



The BLAZER

CONNECTING ALUMNI AND FRIENDS OF CMU
SPRING 2016

A commitment to work
together

The BLAZER

Per the university's mission statement, "CMU is an innovative Christian university, rooted in the Anabaptist Mennonite tradition." To define it so simply, however, is to short-sell the range of perspectives and personalities that combine to create the "CMU experience."

One of CMU's most distinguishing characteristics is its ecumenical mix across faculty, staff, and students. CMU's distinctive Mennonite theological foundation opens unique engagement with Anglican, United, Christian Reformed, Catholic, Lutheran, and various Evangelical voices to provide multi-faceted perspectives, discussions, and ultimately, understandings. Yes, the word Mennonite is in the school's name, but there's more than meets the eye.

I'm especially proud of this issue of The Blazer. Over the following pages we provide you with a glimpse into the ecumenical, intellectual, and cultural diversity found at CMU. The invitation-al community lived out by the faculty, staff, and students comes together to create a challenging, thought-provoking, and respectful environment wherein enlightening discussion and experiential learning thrive.

I was recently impacted by the role the "CMU experience" has played in changing lives while at the 2016 graduation service, a celebration of 89 graduates. As one who has now been at CMU long enough to see fresh-faced first-year students complete their studies and don black gowns, I realized the growth and change that happened right before my very eyes one day at a time. Spend time here and you'll witness growth in intellect and in faith.

Take the time to read each and every article, and I'm sure that you'll agree that the Mennonite Church Canada and the Mennonite Brethren Church experiment that is CMU is not just alive and well, but thriving due to the diversity and meaningful engagement it attracts.

Kevin Kilbrei

Director, Communications & Marketing

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Beyond the silos

During a recent address to a group of leaders within Christian post-secondary schools in Canada, a highly respected president emeritus looked right at me and said, “I love this institution (CMU). I don’t know how you’re managing it, but the fact that you’re sustaining direct relationships with church bodies is much to be commended—and that you’re doing so across two denominations is outstanding.” Needless to say, I was deeply encouraged by his endorsement. I also was quite surprised by his words, for he had given leadership to a non-denominational school for many decades. Non- (or post-) denominational organizations tend to be described and celebrated for moving “beyond the parochial silos” of particular church entities. This president emeritus and I had an inspiring follow-up conversation, and he explained that his school had attracted mostly like-minded individuals from a variety of denominations and not people with the diversity of interests and concerns that comprise a constituency. His words resonated with my own reflections: a college or university constituency consists of people who offer strong commitment and support (colloquially known as ‘fans’ in that they function as a group of like-minded, highly engaged individuals), as well as those with some or little interest and even downright suspicion. The mix of a constituency (and of multiple constituencies) is critical to the future of any organization, since fans often dry up in a generation.

« CMU’s relationship with the church is well represented within the first sentence of its mission statement, “...rooted in the Anabaptist faith tradition, moved and transformed by the life and teachings of Jesus Christ.” »

CMU’s relationship with the church is well represented within the first sentence of its mission statement, “...rooted in the Anabaptist faith tradition, moved and transformed by the life and teachings of Jesus Christ.” This statement locates CMU within particular Mennonite peoples and Anabaptist theological foundations, and then defines these faith traditions in relation to a much broader body of faith—all who



are moved and transformed through Jesus Christ. As such, CMU and the Anabaptist faith tradition are ever uprooted and re-rooted (rerouted) through ongoing engagement with the Christian church in its incredibly diverse forms.

The church affiliations of the current CMU body (Shaftesbury campus and Outtatown) exemplify this university’s theological pulse: 44% are from some Anabaptist stream (five Mennonite groups, Hutterite, etc.), 43% are from a broad range of ecumenical traditions (Baptist, Anglican, Pentecostal, Reformed, Catholic, non-denominational, Orthodox, and more), and 13% don’t disclose a church affiliation. I am persuaded that this health of ecumenical diversity is made possible through the university’s clear denominational foundation, that is, through the working together of two related but differing Mennonite bodies, Mennonite Brethren Church of Manitoba and Mennonite Church Canada. In this issue you’re invited into conversations of faculty and staff as they reflect on the gift these two denominations continue to be to each other, and the broadly diverse ecumenical richness that is CMU.

Peace and joy,
Cheryl

Hugo Peters: Reflection presented on Tuition Freedom Day

I wish to begin by commending CMU's Student Council for sponsoring an occasion in which students acknowledge the contribution of donors in supporting their education. Usually when I hear the words 'tuition' and 'student' used in the same sentence, it reads "students protest tuition fee hikes". So this feels like a unique opportunity to message something different.

Occasionally the question is posed, "Why have you chosen to support CMU?" A dangerous question don't you think? Is it a signal I need to review my priorities? Is it some weird addiction of mine? Seriously though, let me share a few reasons why my wife Herta and I are delighted to support CMU both financially and otherwise.

To begin, we both had a marvellous experience at CMBC in the 1960's. Dare I say mind-altering, life-changing? Arriving here as a 19-year-old I had various conceptions of salvation and faith. I knew that I was assured of heaven when I would die—and in some ways that was about it. At CMBC I was given tools to read the Bible in more informed ways, along with many opportunities to reflect on that learning, both in community and in the presence of very dedicated

professors. I grew to understand that a much more relevant outcome of God's salvation for me was the deep meaning and the joyful purpose in living and serving that this gave me. In fact, I became convinced that there is no other way

« It's my observation that CMU continues to challenge students to examine the foundations of their faith. I'm deeply appreciative. »

of life that can hold a candle to one in which we choose to follow Jesus' way. It's my observation that CMU continues to challenge students to examine the foundations of their faith. I'm deeply appreciative.

Secondly, in September, 1961 I was awarded a \$150 scholarship funded by Boese Foods Cooperative in Leamington, Ontario. Would you believe that \$150 dollars represented 50% of my tuition for the entire year!

Why wouldn't I want to pay that forward today? So in supporting CMU that's what Herta and I are trying to do.

As career educators, we are both certain that there is no better financial investment than a quality, faith-based education for young people. The dividends that flow to individual students and to society and the church as a whole are virtually incalculable—and they extend over many decades. We're convinced that an investment in young people yields a valuable, long-term payback.

In addition, we resonate with CMU's mission, especially the notion that has been explicitly articulated in the last 10 years which is that every vocation, sacred or secular, within church structures or beyond, deserves to be no less than a calling from God. I believe this conviction infuses all of our choices with high purpose and responsibility.

Finally, remaining connected to a vibrant community here at CMU gives us an excuse to visit this campus where we are repeatedly infected with the energy, enthusiasm, and overflowing talent so evident among students. Thank you!

So, yes, there is no doubt that I have a CMU addiction—and I have no intention of giving it up!



Herta and Hugo Peters, with grandson and CMU student Matthew Dyck

Where are we and what are we doing?

By Paige Court

The phrase ‘where are we and what are we doing?’ is something I think every Outtatowner asks themselves at one point or another. The first time I asked myself the question, “what am I doing?” a friend said to me, “you’re following Jesus, what could be crazier than that?”

And this was proven to be true time after time. So yes, I’ve asked “God, what am I doing, where am I?”—many times out of anger, frustration, joy, or simply out of awe. And each time I’ve been reminded that this is the life of being a disciple.

Going on the Joffre Lakes hike in BC, up pathways so icy that whether you want to or not you’re sliding down the mountain, made me say “God, this is amazing and beautiful, but really what am I doing?”

Arriving for dinner at my Guatemalan host family and having a plate of delicious chow mein placed before me, and my host dad pulling me out of my chair to salsa with him, made me say “God, this is terrifying but fun, what in the world am I doing?”

Or gingerly stepping up the sides of Volcano Acatenango where there’s no shelter and only amazingly scary views from the side of a cliff, while another volcano, four kilometres from you is spewing smoke, lava, and the loudest tremors you’ve ever heard. And in that moment all you can think of is “God, this is really amazing and terrifying. What in the world am I doing?”

But through all the moments and all the times I’ve asked these questions, the only answer that comes back to me is ‘I’m



following Jesus’, which can be as beautiful as the mountains, as weird as eating chow mein in Guatemala, or as unbelievable as climbing alongside a cliff while watching lava and smoke drift towards you.

I’ve learned that being a disciple is a crazy adventure that never stops but just gets better and better even in the worst times.

So again I ask, where am I? What am I doing talking to all of you today? I’m following Jesus and I’m totally ok with whatever that means.

A quote from my favourite book *Crazy Love* by Francis Chan reads “Having faith often means doing what others think is crazy. Something is wrong when our lives make sense to unbelievers.”



Stepping out of the boat

By Paul Peters

On April 17th, together with 48 student graduates and a large gathered crowd, Outtatown (OT) celebrated the completion of another year.

Liz Haacke, Director of Programming at Manitoba Pioneer Camps reminded the 28 students who travelled in South Afri-

ca and 20 who experienced life in Guatemala, of their starting point last September when in canoes on the waters of Shoal Lake they explored themes of ‘Beauty and Brokenness’. Liz reflected with students on how experiences of life’s beauty and brokenness have accompanied them during their OT year and how God will walk with them into the future.

Site Leader Liz Chin and student Kate Hutchins reflected on their South Africa experience and of the beauty and brokenness of places they visited and indeed within their own community. They challenged graduates to be courageous in seeking out beauty amidst the brokenness of our lives and of our world.

Kelsey Bonney, reflected how her experience in Guatemala brought diverse strangers together and of how their OT community was opened to the beauty of Christ’s call to deep love and ‘respect for ourselves, each other, and the world around us’.

Melodie Sherk (Guatemala Site Leader) encouraged graduates to continue to step out of their boats, much as Peter did in Matthew 14, so that their trust in a God who loves them and the world, can become real for them.

Global voices enrich conference on refugee and forced migration studies

By Maureen Epp

Significant global voices came together for the recent May 11-14 conference on “Freedom of Movement”, hosted through CMU’s Menno Simons College.

Over 240 people from twenty-two different countries attended the ninth

association, the subject of refugees and forced migration is not just an academic one. The planning committee invited practitioners and activists, local NGOs, and interested community members to participate alongside scholars and legal experts. Photo exhibits, one document-



Dr. Cheryl Pauls opens the special plenary panel, The War Refugee in International Refugee & Humanitarian Law, with the International Association of Refugee Law Judges

annual meeting of the Canadian Association of Refugee and Forced Migration Studies (CARFMS). Dr. Stephanie Stobbe, Associate Professor of Conflict Resolution Studies at MSC and CARFMS executive member, chaired the conference. The theme “Freedom of Movement” was inspired by the UN Declaration on Human Rights, which states that all people are entitled to free movement within and across national borders.

While CARFMS is a university-based

ing African migrant workers in southern Italy and one on sea rescues by Doctors without Borders (MSF), were another feature of the conference and open to the public.

As conference preparations unfolded over the past year, thousands of migrants were crossing the Mediterranean in rickety boats and massing at European borders. The escalating crisis not only lent an immediacy to the conference theme but also impacted planning and logistics. One prospective keynote

speaker bowed out due to emergency UN Refugee Agency (UNHCR) meetings, and just days before the conference began, a Palestinian presenter wrote that he had been denied permission to leave Gaza; another presenter could not cross the Turkish border. These cancellations prompted some last-minute rescheduling, and served as a sobering reminder that freedom of movement cannot be taken for granted, not even by fully documented professionals and scholars.

CARFMS 2016 was supported by a grant from the Social Sciences and Humanities Research Council of Canada, and made possible through additional funding from the DeFehr Foundation, ft3 Architecture Landscape Interior Design, and other donors.



Dr. Stephanie Stobbe, conference chair. Keynote presenters: Mr. Arthur DeFehr, Dr. Elspeth Guild, Dr. Christopher Mitchell

Remembering Dr. George Richert



Dr. George Richert was President of Menno Simons College from 1992-2001, and one of CMU's three founding presidents in 2000. He passed away on April 6, 2016.

George held a Ph.D. In Educational Administration from

the University of Alberta and had a very significant career as an educator and educational administrator. His teaching began in a one-room rural school in Saskatchewan, and included an 11-year span as Professor at the University of Regina as well as several years in Nigeria.

George provided leadership to many educational councils throughout his career, and retained connection across education organizations, Mennonite church bodies and agencies, government and other agencies. His involvements included acting as Special Advisor to the federal Minister of Indian Affairs and Northern Development on Self-Government of First Nations peoples, to serving as Vice-chairperson of Conference of Mennonites in Canada (predecessor body to Mennonite Church Canada) and Board Chair of MCC Canada.

CMU President Cheryl Pauls remarked, "George was a visionary leader with broad experience in education and in the church, both globally and locally. As President he contributed significantly to building the programs and faculty of Menno Simons College, and to the founding of Canadian Mennonite University."

Nonviolence as strength

MSC Grad Profile

By Ellen Paulley

Justin Woodruff has long felt that war and violence are not the best ways to resolve global conflict. Studying conflict resolution at Menno Simons College (MSC) helped him articulate the reasons why.

"Studying conflict resolution can inform you as to why you hold those beliefs. You study why the idea of war is problematic," he says.

Taking the course Nonviolent Social Change helped Woodruff identify why he believes in nonviolence and the potential it has. The course is designed to help students understand and participate more effectively in initiatives for nonviolent social action.

"Nonviolence is not a sign of weakness—in fact it can take more strength to resolve conflict in those ways," he says. Though nonviolent actions may not have a 100% success rate in terms of resolving conflict, when violence is allowed to play to its logical conclusion, it generally has a 0% success rate, explains Woodruff.

"Even if you resolve the conflicts at hand with violence, what you're left with on the ground of any of these conflicts is usually resentment, power vacuums, and unstable societies in



which violence tends to permeate and creates a cycle of violence," he says.

An interest in macro level systems and processes led Woodruff to pursue a double major in Conflict Resolution Studies and Criminal Justice. After graduating this spring, Woodruff plans to pursue further studies in public service and international relations. He hopes to work as a policy analyst focusing on global politics and security studies in the future.



CMU celebrates class of 2016

Eighty-eight degrees, one certificate awarded during university's annual commencement exercises

By Aaron Epp

“What are you going to do with your degree?” is a question all university graduates are familiar with. Jonas Cornelsen tackled the query head on during his valedictory address at Canadian Mennonite University’s graduation service.

“I believe the opportunities we have had to sit in class or outside of class and wrestle with deep, complex questions about life, about faith, and about the world have... enhanced also our capacity to love each other, to love God, and to love all of creation more deeply,” Cornelsen (BA, Four-Year, Political Studies, Communications and Media) said during the service, held on Sunday afternoon, April 24 at Immanuel

Pentecostal Church.

During the address, Cornelsen meditated on the class of 2016’s graduation verse, Philippians 1:9: “And this is my prayer, that your love may overflow more and more with knowledge and full insight.”

“Education is a great gift and we can all respond in gratitude by humbly sharing the knowledge and insight we have gained and (received) from others, by showing love to all of those we meet, living by the Creator’s grace, Christ’s example, and the Spirit’s hope in a broken world,” Cornelsen concluded. “That is what you can really do with a degree.”

It was an eloquent, hope-filled



Class of 2016 valedictorian Jonas Cornelsen



Convocation speaker Sister Lesley Sacouman



MBBS President Dr. Bruce Guenther



President Cheryl Pauls with Kathleen Bergen and Jonas Cornelsen, President's Medal Recipients

message delivered toward the end of a weekend filled with reflection, laughter, and tears as graduates and families enjoyed stories, songs, presentations, and meals along with CMU faculty, staff, and current students.

The graduation service culminated with CMU President Dr. Cheryl Pauls conferring 84 undergraduate degrees, four Master of Arts degrees, and one graduate certificate in Biblical and Theological Studies.

“On this day of celebration, we collectively honour work well done

by 89 fine men and women,” Pauls said before addressing the graduates directly: “We as faculty and staff draw courage in the generosity of being that shapes your faith, your character, your tangible skills, and your vibrant imagination.”

Pauls awarded President’s Medals to Cornelsen and Kathleen Bergen (BA, Four-Year, Biblical and Theological Studies) in recognition of their qualities of scholarship, leadership, and service.

Earlier in the service, Sister Lesley Sacouman delivered the graduation ad-

« Where for you does
your deep gladness
and the world’s hunger
meet? »

dress on the theme “*The Door of Mercy.*”

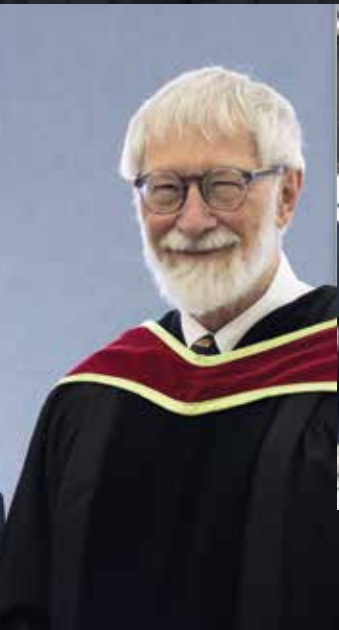
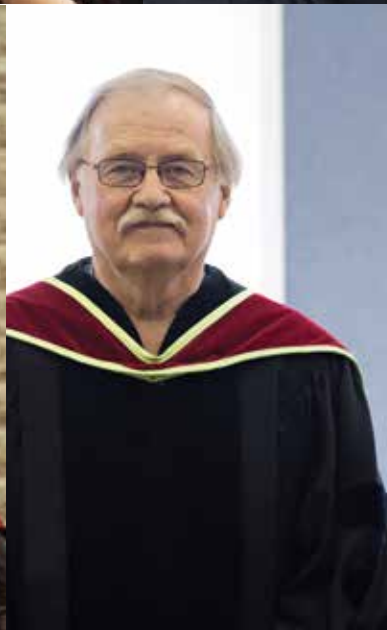
Sacouman, who co-founded Winnipeg’s Rossbrook House, which has provided a safe haven for tens of thousands of children, and who currently works with newcomers to Canada, urged listeners to consider the



Redekop School of Business graduate Nonsi Sibanda



Dr. Bruce Guenther and CMU President Dr. Cheryl Pauls with Daile Unruh, Jason Friesen, Kisti Thomas, and Karen Schellenberg from the Graduate School of Theology and Ministry.



question: “Where for you does your deep gladness and the world’s hunger meet?”

“Graduates, the world needs you. The world needs compassionate and principled leadership,” she said. “May God’s merciful gaze embolden you to walk through the door of mercy and embrace the... suffering Christ in your midst.”

At With Gratitude, a CMU graduation weekend event at which graduates share their experiences through spoken word or musical performance, Beth Downey Sawatzky (BA, Four-Year, English) reflected on how the faculty, staff, and students at CMU have cultivated “an institutional culture of kindness rather than one of prestige or competition.”

« I hope whatever I become that I will be rebelliously kind; that I will be as rebelliously courageous as my mentors of the last five years have been. »

“If I have learned anything at CMU that will stay with me no matter what the future holds, it’s that if we as Christians truly believe what we claim to believe, we can always afford to be kind,” she said. “I hope whatever I become—professor, priest, mother, all or none of the above—I hope whatever I become that I will be rebelliously kind; that I will be as rebelliously courageous as my mentors of the last five years have been.”

Speaking at the same event, Nonsi Sibanda (BBA, Business Management) shared how she was fortunate to move from Zimbabwe to study at CMU.

“I got an opportunity to grow in a place where my career options are not limited (and) where there is hope for a bright future,” Sibanda said.

She added that prior to coming to CMU, she understood business and Christianity as two separate domains with no connections. Studying at CMU’s Redekop School of Business showed her otherwise.

“Business for me is not about the love of numbers anymore,” Sibanda said. “It is about the joy I have in my heart to serve others in an honest and in a diligent way.”





A commitment to work together

Menno Simons

Thomas Aquinas

Thomas Cranmer

Martin Luther



John Calvin

An Experiment in Mennonite Ecumenicity

CMU's program and identity are shaped profoundly by the longstanding commitment of Mennonite churches and peoples to the intersection of 'faith and life'.

Drawing on the Anabaptist witness, these churches claim that confessional convictions are inseparable from how we live. Indeed, our faith and our life are one.

This commitment is inherent in CMU's mission as being "...rooted in the Anabaptist faith tradition, moved and transformed by the life and teachings of Jesus Christ." Out of this conviction follows a university that features rigorous academics as much as quality relationships and mentoring, along with the most comprehensive practicum program of any university in Canada.

The particularity of CMU's faith foundation also motivates the university to embrace the contribution of people from many Christian traditions.

We invited a number of faculty and staff, from diverse ecumenical backgrounds, to reflect on their experience of teaching and working at CMU.

We Are All Theologians

by Rodney Reynar

| Mennonite Church Canada

We Canadians are fond of pointing to diversity as a hallmark of our national identity. We extol the virtues of tolerating and accepting diversity, and at a certain level both should be embraced. Scratch below the surface, however, and a more complicated picture emerges. Living in the midst of diversity can be extremely difficult. CMU is no exception to this rule.

...faculty and staff have committed themselves to working with people who understand life differently, including our students.

This commitment is an outgrowth of our faith to love each other

The question remains, however, how has CMU managed to thrive in the midst of its diversity? CMU has *worked* for the following reasons: 1) faculty and staff have committed themselves to working with people who understand life differently,

including our students. This commitment is an outgrowth of our faith—to love each other; 2) in a small institution it's hard to isolate one's self from people who think differently, including those in different disciplines (i.e. we have to make this work); 3) engaging with diversity encourages personal reflection and change (i.e. I have something to learn from people who see the world differently); and 4) students are exposed to an atmosphere where the Church's diversity is not tearing it apart.

Beyond these reasons, there is something else happening at CMU that makes this unique arrangement work. I would suggest the following: ultimately, we are all theologians, albeit not in the normal sense of the term. First and foremost, our work/teaching is an extension of our faith. We just happen to express our faith in different ways. For some this commitment is expressed in the language of psychology; for others as biblical studies; and for others in the language of sociology, to name only a few areas. This is a gift, but one that few academic institutions extend.

CMU is succeeding because the Christian faith remains at the centre of what we *all* are doing. Diversity—while still a constant challenge and potential point of tension—pushes us to make love a concrete expression of our work/teaching here at CMU. There is a lesson to learn here. Love should always trump the often-trod road where diversity leads to division.

A Calvinist's Response to the CMU Experiment

by Ray Vander Zaag

| Christian Reformed

Associate Professor of International Development Studies

Being a church-owned university is a difficult, potentially contradictory task—a university is understood to be committed to free and open inquiry in the pursuit of truth, while the church is understood to proclaim (some would say preserve) the truth (already) received from the Gospel of Christ.

I am a lifelong member of the Christian Reformed Church, a historically Dutch Calvinist denomination about the same size (in Canada) as both the MC Canada and Mennonite Brethren denominations. I have taught at CMU for 16 years. What is it like to teach as an 'outsider' at a Mennonite university?

My experience of the CMU experiment is on the one hand of being generously welcomed into a diverse community, which is on the other hand also rooted in the particular commitments of Anabaptism.

So how does an enthusiastic Calvinist, who embraces just war ethics, infant baptism and covenant theology, and whose Dutch fore-fathers chased out the 'detestable Anabaptists' (as a Reformed creed at one time labelled Mennonites), feel at home at Canadian Mennonite University? Is it just because denominationalism is on the way out anyway, and so we bury any doctrinal convictions and politely (peacefully?) decline to discuss any points of theological contention? Or is it because, since I teach International Development Studies, serious and particular matters of Christian belief, doctrine, and practice never come up—IDS is taught as an essentially secular field, with perhaps a sprinkling of Christian ethical icing?

I believe, that to understand how CMU can be both particularly rooted in Anabaptism and generously welcoming of diverse Christian traditions (including my own Reformed tradition), requires an understanding of what a healthy (Christian) university is. A university is a place of inquiry, where both students and faculty search for truthful answers to the hard and interesting questions of life. That inquiry should be free and open—no questions should be off-limits, and the search for truth should not be constrained. Yet the (secular) university that places its ultimate commitment in human autonomy, or rational deliberation, has made a 'faith statement'. That university has declared its god.

CMU, as a Christian university, locates its commitment to learning and scholarship within its commitment to a loving Creator God, a redeeming, peaceful Saviour, and a discipling

Spirit. As a Reformed Christian, I share that commitment and can freely contribute my perspectives and understandings. Discussions about what peace means, how we understand conversion, how we should witness to public sphere should engage a variety of viewpoints, all rooted in the freedom of, and shared commitment to, a foundational commitment to the Gospel truth.

That's abstract—here's an illustration of how this actually works out. As many CMU students discover, Kenton Lobe (another IDS instructor at CMU) takes significantly different approaches to development practice than I do. Kenton's approach is deeply informed by historical Mennonite practices

... to understand how CMU can be both particularly rooted in Anabaptism and generously welcoming of diverse Christian traditions including my own Reformed tradition, requires an understanding of what a healthy Christian university is.

of intentional community (also in the classroom) and radical witness to the dominant 'worldly' structures. My approach is shaped by my Reformed sense that "every square inch" of the world (even

including the World Bank and Monsanto) belongs to God and so should be redeemed and reformed by a Kingdom worldview. Because our deepest commitment is to Jesus' Gospel, we can productively debate and challenge each other and our students about what development is and how to practice it.

I thoroughly enjoy being a Calvinist in a Mennonite university, and the challenge and the learning that I both receive and provide as we see faithful truth in God's world.

"Do you have to be Mennonite to go here?"

by Catherine Richard | Roman Catholic Admissions Counsellor

If I had a penny for every time a prospective student has asked me this question in the past nine months, I would have a very large amount of pocket change. It has been satisfying to be able to answer, "No, you do not. In fact, I am not Mennonite, and I did an entire CMU degree, and am presently on staff." The answer is clear; the prospective student has hopefully understood that they are welcomed at CMU, and with luck our interaction will lead to further conversation.

As an Admissions Counsellor from a Catholic background, I relish being living proof of the hospitality extended to me in

this Mennonite university. Lived ecumenicity can seem small, but it is a significant way in which CMU can confidently offer itself to students from any and all backgrounds.

To an even greater extent however, I appreciate that, as I reflect on my experience as a Catholic at CMU, I have trouble finding one specific way to describe it. To be certain, there are some stories which jump out—I remember when Pope Francis was elected in mid-March of my second year. I was rushing down the hallway to class, and kept having students totally unfamiliar to me stopping me in my tracks, excitedly informing me—and in some cases congratulating me—on this momentous event. Even the first ten minutes of my forthcoming class were spent discussing the election with me. I was excited, and I experienced an astonishing number of CMU students willingly diving into this excitement with me.

But, few other stories stand out, and I believe this deserves significant credit. Why? Because ecumenism fully lived is not a planned series of events. It is a day-to-day experience, marking moments of joyful union and uncomfortable conflict. This is ecumenicity focused on simply being, and this is the ecumenicity I have experienced as a student and staff member. I am deeply grateful. One doesn't have to be Mennonite to go here! One simply has to be.

Tapping Differences in Tradition for More Meaningful Worship

by Christine Longhurst | Mennonite Brethren Assistant Professor of Music and Worship

Teaching worship and worship music can be challenging. Many students come to the subject with strongly-held opinions about what they like and how worship should be done. That's where a broad diversity of student background and experience, as happens at CMU, is a real gift.

Earlier in my teaching career, the classes I taught were relatively homogenous. Students studying worship often came with the same general philosophy and experiences. These days, though, CMU students come from an increasingly wide range of worship backgrounds: Mennonite and Mennonite Brethren, but also Pentecostal, Anglican, Baptist, Roman Catholic, and more. As a professor, I can't assume a similar starting point when it comes to the theology and practice of worship, nor can I assume students share similar worship orders or music repertoire.

This can create some real challenges. Students often feel passionate about their own traditions: their music, worship orders, approach to prayer, etc. But I have found that the benefits of a diverse student body far outweigh the challenges.

Why is that? Instead of theoretical discussions about different approaches to worship, students get to view them through

Meaningful Worship cont.

the lens of classmates' personal experience.

As a result, class discussions are far richer and more diverse as we take time to hear and understand perspectives different from our own. It's more difficult to dismiss unfamiliar music styles and approaches to corporate prayer when they have deep meaning for others in the room. It's hard to suggest there's one right way to worship when you hear someone speak passionately about how God has met them in their own unique—but

different from your own—worship tradition.

These days, when conversation about worship is just as likely to polarize as unify, studying together in a diverse community is a real gift. Not only do we benefit from each other's perspectives, but we also get a chance to view our own traditions through the eyes of others.

Complementary Traditions

by Annalee Giesbrecht | Anglican

Communications and Marketing Coordinator

At first glance, the Anglican and Mennonite churches may not seem to have much in common—one, the official church of the country that ruled much of the world for centuries, the other a breakaway Anabaptist sect that has spent much of its history fleeing from country to country. But for CMU Associate Professor of English Paul Dyck, the two traditions are more complementary than you might expect.

Although Dyck's family is originally Mennonite Brethren, he spent most of his teens and early adulthood in a Christian and Missionary Alliance church in Sherwood Park, AB. He describes his Alliance community as supportive, especially in the difficult early years of university, but somewhat lacking in a local or historical rootedness.

Perhaps it's fitting that when Dyck set out to find a new church tradition, he ended up in the Anglican church. Much of his research focuses on the work of George Herbert, who was an Anglican priest and one of the most significant poets in the 17th century metaphysical tradition.

For those who don't specialize in 17th century metaphysical poetry, Dyck speculates the Anglican church's long evangelical tradition might smooth the transition of some evangelicals and Mennonites to parishes like St. Margaret's in the Wolseley area of Winnipeg. When Dyck and his family moved to Winnipeg, they were also drawn to St. Margaret's by the fact that it is just blocks from their home, making it their neighbourhood church. Historically, the Anglican church has had a particular sense of responsibility of care for those in its immediate geographical area. This allows for strong bonds of community and commitment to local issues. This was of particular importance to Dyck, who had started working as a child support worker at a women's shelter in Edmonton while still a member of the Alliance church, and

become interested in indigenous issues while working with the Cree community of Hobbema (now Maskwacis), approximately 70 km south of Edmonton.

By contrast, Dyck wonders if the "set-apart" nature of Mennonite community enables Mennonites to practice charity by outreach through organizations like Canadian Foodgrains Bank and MCC, likening Mennonites to a "lay monastic community." In the same way that monks and nuns remove themselves from society to focus on de-

votion to God and care for all who come through the monastery, Mennonites' historical stance 'outside society' has allowed them to address global concerns in a way that local churches often aren't able to.

However, Dyck doesn't find teaching at a Mennonite institution and attending an Anglican church to be contradictory. Rather, he sees many similarities in the Anglican and Mennonite communities he belongs to. Both CMU and St. Margaret's have cultures of openness, welcoming members from all varieties of religious and denominational background. As well, he says, both communities deliberate carefully when it comes to thorny issues that have the potential to damage the community. "True Christian community has a sense that not all questions are immediately answerable."

True Christian community has a sense that not all questions are immediately answerable.

Mennonite Ecumenicity

by Paul Doerksen | Mennonite
Brethern

Associate Professor of Theology and
Anabaptist Studies

I'm happy to say that I find myself rooted in the particularity of the MB conference, an ecclesiological community that also shapes CMU in various ways, including the embracing of diversity. However, I haven't always been part of the MB conference; I grew up as part of the Chortizer Mennonite Conference (now renamed the Christian Mennonite Conference), I attended an evangelical college for my first degree, spent a year with an evangelistic mission, and worked in a non-denominational church as a youth pastor—all this before I joined the MB church. So to say that I'm rooted in the particularity of the MB conference doesn't say quite enough. The influences that shaped me have been varied, and I continue to sift through them, even as I continue to embrace and draw on other influences, and as I work through these kinds of things in my work at CMU. All of this particularity, rootedness, diversity, learning, teaching changing practices and/or beliefs, takes place in the company of friends at CMU (but not only here, of course). Friendship in this sense isn't limited to close, personal, social relationships, but understood as joining with people with whom this unending process of change is pursued. I've been blessed by this kind of friendship in many forms at CMU, which makes possible a diversity rooted primarily in Christian charity, not in denominational commitments.

CMU Portable: Understanding Islam

By Ellen Paulley

Years spent living and teaching in Egypt and Lebanon in the 1980s and 1990s provided Dr. John Derksen with many opportunities to learn about Islam firsthand.

Those experiences, along with a personal desire to build bridges between Christians and Muslims, guide Derksen when he presents to congregations the CMU Portable workshop "Understanding Islam."

"I hope I can help people love their neighbour," he says. "We can do that by building relationships, getting to know [Muslims], and building friendships. To do that we need to know a bit about their culture, history, and worldview."

The workshop, which Derksen has been invited to present in four provinces, covers three main topics: learning about the history of the Christian and Muslim worlds; reading passages from the Quran; and discussing how Christians can relate to Muslims, which Derksen says centres on relationship building.

"Can we build relationships, be good neighbours, show love, and be on a learning journey together?" asks Derksen. "Both Christians and Muslims find their own faith deepened as they engage in dialogue."

Derksen attributes the growing interest in this Portable to the timeliness of the topic—Muslims are immigrating to Canada and arriving as refugees, in some cases sponsored by churches.

Additionally, the events of 9/11 "triggered something," says Derksen. "It was the first time North Americans felt threatened. When people are afraid they want to respond in some kind of way and ask what are the best responses."

Participants are interested in learning about the history of Islam, the long-range trajectory of the two religions, and how to read and interpret the Quran. Derksen says people are appreciative of learning about the bigger picture of the two religions, which can help provide an understanding of present day experiences.

Derksen's hope is that those participating in the Portable will be inspired to continue their learning and build bridges between the two faith communities.

"Knowledge gives power—a little more power or capacity to deal with the questions they have," he says. "Knowledge helps people connect to other people—to understand the religion of Islam and to better connect with the Muslims they meet."

Dr. John Derksen is Associate Professor of Conflict Resolution Studies at Menno Simons College



David Balzer, Janet Brenneman, and Christine Longhurst

"A community of people working together at a common project"

Mennonite Brethren and Mennonite Church faculty reflect on life together at CMU

By Aaron Epp

The vision undergirding CMU's formation in 2000 expressed a hope that in working together, Mennonites in Canada could do more in faith-based higher education. While differences in history, theology, and practice are present among people from Mennonite Brethren and Mennonite Church Canada denominations, the creation of CMU opened unique, collaborative possibilities for learning and for the church, well beyond music-making.

Sixteen years later, we still occasionally hear the question: "So... how is it actually going with MBs and MCs working together at CMU?"

This spring, I had the opportunity to sit down for lunch with five CMU professors from the Mennonite Brethren tradition and five from the Mennonite Church tradition. I asked them questions so that they could reflect on their

shared CMU working experience.

What have you learned to value within CMU's unique bi-denominational commitment?

Gordon Matties, Professor of Biblical Studies & Theology (MB): I don't experience CMU as a binary place, but rather as a community of people working together at a common project.

Sheila Klassen-Wiebe, Associate Professor of New Testament (MC): I grew up in a small town where the large MC and MB churches had little to do with each other. CMU opened a way for me to bridge the rift that I experienced between our two denominations. It's been a very positive experience.

Tim Rogalsky, Associate Professor of Mathematics (MB): We academics are used to engaging differing opinions and viewpoints. It's who we are. Disagreement doesn't mean division. It's

necessary to the quality of our work.

In your experience at CMU, have these two church traditions rubbed off on each other in positive ways?

Irma Fast Dueck, Associate Professor of Practical Theology (MC): Early in my teaching at CMU, I taught Introduction to Christian Ministry to a class that was probably 75% MB. I realized that the usually animated class would sometimes go silent on certain topics. I learned quickly that I needed to consider the assumptions that I brought to the class and that simple 'conservative' or 'liberal' categories are unhelpful at CMU—and for Christians in general. I learned that we're all on a shared path of discipleship. At CMU, I've been enriched by walking with people who have different perspectives than I do. I've learned to listen and to build relationships, and



Dan Epp-Tiessen, Sheila Klassen-Wiebe, and Chris Huebner



Aaron Epp



Irma Fast Dueck



Gordon Matties



Andrew Dyck



Tim Rogalsky

not see those who view faith and life differently as a problem to fix, but rather as an opportunity to learn from and journey alongside.

TR: Growing up, I thought of the Good News mostly in terms of the afterlife. My colleagues rubbed off on me, and helped me think also in terms of peace and justice on this earth as Good News.

What have you personally received, been gifted with, or learned from 'the other' church tradition in your work and interaction at CMU?

David Balzer, Assistant Professor of Communications and Media (MB): It wasn't until I came to CMU that I realized that most of my prior work involvement was within one fairly co-

herent MB network of people who had similar ways of thinking theologically. Working at CMU has pushed me to learn that there are other ways of being and of understanding our faith.

Dan Epp-Tiessen, Associate Professor of Bible (MC): I grew up understanding that peace, justice, and ethics were central to Anabaptism, with personal piety being downplayed. At CMU, my MB colleagues enriched my understanding of Anabaptism to include the centrality of a warm, deep, and personal relationship with Jesus, and the importance of sharing the good news of the Christian faith. I'm reminded that the 16th century Anabaptists first and foremost embodied this kind of faith in Jesus. My MB colleagues have shown me how personal commitments to follow

Jesus are foundational to living lives of reconciliation, peace, and justice.

GM: I've gained a deeper appreciation for the theology of the church from the MC tradition—a deeper awareness that having a high view of the Bible and high view of Jesus are not enough.

Janet Brenneman, Associate Professor of Music (MC): I grew up with a sense that one publicly declared one's faith on the day of baptism. CMU gifted me with language to more freely express my faith with students and with colleagues in the seemingly private confines of my classroom, or more publicly. I know this is a result of working in the CMU environment.



In what ways has this coming together given you hope for CMU and its future, for the future of MB and MC churches, and for broader ecumenical engagement?

DET: Bringing these two denominations together provided a foundation for much greater ecumenism. CMU attracts students from all kinds of Christian and other than Christian traditions. I don't think this could have happened had there just been one denominational group that started CMU. That's been both a surprise and a huge gift to us as a university.

Andrew Dyck Assistant Professor of Ministry Studies (MB): I've experienced a rich ecumenical conversation at CMU. I remember moderating a conversation in class last fall between a Pentecostal from Jamaica speaking about dreams and visions in her church, and a Catholic from Cameroon critiquing that, and the whole thing then getting a third perspective from a Filipino Baptist pastor. It was exciting.

Is this kind of faculty conversation important for you? For CMU?

Chris Huebner, Associate Professor of Theology and Philosophy (MC): I had a student complain to me about my Introduction to Christianity class being too Mennonite. I said oh, that's interesting—what's your tradition? Anglican, the student said. "Well, have you noticed that Anglicans wrote the two texts we're using in the course?" "No, I hadn't." Which is only to say that we faculty need to do the hard work of locating ourselves meaningfully within our faith traditions. This is the hard—and interesting—part of the CMU project, whether it's from MB, MC, or another faith background.

TR: I think we work together so well because we have a common project. It would be great if we could bring denominational leaders together on campus for something similar—a project that we all agree needs to be worked at together, more so than a theological dialogue about our differences. At a re-

cent science and religion conference, a Jewish historian challenged us to consider the care of the earth, something all faith traditions care about and need to act on together.

GM: CMU is a long-term project, and things change slowly. We've been here 16 years and we can say, yeah, things have changed, but we're actually part of a much longer project that will hopefully keep emerging over another 16, 50, and 100 years. It's worth putting energy into this shared university. It would be great if we can help our churches imagine a future that continues to bring us together in new ways.



CMU-Hutterite relationship continues with philosophy course

By Aaron Epp

A special relationship between CMU and southern Manitoba's Hutterite community continued to develop in the last year when Harry Huebner, Professor Emeritus of Philosophy and Theology, taught a philosophy course to the Riedemann-Arbeitskreis, a group of about 15 Hutterite teachers and ministers from 11 different communities.

"We're used to being pragmatic farm people," says Jesse Hofer, a CMU alumnus and teacher who lives in the Silverwinds Hutterite Community near Sperling, MB and is a member of the Arbeitskreis. "As part of our work together, the Arbeitskreis thought it would be helpful to have an introduction to key philosophical ideas and thinkers, as a way to learn to think more abstractly and objectively."

The purpose of the Riedemann-Arbeitskreis is to create resources for Hutterite high schools and adult education, particularly in church history and the direction of Hutterite society in the present and future.

The philosophy course explored thinkers like Plato, Aristotle, Thomas Aquinas, René Descartes, Immanuel Kant, and Karl Marx.

Huebner focused on ideas meant to equip members of the Arbeitskreis to understand and teach *Glauben und Geschichte*, a textbook being created to tell the history of 16th century Hutterites, including their background and achievements. It is designed to stimulate discussion and thinking about the future of

Hutterite society.

The Hutterian Brethren originated as the Austrian branch of the Anabaptist movement of the 16th century. Absolute pacifism and community of goods are key practices for the Hutterites, who live in rural communities made up of 50 to 150 people.

Hutterite sense of community and ability to depend on each other in all aspects of life.

"The idea of thinking about ourselves as dependent on one another all the way through life is something the idealistic amongst us Mennonites talk about, but we have no understanding of what that



Professor emeritus Harry Huebner with a group of Hutterite teachers and ministers from 11 different communities.

Hofer and his colleagues find themselves at a point in time where they are re-evaluating what it means to be Hutterite today.

"Our ancestors offered a very real alternative, were a witness in their society, and they paid very real costs for that," Hofer says. "If we retell and recount that history, it's clear that today, in many respects, we've become acculturated. We've become very comfortable and settled, and there's a sense in which we've lost our way."

Huebner says he felt honoured to teach the course, describing it as "an extremely rich experience."

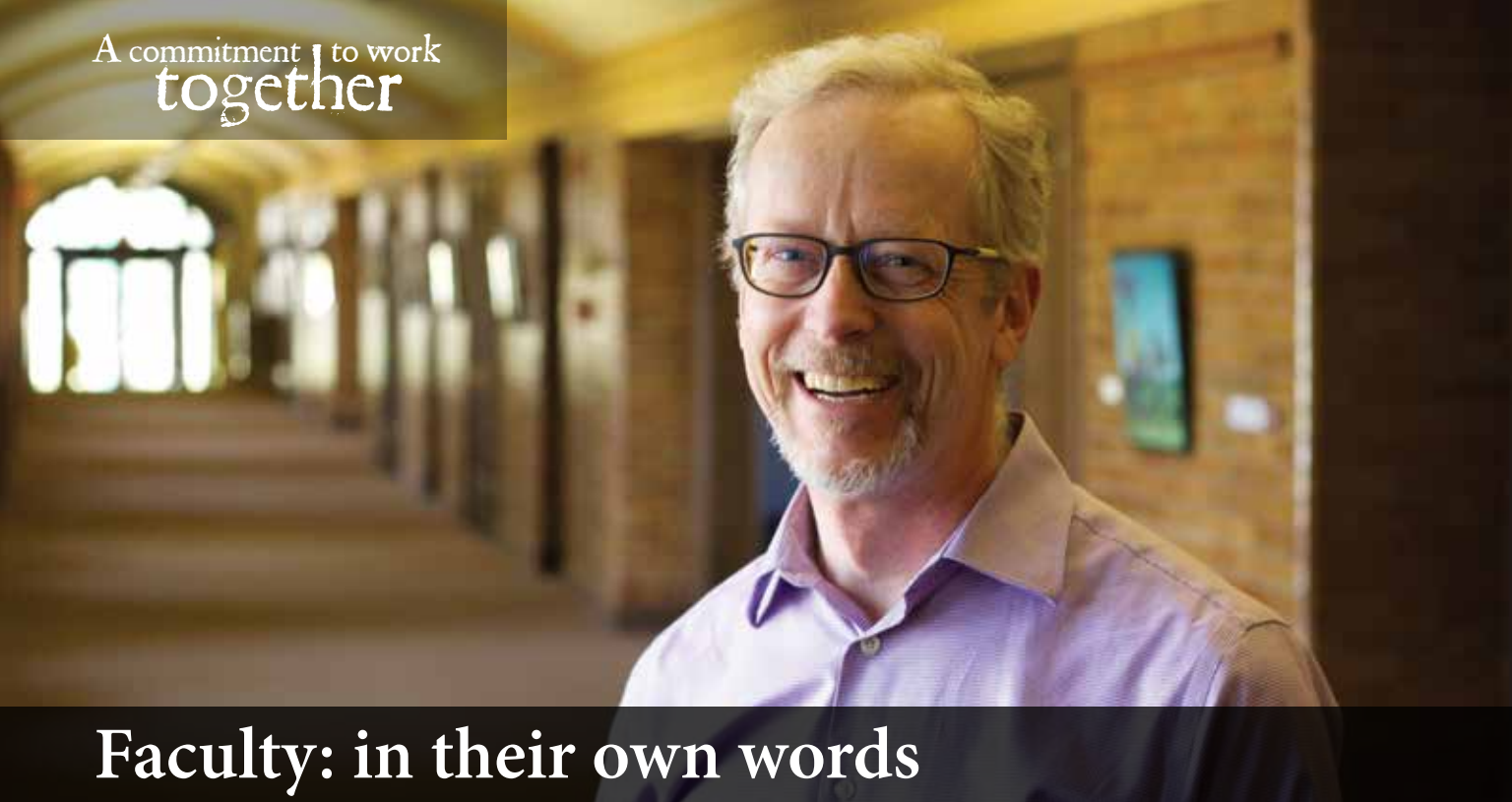
He adds that he is fascinated by the

really means," he says. "They do, because they live it."

The CMU-Hutterite relationship began when John J. Friesen, Professor Emeritus of History and Theology, began teaching special courses to Hutterite communities.

Between 2000 and 2014, Friesen taught a number of Old Testament, Anabaptist, and Hutterite history courses to several hundred Hutterite teachers, pastors, and young people from across southern Manitoba, South Dakota, and Minnesota.

"We are grateful to CMU for allowing these unorthodox arrangements to happen, and we look forward to doing more of this work in the future," Hofer says.



Faculty: in their own words

Andrew Dyck, Assistant Professor of Ministry Studies, has taught at CMU since January 2013. Prior to coming to CMU, Andrew worked as a pastor for 16 years in Abbotsford, BC.

What are you researching and writing right now?

I'm working to finish my doctoral dissertation this summer. I'm writing about the nature of Mennonite Brethren spirituality. I'm looking at 150 years of Mennonite Brethren history and asking what place spiritual direction or Taizé singing, and lectio divina—these so-called contemplative practices—have in a tradition that wouldn't normally have gone there, but that includes people who are finding those practices helpful.

Where or how do students give you hope?

I teach a graduate seminar called Supervised Ministry Experience. The course provides an opportunity for a supervised internship experience in a congregation or other ministry setting, and runs for two or three semesters. In the last six weeks of their last semester, I watch students own their identity as a Christian minister. My priority is to say, it's not just about what skills you have, it's about what kind of person you are. And I watch them becoming those kinds of people. Seeing men and women becoming leaders gives me a lot of hope.

What do you most long for in your work?

At CMU I interact with students from all over the world and from all different Christian backgrounds, including Mennonite, Catholic, Baptist, Pentecostal, and more. One of

the things I long for is that Christians will treat each other with generosity from their different backgrounds; that they will say, "I can learn from you," and vice versa: "I've got something to offer that I think you could use." CMU started as two denominations committed to doing that. Now, there's this explosion of all kinds of other groups here, and that generosity is something I long for and I think is happening.

Do you have any interesting projects underway in the broader community or church?

Last year, I spent about five months memorizing the book of Ephesians. I did it walking to and from work. Thirty hours of work and it was basically memorized. I've had a chance to recite it as a sermon three times now, and I've just gotten another invitation from a church to do that. It takes 17 minutes, and then afterward we talk about what people heard. People hear things they've never heard before, which I can relate to: I'd taught Ephesians at Columbia Bible College, and I'd preached it as a pastor, but by memorizing it I saw connections I'd never seen before. It's very powerful.

What saying or motto inspires you?

In Matthew 13:52, Jesus says, "Every scribe [or Bible scholar-teacher] who has been disciplined for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old." That verse sums up what I try to do. I get to draw on treasures from ancient times and from current times, and I get to package them and offer them to people and say: Look, is there something here you can use? Hopefully I do it in a way that's in the service of the Kingdom.

*For more faculty profiles and other CMU stories, subscribe to:
Through this place e-newsletter. (See inside back cover.)*



Beth Downey Sawatzky

Reflections on a weekend I could very well have dreamed

*Annual discernment retreat reshapes the way students
inquire about vocation*

By Beth Downey Sawatzky

It sounds like something out of Harry Potter: The Office of Ministry Inquiry. In reality the Office consists of two CMU Biblical & Theological Studies professors whose passion is to coordinate efforts at CMU to identify

Currently, Irma Fast-Dueck, Associate Professor of Practical Theology, and Andrew Dyck, Assistant Professor of Ministry Studies head up the team.

One of the key ways the Office fulfills its duties is by organizing a biennial discernment retreat—Ministry Quest, they call it—for students who have either come forward on their own with questions to sort through, or have been encouraged by the promptings of peers, staff, faculty, or other mentors.

This year the retreat was held at St. Benedict's Monastery & Retreat Centre, just north of Winnipeg. As they do every year, each of our crew arrived on site carrying a tangle of emotions inside: hope, fear, questions, assumptions, misgiving, enthusiasm, excitement, doubt. The balance is different for everyone.

Many students fit the imaginable

profile of a “questing” young person with a desire to be useful. Others show up, as I did, protesting.

The Office and other retreat leaders deserve points for effective leadership, because everyone gets real pretty quickly. Generally speaking, a lot of the questions, hopes, and fears turn out to be pretty similar at bottom, and most everything is on the table within twenty-four hours. At the heart of it, most of our objections are pretty predictable: Me? Couldn't be. I'm ordinary, flawed, really not half so spiritual as I like to pretend... Blasé, maybe, but honest. This really is what worries us.

Between large group sessions involving very creative ice-breakers and raw testimonies from the leaders, plenty of alone time for reflection, and piercing small-group gatherings for collective sharing and discernment, it's an intensive, surprisingly productive two days. Together, we air many dreams: dreams of the church, dreams of home, dreams of things not at all like church but fueled by the same convictions. Most students agree, the retreat provides perspective more than answers, but really, that's all we need.

Everyone walks away with some new insight to consider, or the sense that they've gained a new way of feeling for things. We're each headed in different directions, but the work we are doing is much the same. We're listening. We are listening deep into ourselves, unsure of what we want or expect to hear, but genuinely desiring to hear something, even if we say we don't.

If the retreat leaders' stories are anything to go on, we're all doomed in the end; but process is as or more important than product. The monastery air seems thick with that truth, the pace of the place resounds with it—a holy hesitance, peaceful and calm. Taking some of that spirit with us, we leave slowly, quietly.

« Together, we air many dreams: dreams of the church, dreams of home, dreams of things not at all like church but fueled by the same convictions. »

ministerial aptitudes/vocation within individual students, to help those students discern the call of God in their lives, and to nurture their first-fruits.

EVENTS

Renowned agronomist serves as Scientist in Residence

CMU was pleased to host Dr. Martin Entz as its 2016 Scientist in Residence.

Entz, a professor of Cropping Systems and Natural Systems Agriculture at the University of Manitoba, was on campus February 1–5 to share his insights, observations, experience, and personal reflections.

“Martin is a renowned researcher with more than 25 years of experience and work published in more than 100 peer-reviewed scientific papers,” said Tim Rogalsky, Associate Professor of Mathematics and Chair of the Science and Faith Advisory Committee. “His work is exciting because it explores questions of food security that are important in our world today.”

Entz’s speaking engagements included:

A student forum in which he shared about his journey in the field of Natural Systems Agriculture, which explores cropping systems found in nature and develops systems that mimic them.

A chapel during which Entz explored how viewing the Earth as a gift from the creator is a helpful guide when addressing the ecological crises humans face today.

An evening lecture in which Entz reflected on more than 25 years of natural systems agriculture research, and highlighted biblical themes of stewardship to suggest a shift in emphasis from smart resource management to wonder, humility, and inspiration.

“It’s an honour to be selected for something like this,” Entz said.

Since earning his PhD in crop physiology at the University of Saskatchewan, Entz has carved out a significant career that includes teaching courses in crop ecology and organic agriculture, as well as overseeing an active graduate student program.

He participates in ecologically-integrated farming system research and development work in Central America, southern Africa, and northwest China.

Entz and his wife, Jereleen, have two adult children and attend Douglas Mennonite Church in Winnipeg.

Watch a video of each of Entz’s three presentations at cmu.ca/sir.



CMU committed to advancing Indigenous education, reconciliation

CMU joined five Manitoba universities, three colleges, and the Manitoba School Boards Association in a landmark signing of the Indigenous Education Blueprint on December 18.

Working together in unprecedented fashion, the participating institutions developed and are now committed to the plan, which acts upon the recommendations the Truth and Reconciliation Commission presented last summer.

The Blueprint commits the participating institutions to concrete practices in order to respect, celebrate, and support Indigenous peoples, knowledge, and success.

“The story has always been told by someone else. Now it’s your turn, and today we honour that,” Elder Harry Bone said during his opening remarks at the signing ceremony.

CMU President Cheryl Pauls participated in the signing ceremony on behalf of the university.

She cites a number of events and initiatives, including CMU’s partnership with the Peguis First Nation post-secondary transition program; hosting of community forums to discuss the possibilities of an urban reserve at the Kapyong Barracks; along with new course offerings as examples where CMU is cultivating Indigenous-settler relationships.

“We are proud to be a part of this historic commitment,” Pauls said. “CMU’s mission statement places significant importance on reconciliation in our church and society. Through education, reconciliation can be fostered, understood, and turned into a new reality.”

Moving ahead, there will be numerous all-faculty conversations at CMU to engage the Indigenous Education Blueprint.

These conversations will identify opportunities where programs and courses can be enlivened in light of the Blueprint.

In addition to CMU, the educational partners that signed the historic Blueprint include: University of Manitoba, University of Winnipeg, Brandon University, Université de Saint-Boniface, University College of the North, Red River College, Manitoba Institute of Trades and Technology, Assiniboine Community College, and Manitoba School Boards Association.



Cheryl Pauls joined educators from across Manitoba in signing the Indigenous Education Blueprint.

Art DeFehr presented with CMU PAX Award

President Cheryl Pauls presented the CMU PAX Award to renowned Winnipeg humanitarian Art DeFehr at the university’s spring fundraiser on April 7.

DeFehr’s commitment to international affairs has led him to make contributions abroad over the past 45 years.

“Art DeFehr has brought a formidable depth of imagination and commitment to many of the world’s most complex humanitarian concerns,” Pauls said. “We honour him for the range of peoples and organizations that he has brought together to make good change possible.”

The CMU PAX Award was created to honour people who lead exemplary lives of service, leadership, and reconciliation in church and society.

DeFehr said he felt honoured to receive the award.

“The Mennonite community has had many examples of individuals and groups who have contributed to peace and a better world, and it is very special to be considered among them,” DeFehr said.

After graduating with his MBA from Harvard Business School in 1967, DeFehr joined his family’s furniture business and remains involved to this day.

DeFehr’s success as CEO of Palliser has allowed him to focus on his passion for international affairs.

In the 1970s, DeFehr worked with Mennonite Central Committee to lead a massive agricultural

PEOPLE AND EVENTS

redevelopment project in Bangladesh after its civil war. From 1981–82, he worked in Somalia as the United Nations High Commissioner for Refugees.

DeFehr also started a university in Lithuania in the dying days of the former Soviet Union, and he helped organize, host, and fund a conflict resolution conference in Myanmar in 2013.

Closer to home, DeFehr has headed refugee programs in Canada and helped spearhead Manitoba's immigration program, which has brought thousands of immigrants to the province since the late 1990s.



Art DeFehr being interviewed by Cheryl Pauls

South Korean cellist wins music competition

A cellist who used to dread performing in concert won CMU's 11th annual Verna Mae Janzen Music Competition.

Yunah Chin took the top spot and the \$700 prize that comes with it after performing along with six other finalists in the Laudamus Auditorium on Thursday, February 11.

A native of Seoul, South Korea, Chin has played the cello for more than 15 years. She moved to Winnipeg three years ago to continue her studies, and plans to pursue a degree in music therapy.

Chin said that in Korea, she didn't enjoy performing because it made her too nervous. That has changed since she arrived in Canada. Because English is not her first language, she has come to enjoy performing because it is a way for her to communicate with others and express herself.

"It is interesting and fun to play," said Chin, adding that she didn't expect to win. "I thought about showing my everything—not getting nervous, and just showing them what I prepared. I only thought about that."

Breanna Heinrichs, a pianist in her fourth and final year of a Bachelor of Music, placed second and received \$500. Third place and its \$300 prize went to baritone singer Matthew Baron, also in his final year of study at CMU.

The competition is made possible by Peter Janzen

of Deep River, Ontario, and named in memory of his wife, Verna Mae, who died of cancer in 1989 at age 53. Janzen wanted to support CMU via a music competition because he and Verna met through their interest in choral singing.

"I always dreamed of someday dedicating a memorial to my wife—a wonderful, loving, sensitive, intelligent, and happy companion," Janzen said in 2007. "Through the Verna Mae Janzen Music Competition at CMU, I can keep her memory alive."



Yunah Chin

ALUMNI NEWS

Carol Penner (CMBC '81) was appointed Assistant Professor of Practical Theology at Conrad Grebel University College this past April. Carol holds a PhD in Theology from the University of St. Michael's College.

Lukas Thiessen (CMU '05) contributed a chapter to the 2015 book, *Sons and Mothers: Stories from Mennonite Men* (University of Regina Press). Lukas holds a MA in Curatorial Practices from the University of Winnipeg.

Kyle Devine (CMU '06) is Associate Professor in the Department of Musicology at the University of Oslo. Kyle completed his PhD at the Institute for Comparative Studies in Literature, Art and Culture at Carleton University in 2012, after which he worked as a postdoc with the Music and Digitization Research Group at the University of Oxford (where he also taught at Worcester College).

Les Friesen (CMU '07, '10) graduated last fall from McGill University with his Master of Arts in Music Theory. He lives in Montreal.

Jonathan Dyck (CMU '08) began working as a graphic designer at Mennonite Central Committee Canada in Winnipeg in December 2015. Jonathan

holds a diploma in Design Studies from MacEwan University as well as a Master of Arts in English Literature and Cultural Theory from the University of Alberta.

Moses Falco (CMU '16) began working as the pastor at Sterling Mennonite Fellowship in Winnipeg in fall 2015. Previously, Moses worked as a designer in the communications department at Mennonite Church Canada.



Moses Falco

Jennalene Brink (OT '04, CMU '09) and Michael Steinbichler were married on November 7, 2015. They live in Chilliwack, BC where Jennalene works as a music therapist at an extended care facility.

Meribeth Plenert (CMU '08) and Jared Samborski were married on August 22, 2015. The couple resides in Edmonton, where Meribeth works as Acting Executive Director/Archives Adviser for the Archives Society of Alberta.



Meribeth Plenert and Jared Samborski

Charles Koop (CMU '04) and Sara Kunkel announce the birth of Reagan Isla Koop on May 26, 2015.



Charles and Reagan Koop

ALUMNI NEWS

Glenn (OT '06, CMU '10) and **Katie Doke Sawatzky** (CMU '10) announce the birth of Evelyn Leah Doke-Sawatzky, born January 11, 2015.

Stefan (CMU 2002-04) and **Laurel Epp-Koop** (CMU '06) announce the birth of their son, Mateus, born June 12, 2015. Stefan, who holds a MA in History from Queen's University, is acting executive director at Food Matters Manitoba and the author of the 2015 book *We're Going to Run this City: Winnipeg's Political Left After the General Strike* (University of Manitoba Press). Laurel has a Bachelor of Education from the University of Manitoba and is a high school teacher.



Mateus Epp-Koop

Brendan (CMU '03, '05) and **Lindsay Mierau** announce the birth of Alice Claire Mierau, born September 29, 2015.



Alice Claire Mierau

Adam (CMU '09) and **Sarah Klassen Bartel** (CMU '05) announce the birth of their son, Jeremiah Walter, born on October 3, 2015.

Darren (CMU '09) and **Claire Neufeld** (Bergen, CMU '08) announce the birth of their daughter, Adelaide Lucy, on October 15, 2015. Darren is working on his PhD in Clinical Psychology at the University of Manitoba, and Claire is working as an adult education science teacher.

Emily Toews (CMBC '97) and Bryce Miller announce the birth of their son, Luke Malachi Toews Miller, on November 25, 2015.

Peter (OT '04, CMU '08) and **Jen Nighswander** announce the birth of their son, Rowan Philip Melvyn, born on November 12, 2015.



Peter, Jen, and Rowan Nighswander

Marlis Funk (CMBC '00, CMU '15) and **Ken Harkness** announce the birth of their son, Evan Henry Funk Harkness, born on October 4, 2015.



Evan Funk Harkness

Matt (CMU '05) and **Laura Pauls** (CMU '03) announce the birth of their daughter, Michaela June, on November 26, 2015.

Julie Rempel (CMBC '98) and **Curtis Wiebe** announce the birth of Wyndham Francis, born on February 18, 2016.



Michaela Pauls

Stephen (CMU '03) and **Katie Redekop** (OT '03, CMU '07) announce the birth of their son, Aidan Gabriel, on March 2, 2016. Aidan is a little brother for Chloe.

Vlad ('14) and **Bethany** ('12) **Matejka** announce the birth of Wilhelmina Amber, born December 11, 2015. Willa is a little sister for Milo.



Vlad, Bethany, Milo and Wilhelmina Matejka

Gerald Ens (CMU '13) and **Lisa Obirek** (CMU '15) announce the birth of their son, Roger Abram Obirek Ens, born January 23, 2016. The family lives in Hamilton, ON, where Gerald is working on a Master of Arts in Religious Studies at McMaster University. Lisa is working on art by focusing on printmaking, and spending time with Roger.



Gerald, Lisa, and Roger Obirek Ens

Kristy Letkeman (CMU '04) and **Jason Hosler** announce the birth of their son, Cooper William, on January 3, 2016.



Kristy Letkeman, Jason Hosler and Cooper

Meredith (Daley, CMU '05) and **Scott Hutchinson** announce the birth of their daughter, Aubrey Jane, born January 28, 2016.

Eric (CMU '05) and **Jill Peters** (Reddekopp, CMU '02) announce the birth of their daughter, Ada Audrey Peters, born February 26, 2016.

ALUMNI NEWS

Candice (Thiessen, CMU '11) and **Brad Penner** announce the birth of their son, Jesse Nolan, on March 2, 2016.



Jesse Penner

Cori (Thiessen, CMU '09) and **Ryan Braun** announce the birth of their daughter, Kaylie Emma, on March 6, 2016.



Kaylie Braun

Martin (CMU '11) and **Stephanie Kaethler** (CMU '06) announce the birth of their son, Walter James, on March 19, 2016.



Walter Kaethler

Alex (CMU '13) and **Charity Strange** announce the birth of their daughter, Elizabeth Cecilia, born on March 27, 2016.

Steve (CMU '05) and **Rita Heidebrecht** (Braun, CMU '06) announce the birth of their daughter, Sadie Rosa, born April 7, 2016.



Sadie Heidebrecht

Michael Falk (Petkau, CMBC 1997-99) and Robin Falk announce the birth of their son, Theodore Zeus Falk, born on April 8, 2016.



Theodore Falk

Ryan Siemens (CMBC '01, CMU '02) and **Sandra Sinnaeve** (Concord/CMU 1998-02) announce the birth of their son, Bennett Ezra Sinnaeve Siemens, born on April 11, 2016. Bennett is a little brother for Isaiah, 4, and Elliott, 2.



Isaiah, Elliott and Bennett Sinnaeve Siemens

Nicholas (CMU '10) and Naomi **Ewert** announce the birth of their daughter, Roslyn Jane, on December 31, 2015.



Roslyn Jane Ewert

Brent (CMU '04) and **Kari Enns Durksen** (CMU '04) announce the birth of their daughter, Jovie Jade Enns Durksen, born July 18, 2015.

Rafael Duerksen (CMU '08, OT staff 2009-12) and **Myrielle Tremblay** (OT staff 2009-12) announce the birth of their daughter, Maliya Océanne, on March 11, 2016. Maliya is a little sister for Olivia. Rafael will be the Lead Pastor at Springfield Heights Mennonite Church in Winnipeg beginning in summer.



Maliya and Olivia Duerksen

Theo (CMU '11) and **Jenna Dyck** (Seguin, OT '09, CMU '14) announce the birth of Margaret Leigh Ruthanne, born March 21, 2016.



Margaret Dyck

Alumni are invited to submit recent news of interest to others—marriage, job change, addition of a child, award, promotion, graduate school, retirement, and so on—to CMU Development Team. Mail to 500 Shaftesbury Blvd., Winnipeg, MB R3P 2N2, email to alumni@cmu.ca.

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New Environmental Studies BA Major to launch in Fall 2016

By Ellen Paulley

CMU is pleased to launch a new Environmental Studies major, in fall 2016. The interdisciplinary, four-year Bachelor of Arts degree will draw on the fields of science, social science, and humanities.

“Environmental studies is by nature interdisciplinary,” says Dr. Rachel Krause, Assistant Professor of Biology. “It looks at economic, biophysical, political, and private spheres and how they fit together in the natural world.”

With a foundation in natural sciences, students will gain knowledge of the underlying scientific principles and processes required to understand environmental issues such as climate, soil and water systems, nutrient cycles, and ecology.

“Students will have a foundation in natural sciences such that they can understand the ecology and the science of the issues we face relevant to the environment,” says Krause.

Through incorporating courses in the social sciences, students will gain an understanding of how economic, political, and social structures interact with the environment and inform how natural resources are used.

« Students will be equipped with the tools to enter the challenging new realities that face our future and cross the boundaries of science and social science. »

“Environmental issues always have a natural science component, but they also impact communities and populations,” says Dr. Ray Vander Zaag, Associate Dean of International Development Studies. “To work in the broad field of environmental studies, you need to have understandings in both areas.”

The humanities component addresses the question of how areas such as literature, philosophy, and theology can contribute to understanding problems and visualizing solutions.

“Students will be equipped with the tools to enter the challenging new realities that face our future and cross the boundaries of science and social science,” says Dr. Gordon Zerbe, Vice President Academic at CMU. “We’re very pleased we have the capacity to deliver this kind of program.”

Three new ecology courses will offer lab and field research methodologies and will be implemented over the next few years. With the addition of these courses, students interested in education will be able to attain a teachable in biology.

The interdisciplinary nature of the degree will allow students to personalize their studies according to their interests, drawing on the many courses CMU offers that are directly or indirectly relevant to environmental studies. A practicum component will provide students with the opportunity to integrate knowledge and practices related to the field.

To learn more about CMU’s new Environmental Studies major, visit cmu.ca/envirostudies.



Spiritual formation from Winkler to Waco

By Aaron Epp

In the Baptist circles of Waco, Texas, she's known as "the Mennonite."

Angela Reed (CMBC BTh '96, CMU BA '00) is Assistant Professor of Practical Theology and Director of Spiritual Formation at the George W. Truett Theological Seminary at Baylor University.

"I haven't actually been a member of a Mennonite church for 10 years, but that doesn't matter," Reed says. "They absolutely, wholeheartedly around the seminary refer to me as 'the Mennonite,' and seem to say that with great affection."

On faculty at Truett since 2010, Reed spends half her time teaching courses in spiritual formation and discipleship, and half her time directing the seminary's spiritual formation program.

The spiritual formation program at Truett invites all students to develop habits that support personal and communal spiritual formation that may sustain them through the challenges and joys of ministry.

The program is based upon small group discipleship. Each student is part of a six- to eight-person "covenant group" that meets weekly for prayer and spiritual formation.

Reed's work also includes providing spiritual direction in groups and with individual students, as well as researching and writing.

Her most recent book, *Spiritual Companionship: A Guide to Protestant Theology and Practice*, co-authored with Richard R. Osmer and Marcus G. Smucker, recently won the Martin Institute and Dallas Willard Center Book Award.

"What I most enjoy about my work is building relationships with students, helping them to discern their vocation and calling, and helping them to prepare for that," Reed says. "Part of that preparation is to see them grow in Christian



Angela Reed

character, and in relationship with God and others."

Reed grew up an hour and a half southwest of Winnipeg on a farm near Winkler, MB. As a child, she enjoyed reading the Bible on her own, and as a teenager attending Winkler Bergthaler Mennonite Church, she developed a strong interest in personal spiritual disciplines.

Studying theology at CMBC led to pastoral work at Sargent Avenue Mennonite Church in Winnipeg. She went on to earn her Master of Divinity through CMU and the Faculty of Theology at the University of Winnipeg.

During this time, Reed worked part-time as a spiritual director at Springfield Heights Mennonite Church. While finishing her MDiv, Reed began considering further study.

Her interests in spiritual formation and spiritual direction led her to Princeton Theological Seminary, where she graduated in May 2010 with a PhD in Practical Theology.

More than a decade after leaving southern Manitoba, Reed's Mennonite roots still run deep. She recalls CMU's emphasis on community in theology classes, Bible classes, and in chapel.

"I appreciate having come from this small community," she says, adding that it has influenced her work at Truett. "Creating small group community within the larger context (of the seminary), I think, has been very important to me."

"That commitment to community that I had within the Mennonite Church is a very strong part of who I am today, how I teach, and how I write," she adds. "I will never lose that."

For more alumni stories, visit CMU's Community & Alumni Blog at cmu.ca/alumniblog.

Clarification:

In the Alumni Profile "Relationships with Indigenous Peoples Leads to PhD Work" (Winter 2015, p. 32), *The Blazer* reported that Mennonite Church Canada (MC Canada) has not provided any reports to the Truth and Reconciliation Commission (TRC) about the involvement of Canadian Mennonites in residential schools.

Steve Heinrichs, Director of Indigenous Relations at MC Canada, clarifies: "MC Canada didn't run any residential schools, so the Church wasn't in a position to publish a report for the TRC."

CMU regrets any confusion that may have resulted from the article.

CMU CALENDAR

September 7: First day of classes

September 23-4: Fall Festival: Distinguished Alumni Awards, Opening Program, class reunions, and more

September 23: Face2Face – “Journey to Renewed Covenants” including a screening of ‘Reserve 107’ with Brad Leitch

Oct. 5: Take and Read Book Conversation with Paul Doerksen

Oct 21: Prospective student Open House

Oct 25-6: J.J.Thiessen Lecturer: J. Richard Middleton

Nov 2: Face2Face – “Why Beauty Matters: Radical Amazement, Spirituality and the Climate Crisis” with Dr. Tim Rogalsky

Nov 4: Campus Visit Day

Nov 17: Music Open House

Nov. 23: Experience the Outtatown Discipleship School For a Day

Nov 25: Campus Visit Day

Nov 26: Christmas at CMU

Dec. 7: Take and Read Book Conversation with Paul Doerksen

For an updated and ongoing list of events happening at CMU, please visit cmu.ca/events.

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