them into the wider community.

"I enjoy exposing students to the wider world that has a lot of different needs," he says. "We can use business in a lot of non-traditional ways by combining it with development and missions, to make a positive difference in the world."

The next RSB study tour, looking at microfinance in Central America, is planned for spring 2015.



## CMU Professor: Muslim-Mennonite dialogues ‘a deeply, deeply rewarding experience’

By Aaron Epp | Photos by Cecilly Hildebrand



Many people would be nervous at the prospect of traveling to Iran, but not Irma Fast Dueck.

“I have so many friends there now,” says Fast Dueck, Associate Professor of Practical Theology at CMU, who has traveled to Iran a handful of times in the past 13 years. “For me, it’s a family reunion.”

Fast Dueck was one of four CMU professors who traveled with six students to Qom, Iran at the end of May to participate in an academic conference, dialogue, and learning tour. Professors and students from Eastern Mennonite University (EMU) in Harrisonburg, Virginia also participated.

Professors presented papers at the International Conference of the Philosophical Thought of Murtada Mutahhari May 28-29. The conference engaged the life and work of Murtada Mutahhari, an eminent Muslim scholar.

A three-day interfaith dialogue, the sixth in a series that has been going on for over a decade, followed the conference. Hosted by Imam Khomeini Education and Research Institute in Qom, the dialogue—like the five before it—brought together Shi’a Muslim scholars from Iran and Mennonite scholars from Canada and the U.S.

The goal of the events is to foster dialogue and improve understanding between Muslims and Christians.

Harry Huebner, Professor Emeritus of Philosophy and Theology at CMU, believes the dialogues are important because Iran has a tenuous relationship with the Canadian government, and an even worse one with the United States.

“(As Mennonites) we’re the kind of people who don’t allow the state to define our enemies for us,” Huebner says. “These dialogues are not an overt act of peacemaking, but they do set the potential ground for friendship.”







Fast Dueck agrees, adding that the topics of conversation are never as important as the attempts made by both the Shi'a Muslims and Mennonites involved to "get into each other's heads" and develop mutual understanding, empathy, and trust.

"There's something about this engagement (where) you realize we can be so different from each other, and friendship can still emerge," Fast Dueck says.

After the academic conference and dialogue, the students in attendance spent 10 days in the cities of Isfahan, Shiraz, and Tehran. They travelled to significant sites to learn more about Iran's history, people, beliefs, and culture.

« (As Mennonites) we're the kind of people who don't allow the state to define our enemies for us... »

Deanna Zantingh, a student in CMU's Graduate School of Theology and Ministry, says she would go back in a heartbeat.

"Iran is full of beautiful people," Zantingh says. "There are real tensions and challenges, but they are such a warm and wonderful people."

The trip was made possible in part by a \$42,000 grant Huebner received from the Social Sciences and Humanities Research Council of Canada.

Huebner says he looks forward to continued dialogues and exchanges.

"It's a deeply, deeply rewarding experience," he says.



## PEOPLE AND EVENTS

### CMU WELCOMES

**Fisayo Akinwande**, Kitchen Assistant  
**Danielle Bailey**, Admissions Counsellor  
**Karen Jantzen**, Kitchen Assistant  
**Sarah Klassen Bartel**, Financial and Student Services Advisor  
**Ellen Paulley**, Writer and Social Media Coordinator  
**Lori Pauls**, Senior Residence Assistant  
**Charlie Peronto**, Residence Director  
**Maria Shokpeka**, Administrative Assistant  
**Connor Trueman**, Coordinator of Student Advising  
**Kim Wiebe**, Communications & Marketing Coordinator

### CMU TRANSITIONS

This past spring, **Tammy Sawatzky** resigned from her position as Communications & Marketing Coordinator in CMU's Communications & Marketing Department. Tammy started work at the Winnipeg Art Gallery as the gallery's Public Relations Coordinator. **Kim Wiebe** is CMU's new Communications & Marketing Coordinator.

After two years as Financial and Student Services Advisor, **Sheryl Penner** resigned from her position this past June. Prior to working in the Registrar's Office, Sheryl worked in CMU's Development Department from 2009 to 2012. Sheryl and her family have moved to Altona where her husband is pursuing a business venture. Sarah Klassen Bartel (CMU '06) began work as Financial and Student Services Advisor this past summer.

At the end of June, **Sarah Henderson** finished her contract as Administrative Assistant in the Registrar's Office. Sarah and her husband have exciting plans for the year ahead, including a lengthy stay in New Zealand. Maria Shokpeka took over the Administrative Assistant role in July.

After three years as Assistant Professor of Conflict Resolution Studies at Menno Simons College, **Richard McCutcheon** resigned this past July. Richard is currently teaching at Algoma University in Sault Ste. Marie, ON. Effective January 2015, he will be the university's Academic Dean. The move brings Richard, his wife Tamara, and their son, Declan, closer to Tamara's family.



Jarem Sawatzky

This past July, **Jarem Sawatzky**, Associate Professor of Peace and Conflict Transformation Studies and Co-Director of the Canadian School of Peacebuilding, took an early retirement, due to the advancement of Huntington's disease, a condition that has begun to alter the quality of his life. Jarem is planning to focus on spending time with his wife, Rhona, and their two daughters. "We honour Jarem's contributions to CMU, his teaching, his creation of the Canadian School of Peacebuilding, and the impact he has had at this university," President Cheryl Pauls said.

**Karen Alvarez-Diaz** resigned from her position as a Kitchen Assistant and is now working as an accounting clerk for the Canadian Conference of Mennonite Brethren Churches.

Also leaving the kitchen this past summer was **Chelsea Froese** (CMU '11), a Kitchen Assistant, who is now studying nursing at Winnipeg's Red River College.

**Matt Veith** (CMU '13) finished his one-year term as Senior Residence Assistant and is now working as a reporter at Winnipeg radio station CHVN 95.1 FM. Matt is also pursuing work as a freelance graphic designer.

After two years in the Enrolment Department, **Mathew Povey** (CMU '12) finished his time as an Admissions Counsellor this past August. Mathew is moving on to his passion, youth ministry, and is currently doing an internship at his church, Church of the Rock. Danielle Bailey (CMU '14) has accepted an Admissions Counsellor position.

**Jonathon Doty** (CMU '10) resigned from his position as Maintenance Technician in October. He has taken a position at the University of Winnipeg as part of the maintenance personnel for the university's new recreation centre.

### EVENTS

#### Alumni Gather for 'Dinner with Ted'

The chicken fingers and fries meal has long been a popular one for students at CMU. On May 30, more than 200 alumni gathered in the Dining Hall to relive that greasy, delicious experience.



Ted Dyck

Named after Ted Dyck, the long-serving Director of Food Services at CMU who came up with the idea for the event, "Dinner with Ted" gave alumni the opportunity to reconnect with old friends, see the progress on the new Library, Learning Commons, and Bridge, and of course, eat chicken fingers and fries.

Dyck said the May 30 event started as "a goofy idea" in his head, and when he ran it by a few people, they decided to run with it.



Ted Dyck and Jeff Friesen (CMU '04)

"Because of how popular chicken fingers and fries have always been on campus, it seemed worth doing," he said.

Chicken fingers and fries were already on the menu when Dyck started working at CMU on Sept. 1, 1996, back when it was still Canadian Mennonite Bible College (CMBC).

"It has always been a popular meal," he said, laughing. "There is a buzz around campus on chicken finger and fries day."

Admission to the event was free, with donations gratefully accepted for the Annie Janzen Bursary.





Class of 2008 chums Dylan Tarnowsky and Luke Klassen

The bursary, which helps international students study at CMU, was established in 2003 with the help of Annie Janzen, who worked for 27 years in the kitchen at CMBC.

Alumni from a variety of graduating classes from the past 15 or more years attended Dinner with Ted, and for many, it was the first CMU event they attended since graduating.

For Jared Redekop, a 2013 graduate, the event provided an opportunity to enjoy his favourite CMU meal and spend time with friends.

"I thought it was great," Redekop said. "There was a great turnout from many different graduating years at CMU, and it was cool to connect with people I hadn't seen in a while."

Dyck agrees.

"It was a fun evening," he said.

There are tentative plans to host a similar event sometime in 2015.

## CMU Announces 2014 Leadership Scholarship Winners

Four outstanding young women have been awarded CMU's Leadership Scholarship: Kayla Drudge, a homeschool graduate from Winnipeg; Tegan Radcliffe, a Rivers Collegiate graduate from Cardale, MB; Laura Carr-Pries of Rockway Mennonite Collegiate in Waterloo, ON; and Jasmine Bhullar of Miles MacDonell Collegiate in Winnipeg.

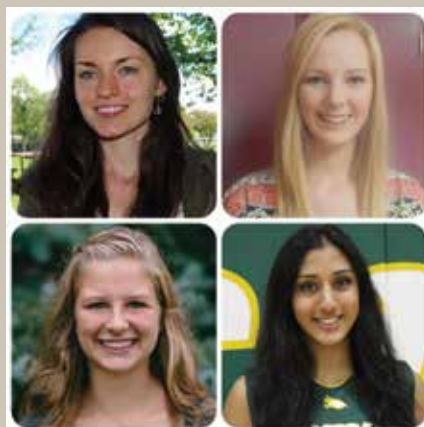
The Leadership Scholarship, worth up to \$14,000 distributed over four years, is offered to recent high school grads displaying significant leadership ability, academic excellence, personal character, vision, and a commitment to service. Preference is often given to students demonstrating a broad range of skills and interests.

Students applying for CMU's Leadership Scholarship are required to provide a resumé of their leadership involvement in a variety of areas,

along with two letters of recommendation and an essay reflecting on a leader who inspires them.

Chosen leaders included Shane Claiborne, Mother Theresa, Nelson Mandela, and everyday leaders from the winners' personal lives.

All four of this year's recipients demonstrated a strong grasp of the variable nature of leadership, and a commitment to leading in prominent or background capacities as needed with humility and grace. Some expressed a commitment to servant leadership within the church, and all share a love for sport, volunteering, and the arts.



2014 Leadership Scholarship Winners: (clockwise from top left) Kayla Drudge, Tegan Radcliffe, Jasmine Bhullar, and Laura Carr-Pries.

## REUNIONS

### Alumni reunite at Fall Festival

Alumni from a variety of CMBC, MBBC and CMU graduating classes gathered on Saturday, Sept. 27 at Fall Festival for their 10-year, 30-year, 40-year, and even 50-year class reunions.



CMBC Class of 1964



MBBC Class of 1964



CMBC Class of 1974



MBBC Class of 1974



CMBC Class of 1984



CMU Class of 2004

## ALUMNI NEWS



**SueAnne (Hawton) van Galen** (Concord, '99) recently published her first novel for young readers. *The Queen of the Serpents*, written under the name S.L. Hawton, is a fantasy novel about a girl on a quest to find her missing twin sister.

**Lenore Friesen** (CMU '02-'03) earned a degree in nursing from the University of Manitoba after leaving CMU. She currently works for the Winnipeg Regional Health Authority as a home care case coordinator in the Point Douglas community area. She is married to Terry Schellenberg.

**Brent** (CMU '04) and **Kari Enns Durksen** (CMU '04) were married on March 30, 2013. The couple lives in Calgary, where they are actively involved in Calgary Inter-Mennonite Church. Brent is the IT manager and fund development associate at Momentum, a non-profit working toward poverty reduction, and Kari works in spiritual care at Tom Baker Cancer Centre.



Brent and Kari Enns Durksen

**Katherine (Funk, CMU '02) and Trevor Wight** announce the birth of a son, Thomas William George, born August 25, 2013. The family lives in Abbotsford, BC

**Janelle Hacault** (OT '03, CMU '03-'04) teaches dance at Masterworks Dance Studio in Winnipeg and is the co-founder of, and a dancer and choreographer for, the Nova Dance Collective. After CMU, Janelle studied at the University of Winnipeg, most recently graduating in 2012 with a BA Honours in Theatre: Dance Stream. She received the Gold Medal Award for Academic Excellence. Janelle married Warren Madison on August 27, 2011. The couple attends Winnipeg Centre Vineyard.



Janelle Hacault and Warren Madison

**Jaron** (CMU '10) and **Abby Friesen** announce the birth of a daughter, Leila Ruth, born April 29, 2014.

**Bethany (Abrahamson, CMU '12) and Vlad Matejka** (CMU '14) were married on September 15, 2012. The couple had their first child, a son named Miloslav Jarred Abraham, on March 8, 2014. The family lives in Birch River, MB where Bethany is staying home with Milo and Vlad is working toward a Master of Arts in Counselling Psychology at Providence Seminary through distance education. Vlad also teaches drum lessons and does web design.



Miloslav Jarred Abraham Matejka

**Johnny** (OT leader '06-'08) and **Jennifer (Dyck, OT '05) Fukumoto** announce the birth of a son, Jack Lionel, born March 21, 2014. The Fukumotos live in Winnipeg, where they own Fukumoto Fitness, a group personal training and healthy lifestyle facility. Jennifer is currently on maternity leave from her position as a labour and delivery nurse at St. Boniface Hospital.



Johnny, Jack, and Jen Fukumoto

**Katherine (Krehbiel, CMU '06) and Peter Goerzen** announce the birth of a son, Nathan Luke, born May 1, 2014. Nathan is a little brother for Sophia.



Sophia and Nathan Goerzen

**Lucas Redekop** (CMU '07) and **Alison Tiessen** (CMU '06) announce the birth of a son, Levi Bryan, born May 14, 2014.

**Geoff Reimer** (OT '05, CMU '10) and **Brielle Beaudin-Reimer** announce the birth of a daughter, Anouk Lucille Debra, born June 4, 2014.



Geoff, Brielle, and Anouk Reimer

**Lori (Franzmann, CMU '05) and Colin Penner** announce the birth of a daughter, Annalise Grace, born June 4, 2014. After graduating from CMU, Lori earned her Bachelor of Education at the University of Manitoba and worked in a variety of rural settings teaching Kindergarten to Grade 4. She married Colin on December 28, 2008. They also have a son, Lawrence (Wren) Jon, born on October 20, 2012. The family lives on a farm in Elm Creek, MB.



Annalise Grace Penner

**Terrell** (CMU '10) and **Janna (Bryce, CMU '09) Wiebe** announce the birth of a son, Rowan Cecil, born June 20, 2014.

**Craig** (CMU '07) and **Courtney (Reeves, CMU '06) Penner** announce the birth of a daughter, Opal Love, born September 20, 2014. Opal is a little sister for Cohen.



# Canadian School of Peacebuilding Helps Botswana Church Leaders Work for Peace

By Aaron Epp

When Enole and Wazha Ditsheko wanted to start a peace centre in their hometown of Gaborone, Botswana, they thought studying at the Canadian School of Peacebuilding at Canadian Mennonite University would help.

So, the Ditshekos travelled from the capital city in the Southern Africa country to Winnipeg this past June to participate. The Ditshekos helped start their church, New Temple of the New Jerusalem, five years ago, and are leaders in that church today. They came to Winnipeg with Keseophile Gaselebalwe, who works with young people that their church helps.

Enole says New Temple of the New Jerusalem is a church that resulted out of conflict. The leaders of his former church were corrupt, leading promiscuous lifestyles and not being open about how they were spending money that parishioners were giving the church. They were not willing to be held accountable—financially, morally or otherwise, Enole says.

“African churches are made up predominantly of poor people,” he explains. “If they are going to put money in the basket, they should be able to ask at a general meeting, where did that money go?”

The matter was brought to the courts, but the congregation and its leadership were not able to reconcile their differences.

“(The leaders) knew if they gave answers, they would be exposed,” Wazha says.

That conflict showed the Ditshekos

that Gaborone could benefit from a peace centre—a place where people could learn practical skills for resolving conflicts without using violence.

In addition to conflicts caused by corrupt church leadership, the Ditshekos say a challenge facing Christians in Botswana is the influx of people from Zimbabwe who have come to Botswana to escape the harsh living conditions in their homeland.

“As local people, we often feel they have taken over,” Enole says. “But these people are desperate and want to make a living.”

The peace centre would help these Zimbabweans adjust to life in Botswana and aid them in getting the proper documentation they need to live and work in the country.

New Temple of the New Jerusalem also currently works with 30 youth between the ages of 10 and 19 who come from difficult home lives because they have lost one or both of their parents to HIV/AIDS. These youth struggle to maintain healthy relationships and get a proper education because they have no positive role models and live in poverty. Drug abuse amongst this group is rampant.



Enole Ditsheko speaks with some of his fellow students at CMU's CSOP this past June.

Gaselebalwe and her colleagues already work with these youth, bringing them to the church each weekend where they attend services, sing in a gospel choir and receive a meal. Within six months of connecting with the church, many of these youth have gone from living on the streets to living at home with their grandparents. Most are back in school after having dropped out.

“We find ourselves having to build the blocks of morality for them,” Enole says. “To do that, we feel a peace centre will be very helpful.”

Enole, Wazha and Keseophile's visit to the CSOP this past June was two years in the making. They worked together with their local church, along with Douglas Mennonite Church in Winnipeg and Bethesda Mennonite Church in Henderson, Nebraska to work out visas, finances, and accommodations to make the trip possible.

Enole says that taking classes at CSOP was important to the group, and with any luck, he and other people from his church will be back in 2015.

“For as long as the CSOP is running, we want to send people here,” he says. “That is my desire. That is my dream.”

# Working for justice in Israel-Palestine

By Aaron Epp

How can Israeli officials deem a 29-year-old pacifist from Swift Current, Saskatchewan who studied at CMU a security risk?

That's the question Rachelle Friesen found herself asking this past May when she was deported from Israel, where she had been living in the occupied Palestinian territories for four years and working as a service worker for Menno-nite Central Committee (MCC).

Friesen, who graduated from CMU in 2007 with a BA Honours in Political Studies, was returning home to Palestine after attending a conference in Spain. When Israeli officials learned of her contact with Palestinians, she was detained for further questioning for 40 hours.

Ultimately, Friesen was banned from entering Israel for 10 years. She has not been given a reason why, other than that she is a security risk.

Friesen recounted the ordeal during a presentation she gave at CMU this past September.

"This is ridiculous," she said, adding that as a development worker, she is required to go to Gaza and received a permit from Israel to go there.

"What I went through during those 40 hours is scary, maddening, and horrifying," Friesen added. "But it's nothing like the persecution Palestinians face."

Friesen is intimately familiar with that persecution after living in the Gaza Strip, a flash-point in Middle East politics.

During her presentation, she told CMU faculty, students, and staff about some of her Palestinian friends.

One friend was arrested nine times for his nonviolent resistance against Israel's occupation. The last time he was arrested, Israeli officials placed hand-



Rachelle Friesen stands with one of her Palestinian friends.

Photo: Ryan Rodrick Beiler

cuffs on him so tightly that a year-and-a-half later, he still has nerve damage.

Another friend, who can trace his family lineage back 400 years in Jerusalem, has been granted residency in the city by Israeli officials but not full citizenship. He must carry a residency card with him everywhere he goes to prove to the Israeli government that he has the right to live there. If he did not have the card, he would face detention.

These stories are examples of the process of colonization Friesen witnessed during her four years in Palestine. Israeli officials are committing acts of racial profiling and violence that have resulted in an atmosphere of fear, she said.

Still, Friesen is hopeful that if people committed to nonviolent action look at the situation as colonization, they can start talking about a liberation movement that will free all Palestinians and Israelis.

Friesen shared the words spoken by an Israeli woman working for the demilitarization of Israel: "The occupation does not just hurt Palestinians," she said. "It hurts Israelis too, as it creates a militarized nation."

North Americans can help by work-

ing for justice, Friesen said—a goal that requires suffering, sacrifice, and struggle. People can support the boycott, divestment, and sanctions movement to put pressure on Israel to end the occupation of Palestinian land.

By definition, a liberation movement would not draw lines between "us" and "them." Rather, it would require love and accountability.

"We need to be held accountable for our actions, not only because we're harming others, but because we're harming ourselves," Friesen said.

She now lives in Toronto, where she is working on a Master's degree in Social and Political Thought at York University.

She hopes to return to Palestine some day.

"In Palestine, there is a liberation movement that we have been invited to join," Friesen said. "The discernment of how to love and hold Israeli officials accountable is difficult, but the liberation movement in Palestine has made it easy for us by asking us to participate in boycott, divestment, and sanctions."

"The pursuit of peace and justice is hard, but not necessarily complicated."



## CMU CALENDAR

**November 13:** Face to Face | 7:00 PM

*Restorative Justice: Soft on Crime or Building Community Security?*

**November 16:** Vespers Service | 7:30 PM

**November 21:** Campus Visit Day |  
8:45 AM – 3:00 PM

**November 26:** Pastors Theology Seminar  
12:00 PM – 2:00 PM

**November 29:** Marpeck Commons grand opening  
and dedication | 1:30 PM

**November 29:** Christmas at CMU |  
2:30 PM & 7:00 PM

**December 7:** Outtatown graduation, Burkina Faso

**December 21:** Vespers Service | 7:30 PM

**December 24–January 1:** CMU closed

**January 6:** First day of classes (winter term)

**January 18:** Vespers Service | 7:30 PM

**January 23:** CMU Singers in concert with MCI  
and WC Miller choral ensembles

**January 28:** Verna Mae Janzen Music  
Competition | 7:30 PM

**January 28:** Pastors Theology Seminar |  
12:00 PM – 2:00 PM

**January 30:** Campus Visit Day | 8:45 AM – 3:00 PM

**February 6:** New Music Festival featuring all  
CMU choirs (Centennial Concert Hall, Winnipeg)

**February 10:** Face to Face | 7:00 PM *You Lost Me:  
The Church and Young Adults*

**February 15:** Vespers Service | 7:30 PM

**February 16–20:** Reading week

**February 27:** Campus Visit Day | 8:45 AM – 3:00 PM

**March 5:** Face to Face | On Campus | 7:00 PM

*On Being Good Neighbours: An Urban Reserve  
Shopping Centre, Housing Complex, or Casino at  
Kapyong?!*

**March 5–8:** Opera Workshop – *The Merry Wives  
of Windsor*

**March 13:** Campus Visit Day | 8:45 AM – 7:00 PM

**March 13:** Winkler Dessert Fundraiser

**March 15:** Vespers Service | 7:30 PM

**March 28:** Jazz at CMU | 7:30 PM

**March 29:** Bells and Whistles  
with Strings Attached | 7:30 PM

**April 6:** Last day of classes

**April 8:** Winnipeg Celebration Fundraising | 7:00 PM

**April 19:** Outtatown graduation, Guatemala  
and South Africa

**April 25:** With Gratitude

**April 25:** Spring Concert | 7:30 PM

**April 26:** Baccalaureate Service | 10:00 AM

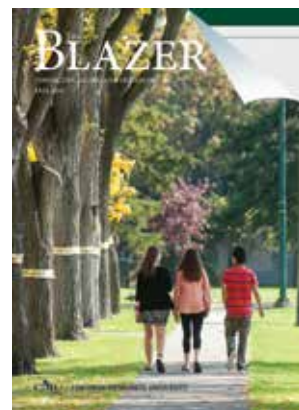
**April 26:** Graduation Service | 2:30 PM

*For an updated and ongoing list of events happening  
at CMU, please visit [cmu.ca/events](http://cmu.ca/events).*

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## Visioning, Strategic Planning and Organizational Leadership

**February 16–20, 2015 | 9:00 AM – 5:00 PM**

This course provides leaders with a Biblical perspective  
on planning within ministry organizations, an under-  
standing of ministry governance models, the skills to  
develop a shared vision for ministry, and planning tools.

**Instructor: Ron Toews**

Full course listing: [cmu.ca/gstm](http://cmu.ca/gstm)



**GRADUATE SCHOOL OF THEOLOGY AND MINISTRY**

# Marpeck Commons

**Library and  
Learning Centre**

**CommonWord**  
Bookstore and Resource Centre



**folio**café  
Coffee Small Bites Gelato

Marpeck Commons is scheduled to be fully functional on the first day of Term 2 classes – Tuesday, January 6.  
For updates on construction and fundraising progress go to [cmu.ca/connect](http://cmu.ca/connect).



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