

The BLAZER

CONNECTING ALUMNI AND FRIENDS OF CMU
SPRING 2017

Faith and Life

The BLAZER

Welcome to the spring 2017 issue of The Blazer, with the theme of “Faith and Life.”

The theme is a nod to the new CMU Centre for Faith and Life, which President Pauls introduces on the following page, and which draws together the university's extended education programming in service of the church. This theme also serves as an encapsulating expression that speaks to a vision for a university of the church (faith) in the world (life).

From Biology to Theological Studies to Communications and Media and all that falls in between, multiple faculty members provide their reflections on how faith and life intersect in the classroom over the following pages. It's in the recognition of the presence of God in the everyday details and routines of life that we find deeper meaning and the call to be leaders and change makers—a light in the world.

This past April, we had the opportunity to acknowledge and bless over 80 students who've completed their studies at CMU. Adrian Jacobs, Keeper of the Circle at Sandy-Saulteaux Spiritual Centre gave a graduation address where he challenged the Class of 2017 to continue to bring faith and life together:

“Keeping up to date in your understanding of the times in which you live, and knowing for sure what God wants you to do, is key to fulfilling Creator's purpose in your life.”

I invite you to discover all that the CMU Centre for Faith and Life has to offer. Whether it's a time-tested favourite like the J.J. Thiessen Lecture Series or something like the forthcoming inaugural 'sixpinteight' youth event, there is likely something of interest for your own faith and life journey.

I wish you a safe and memorable summer.

Kevin Kilbrei

Director, Communications & Marketing

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Faith and life

Recently we launched the “CMU Centre for Faith and Life” as a means of drawing together the commitments and initiatives through which we engage with the broader community that surrounds the university, and shares in its mission. Our conversations were fascinating as we worked to find a name that would bring focus to work that is initiated primarily, although not exclusively, by our functionally named “Church Resourcing and Engagement Committee.” Some people considered “faith and life” to be too general a descriptor, wondering what there might be that wouldn’t fit into this category. For others, “faith and life” expressed not only an all-encompassing sensibility, but also rang true as an expression that identified something more particular: an understanding and commitment to being transformed in all aspects of life as followers of the Christ who is ever reconciling all things to himself (Colossians 1:20). We recognised further that many Anabaptist-rooted—and other—denominations have a “Board of Faith and Life” with a specific mandate, that of engaging the theological commitments (Confessions of Faith) of these denominations as they strive to be faithful to the call of God through their corporate and individual beings. And, we noted that “faith and life” describes the educational priorities of CMU in and out of the classroom for students, staff and faculty. This happens through bringing studies in Bible and Theology into dialogue with Biology, Business, Mathematics, Music, and many more areas of learning and knowing. It happens also through paying attention to how faith needs to inform and be informed by all we experience in everyday life. In other words, we could consider the vocation of CMU as a whole to

« ...an understanding and commitment to being transformed in all aspects of life as followers of the Christ who is ever reconciling all things to himself (Colossians 1:20). »

be described as “Educating for Faith and Life.”

So why then employ “Centre for Faith and Life” to identify the activities and relationships that extend largely outside of the programs of our degree-seeking students? I’ll identify three reasons. Firstly, the name demonstrates a close connection between the initiatives of the Centre



and the heartbeat of the university. Secondly, the name draws attention to what it is that we believe you as readers—friends and alumni of CMU—desire and expect us to be and do. And thirdly, the name awakens us to the good of the generative imagination that is offered and received in Christ, and that I pray is shared amongst all who connect through CMU.

I trust you’ll enjoy this issue of *The Blazer*, and that it awakens your own reflections on “faith and life.”

Peace and joy,
Cheryl Pauls
CMU President



Press On

By Liam Kachkar, Burkina Faso student 2016

Our last five days were spent at a youth retreat centre in Ecouen, a town just north of Paris, France, where we celebrated together and debriefed our entire four month Outtatown experience. Many moments were spent reminiscing about our profound and hilarious adventures. It was during that time that I realized how special our community was; the place of belonging I had found and how God had impacted each one of us in a unique way.

Our group leaders led a session on story-sharing on one of the days. We brainstormed the significant memories from our OT experience, and then we were challenged to share the best stories in either a 30-second or 2-minute time frame. The idea behind this was that as we transition back home, not everyone is going to want to know the details of our entire journey on Outtatown. To understand a story better is to tell a story better. The activity pushed me to really reflect on the big take away in each story.

On the last night there, our worship committee led us in a foot washing ceremony. As Jesus washed his disciples' feet before he left them, we washed each other's feet before going our separate ways. After the foot washing, we sang worship

songs together and spent time praying for one another. I found myself fighting back tears the entire evening, as I could no longer deny that Outtatown was coming to an end. I was going to miss my new family, the sense of belonging and the energy that each person brought to our group.

As I look back on my time on Outtatown, I know that I will miss my community. Despite the pain of moving forward, I'm excited for the opportunities down the road. God challenged me more than ever before in my life, and I know that I will grow during my next journey. As Paul and Timothy wrote in Philippians, "I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus." I leave that message with all of you: press on towards Jesus. For my brothers and sisters in Outtatown, you are stronger than you know, you can do more than you can imagine because He dwells in you. He is with you every step of the way.

Read stories and look at pictures from this year's Outtatown students by visiting: outtatown.com/blogs

MENNO SIMONS COLLEGE NEWS

MSC professors awarded prestigious federal grants

by Alison Ralph

Two Menno Simons College (MSC) professors are recipients of prestigious federal grant funds through the Social Sciences and Humanities Research Council (SSHRC).

Dr. Jerry Buckland, Professor of International Development Studies, received a grant worth \$263,000. Dr. Kirit Patel, Assistant Professor of International Development Studies, received \$75,000.

Buckland's grant is for a five-year project using diaries to better understand the finances of vulnerable Canadians, with a view to economic empowerment.

In two phases, he will explore the economic, social, and regulatory implications of financial products and policies for vulnerable Canadians.

"The economy is becoming more financially challenging," Buckland said. "There are more financial products, more decisions to be made. We're facing more complicated choices, so we want to understand how vulnerable people work

through these complicated choices and difficult challenges."

Patel's grant will be used to understand the impacts of India's innovative environmental courts on disadvantaged communities in Tamil Nadu, Kamataka, and Gujarat states, with a focus on participation.

In this initial phase, he will examine participation in the environmental judiciary through the lens of local non-governmental organizations, women, and the science of Environmental Impact Assessments.

"In developing countries, issues of poverty and the environment are overlapping more and more," Patel said. "And in these cases, there are often trade offs between the environment and the poor."

SSHRC mandates the training of students, whether undergraduate or graduate.

To that end, Patel and his team have hired three MSC undergraduate students as research assistants.

In the fall, Buckland and his team have plans to hire senior undergraduate and graduate students to participate in data collection from the financial diaries.

CMU to offer Concert Band starting this fall

By Aaron Epp

Brass, woodwind, and percussion instrumentalists have a new opportunity to make music as part of CMU's newest ensemble, the CMU Concert Band. The auditioned group, which is open to both CMU students and community members, will begin rehearsing in September.

The creation of the Concert Band is a response to the popularity of high school band programs across the country, says Dr. Janet Brenneman, Dean of the School of Music at CMU.



Cheryl Ferguson

"The CMU Concert Band is an ensemble that will appeal to students particularly if they have had a good high school band experience and they're not ready to leave it," she says.

Cheryl Ferguson, Director of Bands at Winnipeg's Fort Richmond Collegiate and a French horn instructor at CMU's Community School of Music and the Arts,



will direct the Concert Band.

"Cheryl is a strong music educator who is known across the country for her very fine work," Brenneman says. "I am thrilled that she is going to be our conductor."

The Concert Band will perform two to three times each year. CMU students will be able to earn one credit by participating.

Brenneman is excited to offer the Concert Band alongside the wide range of 13 ensembles that CMU has already established.

As with all of CMU's music ensembles, the Concert Band is open to all students, regardless of their major.

"Just as all students have the opportunity to participate in sports programs at CMU, I think all students need to have the opportunity to participate in the music program here," Brenneman says.

Youth invited to explore 'reconciling relationships' at new CMU peace event

In the spirit of its popular Peace-It-Together event, and together with a range of ministry partners, CMU is launching a brand-new gathering for high-school youth this fall.

Titled *sixpointeight: equipping peacebuilders*, the event takes place from 2:00 PM to 8:00 PM on Sunday, October 15, 2017. Youth in grades 9 to 12 from across Canada are invited to gather around the theme, "Reconciling Relationships in the Way of Jesus."

In addition to featuring keynote addresses by Kathy Giesbrecht, Associate Director of Leadership Ministries at Mennonite Church Manitoba, and Lloyd Letkeman, Mission Mobilizer at MB Mission, *sixpointeight* will feature worship, inspiring workshops modeled after TED talks, and diverse opportunities for youth to reflect on, and respond to, what they have learned.

"This event extends CMU's commitment to educate for peace-justice," says Terry Schellenberg, Vice President External



and head of the *sixpointeight* planning committee. "As with many of CMU's initiatives, we're gratified to bring together a diverse range of church, church school, and service agencies to offer this significant peace-equipping youth gathering."

Planned to coincide with Mennonite Church Canada's Special Delegate Assembly in Winnipeg October 13-15, *sixpointeight* takes its name from Micah 6:8: "...to do justice, and to love kindness, and to walk humbly with your God."

Together with CMU, MB Mission, Mennonite Church Manitoba, Mennonite Brethren Church Manitoba, Mennonite Central Committee, Westgate Mennonite Collegiate, Mennonite Brethren Collegiate Institute, and Mennonite Collegiate Institute are all co-sponsoring and planning the event.

Sixpointeight will replace the long-running Peace-It-Together conference, which was held for the last time in 2015.

Visit cmu.ca/sixpointeight for more information.



"God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God."

1 Corinthians 1:28-29

faith and life

We asked a number of faculty to reflect, from the perspective of a course within their discipline, on the interplay between faith and life.

The loveliness in the low

John Brubacher, Assistant Professor of Biology



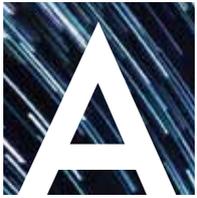
Peas. Grasshoppers. Fruit flies. Corn. Orange bread mold. Bacteria and the viruses that infect them. For the most part, these are not the sort of organisms that star in nature documentaries. I wonder whether many of the students in this past winter's introductory genetics course (BIOL 1020, "The Genetic Revolution") expected to pay much attention to such a motley assortment of organisms when they registered for the course. Nevertheless, these creatures were front and centre for a great deal of the semester, and with good reason. Each of them was the subject of research that established the foundations of modern genetics: how hereditary information is transmitted from one generation to the next (peas), that this information is carried on chromosomes (grasshoppers, flies, corn), what it's made of (bacteria, viruses), and how it shapes the organisms that inherit it (bread mold). All these lessons apply to us humans, too.

In 1 Corinthians 1:28-29, the apostle Paul wrote, "God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God." (NRSV) To be clear, this passage was not written to make a general point about "low and despised" things. Rather, it's part of a longer section of the letter that specifically contrasts the apparent "foolishness" of Christ's death on the cross with the deep divine wisdom that sacrifice actually represented. I do not mean to compare Christ's salvific work with fruit flies' dying for the sake of our understanding of genetics. Yet, I confess that this winter, I found Paul's words regularly entering my head.

Knowledge by itself is not a ticket to salvation (indeed, one could argue that the more we learn, the worse off we are, as we become more apt to think we control our destiny). I'm starting to wonder, though, whether the fact that we can learn so much about ourselves from the humblest of life forms, might be a useful antidote to that root of all sins: pride. And as my students and I learn to see dignity and loveliness in such "low" things, perhaps we might—with humility—better express those gifts ourselves.

Re-oriented by God

Andrew Dyck, Assistant Professor of Ministry Studies



pastor, a budding theologian, and a dancer walked into CMU. (This is not a joke.)

For 12 weeks, these 3 graduate students joined me every Wednesday afternoon for the seminar course "Prayer." We explored Christian ways of praying by reading and studying prayers in the Bible. We each

led the class in praying. The Psalms, the Lord's Prayer, and other prayers of Jesus and the New Testament provided us not only with topics, but also with vocabulary and syntax for praying.

Each student pursued important questions based on the student's life and context. Too often, churches have worsened their parishioners' hardships by praying Christian platitudes. How can church leaders instead offer robustly honest prayers that dare to pray for healing and to anoint with oil? People in today's secular cultures need connection with God in the face of widespread evil and suffering. How might prayers of exorcism therefore be relevant today? In many churches, prayer is primarily a verbal activity. Because the Holy Spirit restores people to wholeness, how might bodily gestures (e.g. crossing oneself) play a meaningful role in prayer?

These students impressed me with their explorations and discoveries. Each student made a point of learning from Christian traditions that were different from their own. These



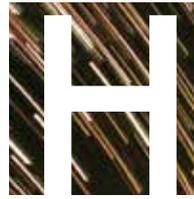
... people who pray not only communicate to God but are also re-oriented by God.

students discovered that people who pray not only communicate to God but are also re-oriented by God. The class took seriously the insights and experiences of theologians, pastors, church members, and others.

I'm delighted to offer courses like this because they contribute to CMU's mission of nurturing Christian faith from an Anabaptist perspective in the lives of people being transformed by Jesus Christ. I am confident that these women and men are already fulfilling the purpose of CMU. They are offering themselves as servants of the church and the world. By their example and teaching they are leading others in life-transforming prayer, and they are bringing reconciliation across diverse Christian traditions and human experiences. In these ways and more, CMU's students are participating in the redemptive mission of God.

Putting feet to our commitments

Wendy Kroeker, Instructor in Peace and Conflict Transformation Studies



How does one's faith and life come together? This question is central to the heartbeat of CMU and I have the opportunity to contemplate this question each time I plan a course

This became particularly true this past fall while teaching "Cultures of Violence, Cultures of Peace." It was a Wednesday night class with fifteen vibrant young women, each one seeking out ways to articulate their faith and life amidst the pressures of the world in which we live.

We discovered that talking about violence was easily done. There were movies to reference, structures to analyze, and



How does one know when peace has been achieved?

experiences to share. Defining peace proved to be more difficult. How does one know when peace has been achieved? Whose peace is privileged? Is it a goal or a journey? Why is it that there was some awkwardness to

self-describe as peacebuilders?

On one chilly Wednesday evening we took our conversation to the street by walking together as a class with the Bear Clan patrol. This group walks a specific section of Winnipeg each night, a part of the city impacted by both violence and poverty. They invite Winnipeggers from any part of the city to join them. The walk provided an opportunity to engage in relationship building and talk about what it means to actively invest in the well-being of a neighbourhood. The walking task was simple: be a friendly presence, contribute to a sense of security for residents, and look for used drug paraphernalia before it gets into the hands of children.

As we separated for the evening there was a sense that we had put literal feet to our semester's proclaimed commitments to peace and that within the space of those steps peace was emerging. Steps taken in a context of much brokenness but with a conviction that these actions were worthwhile. A semester's work: Faith coming alive, peace coming into view, and passions spurred by the opportunities to engage in local contexts.

Thought, emotion and meaning

Delmar Epp, Associate Professor of Psychology



We have long been intrigued by the influence of our own thinking (and belief) on our experience of daily life, and on our well-being. In courses such as *Social Cognition & Influence* and *(Social) Psych of Motivation*, we learn how our thinking, our emotions, and our motives are interconnected to

make meaning of our daily experience.

As just one example, we note a theory proposed by Carver and Scheier (1990) regarding the function of our emotions. Their claim was that emotions serve a primary purpose to inform us about our progress toward the goals (motives) uppermost in our mind. Our goal progress is judged according to our (subjective) expectations for achieving that goal. If we believe we're making adequate progress, our emotional state remains neutral (we're satisfied, if not happy). If our progress is obstructed, our emotional reaction is negative (we're saddened, or annoyed).

If our progress is greater than expected, we react positively. In addition, it's suggested that the *pace of change* in our progress toward a goal is reflected in the intensity of



Beliefs about the nature of reality have profound motivational and emotional consequences.

our emotional reactions. Thus, when we're delayed by traffic on the way home from work, we become gradually more annoyed. When we are greeted suddenly and unexpectedly by a long awaited dear friend, we're ecstatic.

This theory has innumerable applications to daily events, and it's fascinating to reinterpret our experience in this light.

The theory can also explain the effects of thinking, or changes in thinking, on our emotional reactions – as our immediate goals change, our emotions follow. Thus, distraction (by a song on the radio, or by our conversation partner) can reduce our annoyance in traffic. Beliefs about the nature of reality have profound motivational and emotional consequences. For example, our belief that we are cared for and loved (that our goal to be in relationship with our Creator is firm and steadfast) can modulate or balance the emotional and motivational impact of disappointments or challenges.

Exploring these psychological concepts helps us to comprehend some of the mechanisms by which our faith intersects with daily life.

Carver, C.S., & Scheier, M.F. (1990). Origins and functions of positive and negative affect: A control-process view.

Psychological Review, 97, 19-35.

Wonder and uncertainty

Sue Sorensen, Associate Professor of English



There have to be elements of anxiety and mystery in truthful children's books." That's a quotation from one of my heroes, children's author Maurice Sendak. Recently, in a new course on Children's and Young Adult Literature, my students and I worked with Sendak's groundbreaking picture book,

Where the Wild Things Are. Since I'm more accustomed to teaching 400-page novels or modernist poetry, I wasn't sure I was the right person to examine picture books. But I was sure that the excellent ones, like *Wild Things*, are worthy of respect and attention. So I started on the exploratory journey that was this delightful course.

Insights emerged: that childhood is far more complicated, unknowable, and indescribable than we realize; that children can teach us even more, perhaps, than we teach them; that even small kids are often very courageous and wise in the face of big issues like suffering, death, and fear. Partly my students and I came at these realizations through the richness and profundity of books (Shel Silverstein's evocative *The Missing Piece*; sorrowful tales by Hans Christian Andersen; Madeleine L'Engle's very smart *A Wrinkle in Time*). But I was also struck by the accumulated wisdom of the young people in the classroom with me, offering recollections of their acquisition of language, connecting early reading experiences to crucial perceptions about family, unpacking the remembered delights or irritations for their child selves of rhymes by Dr. Seuss or Dennis Lee. We brought our childhood selves to sit alongside our adult selves—a vulnerable act that takes faith and trust. Yes, we looked analytically at race, gender, and philosophical issues, but the students and I were able



...childhood is far more complicated, unknowable, and indescribable than we realize...

to invite the wonder and uncertainty of childhood into a university classroom—and that's unusual. The trust we showed each other solidified my awareness that everything in God's universe is open for scrutiny and rejoicing.

Naming the world?

David Balzer, Assistant Professor of Communications and Media



One of my favourite questions in the second week of the COMM-1000 Communications and Media course each fall is to ask students the meaning of their names. As they turn to their neighbors to tell the story of where their name came from, the class immediately bursts into a creative

buzz of exchanges, peppered with frequent laughter. There is no dearth of energy and vitality in this conversation. In the debrief, we hear compelling and remarkable stories of parents who took on the task of naming their children after everything from long matriarchal lineages to favourite songs. The creativity expressed in the naming process is always stunning. Reflecting on the power exercised in the lives of others, in this case the lives of offspring, leads to a thoughtful class conversation.

As we consider the source of this kind of creative capacity, I take them to Genesis 2:19-21 (NRSV) where we find an account of God bringing creatures to the first created human “to see what he would name them; and whatever the man called each living creature, that was its name.” What an audacious invitation by the Creator God to invite humankind to co-create with God through naming! Here is a first invitation into stewardship of symbolic power, manipulating signs and symbols to bring realities into existence. And we’re still taking God up on the offer every time we name a child, every time we name an experience, every time we create a logo or create a sentence. This is faith and life

converging in a most creative and profoundly consequential way.

So I invite my students to name the world, just as their parents had the privilege of naming them. And I invite them to consider deeply

This is faith and life converging in a most creative and profoundly consequential way.

this question, in whose name and for what purpose will we name the world? Will it be in our own names, to make us great, or will we manipulate symbols and mediums of communication in God’s name and for the sake of God’s good life-giving purposes in the world? That’s why I love asking students the meaning of their names in the second week of class. The conversation draws us to the marvel that God has gifted us with communication, a gift we steward as a privilege.



Blessing as a radical speech act

By Paul Dyck, Professor of English

There's a social awkwardness to the utterance of blessing. I'm reminded of this fact by the strange old canticle in the Anglican Book of Common Prayer, the *Benedicite Omnia Opera Domini Domino* or, O all ye Works of the Lord, bless ye the Lord. I'm especially caught by the way the *Benedicite* directly addresses that which we gather under the category of "weather," treating the cold and the heat, the sun and moon, the frost and rain, as if alive. These are utterances that do something, calling the world into praise:

O ye Winter and Summer, bless ye the Lord: praise him, and magnify him for ever. O ye Dews and Frosts, bless ye the Lord: praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord: praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord: praise him, and magnify him for ever.

Shadrach, Meshach, and Abednego sing this song in the apocryphal expansion of the Book of Daniel (you can find it in a Catholic Bible). Notably, though, the three do not sing this song after they get out of the furnace, but rather in it, even as the fire rages. The canticle, in its narrative context, makes a profound claim about the nature of the physical world, demonstrating that stuff isn't merely stuff, dull matter, but rather the work of the Lord. Think of it this way: what do we think a miracle is? The normal, Protestant and western way to think about this, based in medieval Nominalism, is that God acts in power to disrupt the natural flow of things. We take the physical world as a given, a given that can be manipulated by God miraculously. In this version of things, God turns out to be a lot like us, only stronger. We can, for instance, dig a hole; God can make one appear. We can invent an asbestos suit; God can make Shadrach, Meshach, and Abednego fireproof.

The *Benedicite* puts into practice another way of thinking about miracles and matter, one that points to God being both more radically other than us and, paradoxically, closer at hand. Apart from God calling it into being, there is no fire. And, the material world does not only exist because of the Lord, but itself *bears witness* to the Lord, in the mode of *blessing*.

We are now experts in what things are made of: there is an astonishing flashback in the series *Breaking Bad*, the story of a high school chemistry teacher who becomes a drug lord—a man who can make and also destroy: with his chemical



Paul Dyck

knowledge he produces the finest meth available, and with that same knowledge he can break down a human body into its component parts, a chemical sludge. Walter White is a haunting representation of modern humanity: even in his best moments, characterized by a care for method and purity, he produces a drug that robs its users of everything good, and in his entwined desires for achievement and power, he becomes entirely blind to the essentially destructive nature of his life. The flashback I am thinking of shows him as a grad student, listing the chemicals that make up the human body, to a total of 99%. What is the 1%, he asks, and is there more to a human than that?

Walter's problem though, is not the 1% unknown but the way of knowing that accounts for the 99%. When the characters of C.S. Lewis's story *The Voyage of the Dawn Treader* reach the last island before the end of the world, they meet Ramandu, who turns out to be a star. Eustace ponders how this person could be a star, and says

"In our world a star is a huge ball of flaming gas." In response he hears this:
Even in your world, my son, that is not what a star is, but only what it is made of."

We now know what almost everything is made of, and what practically nothing is. To enter into the act of blessing, though, is to enact a different reality entirely.



Dori Zerbe Cornelsen

Getting to know CMU's new Director of Development

We sat down with Dori Zerbe Cornelsen to learn more about her past work and what she sees in CMU's future through the lens of the Development Department. Here's what she had to say:

What were you involved with before joining CMU?

DZC: I have had the privilege of spending my career working in the church and its related organizations. Sometimes my work has had a specific focus or theme (restorative justice work with MCC, generosity planning with Abundance Canada) which connected me with a wide variety of people. On the flip-side, as a pastor, a single congregation was my focus with its inevitable wide variety of activities.

What drew you to CMU?

DZC: Perhaps I was drawn to CMU because of the opportunity to bring these two streams together. Working with the development team at CMU allows me to further delve into the specific theme of generosity. CMU is privileged to be supported financially by a wide variety of people. Each one has a reason, a story, which weaves into the broader story of what makes CMU a great place. I hope to hear many of these.

Plus, I am thrilled to be part of this specific CMU community (students, alumni, faculty, staff, etc.) and the variety of individuals it brings together. It helps that I have seen both of my children thrive in the CMU community and graduate from here.

What is your vision for CMU in your role as the Director of Development?

DZC: CMU strives to bring faith and learning together to nurture its students and its broad community of friends for

service, leadership and reconciliation. The Development team is all about encouraging generosity which brings our assets (finances, time and talent) and values together to make this audacious dream for CMU possible. I can't wait to see where it goes.

Leave a Legacy Bridge Tiles Still Available! Act now, 73 tiles remain.



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your vision and generosity

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Campaign Cabinet Appreciation

As part of the April 5, Spring at CMU fundraising event, the Capital Campaign Cabinet was gratefully recognized for its vision and dedication to the building of Marpeck Commons as an extension of CMU's commitment to quality learning, mission, witness, and service in the world.

A generous donor family from Calgary has created a bursary for undergraduate students who are pursuing full-time church ministry studies, and who are willing to learn through an intensive, 8-week service experience with Mennonite Disaster Service. Andrew and Laura are both recipients of this significant bursary.

Personal discoveries through serving others

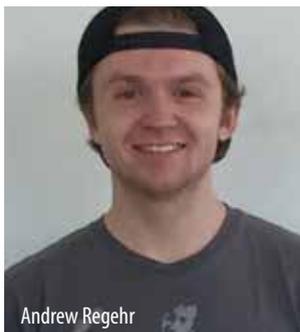
by Andrew Regehr, 3rd-Year Biblical and Theological Studies

Last summer I served with Mennonite Disaster Service in Texas and benefitted from the "Sheep and Goats MDS Service Bursary" available through CMU. My experience working with MDS has formed my understanding of ministry in two primary ways.

First, MDS models well the self-giving nature of ministerial Christ-likeness. Ministry is not successful if its participants fail to somehow imitate the selflessness of God. Perhaps the sacrifices one makes in volunteering with MDS are small compared to those of Jesus, yet this in no way makes them meaningless. Ministering well, I have learned (perhaps later than others), means setting aside the desire for self-fulfillment and instead seeking to restore others to wholeness.

« I have learned invaluable truths about the realities of serving others... »

is, crucially, communal. During my summer with MDS, as I worked alongside other members of the Body of Christ, I became increasingly aware that ministry is *unavoidably* a group effort. Not only did I discover the need to give of myself to those whom we were serving, but also the 'we-ness,' not 'I-ness,' of ministry. For example, I am not a carpenter. I do not know how to build a house—I can barely nail two boards together without striking my thumb with a hammer. But others guided me, trusted me, and because of them I learned much about building and, importantly, about my own strengths and weaknesses as one member within a larger Body.



Andrew Regehr

I am extremely grateful for the opportunity to serve with MDS and the financial support provided to me through CMU. I have learned invaluable truths about the realities of serving others, and have had the privilege to discover how hands-on ministry, such as MDS, is intertwined with the story of God and his work within and for his creation.

A ministry of presence

by Laura Carr-Pries, 3rd-Year Peace and Conflict Transformation and Biblical and Theological Studies

If I would have been told that I would be spending a summer tearing down mouldy dry wall and sanitizing basements, I probably wouldn't have believed you. In spite of this, I spent eight weeks volunteering with Mennonite Disaster Service in Detroit, where I was thrown into a world completely unfamiliar to me. I felt unqualified for the challenging conversations, the physical labour, and often felt hopeless in the face of extreme poverty.

But it was here that I realized the grace that is essential for the task of ministry. There is an image of church leaders who have all the answers and know what they are doing, but in Detroit

« ...it was here that I realized the grace that is essential for the task of ministry. »

I was struck by many inspiring leaders who admitted to feeling lost, unsure, or hopeless. Despite this, these people had a commitment to their communities, to hearing and learning from the stories of resilience and struggle, which allowed them to embrace their task of ministry. The presence of these people was a reminder of the ever-present spirit of God. This ministry of presence has continued to stick with me through my studies, and I feel privileged to have had the opportunity to spend my summer with MDS, and have my summer work directly feed into my academic year, both financially and intellectually. I am grateful to have had the opportunity to have spent a summer in mouldy basements, surrounded by people who live by faith, and challenged me to step boldly into uncertainty.



Laura Carr-Pries

CMU presents PAX Award to Christian Peacemaker Teams

By Aaron Epp

Christian Peacemaker Teams is the recipient of the 2017 CMU PAX Award.

CMU President Dr. Cheryl Pauls presented the award to Sarah Thompson, executive director of CPT, on Wednesday, April 5 at *Gather. Give. Celebrate. Spring at CMU*, an annual fundraiser in support of the university.

“The work and witness of Christian Peacemaker Teams bring public attention

to the beauty of courage and vulnerability that is vital to peacebuilding,” Pauls said. “The CMU learning community is inspired by the stories of CPT and its executive director, Sarah Thompson.”

The CMU PAX Award was created to honour people and organizations who are dedicated to service, leadership, and reconciliation in church and society.

“Christian Peacemaker Teams is deeply humbled to receive the CMU PAX Award,” Thompson said. “The journey towards peace is a long and challenging path. Yet, we know we are not walking alone on this journey.”

For nearly 30 years, CPT has sought to build partnerships to transform violence and oppression around the world.

Envisioning a world of communities that together embrace the diversity of the human family and live justly and peaceably with all creation, CPT has committed itself to work and relationships that honour and reflect the presence of faith and spirituality; strengthen grassroots initiatives; transform structures of domination and oppression; and embody creative non-violence and liberating love.

CPT was formed in 1986 out of a desire of the historic peace churches to seek new ways of expressing their faith. After the formation of a steering committee, the first staff person began work in 1988.

By 1992, CPT had put together a series of delegations to Haiti, Iraq and the West Bank. The steering committee then set a goal to develop a Christian Peacemaker Corps of 12 full-time persons, with a much larger number of reservists.



By the end of 1998, when the organization reached the goal of a 12-person peacemaker corps, it had set up and staffed violence-reduction projects in Haiti; Washington, D.C.; Richmond, VA; Hebron, West Bank; Bosnia; and Chiapas, Mexico.

Today, CPT has regional groups in Europe; the United Kingdom; Oceania (Australia, New Zealand, and Indonesia); Philippines; Colorado; northern Indiana; and Ontario. CPT has around 30 full- and part-time, stipended peacemakers and nearly 200 part-time volunteers who serve in violence-reduction projects around the world.

The CPT experience has demonstrated that small teams of four to six people trained in the skills of documentation, observation, nonviolent intervention, and various ministries of presence can make a striking difference in explosive situations.

“CMU has been a place of nourishment for many CPTers,” Thompson said. “While (the CMU PAX Award) recognizes the peace work of CPT, we hope it also recognizes the deep relationship between CPT and CMU. As we continue to work for holistic peace and justice, with our neighbours across the street and our neighbours around the world, may we continue to challenge, nourish, and hold each other up.”

« The journey towards peace is a long and challenging path. Yet, we know we are not walking alone on this journey. »

This is the third year that Canadian Mennonite University has given out the CMU PAX Award.

In 2015, it was awarded to Jean Vanier, who founded L'Arche, an international federation of communities for people with developmental disabilities and those who assist them. In 2016, the CMU PAX Award was presented to Art DeFehr, a humanitarian and business leader.

Working with Christian Peacemaker Teams a profound experience for alumni

By Aaron Epp



Lisa Martens

Lisa Martens (CMBC '00) recalls what it was like being in Iraq when U.S. forces invaded the country in 2003. She remembers speaking with a man whose house was cracked because his neighbour's home had been bombed.

"He was a Muslim I think, and his wife was Christian," Martens recalls. "He just talked about how he believed that the people from various religions should be able to live in peace together, and how his family was evidence of that kind of cooperation."

Martens is one of the more than 30 alumni, faculty, and staff from Canadian Mennonite University and its predecessor colleges who have worked for CPT. That includes Dr. Harry Huebner, Professor Emeritus of Philosophy and Theology, who helped found the organization.

Started in the late '80s, CPT seeks to build partnerships to transform violence and oppression around the world.

The organization uses small teams of four to six people trained in documentation, observation, nonviolent intervention, and various ministries of presence to make a difference in explosive situations.



Kenton Lobe

Kenton Lobe (CMBC '95), who served with CPT in Haiti in 1994 and in Grassy Narrows in the early 2000s, praises the forward-thinking people who created the organization.

"CPT has a strong focus on justice," Lobe says. "They were one of the first organizations that was working at questions of privilege, questions of the implications of globalization, and the connection of that globalization to violence in local communities."

"That was their work, and they were providing an avenue for the church to be present in those conversations."



Rachelle Friesen

Rachelle Friesen (CMU '07) says that she has always felt part of the CPT community.

"CPT has always been part of my peace and justice journey," says Friesen, who today works for the organization in Toronto as its Canada Coordinator.

Friesen's work involves everything from administrative tasks like data entry and writing grant proposals, to reaching out to CPT's constituency, to organizing training sessions, to supporting CPT workers, to speaking at rallies.

"It's a big job, but it's a fun job," Friesen says.

"What I really enjoy is the opportunity to network with other organizations and with other peacemakers," she adds.

People who are struggling around the world are all connected, Friesen says.

Whether it's Palestinians struggling

for freedom and liberation, or Kurdish people struggling for sovereignty in Iraqi Kurdistan, or small-scale farmers in Colombia who are fighting the multinational corporations that are trying to force them off their land, or Indigenous groups in Grassy Narrows and Shoal Lake 40, everyone is struggling to exist.

« CPT has always been part of my peace and justice journey. »

"I find it really exciting that I get to work with an organization that sees these interconnections and is working in solidarity with people to try to resist these multiple oppressions," Friesen says. "There's a great opportunity to build relationships (so that) we can undo the oppression that we have within our world."

Martens agrees. She served with CPT in 1999, and then from 2001–2004. In addition to Iraq, the work brought her to places like Chiapas, Mexico; Colombia; South Dakota; and Grassy Narrows.

CPT not only made a difference in the lives of those with whom Martens worked, but it also made a difference in her life.

She recalls working for an organization in Winnipeg a few years ago that supports refugees.

"I felt I could do that (job) a lot differently having travelled and lived in war zones (with CPT)," Martens says. "I could empathize differently having had some of those experiences myself."

Working with CPT had a dramatic impact on Martens's worldview.

"It changed my thinking forever," she says.



In darkness, dwell

By April Klassen, 4th-year Interdisciplinary Studies:
Community Development

This past semester I had the opportunity to walk with the Bear Clan Patrol as the practicum for my Community Development degree. The Bear Clan Patrol embodies an Indigenous-led, community-based approach to crime prevention activated by patrolling the streets of Winnipeg's North End five nights per week. It began as a response to the tragedy of our missing and murdered Indigenous women and girls.

The Bear Clan Patrol has many different responsibilities, including collecting needles, handing out care packages, providing safewalks, and being a friendly and positive presence.

The Bear Clan Patrol is often requested to marshal various memorials or marches. I recently participated in one such memorial, this time a candlelight vigil and march held in honour and memory of Marilyn Rose Munroe. Rose was found murdered one year ago and her death remains a cold case to this day. The vigil was hosted by Rose's family and friends, who shared stories and sang songs as we held candles and walked the length of the North End neighbourhood.

I had never participated in a vigil before, nor do I know anyone who has been murdered. I have never had to fear for my life, nor the lives of my family and friends, and I have no reason to think that this should ever be a part of my reality. Yet as we walked, in silence, holding candles in the darkness, I thought about what this experience must be like for my fellow patrol members.

I looked at Sara, the quiet, funny, smart, young Indigenous woman walking next to me who is about my age and lives in the North End. Statistically speaking, Sara has likely been to many vigils and probably knows more than one person who

has gone missing or been murdered.

As we walked I wondered what it was like for her to participate in such an event, knowing that it is not out of the realm of possibility that someday she might hold a vigil for her sister, her mother, her daughter—or that one might be held for her! Or, what was it like for her boyfriend and his buddies, who walked just a few steps behind us? Did they fear for the women in their lives, for their sisters

and mothers and daughters and partners, or have people become so accustomed to the horror and tragedy that it has become normalized? Did bystanders see the vigil as a sign of resistance, of resilience, something to be celebrated or, was it simply a visible reminder of the pain and death faced by so many families in the community?

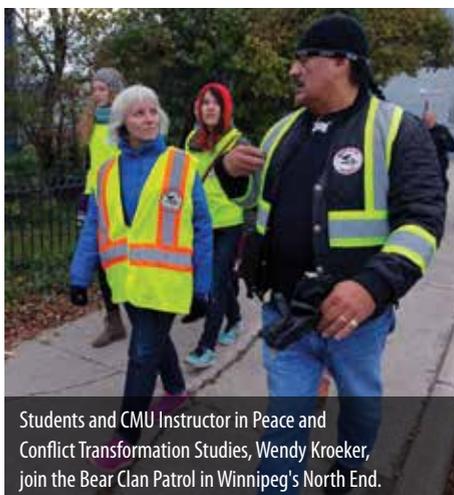
The strength that it takes to face the darkness, to stand on the sidewalk and acknowledge the hurt of your community, of your people, of your nation—this is a strength to which I aspire.

It would be a vast understatement to state there is darkness in the North End. The history of Canada and of its Indigenous people is very dark, and its legacy continues today. If we are to seek reconciliation with Indigenous peoples, we need to step into that darkness. For me, that step was literal, as I spent six hours of each week with a flashlight walking the poorly lit North End streets.

This darkness is a hard place to be in, and it can be scary at times. One incredible thing I've learned is that communities like the North End, and all the diverse Indigenous people and nations of this land, already live in this space. That particular night we walked in darkness because a member of that community had been murdered, and as a community, we created a light that pushed against that darkness.

A first step toward reconciliation will be releasing our tight grip on our comfortable, safely-lit lives and stepping into the darkness. When we get there we will realize that we do not dwell in the darkness alone.

The longer we spend there and the more often we return, the more we will find ourselves becoming a part of the community, welcomed by their embodiment of God's transformative power, to participate in the redemption of this world.



Students and CMU Instructor in Peace and Conflict Transformation Studies, Wendy Kroeker, join the Bear Clan Patrol in Winnipeg's North End.



Canadian Mennonite University celebrates Class of 2017

By Aaron Epp

Canadian Mennonite University recognized the accomplishments of the Class of 2017 during graduation weekend, held April 21 to April 23, a time filled with reflection, laughter, and tears.

The weekend culminated with CMU President Dr. Cheryl Pauls conferring 70 undergraduate degrees, seven graduate degrees, one undergraduate certificate, and three graduate certificates, at the graduation service held at Immanuel Pentecostal Church on Sunday, April 23.

“All of us, your teachers, are grateful to you graduands for opening our eyes to new ways of seeing, hearing, and reflecting,” Pauls said. “May the wonder of God’s love ever inspire the vocation of your hearts, hands, and minds as you move from this place.”

Pauls conferred two degrees for the first time ever: Anika Reynar became the first student to graduate with a Bachelor of Arts (Four-Year) in Interdisciplinary Studies; and Michael Duerksen and Wesley Ngwenya became the first students to graduate from CMU’s collaborative Master of Business Administration program.

Pauls awarded President’s Medals to Reynar and Nicholas Czehryn (BA, Four-Year, Psychology) in recognition of their qualities of scholarship, leadership, and service.

Earlier in the service, Reynar delivered the valedictory address, based on the graduation verse from Proverbs 24:13-14: “My child, eat honey, for it is good, and the drippings of



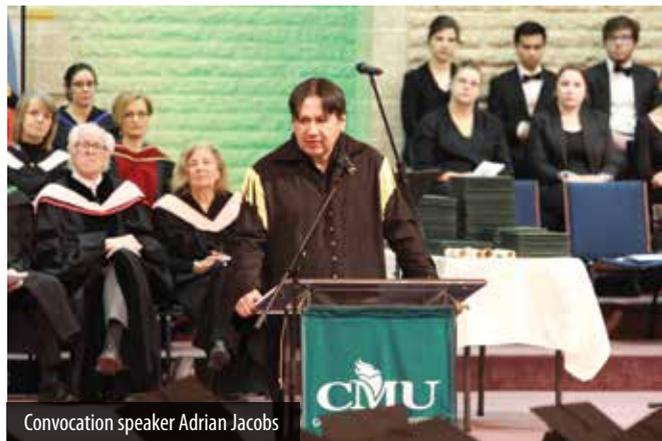
Class of 2017 valedictorian Anika Reynar

the honeycomb are sweet to your taste. Know that wisdom is such to your soul; if you find it, you will find a future, and your hope will not be cut off."

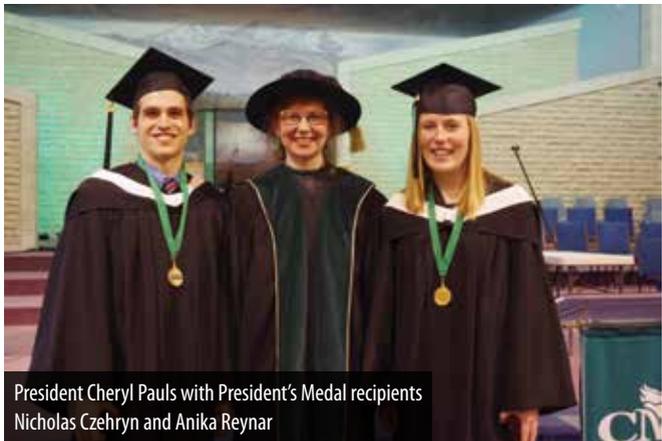
Reynar said that at CMU, she and her peers were encouraged to learn, think, question, and love, especially in those times when they felt lost, overwhelmed, and disoriented.

"Recognize that who you are and who you have become during your time at CMU is a gift from your friends, mentors, family members, and church community that surround you," Reynar told her fellow graduates.

"Wherever you find yourself next, carry this place and these people with you," she added. "When you are lost and overwhelmed, remember to take risks and to start learning, questioning, and loving. Ask for help connected to the community and place where you are; then you will continue



Convocation speaker Adrian Jacobs



President Cheryl Pauls with President's Medal recipients Nicholas Czehryn and Anika Reynar



to find the sweetness of friendship and to be surprised by the gift of wisdom."

After Reynar spoke, Adrian Jacobs delivered the graduation address, titled, "Who Are You in a Kairos Moment?"

Jacobs, who is Keeper of the Circle at Sandy-Saulteaux Spiritual Centre, an Aboriginal Theological and Ministry Training Program of the United Church of Canada in Beausejour, MB, pointed out that in 2017, Protestants are celebrating the 500th anniversary of the Protestant Reformation, and Canadians are celebrating the 150th anniversary of confederation.

These are potentially kairos moments, Jacobs said: moments in which God is speaking in some way.



“Keeping up to date in your understanding of the times in which you live, and knowing for sure what God wants you to do, is key to fulfilling Creator’s purpose in your life,” Jacobs said, later challenging the graduates to live with integrity, working for peace and justice.

“Graduates of Canadian Mennonite University, who are you in this kairos moment of 2017?” Jacobs asked at the end of his address.

At With Gratitude, a CMU graduation weekend event where graduates share their experiences through spoken word or musical performance, Hannah Stoesz (BA, Four-Year, Social Science – Counselling Studies) reflected on how CMU is an encouraging place where students can safely share their dreams, doubts, and goals.

“The things I have learned, and the people I have encountered at CMU, have helped me grow... and have given me a solid base from which I’m already beginning to interact with and find my place outside of CMU,” Stoesz said. “I will always be grateful for my time here.”

Speaking at the same event, Meara Sparling (BMus,

Concentration: Music Education – Early/Middle Years) reflected on how much she has grown over the past four years.

“I was pushed out of my comfort zone over and over, and presented with opportunities I don’t believe I could find anywhere else,” she said.

At CMU, Sparling was encouraged to take on leadership roles in her church. The musical ideas and techniques she learned at CMU helped her as she led choirs and worship.

“I will be eternally grateful for the four years I’ve gotten to spend here,” Sparling said. “I know I will miss walking these halls.”

The Graduation Service and With Gratitude presentation were part of a number of events that occurred during graduation weekend, including a Gala Dinner on Friday, April 21, Spring Concert on Saturday, April 22, and a Baccalaureate Service the morning of April 23.

« Recognize that who you are and who you have become during your time at CMU is a gift from your friends, mentors, family members, and church community that surround you. »



Baccalaureate speaker Delmar Epp





« Keeping up to date in your understanding of the times in which you live, and knowing for sure what God wants you to do, is key to fulfilling Creator's purpose in your life. »





It's not over —an Outtatown graduation reflection

by Renee Willms, Guatemala Site Leader

I have had the great joy of being one of the site leaders with Outtatown's Guatemala site. Not long ago, we were sitting on a beach watching one another learn to surf the beautiful Guatemala Pacific coast—it was the most comfortable, normal thing in the world. The slightly awkward, rag-tag group of 19 who drove away from this campus on September 11, 2016 had grown into a still slightly awkward, but loving, trusting family. I can't help but be astounded at how each of us had changed, and if leaders are meant to be learners—this year has not let me down.

This year the Outtatown participants have taught me that hope and joy are things we get to choose. From stoically paddling through the tallest white caps of our canoe trip without complaint, to the stories of overcoming struggle to summit Volcan San Pedro or Pacaya, or Acatenango—I've learned that when things get hard, we still decide our perspective. Life is so much more interesting and life-giving when we choose to lean into hope, and when we overcome these challenges. We've learned that celebration is necessary.

Sometimes things can be hard but good, and if we stop focusing so much on what we think provision should look like, we can make space in our lives for God to work. If we stop asking God to be who we want him to be, we can discover who he actually is.

As I've been reflecting on this year I've been drawn back to the story in 2 Kings, where a widow comes to Elisha, upset because her sons are about to be taken from her, and her

home stolen because she has no money. Elisha turns to her and says, "What do you have in your house?" She replies, "only a little oil and a few jars." At that Elisha tells her to collect all her jars as well as those of her neighbors, and to pour the oil into the jars. As she pours out the little bit she has, she begins to discover that it becomes an overflowing abundance.

This is a fitting story for our group. Start where you are with what little you have, and watch and be utterly amazed as Jesus meets you and turns that little bit into abundance.

To my Outtatown family, I urge you to not let this year of life changing, perspective shaping, community building moments get filed under 'just another weird thing I did in university.' This is not your peak!

Don't let Outtatown be both the start and the end of your journey of knowing God, knowing yourself, and knowing the world. Like the widow who comes to Elisha, start with what you have. You, my friends, have received much—a year overflowing with laughter and relationships; challenges and learning; heartache and joy.

We have learned what grace can mean, and the power it has to restore brokenness. We have learned that our God is Jehovah Jireh—the Lord will provide! He takes what little we have and turns it into abundance. Hold your Outtatown experience well, with grace and gentleness and the belief that you have been made different. Jesus began a good work in you, and he is faithful to bring it to completion.

MSC opens doors for mom of four

MSC Grad Profile

By Alison Ralph

When Rosa Robert decided to go back to school and enrolled at Menno Simons College (MSC), she knew it would take careful planning. A mother of four, Robert took two courses each semester while working full-time.

"It was challenging at times, looking after my kids, being in school, and working full-time," Robert says. "I had to be very organized."

Robert's organization has paid off. This year, she will graduate from MSC with a three-year degree in Conflict Resolution Studies.

The community at MSC was key to Robert's success.

"The professors are wonderful," Robert says. "The skills I learned here help me understand myself, other people, and how to communicate across differences."

Robert is considering pursuing a Master's degree in Peace Studies. She hopes to one day work with newcomer families who have children with disabilities.

As the mother of a child with autism, Robert knows the challenges parents face getting the support they need.

"Having a child with disabilities can be overwhelming," she says. "It's hard to know where to look for support."

For families who are not familiar with the culture or the language, the challenge is even greater.

Robert says the courses she took at MSC left her feeling empowered. Now she wants to empower others with the knowledge and tools they need to be successful.

"Education opens up so many doors, so if you get the opportunity, just go for it," she says.

Centre for Faith and Life

The CMU Centre for Faith and Life connects individuals, congregations, and the broader community to opportunities and resources focused on strengthening ministry capacity, theological reflection, and faith-filled living.

Resources and events have been organized to help the different components of CMU's constituency find what is available to support and enhance Christ-based instruction and living.

For Pastors and Ministry Leaders

renew
RESOURCING PASTORS FOR MINISTRY

Pastors' Theology Seminar

Monthly Conversations and Networking

A Transformative Moment:
Seeking God in the Transitions of Young Adulthood

Vision
A Journal for Church and Theology

Direction
A Mennonite Brethren Forum

Events For Church and Community



Conversations at the Intersection of Faith and Life

xplore
KEEP THINKING

55-Plus Enrichment Program



Theological Book Discussion

Faculty Portables

Preaching, Workshops, and Lectures

Vespers

Monthly Worship Services

J.J. THIESSEN
Lecture Series

Public Lectures

Resources for Church and Community

Common Word

Bookstore and Resource Centre

CMU PRESS

Academic Publisher

Sunday @ CMU

Radio Worship Program

re:Worship
Resource Website

CMU LIBRARY

Mennonite Study Resources

Choral Lending Library

For Current and Prospective Students

Office of Ministry Inquiry

Opportunities for Discernment and Calling

Pastor in Residence

Exploring Ministry

sixpointeight

Youth Gathering

For more information on these resources, programming, and events, please visit the Centre for Faith and Life webpage: cmu.ca/cfl

Renowned climate change expert Dr. Katharine Hayhoe speaks at CMU

By Aaron Epp



CMU hosted acclaimed atmospheric scientist Dr. Katharine Hayhoe as its 2017 Scientist in Residence earlier this year.

Hayhoe is a professor at Texas Tech University and the director of its Climate Science Center. In 2014, *TIME* magazine listed her as one of the 100 most influential people in the world.

Hayhoe appeared on campus January 30-February 1 to share her insights, observations, experience, and personal reflections in a number of speaking events open to the public.

As a means to minimize carbon emissions related to these speaking events on the topic of climate change, Hayhoe appeared via two-way video conference technology.

CMU was excited to have Hayhoe as its Scientist in Residence this year, said Dr. Tim Rogalsky, Associate Professor of Mathematics and Chair of the Science and Faith Advisory Committee.

“Katharine is a renowned researcher with more than 120 peer-reviewed publications in the top journals in her field,” Rogalsky said. “More than that, she’s a fantastic communicator with a remarkable ability to talk about the connections between science and faith.”

Dr. Hayhoe spoke at the following events:

A student forum titled, “Science in a Post-Truth World: A Climate Scientist’s Perspective.

A chapel titled “Climate Change Evangelism: A Faith Story.”

A public lecture titled, “Talking Climate: Why Facts Are Not Enough.”

For the first time ever, these presentations were streamed

live via YouTube, allowing anyone from anywhere in the world to watch and participate in the discussion.

Prior to her speaking engagements, Hayhoe said she was looking forward to her time as Scientist in Residence because it would give her the opportunity to talk about both science and faith in the same breath.

“So often the two are completely separated in our society and even in our Christian communities,” she said. “The reality, though, is that if we truly believe that God created this amazing universe that we live in, then what is science, other than trying to figure out what He was thinking when He created it?”

While Hayhoe has been named one of Foreign Policy’s 100 Leading Global Thinkers, as well as one of POLITICO’s 50 thinkers, doers, and visionaries transforming American politics, she may be best-

known to many people because of how she’s bridging the broad, deep gap between scientists and Christians—work she does in part because she’s a Christian herself.

Together with her husband Andrew Farley, a professor of applied linguistics, pastor of Church without Religion, and best-selling author, Katharine wrote *A Climate for Change: Global Warming Facts for Faith-Based Decisions*, a book that untangles the complex science and tackles many long-held misconceptions about global warming.

Her work as a climate change evangelist has been featured on the Emmy award-winning documentary series *Years of Living Dangerously* and *The Secret Life of Scientists and Engineers*. In 2012, she was named by *Christianity Today* as one of their “50 Women to Watch.”

Hayhoe has a BSc in Physics from the University of Toronto and an MS and PhD in Atmospheric Science from the University of Illinois. Hayhoe is currently serving as lead author for the upcoming Fourth U.S. National Climate Assessment and producing her new PBS Digital Studios short series, *Global Weirding: Climate, Politics and Religion*.

“All of us know a climate change skeptic,” Rogalsky said. “I hope that people who (watched) Katharine’s presentations (walked) away with tools to communicate respectfully with the skeptics in their lives.”

To watch video recordings of each of Hayhoe’s presentations, visit cmu.ca/sir.

People and Events



CMU WELCOMES

Dori Zerbe Cornelsen,

Director of Development. Dori comes to CMU following nine years of experience in donor relations as a Gift Planning Consultant with Abundance Canada (formerly known as Mennonite Foundation



of Canada). Prior to her work with Abundance Canada, Dori served as a pastor and coordinator of Open Circle, a program that provides relationships of integrity and faith for prisoners and people who have committed offenses. She holds a MDiv degree from Associated Mennonite Biblical Seminary in Elkhart, IN; a BA degree majoring in Cultural Anthropology from the University of Winnipeg; and a diploma in Biblical Studies from Columbia Bible College in Abbotsford, BC.

Dr. Jonathan Dueck, Vice President Academic and Academic Dean. Jonathan holds a PhD from the University of Alberta in Music (Ethnomusicology). He is currently Assistant Professor of Writing and Deputy Director of Writing in the Disciplines at the George Washington University in Washington, D.C. He previously taught at Duke University, the University of Maryland, and the University of Alberta. Jonathan does research in the areas of writing and music. He is coeditor of *The Oxford Handbook of Music and World Christianities* (2016) and author of *Congregational Music, Conflict, and Community* (forthcoming 2017, Routledge) as well as *Performing Basketball* (Oxford, under contract).

Dr. Rosemary Vogt, Assistant Professor of Business. Rosemary holds a PhD in Education, with a concentration in Leadership and Administration, from the University of North Dakota. She has

worked as an instructor at CMU and Red River College, and done consulting work in the areas of forging strategic partnerships between industry, government, and higher education; leadership/management development; Indigenous education and training; counseling and conflict resolution; program evaluation; and researching, developing and evaluating policies and programs. Her research interests include the way universities partner with, and serve the needs of, the communities in which they are situated.

James Magnus-Johnston, Instructor of Social Innovation/Director, Centre for Ecological and Economic Resilience (CEER)/Practicum and Co-op Coordinator. James holds an MPhil in Economics from Cambridge University and has taught political studies and economics at CMU. He is interested in the political, cultural, and institutional shift towards ecological resilience, principally through the application of “steady-state” economic policies. Sub-topics of interest include behavioural economics and cultural transmission of knowledge, carbon reduction strategies, complementary financial instruments, social entrepreneurship, and cooperative business structures. His research is informed by professional experience in the insolvency field, in policy positions with organizations and lawmakers, and in the communications industry as an editor.

Mennonite Heritage Centre

The Mennonite Heritage Centre including its Archive and Art Gallery programs, is being reorganized under a new partnership and name.

Discussions over the last months between CMU, Mennonite Church Canada (MC Canada), and the Center for Transnational Mennonite Studies (CTMS) at the University of Winnipeg culminated in a proposal for CMU to assume full ownership of the Mennonite Heritage Centre building, and programming of the faith-based Art Gallery.

The archives will be managed and funded by a three-way partnership of CMU, MC Canada, and CTMS. CTMS is a partnership between the University of Winnipeg’s Chair in Mennonite Studies and the D.F. Plett Historical Research Foundation Inc.

Per the proposal, CMU will own and maintain the Mennonite Heritage Centre infrastructure with staff of both the Archives and Gallery integrated in CMU’s human resources complement.

The Mennonite Heritage Centre will be re-named to become “Mennonite Heritage Archives” (MHA) on June, 1, 2017, the anticipated transfer date to the new partnership.

EVENTS

Pianist wins 2017 Verna Mae Janzen Music Competition

A fourth-year music student from Kitchener-Waterloo, ON was the winner of the 12th annual Verna Mae Janzen Music Competition, held on February 15 in CMU’s Laudamus Auditorium.

Anneli Loepp Thiessen’s performance on the piano earned her first place and the \$700 prize that comes with it.

Emma Heinrichs, a pianist, placed second and received \$500. Third place and its \$300 prize went to tenor singer Nolan Kehler.



Alexander Milevic (piano), Elowen Braunstein-Black (soprano), and Alyssa Hildebrand (soprano) also competed in the finals, advancing from a group of 19 competitors.

“The entire evening was a strong showcase of what our students can do,” said Dr. Janet Brenneman, Dean of the School of Music at CMU.



Opera Workshop presents *H.M.S. Pinafore*

CMU's Opera and Musical Theatre Workshop presented Gilbert and Sullivan's famed comic opera *H.M.S. Pinafore; or, The Lass That Loved a Sailor* March 9-11.

The four performances, directed by David Klassen, Instructor of Music at CMU, were the culmination of six months of hard work by the 26 students enrolled in Klassen's Opera Workshop course.

The course gives students an understanding of the energy and effort it takes to communicate when performing operative works, and students learn how to work as part of an ensemble.

The course is made accessible to students at all skill levels.

"What's great about these students is that they are really eager to grow as singers on stage," Klassen said. "(It's) a real joy to work with them all."



CMU community celebrates Bach's birthday, World Poetry Day

Students and faculty celebrated Bach and poetry at two separate special events that took place on campus on March 21.

Bach on the Bridge featured musicians from the CMU community performing the music of renowned 17th century German composer Johann Sebastian Bach on the Marpeck Commons pedestrian bridge. There were two performances.

Bach on the Bridge coincided with *Bach in the Subways*, an annual celebration of Bach's birthday that features musicians around the world

performing his music for free in public spaces.

The second event, *Pop Up Poetry*, featured Winnipeg poets stationed at vintage typewriters in folio café, writing poems on demand.



Those in attendance were able to approach one of the poets and name a topic, and the poet wrote an original poem on the spot for the person to keep.

The CMU Department of English organized this event, which featured poets Sally Ito, Ariel Gordon, and Joanne Epp, to celebrate World Poetry Day.

Blazers win big

The 2016-17 school year was a big one for CMU's athletics program.

CMU won three Manitoba Colleges Athletic Conference championships this year. The university has not won any MCAC championships since 2015 (Men's Futsal) and prior to that, since 2010.



Women's Volleyball – Entering the championship weekend as the #2 seed, Women's Volleyball defeated the host Université de Saint-Boniface (USB) Rouges, and then upset the defending champions and #1 seed, Providence Pilots.

Katie Reeves was selected MCAC Most Valuable Player and Tournament MVP. Reeves is a graduate of Mennonite Brethren Collegiate Institute in Winnipeg, a product of Mavericks Volleyball Club, and a transfer from Brandon University, where she was selected the BU Bobcats Women's Volleyball Rookie of the Year in 2015-16. Evelyn Kampen is the head coach.



Men's Volleyball – For the first time, Men's Volleyball entered the championship as the top-ranked team in the MCAC. They struggled in their semi-final with nerves but managed to defeat the University of Winnipeg to advance to the championship final.

In the championship, CMU found their game when it counted to win their first ever MCAC Men's Volleyball Championship. CMBC was the last college of CMU to win the Men's Volleyball Championship, going all the way back to 1994-95.

Jason Friesen and Mackenzie Hildebrand were selected to the All-Conference Team.

Hildebrand won the 2014 MHSAA 'AAAA' Boys Provincial Championship as a member of the Steinbach Regional Secondary School Sabres. He was also selected as the Top Boys Volleyball Player in Manitoba in his graduating year. He redshirted with the Manitoba Bisons in 2015-16. John Neickarz was selected Conference Most Valuable Player. Don Dulder is the head coach.



Men's Basketball – The last time CMU won the provincial championship in men's basketball, the MCAC was known as the Central Plains Athletic Conference (CPAC). That year was 2008. Since 2009, the Red River Rebels have swept eight seasons of men's basketball championships, and it was those Rebels that the Blazers managed to knock off in the 2017 championship.

CMU was led by All-Conference selection and Flin Flon, MB native Sam Kinsley. Kinsley was recruited to CMU from his 'AAA' high school, Hapnot Collegiate, and was a former member of the Manitoba Provincial Team.

Kinsley finished in the top five of every major statistical category in the MCAC in his return to CMU, and was selected the 2017 Championship MVP. The head coach is Billy Isaac.

Alumni News



Katie Funk Wiebe (MBBC 1945-47), Wichita, KS, has a new book that became available this past February. *How to Write Your Personal or Family History* helps beginning memoir writers get started collecting the stories of their lives. Katie worked on the book with her daughter, Joanna K. Wiebe, and completed it before her death in October 2016. *How to Write Your Personal or Family History* is available from Good Books, an imprint of Skyhorse Publishing.

Arnold Boldt, O.C. (CMBC '81), recently moved from Saskatoon, SK back to Winnipeg, MB, having been appointed to the role of Executive Director, Academic for Red River College. Arnold oversees all academic programming, Continuing Education, and program delivery support services.

Phil Campbell-Enns (CMBC '89), Winnipeg, MB, is the associate pastor at Bethel Mennonite Church. He is also a hobbyist luthier who has built around 16 guitars since 2000, as well as a songwriter who recently made 25 of his songs available for free for congregational use. Visit philcampbellenns.com for details.



Randy Grieser (CMBC '96), Winnipeg, MB, published his first book, *The Ordinary Leader: 10 Key Insights for Leading and Building a Thriving Organization* this past January. Randy is the founder and CEO of ACHIEVE Centre for Leadership & Workplace Performance and the Crisis & Trauma Resource Institute.

Kyle Gingerich Hiebert (CMU '02), Kitchener, ON, has been appointed Director of the Toronto Mennonite Theological Centre, beginning

July 4, 2017. Kyle holds a PhD in theology from the University of Manchester, and has degrees from the University of Nottingham and the University of Toronto. He is the author of several articles on political theology, peace theology, and Anabaptism, co-author of the book *God after Christendom?* and author of the forthcoming book *The Architectonics of Hope: Violence, Apocalyptic, and the Transformation of Political Theology*.

Susanne Guenther Loewen

(CMU '07), Saskatoon, SK, successfully defended her doctoral dissertation, entitled, "Making Peace with the Cross: A Mennonite-Feminist Exploration of Dorothee Soelle and J. Denny Weaver on Nonviolence, Atonement, and Redemption," in August 2016. She was awarded her PhD in Theology through the University of St. Michael's College at the Toronto School of Theology. Susanne and **Kris Loewen** (CMU 2003-04) and their son live in Saskatoon, where Susanne is co-pastor at Nutana Park Mennonite Church.



Lucas Redekop (CMU '07), Winnipeg, MB, joined the finance department at CMU in November 2016 as a financial analyst. Lucas is currently pursuing his Chartered Professional Accountant designation, and hopes to complete it by September 2017. Lucas, his wife **Alison Tiessen** (CMU '06), and their sons Levi and Emmett attend Home Street Mennonite Church where Lucas volunteers as the church's Finance Chair.

Toban Janzen (CMU '08) and **Elizabeth Janzen** (Hopkins, CMU '11) live in Winnipeg, MB with their son, Owen. Toban works as a band teacher at Clearspring Middle School in Steinbach, MB. Elizabeth recently completed a Master of Arts in Music Therapy through Concordia University in Montreal, QC, and works as a music therapist with children in Winnipeg schools.

Katrina Forget (Thiessen, CMU '10), Winnipeg, MB, works as a child and adolescent mental health worker with Southern Health in southern Manitoba. She is also in her second year of a Master of Counselling degree through Athabasca University.

Alex Leaver (CMU '10), Winnipeg, MB, graduated from the Robson Hall Faculty of Law at the University of Manitoba in 2015. He is currently practicing law as an associate lawyer at Thompson, Dorfman, Sweatman LLP. This past spring, Alex was selected by CMU Athletics as its 2017 Torchbearer Alumni Award recipient.



Matthew Kopperud (OT '12), Saskatoon, SK, and his band Close Talker released their third album, *Lens*, on Nevado Records this past April.

Gabriela Fonseca (CMU '12) is currently working on a Master of Arts in Counselling Psychology at Providence Theological Seminary in Otterburne, MB.

Simon Hamm (CMU '14), Winnipeg, MB, took over as manager of folio café in Marpeck Commons at CMU this past January.

Jaymie Friesen (CMU '16), Winnipeg, MB, recently began working at Mennonite Central Committee Manitoba as the Abuse Response and Prevention Coordinator.

Nolan Kehler (CMU '17), Altona, MB, will begin graduate studies at the University of Victoria School of Music in Victoria, BC this fall. Nolan will be working toward a Master of Music in Vocal Performance.

Marriages

Mike Friesen (OT '04, CMU '12) and Arielle Godbout, Winnipeg, MB, September 10, 2016

Births and Adoptions

Trevor Dueck (CMU '05) and **Michelle Dueck** (Jantzi, CMU '05), Kitchener, ON, a daughter, Lilian Christine Dueck, April 22, 2016

Aaron Sportack (CMU '04) and **Diedre R. Sportack** (Reimer, CMU '04), Vancouver, BC, a son, Orion Liet Forest Sportack, May 15, 2016

Toban Janzen (CMU '08) and **Elizabeth Janzen** (Hopkins, CMU '11), Winnipeg, MB, a son, Owen Perry Janzen, September 6, 2016

Lori Penner (Franzmann, CMU '05) and Colin Penner, Elm Creek, MB, a son, Everett William Penner, October 23, 2016

Timothy Wenger (CMU '14) and **Stephanie Wenger** (Jorritsma, CMU '15), Winnipeg, MB, a son, Simon Albert Wenger, November 9, 2016

Peter Epp (CMU '17) and Shanda Hochstetler, Winnipeg, MB, a daughter, Ruthie Jean Hochstetler Epp, November 29, 2016



Ruthie Jean Hochstetler Epp

Lucas Redekop (CMU '07) and **Alison Tiessen** (CMU '06), Winnipeg, MB, a son, Emmett Martin Redekop, December 17, 2016

Theo Wiebe (CMU '06) and **Krista Wiebe** (Allen, CMU '07), Calgary, AB, a daughter, Dorothy Marie Wiebe, December 22, 2016

Dylan Tarnowsky (CMU '08) and **Kimberly Penner** (CMU '08), Toronto, ON, a son, Jackson Sean Penner Tarnowsky, December 29, 2016

Tiffany Carther-Krone (Lazar, OT '04, CMU '08) and Chris Carther-Krone, Winnipeg, MB, a daughter, Olivia Abigail Carther-Krone, January 23, 2017

Aaron Kropf (CMU '03) and Emily Kropf, Cambridge, ON, a daughter, Ruth Lorne Elizabeth Kropf, February 5, 2017

Loren Braul (CMU '06) and **Lori Dueck** (CMU 2002-03), Morden, MB, a daughter, Rosetta Lynn Braul, February 13, 2017

Erin Gietz (Dutkiewich, CMU '14) and Jesse Gietz, Winnipeg, MB, a son, Apollos Rainier Gietz, February 21, 2017



Apollos Rainier Gietz.

Rachael Bennett Friesen (CMU '15) and Chris Bennett, Winnipeg, MB, a son, Larry Daniel Bennett, February 21, 2017

Darren Grunau (CMU '09) and Corinne Klassen, Winnipeg, MB, a son, Llewyn Albert Grunau, February 22, 2017

Kira Friesen (CMU '06), and Kenton Thiessen, Winnipeg, MB, a son, Wolfgang Thiessen, March 16, 2017

Jeffrey Metcalfe (CMU '09) and **Julie Boisvert** (CMU '09), Toronto, ON, a son, Laurent Francis Metcalfe, March 21, 2017

Andrew Richert (CMU '07) and **Virginia Gerbrandt Richert** (CMU '02), Winkler, MB, a daughter, Maida Gerbrandt Richert, March 31, 2017

Jonathan Muehling (CMU '12) and **Melanie Muehling** (Schellenberg, CMU 2005-2007), Winnipeg, MB, a son, Samuel Peter Muehling, March 31, 2017

Dave Boldt (CC 1992-93) and **Pauline Boldt** (Dyck, CC 1994-95), Winnipeg, MB, a son, Huxley John Boldt, April 11, 2017

Paul Plett (CMU 2003-04) and Annie Loewen, Winnipeg, MB, a daughter, Rose Katherina Loewen Plett, April 13, 2017

Nathan Gerbrandt (CMBC '97) and Angela Gerbrandt, Winnipeg, MB, a son, Riley David Gerbrandt, April 16, 2017

Scott Mader (OT '04) and **Andrea Mader** (Sawatzky, OT '04), Winnipeg, MB, a son, Jacob Scott Mader, April 24, 2017

Michael Harms (CMU '11) and **Heather Schellenberg** (CMU '10), Winnipeg, MB, a son, Ira John Schellenberg Harms, April 29, 2017

Deaths

Lorne Buhr (CMBC '64), Edmonton, AB, October 2, 2016

Peter Kehler (CMBC '52), Abbotsford, BC, October 5, 2016

Katie Funk Wiebe (MBBC 1945-47), Wichita, KS, October 23, 2016

Herta Peters (Harder, CMBC '65), Winnipeg, MB, October 24, 2016

Helmut Huebert (MBBC 1969-70), Winnipeg, MB, November 21, 2016

Anita Froese (Epp, CMBC 1952), Winnipeg, MB, November 23, 2016

David Wiebe (CMBC '58), Winnipeg, MB, November 27, 2016

Katie Shuh (Pauls, MBBC 1947-52), Elmira, ON, December 12, 2016

Edward Cornelison (CMBC '67), Winnipeg, MB, December 29, 2016

Victor Loewen (MBBC '67), Virgil, ON, January 18, 2017

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

Please model your information after the current listings above, beginning with name, graduation year, city, and province or state.

Business minds driving social change: the Collaborative MBA

by Allison Courey

Wezi Ngwenya (Wesley) didn't set out to write a book about sex workers. But when he returned to his native Zambia after a decade in the United States, he encountered a night life on the streets that wasn't there before.

Women who find themselves in abject poverty and with children to feed often have no choice but to enter the world of sex work, fueled in part by the HIV/AIDS epidemic, says Ngwenya.

Ngwenya met his first sex worker at a gas station one evening. He and a friend, struck by the desperation in her eyes, bought her dinner and spent the evening listening to her story.

Struggling to find work in a decimated economy, Ngwenya found himself relating to the women as he listened to their stories. He realized that if he was in their position, he likely would have made the same choices they did.

Ngwenya was not only concerned about the women themselves; he was bothered by the stories of their male managers and a society which considered his concern taboo. This is where his journey of storytelling began.

« CMU's Collaborative MBA is unique in its emphasis on using business as a tool for creating positive change. »

After returning to Zambia and unable to find work, Ngwenya spent his time documenting the stories he heard on the streets. Those narratives have now been released as an Amazon e-book, part of his final project for an MBA at CMU.

CMU's Collaborative MBA is unique in its emphasis on using business as a tool for creating positive change. The degree focuses on sustainability, ethics, and social impact.

Ngwenya was himself orphaned at 14, but he says that things were different for orphans in those days. He grew up quickly, but was always cared for by relatives and able to attend school. The HIV/AIDS epidemic had not yet created a



crisis number of orphans to care for, he explains.

As a child, Ngwenya belonged to a tribal minority in Zambia. He credits the circumstances surrounding his upbringing for an early lesson in respect for differences.

"I was raised by a single mother," he explains. "My siblings and I come from different tribes. We had to learn to be tolerant [and] respectful at home."

Ngwenya moved to Winkler after marrying a Manitoban and has worked for several years at a credit union there. He doesn't see his proficiency in business and his passion for creating social change as mutually exclusive.

"The people who take [this] MBA are drivers of social change," says Ngwenya. "We need those people in business."

Ngwenya hopes to go into full time development work one day. In the meantime, he develops connections between North American and African communities. He ensures that missions & development projects undertaken by North Americans in African communities are sustainable for the long term.

In essence, Ngwenya has a vocation to helping people understand one another. Just as he sought to give voice to sex workers in his book, he now seeks to increase understanding across cultures. Ngwenya encourages those he works with to ask difficult questions and embrace their curiosity about other cultures and ways of life.

Ngwenya's book, *Nightlife: Real Life Stories about Women Working the Streets of Lusaka*, is available through Amazon.

Graduate student explores his Mennonite roots at CMU

By Aaron Epp

“What does it mean for me to be a Mennonite?” That’s the question that brought Daniel Rempel to CMU. Rempel is finding the answers to that question as he works toward a Master of Arts in Theological Studies in CMU’s Graduate School of Theology and Ministry.

Rempel’s question first occurred to him while he was earning an undergraduate degree in Biblical and Theological Studies from Providence University College in Otterburne, Man.

“While I was there, I got introduced to a whole host of other denominations,” Rempel says, including Anglicans, Baptists, and Pentecostals.

“Being introduced to all these other Christian traditions caused me to really start thinking about what it means for me to be a Mennonite... Is it something I identify with because I believe in it? Or is it something I identify with because I don’t know anything else?”

Studying in the Graduate School of Theology and Ministry, where the professors are approaching topics from an Anabaptist perspective, has stoked Rempel’s interest.

“Coming to theology from that perspective has been enriching and made me want to learn more about my tradition,” Rempel says.

Halfway through his degree, Rempel is enjoying his time at CMU. The academics are rigorous, but professors are always available to support students and help them succeed.

“Pretty much every professor that I’ve had has just been fantastic,” Rempel says.

His fellow students are also fantastic.

“You can’t learn in isolation, and so I’ve always found the classroom to be a life-giving place,” Rempel says. “You come together with people who have similar goals and a similar desire to better understand God.”

In his classmates, Rempel has found people he can be friends with, bounce ideas off of, and continue the conversation with once class is over.



Daniel Rempel

“That’s been helpful and beneficial,” he says. The affordability of tuition and the availability of bursaries has also made studying at CMU worthwhile, Rempel adds.

“Compared to other schools it is very affordable, and I’ve been fortunate to be on the receiving end of some very significant bursaries from some very generous donors,” he says.

Rempel is preparing to write a thesis that will explore how the church can be more welcoming and inclusive toward people with disabilities. His interest in the topic stems from working in group homes for the past two years.

“I’ve been really enlivened by that work,” Rempel says. “My eyes have been opened to the world that people with disabilities are living in... (It) has led me to ask some of these questions, and I’m looking for theological answers to my questions.”

Rempel is considering doing a PhD after he finishes his Master’s.

“I’m definitely trying to keep that door open, but ultimately what drives me in my studies is that I want to do theology in a way that benefits the church,” he says.

In the meantime, he’s happy at CMU.

“I’m very thankful for the people here and for what I’ve learned so far,” Rempel says. “I’m about halfway through my degree now, and I’m looking forward to what’s to come.”

« You come together with people who have similar goals and a similar desire to better understand God. »

Alumnus explores ‘Life at the End of Us Versus Them’ in new book

By Aaron Epp

When Marcus Rempel finished the manuscript for his upcoming book, *Life at the End of Us Versus Them: Cross / Culture / Stories*, he asked one of his most beloved profs, Dr. Harry Huebner, to write an endorsement.

“I got okay marks in Harry’s classes, but I always wanted to do better than I did,” Rempel (CMBC ’94) recalls. “When I sent Harry my manuscript, I felt about as confident as I did slipping my term papers under his office door 26 years ago—like leaving a half a crumpled sandwich to feed a giant.”

Rempel didn’t have to worry. Huebner responded with these words:

“Rempel’s creative musings on such vital matters as violence within today’s world, sex, economics, religion, and friendship are truly a breath of fresh air. His approach simultaneously elicits new challenges of thought and invitations to action... I love the passion, the wit, and the serious thought his work displays! A deeply engaging and delightfully challenging read.”

“The generosity of his praise gave me a thrill,” says Rempel, who lives with his wife and two teenage daughters at Ploughshares Community Farm near Beausejour, MB.

Rempel, who is self-publishing *Life at the End of Us Versus Them*, wrote the book during the winters of 2015 and 2016.

The book closely follows the work of two Christian thinkers: Ivan Illich, a Croatian-Austrian philosopher and Roman Catholic priest; and René Girard, a French historian, literary critic, and philosopher.

According to Illich and Girard, Rempel says, our present moment can no longer sustain a stable “us” defined over against an alien “them.”

The book explores what it might look like to live out the Christian faith beyond left versus right, beyond good versus bad, beyond “us” versus “them.”

Earlier this year, Rempel staged a successful crowdfunding campaign on Kickstarter.com to make the book a reality.

He set his goal at \$4,425. When all was said and done, people contributed just shy of \$7,000 to make the book a reality.

“It’s a wonderful affirmation,” Rempel says. “Writing the book from my tiny little cabin at the end of this dead-end road on the edge of the Brokenhead River (was) such an



Marcus Rempel by the Brokenhead River

isolated experience. To be able to find this network of friends for the book from all over the place, it’s really validating.”

Rempel expects the book to come out at the end of 2017. He hopes that readers are impacted by Illich and Girard the way he was.

“For me, finding those two teachers... it gave me a way to make sense of Christian faith, it gave me a way to make sense of this strange world, it gave me a way to hold the news and science and scripture together in a way that was loving and truthful—it was just really life-changing for me,” he says.

“If (my book) manages to be that for just one other person who is trying to hold all that together in a time when it feels like those things are tearing apart... then it will have been worth writing.”

Visit facebook.com/marcuspeterrempel.

For more alumni stories, visit CMU’s [Community & Alumni Blog at cmu.ca/alumniblog](https://cmu.ca/alumniblog).

CMU CALENDAR

September 6: First day of classes

September 22: Distinguished Alumni Awards Presentation

September 23: Fall Festival

October 20: Open House

October 30-31: Friesen / JJ Thiessen Lectures – C. Arnold Snyder

November 2: Music Open House

November 17: Discover Outtown Visit Day

November 24: Campus Visit Day

November 25: Christmas at CMU

November 27: Tuition Freedom Day

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



BLAZERS SPORTS CAMPS

Cross-Train Junior Multisport Camp

August 8–11
Tuesday–Friday
9 AM–4 PM
Grades 4–6
\$170

Dig It! Youth Volleyball Camp

August 14–18
Monday–Friday
9 AM–Noon
Grades 8–10
\$110

Ballin' Youth Basketball Camp

August 14–18
Monday–Friday
1 PM–4 PM
Grades 8–10
\$110

Dig It! Junior High Volleyball Camp

August 21–25
Monday–Friday
9 AM–Noon
Grades 6–8
\$110

Ballin' Junior High Basketball Camp

August 21–25
Monday–Friday
1 PM–4 PM
Grades 6–8
\$110



Information/Registration

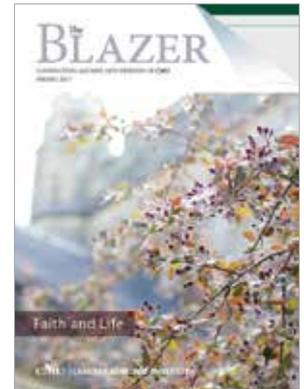
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