



**THE**  
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## Editor's note

**D**on't go there—you'll lose your faith. That's what an older man said to a young student leaving Ontario for studies at a Mennonite university in Winnipeg.

You might think he was talking about CMU, but you'd be wrong. The conversation occurred 30 years ago. The school the older man was talking about was Mennonite Brethren Bible College. The young student was me.

I still vividly recall that incident. But the older man's concern was misplaced. I didn't lose my faith. True, it changed a great deal. But it also became deeper, stronger and broader.

Some people say the same thing about CMU today. But their concern is also misplaced. Yes, CMU challenges students to examine their beliefs. It exposes them to different ways of seeing the world. But the goal is to prepare them to live as Christians in the real world, and to help them make their faith their own.

Each April, when graduates share about their time at CMU, they all say the experience changed them. They often also say there were times of struggle and doubt. But they say their faith is stronger for it, even if it was hard at the time. When I listen to them, I hear echoes of my own experience at MBBC. Like them, I too had some tough times. But that experience changed me, too—for the better.

And the older man? We're still good friends today, both of us loving and serving Christ.

*John Longhurst, Editor*

### MOVING?

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Members of the 50 year reunion classes from MBBC and CMBC pose in front of Founders Hall during Homecoming on Sept. 23. For more on Opening Weekend activities, see page 13.

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**On the cover:** Students sing at CMU chapel.

# THE FEAST CALLED

# Worship

An interview  
with Marva Dawn,  
keynote speaker at  
Refreshing Winds, 2007.



Marva Dawn is well-known across North America for her passionate concern for worship. She is the author of 20 books, including *Reaching Out Without Dumbing Down*; *A Royal Waste of Time: The Splendor of Worshiping God* and *Being the Church for the*

*World*; and *How Shall We Worship? Biblical Guidelines for the Worship Wars*.

Dawn, 58, is a theologian and educator with Christians Equipped for Ministry and a Teaching Fellow in Spiritual Theology at Regent College, Vancouver, B.C. She recently talked about worship with *Blazer* editor John Longhurst.

## **Blazer: What is the purpose of worship?**

**Dawn:** The purpose of worship is to honour God and give Him the praise He deserves—period. Too often we try to use it for evangelism. But the purpose of worship is not to attract new believers. That's our job, as Christians. We bring people to Christ, and then we bring them to worship. It's a cop-out to count on the worship service to do that.

I realize that I'm a bit of an odd ball for saying this, since so many churches today offer "seeker sensitive" services to get people to go to church. I think this is a serious theological misunderstanding. Church is not a place we "go to." Instead, it signifies what God's people are. We are called away from the idolatries of the world to gather with our fellow believers in worship and fellowship and education, and then we are called out from that gathering, having been equipped



CMU students worship at the annual fall retreat.

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people. But catering to only one group of people doesn't give us a very big sense of the church.

**Blazer:** It seems to be working—churches that use that model are growing.

**Dawn:** That's true. But I think a lot of it is sheep stealing—people leaving their own church to find a better show on Sunday morning. Whatever is most entertaining and fun will always draw people. Church services that speak of biblical themes of discipleship, sacrifice and cost have a hard time competing with those that promise to make me happy, wealthy and healthy.

and empowered by it, to go back into the world to serve it. When we participate in corporate services, we worship God because God is infinitely worthy of our praise—the focus is not on “attracting” anybody.

In the corporate encounter with God that the worship service provides, those participating are formed more thoroughly to be like God and formed more genuinely to be a community. The result will be that all of us reach out to our neighbours in loving care and service and witness, with the result that they might perhaps want to come with us to worship the God to whom we have introduced them.

The Bible never says that the goal of worship is to attract unbelievers. The goal of worship is to praise God. The goal of worship isn't to get us anything, but to turn our attention to God, who has blessed us so richly.

**Blazer:** If that's the case, why do you think so many churches are using worship to do outreach?

**Dawn:** It's because the church in North America today has lost its vitality. Instead of transforming our culture, we are being transformed by it. Many churches take their model for worship services from talk shows on TV. The pastor is the host, introducing the entertainment, and the congregation is the audience. It's become all about marketing—finding a niche a church can serve, whether it's boomers, youth, 'tweens or older

*The Bible never says that the goal of worship is to attract unbelievers.*

**Blazer:** What should a worship service be like?

**Dawn:** Worship is supposed to be a feast. And just like a good meal includes all sorts of different kinds of food, good worship involves many different kinds of activities—confession, absolution, praising, petitions, singing, Bible reading, explication of the Word, intercession and benediction. A lot of worship today contains only a few items from the menu—it's an empty feast. I'm especially saddened by how little the scriptures are read in many churches; that is one of the most important things in any worship service. Good worship uses all the gifts of all the people—young and old.

**Blazer:** What about the issue of music?

**Dawn:** Many people make the mistake of confusing musical style with worship. It's not a matter of singing hymns or choruses—any style can be used to worship God, and all kinds of music should be used in worship. But the music should pass some difficult tests in order to be useful: Is it faithful to scripture? Is it directed towards God? Is it about God? Too much music being used today is narcissistic—it's about us and how we feel about God.



*The most important question to ask in planning worship is not what style of music to use, but how we can best glorify God.*

Don't get me wrong; there are some very good contemporary pieces that call us to faithfulness. I'm not opposed to contemporary music. It's just that we shouldn't have a steady diet of only that style, or of any other style, for that matter. We need contemporary music, hymns, classical music, Gregorian chant, folk, roots, African, jazz or Taize and many others. Each style has its place in the church. We need the whole music of the whole church to help bring us together to worship God.

It grieves me when I hear people say they don't like one kind of style or another, or they refuse to sing when a particular style that's not their favourite is used in worship. To me, that shows they don't love others in their church enough to sing somebody else's song. If a church is a community, then it needs to sing the songs of the whole community, not just one group.

Style is not the crucial thing. The key is to carefully sort music and forms and styles and choose what is theologically appropriate and musically excellent. This winnowing process has usually already been accomplished in the case of songs that appear in hymnbooks and worship books. Though there are notable excep-

tions (as in the case of violent words or unsingable melodies), the hymns and liturgies that have stood the test of time have done so because their content is strong and their music felicitous.

The most important question to ask in planning worship is not what style of music to use, but how we can best glorify God.

**Blazer:** The theme of *Refreshing Winds* is **Worship as Reconciliation. What does that mean to you?**

**Dawn:** Reconciliation is God's goal for humanity. God wants to reconcile us to Himself. God is in the business of breaking down barriers. He also wants us to be reconciled to each other, and worship is one way we can do that. Worship can bring us together and unify us. Unfortunately, it's doing the opposite today—worship is driving us apart. The “worship wars” have become so destructive. It's heartbreaking to see churches divide into contemporary and traditional services—one for young people, the other for older people. That means seniors can't share their songs with youth, and young people can't help seniors learn their new songs.

As long as we think that worship is about the style of music I like, it will keep us apart. Good worship brings people together as we focus on God and praise God. And when we are reconciled to one another, we can become a reconciling people in the world, bringing others to God.

**Blazer: In our post-Christian and post-modern culture, some say we need to abandon the past if worship today is to be relevant. Do you agree?**

**Dawn:** No. One thing that defines post-modernism is rootlessness. Many people today have no sense of history; what's happening now is the most important thing. But this means that the great traditions of the church don't get passed down. We have no sense of the testimony of God's people throughout the ages. That's one of the main problems with the style of worship being used in so many churches today. I don't think that the church's worship language has ever been as narrow as it is now. By choosing only one style for worship, churches don't link us to our Christian forebears.

I believe that the church must provide an alternative to the culture—not adapt to it. But to do that, we need language, customs, habits, rituals, institutions, procedures and practices that uphold and nurture a clear vision of how the church is different and why that matters. If our worship is too much like the surrounding culture it will be impossible to teach what I like to call “altar-nativity”—an alternative Christian way of viewing the world.

In our worship, we are formed by biblical narratives that tell a different story from that of the surrounding culture. We gather together in worship to speak our language, to read our narratives of God at work, to sing authentic hymns of the faith in all kinds of styles, to chant and pour out our prayers until we know the truth so well that we can go out to the world around us and invite that world to share this truth with us.

**Blazer: You've been criticized by many for your opinions about the state of worship today. How does that make you feel?**

**Dawn:** It's been a painful journey. I've been misunderstood by lots of people. I've been accused of hating contemporary music—I don't. I've been called a curmudgeon, a traditionalist. But I'm not. I just want to see the whole church included in worship.

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At the same time, I've been encouraged by how many people want to thoughtfully engage this important issue. That includes many young people. A lot of young people today are realizing that the treasures of the church from the past are being lost. They want to recover the ancient language of faith. They want more liturgy. They want more depth in the songs they sing. They want to be challenged to live lives of service and sacrifice, to make a real difference in the world.

There have been times when I have felt like giving up. But the Spirit won't let me go. I've had diabetes for 40 years, my eyesight is bad, I have hearing problems, one leg is crippled, I had cancer and I had a kidney transplant last year. I shouldn't still be around, but God is keeping me alive for a reason. I feel a calling to do this work of teaching and writing. Every book I've written is one that I have felt called to write. It was as if the words were fire in my bones.

**Blazer: What is your hope for the church's worship?**

**Dawn:** My prayer is that our worship will form us to be a people who dwell in God's reign and then carry God's kingdom wherever we go—people who are equipped to reach out to the culture around us with words of truth and deeds of faithfulness. I pray that God will grant our churches such worship—for His glory, and for the love of the world. **B**

*Dawn will speak four times at Refreshing Winds, January 18-20, 2007 at CMU. For more information, see the back cover or visit [www.cmu.ca](http://www.cmu.ca)*





# The Goal of Worship

*CMU faculty and staff reflect on issues in worship today*



What does it mean to worship as a community—not just as a collection of individuals? How can worship help people to truly find and meet

God? How can it bring people together? And how can we achieve some sense of understanding about the role of music in worship?

Those are some of the issues on the minds of three people at CMU who

think about worship a lot—Irma Dueck, an Assistant Professor of Practical Theology; Christine Longhurst, CMU's new Chapel Coordinator; and Dietrich Bartel, Associate Professor of Music.

For Dueck, who just completed a doctoral thesis on Mennonite worship, and who teaches worship at CMU, one of the big issues today is “whether worship is just a collection of individuals meeting in the same place at the same time, or is it a time when a community gathers to corporately worship God?”

She believes that worship today often

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ends up catering too much to individual needs. “Worship is supposed to be a time when we pray, praise and sing together,” she says. “Of course, worship is intensely personal. But even though it speaks to me, it isn’t about me—it’s about something bigger. It’s about God and the Christian faith.”

Another issue that needs more attention, she says, is “the whole concept of sacred space and holiness. As Mennonites, we seem to have lost the sense of the sacred and the holy. We need to find that sacred space again.”

things that bind us together, Dueck says. But, she adds, the goal of worship “is not to unify us. Through Christ, we are already one body. We don’t have to achieve or earn it—unity has already been given to us. We don’t get unity through worship. Rather, through worship we acknowledge our unity in Christ. By singing,

encounter God in worship. “People today are hungry for the presence of God in their lives,” she says. “They long to know and experience God.”

Yet many churches fail to meet this hunger, she says, because they “mistakenly view worship as learning about God, instead of meeting God. While learning what it means to live as Christians is important, it is not an adequate substitute for the incredible experience of encountering God. The goal of worship is to meet and interact with the Divine.”

Longhurst, who is completing a Doctor of Worship Studies from the Institute for Worship Studies, also believes that much worship today has become too individualistic. “Sometimes it seems as though everything—the songs, the prayers, the sermon—focus only on my needs and my issues. Little is said about who God is, what God has done, and what God is continuing to do. Worship should focus on the nature and activity of God.”

As a musician, Bartel sees “developing a musical style that speaks to everyone in the church” as an important issue. It’s a big challenge, he says, because the church is “ever-changing and ever-renewing itself. How do you keep tradition alive, yet find ways to incorporate the new?”

He recounts how he likes to take students to the archives on campus to show them a hymnbook from the 15th century. “I can show them a hymn in there that they sang 500 years ago—in Latin, of course—that we still sing today. It’s an amazing

*Dueck: If everything is worship, than we are in danger of nothing being worship anymore.*

Of course, she acknowledges, Christians are to worship God in all they do. But the problem with saying that “worship and work are one” is that “if everything is worship, than we are in danger of nothing being worship anymore. We need to give more careful attention to that particular practice called corporate worship, realizing that it’s different from all the other spaces we live in.”

Worship should also focus on the

praying and praising together, worship helps us recognize it.”

In fact, she emphasizes, the goal of worship is just to do that—worship. “Worship is good in and of itself,” says Dueck. “It doesn’t have to accomplish anything else.”

For Longhurst, who came to CMU after ten years as pastor of worship at River East Mennonite Brethren Church, one of the primary issues is finding ways to help people





*Bartel: How do you keep tradition alive, yet find ways to incorporate the new?*

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thing to think that we sing the same songs as people so long ago.”

Although he respects tradition, Bartel—who is also Music Director at All Saints Anglican Church in Winnipeg—is open to using contemporary music in worship; at his church, you can find a steel drum band, hymns or 16th century chants. “We have to keep the door to the new open while keeping alive the old,” he says. To do this, he adds, “we need imaginative musicians to help us—unfortunately, there’s no worse place to find stuck-in-the-mud musicians than the church.”

For all three, CMU is an exciting and challenging place to be when it comes to worship. Students come from a variety of denominations; over 40 percent of the student body comes from non-Mennonite churches, and even among Mennonites there is a lot of diversity in worship style—in Manitoba, for example, it is estimated that over 80 percent of Mennonite Brethren churches use contemporary music (Power Point for lyrics and a worship band), while the use of

hymnbooks with piano and organ is more common in Mennonite Church Canada congregations.

“There is such a diversity to the student body,” says Bartel, who has taught at CMBC/CMU since 1985. “It’s much greater than even five years ago—students come from so many different worship experiences today. It really stretches us.”

When Dueck started teaching at CMBC in 1991, her goal was to help her mostly-Mennonite students “understand what made worship Mennonite.” But today, with so many students from other churches, she tries to get them “to embrace the tradition from which they come, and to ask themselves what it is about their worship that fosters that tradition.”

At the same time, Longhurst, Dueck, Bartel and other members of the CMU Chapel Committee try to promote ways of worshipping that are unique to the CMU community. For Longhurst, who coordinates CMU’s daily chapel services each week, the challenge is to “create worship to which everyone can belong, where



*Longhurst: The goal of worship is to meet and interact with the Divine.*


each unique worship style and language is represented and respected, and where we can celebrate the richness and diversity of this worshipping community.”

Adds Dueck: “Through chapel we create patterns and rituals that are ours. At the same time, we want to expose students to new ways of worshipping, let them see and participate in different ways of praising God, and give them opportunities to be involved in worship that allows them to meet God and encounter the scriptures, in real, life-changing ways.” **B**

# A Precarious People: The Ambiguity of Mennonite Identity

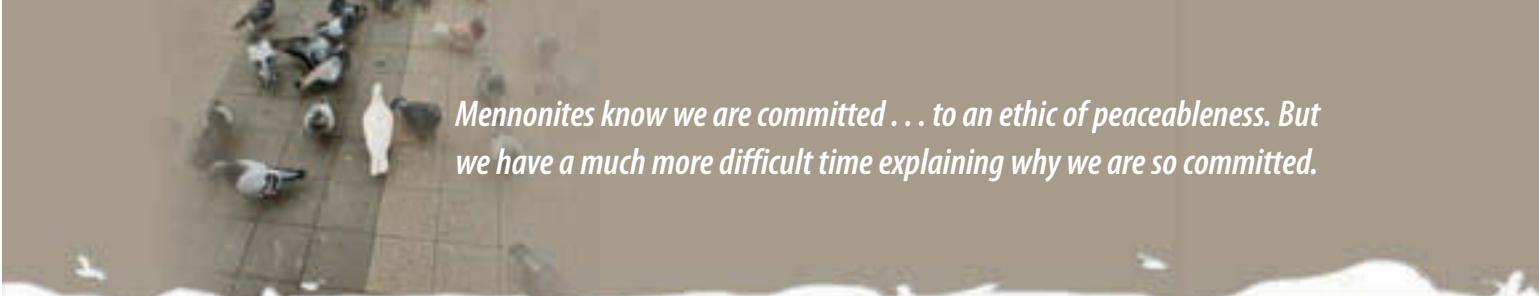


By Chris K. Huebner

 begin with a seemingly paradoxical assertion: contemporary Mennonite identity is fundamentally precarious. It is inherently at risk, necessarily vulnerable to dissolution. It might seem to follow from this that there is no such thing as Mennonite identity at all. But I do not think such a conclusion is justified, and I shall attempt to explain why.

Such a series of claims no doubt runs the risk of saying simultaneously too much and too little. It might be read as cutting an inappropriately wide swath and thus claiming to say far too much. Or it might come across as so general that it could not possibly be spelled out in any meaningful way, thereby amounting to little more than annoying provocation. And yet both of these risks are worth entertaining as I seek to describe a Mennonite identity that is at once fragile and robust.

What I mean to suggest in speaking of precariousness is that contemporary discussions of Mennonite identity are marked by notable contradictions and



*Mennonites know we are committed . . . to an ethic of peaceableness. But we have a much more difficult time explaining why we are so committed.*

ambiguities, conflicts and ruptures that, when pushed, could be used to call into question the very idea of Mennonite identity itself. For example, a split exists between the church's mission agencies and those devoted to social justice. While both do much good and important work, the very fact that we have institutionalized such a division of labour in the church suggests that the care of the soul is somehow separate from a concern for the body. The result is an unfortunate separation between theology and ethics.

This division contributes to an all-too-common difficulty in articulating a Mennonite identity. When pressed to clarify what it means to be Mennonite, it does not take much time before many settle on the commitment to peace. We Mennonites all know that we are committed, whether we like it or not, to an ethic of peaceableness. But we have a much more difficult time explaining why we are so committed, or in describing more specifically what the peace we point to looks like. Add to this the perpetual debate concerning the tension between the Anabaptist vision and

contemporary Mennonite reality, and it appears that we are in the midst of a full-blown identity crisis. Mennonites are infatuated with the question of identity, and yet we cannot seem to reach any kind of substantial agreement on what it consists in.


Although this disjointed, almost schizophrenic state of affairs is troubling, I also find something profoundly correct about the seemingly interminable debates concerning the nature of Mennonite identity. It is in sorting out the good from the bad aspects of Mennonite precariousness that I locate some of the greatest challenges and opportunities facing the contemporary church.

I have already alluded to the bad—the separation of an ethic of peace from its larger theological context. In terms of Mennonite identity, it is important to recognize that merely pointing to a commitment to peace is hardly sufficient, even though there are some contexts in which it may be a good place to start. There are many different kinds of peace, not all of them equally desirable. One of the more troubling sorts of pacifism is that captured by the metaphors of

harmony and ordered stability. The problem is that the rhetoric of harmony suggests ideals of strength, solidity, resolution, and closure. A harmonic conception of peace implies a social order of strongly unified wholes.

A more theologically robust conception of pacifism calls much of this harmonic idea into question. From a theological perspective, peace is rooted in the gracious gift of God in Jesus Christ. It is not a possession to be protected, but a radically contingent gift that must be given and received in a spirit of ongoing vulnerability. The peace of Christ does not seek to make itself more secure and stable. It is radically unstable and risky precisely because it exists as gift. Not only does it recognize that there are no final guarantees for the securing of peace, it understands that the pursuit of such guarantees is just another form of violence.

Whereas a harmonic outlook tends to define peace negatively—in terms of the absence of conflict—Christian pacifism can expect to encounter more, rather than less, conflict, as the history of non-violent mar-



*The church is a social body that is constantly seeking new alternatives to worldly conceptions of power.*

tyrs attests. Indeed, the stories in the Martyr's Mirror are among the best examples of a theology that resists the kind of disconnection between mission and justice that besets the contemporary church. But in overcoming this bad sort of precariousness, we might see an opening for a more positive understanding of a fundamentally precarious Mennonite identity. This has everything to do with the riskiness and vulnerability of peace that has already been noted. When peace is understood as a gift, it contains pressures that work against the temptation to define a supremely stable self-identity. It resists a concentric model of identities and communities, and calls for a vulnerable recognition of difference. The pursuit of a stable identity works against the call to remain charitably open to the stranger.

A Christian conception of peace is better captured by metaphors of fluidity and ambiguity than by those of solidity and stability. But this is not an unconstrained openness. It is important to work at defining our identity. It is just that in doing so, we discover forces that work against the tendency to pin it down too decisively, to control it. Put differently, it is good to seek self-defining first principles. But when those first principles are rooted in the peace of Christ, it is also crucial to remember that they are essentially fragile. Such is the paradox of Mennonite identity.

For many, this understanding of identity is essentially negative. It is seen as something we should run from. Discussions about the "Anabaptist vision" and "contemporary Mennonite reality" often

proceed as expression of a desire to sharpen up Mennonite identity, to make it more tightly coherent. To borrow a metaphor from the philosopher Stanley Cavell, this experience of Mennonite ambiguity cuts abrasively against us, as if we are being "chafed by our own skin." [1] But I am suggesting that we need not be so chafed. Indeed, I hope I can show a way of seeing the value in the essentially precarious faith that defines us.

At its best, the Mennonite church exists as a kind of ongoing political experiment. The church is a social body that is constantly seeking new alternatives to worldly conceptions of power. In this sense, it is important to recognize that the Mennonite church has always existed in the midst of dual pressures toward closure and openness. It is doomed to being simultaneously conservative and liberal. Of course, this is also to say that it can be neither conservative nor liberal. To use more biblical terminology, the church is called to practice binding and loosing.

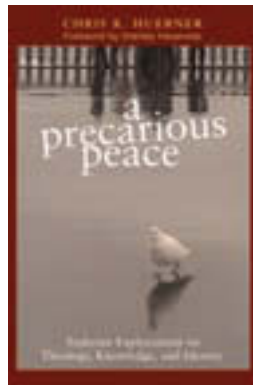
The problem I see in looking at the contemporary Mennonite church is that some congregations are dedicated practitioners of binding, while others are experts at loosing. Very rarely does one find both in one place. This is yet another form of bad precariousness that becomes possible when theology has become separated from ethics. If we can find a way to overcome these problematic breaks and dualisms, we may be able to recognize the more positive sense of fragmented identities that grows out of the call to love our enemies. If not, we will continue the trend

toward being domesticated by the wider world.

My hope for the future of the Mennonite church thus turns on the ability to cultivate a more fluid and ambiguous conception of identity. We can only preserve a meaningful understanding of Mennonite identity by losing it in the sense of a faith that is fundamentally precarious.

Excerpted from *A Precarious Peace: Yoderian Explorations on Theology, Knowledge, and Identity* (Herald Press).

[1] Stanley Cavell, "The Availability of Wittgenstein's Later Philosophy," in *Must We Mean What We Say?* (New York: Cambridge University Press, 1976), 61.



Chris K. Huebner is Associate Professor of Theology and Ethics at CMU. According to American theologian Stanley Hauerwas, his book offers "a series of theological reflections on peace as

an essentially precarious, vulnerable and fragile exercise of giving and receiving the good news of God's gracious and unsettling gift of peace in Christ."



Elfrieda Duerksen and Betty Hamm of Winnipeg admire art from the In God's Image collection, on permanent display at CMU. The collection was officially opened September 22 during Opening Weekend activities.

# Record Enrolment at CMU

## IMAGE OF GOD EXPLORED AT OPENING PROGRAM

Packed classrooms, full residences, busy professors and staff—all are signs of a record enrolment at CMU this year.

All told, 2,009 students are taking one or more courses at CMU's Main Campus, at Menno Simons College, CMU's campus at the University of Winnipeg, or through Outtatown, CMU's school of discipleship program.

A total of 474 students are enrolled at the Grant and Shaftesbury campus—a seven percent increase over last year—making it the largest student body in CMU's history. Another 97 students are part of Outtatown, CMU's eight-month adventure, travel and discipleship program that finds students living, studying and serving in Canada and Guatemala or South Africa. Meanwhile, 1,399 students are tak-

ing one or more courses in international development or peace and conflict transformation studies at Menno Simons College.

"We are really pleased with the enrolment figures," says David Leis, Vice-President for Advancement. "It shows that more and more students from across Canada and other countries are seeing CMU as an option for university education—particularly those students interested in a variety of vocations, graduate studies and various professions."

The record enrolment was celebrated on September 23 during the university's Opening Program, which found Dan Epp Tiessen, Assistant Professor of the Bible, telling the audience that the goal of studying at CMU is not only to get an edu-

cation, learn about the world and prepare for a career—it's also to "learn to see the image of God in other people."

Through studying at CMU, students can look for God's image in others as they prepare for their careers, he said. "Imagine what a difference it would make if we all saw ourselves and others as made in the image of God," Tiessen stated, noting that "if you want to know something of humanity's essence, start with God."

Before Tiessen spoke, Dorothea Toews, a second year arts student, shared how she saw God's image in the people she met at CMU. On opening day, she looked around at all the students on campus. Each one, she said, was "labelled in the image of God—short, tall, male, female, all were unique persons...all showed some

aspects of God's characteristics and revealed the nature of God."

This insight, she said, "instilled in me a deep appreciation for what it means to be part of a community at CMU."

Toews and Tiessen were just part of a program that featured the 100-voice CMU chorus, readings, prayers and a litany for the new academic year.

The Opening Program was part of an Opening Weekend and Homecoming event that found people gathered at the university on September 22 for a Homecoming recital and the official opening of the In God's Image art collection—now on permanent display at the university. Alumni and others also participated in Homecoming events such as class reunions, a bike race, children's programs and sports. **B**

## CMU by the Numbers

<b>TOTAL ENROLMENT</b>	<b>2,009</b>
<b>FULL COURSE EQUIVALENT</b>	<b>3,547</b>
<b>MAIN CAMPUS</b>	<b>474</b>
Full-time	391
Part-time	83
New	211
Returning	263
<b>OUTTATOWN</b>	<b>97</b>
<b>SEMINARY</b>	<b>39</b>
<b>MENNO SIMONS COLLEGE</b>	<b>1,399*</b>

\* Taking one course or more.



Kristine Zylstra wears the traditional dress of Ixil women in Nebaj, Guatemala while visiting with sisters Julieta and Maria Feliciano Laynes Guzman: A chance to see the reality of what she studied, and put it into practice.

## Practicum Assignments Let Students Find Strengths, Test Career Interests

### PASTORAL INTERNSHIP AN "EYE-OPENING EXPERIENCE"

For Kristine Zylstra, doing a practicum assignment with Mennonite Central Committee in Guatemala was a way to "get a better idea of where my interests lie as well as what my gifts are . . . I had a chance to see the reality of what I had studied, to begin to practice it and also to see where my strengths and weakness lie."

Katherine Krehbiel's practicum assignment as a pastoral intern in Edmonton reinforced her "calling to ministry, and was the perfect learning experience to end my three years at CMU."

Working as a pastor was "an eye opening experience" for Susanne Guenther. During her time at the Danforth Mennonite Church in Toronto she dis-

covered "how much work pastors do in their jobs, and what an all-consuming and vulnerable position pastors are in."

Zylstra, Krehbiel and Guenther were just three of 55 students who did, or are doing, full-time practicum assignments this year. "The assignments allow students to put their studies into practice, test their career interests and provide needed services," says Werner Kliever, who directs CMU's practicum program. All students who want to graduate from CMU are required to do a practicum assignment, he adds.

Since September 2000, when CMU began, 385 students have done practicum placements, 86 of them in congregational settings.

The assignments can be done over the course of a semester or two during the regular school year, in a concentrated 12-week block in summer or over the course of a whole year. Practicum assignments done by students this year included working in Bible camps; with refugees; in a psychiatric hospital in Paraguay; with families in crisis; in aboriginal communities; with mission agencies and MCC; in denominational offices; with disabled people; tutoring inner city youth; and in an art gallery, among other things.

During her time in Guatemala with MCC's Service and Learning Together program, Zylstra, a member of the Winnipeg Centre Vineyard Church,

worked with an organization that taught literacy and family life classes for youth. But she was a student as much as a teacher; "I learned how to live in another culture, how to ask a lot of questions, how to be uncertain and how to be a learner," she says. "It was just a great honour to hear the stories of their lives."

As a result of her time in that country, the International Development Studies major says she "has a better idea of what kinds of classes I ought to take," and also has "a great desire to work with women in the developing world."

Krehbiel, a member of the Alexanderwohl Mennonite Church in Goessel, Kansas, was able to preach, lead worship, do visitation and lead Bible studies and youth activities while serving at First Mennonite Church in Edmonton. "I had a fantastic experience there!" says the 2006 Church Ministries graduate. "The congregation was very warm, friendly, and open—it was a perfect environment for my practicum assignment."

Guenther, a Biblical and Theological Studies major, found that she enjoyed "preparing and giving sermons, and this taught me how to make the theology I am studying accessible from a non-academic viewpoint." The member of the Charleswood Mennonite Church "also learned

about diversity within the Mennonite church in Canada, as most of the members of Danforth were from non-Mennonite backgrounds.”

Other students who did a practicum assignments found them to be important and instructive experiences. Laura Snyder, a member of the Waterloo, Ontario Mennonite Brethren Church, graduated last April with a degree in International Development Studies. She served at a children’s home in South Africa, where she taught English, planned and led recreation sessions twice a week and “spent a lot of free time just hang-

ing out with the kids.”

During her practicum assignment she “learned a lot about myself and who I am, and what I want. God taught me a lot about worship and reminded me again and again that ‘if I settle on the far side of the sea, even there your hand will guide me.’ I had the opportunity to learn a lot about development practices, the effects of programs, the problems that are encountered, and a lot about how HIV/AIDS affects a culture and a people.”

Adds Snyder: “The way I view the world has been opened even further, as has the way I see God and

other people. I think that this placement has helped to prepare me for a career in the field of international development—it has given me perspectives and experiences that will be valuable later on.”

Paul Schmidt, a member of Winnipeg’s Jubilee Mennonite Church, did his practicum placement as an intern at the Langley, B.C. Mennonite Church. “It was a good way for me to get the feel for a ministry position in a Mennonite church,” says the fourth year Biblical and Theological Studies major. “The variety of involvements allowed me to test drive my own interests and

ideas.”

Zarah Tinholt served at “The Link,” a ministry to young adults at Winnipeg’s Calvary Temple. While there she organized events for young adults and organized a three-day outreach effort in a downtown Winnipeg park.

“My practicum taught me so much about many different areas of ministry,” says Tinholt, a Biblical and Theological Studies major who graduated in April. “I have really enjoyed my time here, and see this as a stepping stone for vocational ministry . . . I have been encouraged to dream big for the cause of Christ.” **B**

## New School of Writing launched at CMU

**TO START IN MAY, 2007  
WITH INSTRUCTORS  
RUDY WIEBE,  
SARAH KLASSEN**

In 1960-61, a young student and aspiring author named Rudy Wiebe was in his last year of studies at Mennonite Brethren Bible College (MBBC).

Few people knew it, but in all his spare time he was working on the final draft of a novel. That novel, published in 1962 as *Peace Shall Destroy Many*, was a ground-breaking book—the first novel in English about Mennonites in Canada. It earned Wiebe the distinction of being considered the father of

Mennonite writing in this country.

Next year Wiebe, 72, will “come home” to the place where he began his career as a writer when he teaches at a new creative writing school called the School of Writing at CMU.

Involvement in the School, which will also feature Manitoba poet Sarah Klassen, “makes the circle complete,” says Wiebe, who taught creative writing for 29 years at Goshen College and the University of Alberta. “By doing it through CMU, I’m coming back to the place that carries on the tradition of MBBC, and to Winnipeg, where I lived when the

novel was completed and published.”

Through the school, Wiebe—an award-winning author of 15 books of fiction, six books of non-fiction and numerous essays and anthologies—will offer workshops on writing fiction, and have one-on-one meetings with budding writers.

“Every writer needs an opportunity to have someone else respond to what they’ve written,” says Wiebe, whose latest book is *Of This Earth: A Mennonite Boyhood in the Boreal Forest*. “An impartial and experienced writer can really help.”

Although the School is

open to all writers, Wiebe hopes he will have a chance to work with Mennonite writers who have new stories to tell.

“In the past 45 years, many Mennonite stories of my generation have been written,” he says. “It’s time for new stories by people who didn’t grow up in traditional, ethnic Mennonite families, whose first language isn’t German or English, or who don’t trace their origins to Russia or the Ukraine. Through the school, CMU can play an important role in helping those new stories get written.”

As for the School itself, *Cont’d on next page*

Cont'd from previous page

Wiebe says it will be an opportunity for writers to “learn techniques, improve their style and get a wider response from myself, Sarah and other participants. This is one of the most vital things a writing school can offer—having your work read carefully by more impartial readers can help you become a much better writer.”

Klassen, a retired teacher who has published a collection of short stories and six books of poetry, including her latest, *A Curious Beatitude*, is “looking forward to working with and nurturing people who want to write poetry.”

“I’m really excited about the new School,” she says. “It’s a good step for CMU.”

The start-up of the new School, which will run from May 14-18, has been made possible by the generous support of Wiebe and Klassen, both of whom are donating their time. It will be limited to 20 participants—ten in the fiction track and ten in the poetry track. Cost for the five-day School is \$495. The School will be administered by CMU’s Continuing Education program.

“This is a very satisfying thing for me to do,” says Wiebe. “Now the circle will be closed.”

More information can be found on the CMU web site at [www.cmu.ca](http://www.cmu.ca) **B**

## New Book Shows Conversion, Spirituality Important to Early Anabaptists

### BOOK OF EARLY CONFESSIONS EDITED BY CMU PROFESSOR

Peace, ethics, community—those are words that are often associated with the early Anabaptists. But Karl Koop, Associate Professor of Theology and History, says that more words should be added to that list—words like worship, conversion, spirituality and theology.

Koop is editor of a recently released book called *Confessions of Faith in the Anabaptist Tradition, 1527-1660*. The book is a collection of 14 English translations of early Anabaptist confessions of faith—some of which have never been translated before.

“The confessions give us insight into the faith of the early Anabaptists,” Koop says. “They represent the core beliefs of the community. They tell us what the community was thinking.”

And what, exactly, were they thinking about? Koop says they spent a lot of time discussing issues such as communion, church discipline, the nature of God, baptism, repentance, rebirth, salvation and the role of the Holy Spirit, among many other topics. “They wrote extensively about those things in their confessions of



Karl Koop with his new book: *Early Anabaptists talked a lot about salvation, prayer and spirituality.*

faith,” he says, adding that the confessions show that “spirituality was key to their way of life.”

For Koop, the new book is an important corrective to the way Anabaptists have been viewed since 1944, when Harold S. Bender published his influential essay “The Anabaptist Vision.” That essay, written at a time when Mennonites in North America were challenged by war, liberalism and fundamentalist influences from other churches, helped Mennonites to refocus on Anabaptist distinctives such as non-resistance, discipleship and community.

“While Bender’s theology was firmly rooted in Christ, a generation of scholars after him tended to see the Anabaptist tradition making a contribution to the church and the world only through their ethics, rather than also

through their doctrine,” Koop says. “Not surprisingly, scholars affected by this climate of opinion viewed Anabaptist confessional developments with little interest.”

But, these confessions show that “Anabaptism can’t be reduced to certain ethical principles—it was also a way of life expressed through worship, prayer, spirituality, and deeply held beliefs,” he states. “The concern for moral and social reform among Anabaptists was deeply rooted in a particular way of believing, thinking and experiencing God.”

Altogether, the confessions of faith reveal that “the early Anabaptists contributed more to the church than just an emphasis on peace and justice,” he says. “Things like conversion, rebirth and a profound spirituality were also very important to them. After all, you don’t willingly die for your faith just because you believe in peace and justice—you do it because you have a profound faith in God.”

*Confessions of Faith in the Anabaptist Tradition, 1527-1660* is published by Pandora Press. It is available from the CMU bookstore for \$36.50. Call 487-3300 or e-mail the bookstore at [cmubookstore@cmu.ca](mailto:cmubookstore@cmu.ca) to order a copy. **B**





2005-06 CMU Chamber Choir on tour on Vancouver Island.

## Spring Choir Tours a Success

Good music, good interaction and good memories—that’s a good way to sum up the visit by CMU choirs to the U.S. and Canada’s western provinces in spring.

“Thank you both for your planning, organization and efforts that brought the CMU Singers to Hesston Mennonite Church,” wrote pastor John C. Murray. “It was a

very meaningful experience for our congregation. I heard one mother, whose son was in our children’s choir, say that the next day her son was singing most of the day, which was an unusual thing for him.”

Murray went on to say that “I also heard many positive comments from those who hosted choir members overnight—about

the meaningful conversations and relationships that were shared.”

The visit, he concluded, “was a blessing for us.”

While the CMU Singers were in North Dakota, Minnesota and Kansas, the Chamber Choir visited Saskatchewan, Alberta and B.C. Writing about the choir’s visit to

Barriere, B.C., a reporter for the North Thompson *Star/Journal* said that “Making a joyful noise unto the Lord took on real meaning for those who came to hear the CMU Chamber Choir . . . their beautiful voices filled the church with harmonious and inspiring melody that enchanted their listeners, who showed their appreciation with a standing ovation at the close of the evening’s program.”

One of the highlights of the trip for Chamber Choir member Aaron Purdie of Garibaldi Highlands, B.C., was “the way that we connected with the congregations . . . it was very meaningful for them and us. It was nice to see the faces of people who support our school.”

Singing at non-Mennonite churches was a good experience, he says: “I learned, in new ways, that regardless of creed we can all be brought together in worship...I also learned new ways of approaching worship, seeing it in a variety of churches with varying backgrounds and histories.”

Next year’s choir deputations will find the Chamber Choir visiting Ontario in April-May, while the Singers will be in southern Saskatchewan in February. If you would like a choir to visit your church, school or other venue, contact Eleonore Braun at 1.877.231.4570 or e-mail her at [elbraun@cmu.ca](mailto:elbraun@cmu.ca) **B**



Author David Elias answers a question at the September 21 “What’s So Funny About Mennonites?” reading/panel as Armin Wiebe and Anita Horrocks look on. Over 150 people came out to the event at CMU, part of the Winnipeg International Writer’s Festival.

## CMU Fall Appeal



### I'm glad to be a part of CMU!

Since coming here in summer to be CMU's new Director of Development, I have had occasion to reflect on the reasons why I am glad to be at CMU.

**I'm glad** to be at a university that is dedicated to providing Christ-centered education.

**I'm glad** to be at a school where that has an outstanding and dedicated faculty.

**I'm glad** to be at a school that emphasizes practical service.

And **I'm glad** to be part of a large, generous constituency that supports CMU.

I hope that you, too, are glad to be part of CMU—whether as an alumnus of MBBC/Concord College, CMBC, Menno Simons College or CMU itself, or as a friend of CMU. And I also hope that you will make a contribution during this, our Fall Appeal, to help a new generation of CMU students grow in faith and prepare for lives of service in the church and the world. To donate to CMU, visit [www.cmu.ca](http://www.cmu.ca) or call 1.877.231.4570

Thanks!  
Abe Bergen, Director of Development



### STUDENT PROFILE: AMANDA THORSTEINSSON

## CMU Models Hope for Student

Some people travel across Canada to come to CMU. Others come from the U.S. or across the ocean. Amanda Thorsteinsson didn't go that far. Her journey to CMU was just a few kilometres.

"I grew up in Charleswood, near CMU," says the second year International Development Studies major. "But until I started attending the university, they only thing I knew about Mennonites was they didn't want to go to war and they owned this castle-type building that I drove by all the time.

"I never dreamed

that one day I would be attending university in that building—never mind sharing a lot of that school's ideology."

Although she didn't know much about Mennonites or CMU, Thorsteinsson, a member of Charleswood United Church, remembers being impressed by the witness of the university in the community.

"I encountered CMU in different ways—hearing students talk about peace and justice issues on the bus, or hearing about the school's peace and justice initiatives in the media.

There is something to be said for opening the local paper and finding an article about students holding a candle-light vigil for the people of Iraq. In a world that is broken and where creation is groaning, things like this model hope."

For Thorsteinsson, CMU is "a tiny little piece of the puzzle that God is putting together in Winnipeg and beyond. I don't know how God wants to use this community at CMU, but I trust that, in some mysterious way, God is using our faithful actions to help usher in His kingdom and build His shalom." **B**



### PLANNED GIVING OPTIONS

*Through Canadian Mennonite University*

*When you establish a planned gift at CMU, you give a gift that keeps on giving—touching the lives of students now, and for years to come.*

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For more information, please call:  
**Len Sawatsky**  
Development Department  
Canadian Mennonite University  
204.487.3300 or 877.231.4570 • [lsawatsky@cmu.ca](mailto:lsawatsky@cmu.ca)





Lea Bock at head of line-up of graduates at the June 3 Menno Simons College graduation celebration. A total of 54 students graduated with degrees in International Development Studies and Peace and Conflict Resolution Studies.

**Offspring of ancient Chortitza oak tree planted at CMU.** In June John R. and Marian Friesen of Winnipeg donated a tree grown from an acorn from the ancient "Chortitza Oak." The tree, which was grown by Abe and Eleanor Epp of Niagara-on-the-Lake, Ont., was given to CMU on the occasion of the Friesen's 50th wedding anniversary. "The tree will serve as a reminder of a heritage to which many of us connect," said John at a tree-planting ceremony in June. "In a living way it ties us back to our history."

**New contemporary worship event starts at CMU.** Worship@CMU: GPS is the name of a new worship experience for youth being held the last Sunday of each month from September to November and January to May. Worship@CMU: GPS—which stands for God Provided Situation—aims to help participants discover where God has placed them, what he wants them to do there, and where He wants them to go. It is sponsored by CMU, the CMU Outtatown discipleship school, Mennonite

Brethren Missions and Services International (MBMSI) SOAR Heartland and Trek, and Ministry Quest (a program of Mennonite Brethren Biblical Seminary). The media sponsor is Winnipeg Christian radio station CHVN.

**Summer camps a success.** A total of 87 children and youth attended overnight and day camps this summer sponsored by the CMU Athletics Department. During the camps participants received instruction in ultimate Frisbee, soccer, volleyball and basketball, along with daily Bible study. "I am so pleased that the overnight camp has grown so quickly, and the attendance at the day camp was encouraging," says camp director Vaughn Rempel Snider. "It's my hope that after a week of camp the campers will welcome God and incorporate physical activity into their daily lives."

**54 graduate from Menno Simons College.** "Approach this work with joy!" That's what Louise Simbandumwe, a Winnipeg anti-poverty and human rights activist who spent

the past year as a visiting lecturer at the College, told graduates at the school's June 3 graduation celebration. The graduates should be prepared to for the "the pain and disappointment that we inevitably encounter" in doing peace and development work, Simbandumwe said, yet also be open to "experiencing joy, humour and delight that is also inherent in this work."

**Golf tournament a success.** 124 golfers had a great time at the June 20 CMU President's Golf Tournament. Altogether, \$17,500 was raised to support CMU athletics and general programs. A big thank-you goes out to the tournament sponsors: (Gold Tee) Belton & Grom Financial Services, Mutual Funds; (Silver Tee) Ens Automotive Group, Golden West Radio, Hunter Wire Products; (Bronze Tee) Remco Realty; (Hole Sponsors) ALLMAR International, Aon Reed Stenhouse, BDO Dunwoody, Crosstown Credit Union, Niverville Farms, Powerland Computers; (Shared Hole Sponsors) Flynn Canada, Friesen Tokar Architects, General Tours & Travel Services, Lakeview Insurance, Stefan Homes, Westgate Enterprises.

**A "quiet worshipful atmosphere."** That's what John and Edna Peters say about Vespers, a CMU tradition that is held the third Sunday of each month from September to April. "It is a very relaxing and spiritual way of ending a Sunday and adds inspiration as one faces the start of another week," say the Peters. "The music offered by the choir is first class and the readings add to the worshipful experi-

ence. Furthermore, we enjoy the feeling of Christian community, particularly as it transcends denominational boundaries."

**Sanctoral Cycle.** That's the name of the liturgical cycle of feast days in honor of the saints. It's also the name of CMU's new bike co-op. "Just as feast days serve to nourish and sustain the body, so too the CMU Sanctoral Cycle bike co-op seeks to cultivate good habits of physical health and environmental stewardship," says Chris Huebner, Assistant Professor of Theology and Ethics and an avid cyclist. Through the co-op members get free access to tools and work-space, and affordable shop rates and parts.

**Congo election report.** An old man, his hand quivering as he voted—for Winnipegger Joel Marion, that summed up the importance and meaning of the July election in Congo. "You could tell by his posture and his gait that this man was immensely proud of finally getting to vote for his country's government," he said. Marion was one of 12 people who went to Congo in July through CMU's Institute for Community Peacebuilding; he and others reported about their election monitoring experience on September 16 at the university.

## FACULTY & STAFF NEWS

"Don't Hanker to Be No Prophet': Guy Vanderhaeghe and the Bible" is the title of an article by Assistant Professor of English **Sue Sorensen** that will be published in 2007 in the journal *Canadian Literature*.

In November she will travel to Maryland for the annual conference of the Film/Literature Association to deliver a paper entitled: "Moderns and Modernism on Film."

**Titus Guenther**, Associate Professor of Theology and Missions, is spending his sabbatical in Chile, teaching at the inter-Protestant seminary in Santiago until the end of December. Titus, who teaches theology and missions at CMU, will teach one course in missiology and a seminar on the radical wing of the Reformation. He taught church history at the seminary from 1989-94. He is also working with Mennonite Church Canada and Mennonite Church USA to be a contact between those groups and the 20 or so Mennonite/Anabaptist churches in Chile.

**Wilder Robles**, Assistant Professor of Conflict Resolution Studies/International

Development Studies at Menno Simons College, has been elected as the Main Conference Coordinator for the Americas Section of the World Social Forum. The Forum is a "meeting place for reflective thinking, democratic debate of ideas, formulation of proposals, free exchange of experiences and inter-linking for effective action, by groups and movements of civil society."

**Abe Bergen**, Assistant Professor of Practical Theology and director of Admissions, consulted with the Morden Berghaler Church on youth ministry issues in spring and published an article titled "Engaging Youth in Mission in the Spring Issue of Leader."

**John Longhurst**, who directs communications and marketing, launched his book *Making the News: An Essential Guide to Media Relations*, August 21 at McNally Robinson Booksellers

in Winnipeg. He also led media relations workshops in fall for Lutheran and United Church leaders and principals of Winnipeg's Roman Catholic schools.

Music professor **Janet Brenneman**, Assistant Professor of Music, was an adjudicator for the Brandon, Man. and Regina, Sask. music festivals this year, and was also the guest conductor for the Winnipeg Divisional Honour Choir in May.

Assistant Professor of Psychology **Delmar Epp** and his wife, Brenda, made three presentations in the past year for prospective adoptive parents of "older" children, on behalf of Winnipeg Child and Family Services.

**John J. Friesen**, Professor Emeritus of History and Theology, wrote several articles this year, including one about Mennonites for The Encyclopedia of Manitoba; one on Henry H. Ewert for the Dictionary of

Biography published by the University of Toronto; and one on "The Trinitarian Beliefs of Mennonites in Poland: 18th century" for the Mennonite Quarterly Review. He also wrote the text for an eight-panel display at the Mennonite Heritage Centre, briefly telling the Mennonite story from the 16th century to the present.

Associate Librarian **Vic Froese** wrote a review of *The Purpose-Driven Life for Direction*.

When it comes to public ministry, **Pierre Gilbert**, Associate Professor of Biblical Studies and Theology, is CMU's "Iron man," having given or led 50 sermons, Sunday school classes, keynote addresses, Portables, workshops and lectures, plus being a retreat speaker, between January, 2005 and April, this year. Gilbert, who teaches at the CMU's Winnipeg Centre for Ministry Studies, also published 13 articles in that time.

## Events@CMU

*All events at CMU unless otherwise indicated.*

**Nov. 15-16:** The John and Margaret Friesen Lectures. Topic: Sacred Spaces, Sacred Places: Mennonite Architecture in Russia and Canada.

**Nov. 17:** Campus Visit Day for prospective students.

**Nov. 19:** Vespers, 7:30 p.m. Choir practice: Nov. 16.

**Nov. 26:** Worship@CMU: GPS, a time of contemporary worship for youth and young adults. 7 p.m. Cost: \$2.

**Dec. 2:** Christmas at CMU.

**Dec. 17:** Vespers, 7:30 p.m. Choir practice: Dec. 14.

**Jan. 14:** Vespers, 7:30 p.m. Choir practice: Jan. 11.

**Jan. 18-20:** Refreshing Winds, a biennial conference on worship and music, with keynote speaker Marva Dawn.

**Jan. 19:** Arts Café.

**Jan. 28:** Worship@CMU: GPS. 7 p.m. Cost: \$2.

**Feb. 17:** An Evening with CMU at the Morden, Man. Mennonite Church.

**Feb. 18:** Vespers. 7:30 p.m. Location TBA. Choir practice: Feb. 15.

**Feb. 20-21:** Winter Lectures. Topic: Science and Theology.

**Feb. 23:** Campus Visit Day.

**Feb. 23:** Arts Café.

**Feb. 25:** Worship@CMU: GPS. 7 p.m. Cost: \$2.

**March 4:** Choral Fest.

**March 4-7:** Sharing Christ in a Pluralistic Society with Joe Boot of Ravi Zacharias International Ministries.

**March 9-11:** Peace It Together, CMU's annual conference for youth and young adults. Theme: Peace@Play.

*For more news, visit [www.cmu.ca](http://www.cmu.ca)*



First the White House was torn down, then Ebenezer Hall (old dining hall and residence) and Riverton Hall. Now the old Administration Building, also known as the A.H. Unruh Teaching Centre, is gone from the former site of MBBC. All that's left is the cupola from the top of the building, incorporated into a memorial to the old school that formerly stood on the spot.

## BIRTHS

**Bergen, to Chadwick** (CMU '06) & Iris, a son, William Santiago, on July 9, 2006.

**Enns, to Robert and Alison (Dyck)** (CMBC '96), a daughter, Adrienne Catherine Marie, on October 14, 2005. A sister for Liam (3).

**Unrau to Brian** (CMBC '94) & **Jennifer (Snyder)** (CMBC '96), a daughter, **Leah Kate Snyder**, on July 30, 2006. A sister for Owen (1).

**Vandijk, to Brian and Karen (Kehler)** (CMBC '96), a son Sauloman **Brian**, on December 29, 2005. A brother for Faith (3).

**Warkentin-Scott, to John and Marnie** (CMBC '88-'89), a daughter, **Annika Joy**, on December 28, 2005. A sister for Sabastin (7) and Katja (3).

## WEDDINGS

**Vivian Unger** (CMBC '99) and **Jeff Thiessen** (CMBC '97), May 27, 2006 in Winnipeg.

**Thomas Loewen Reimer** (CMBC 1998-2000) of Waterloo, Ont. (Rockway Mennonite Church) and Shoshanna Goldstrom Gehring of Toronto, at Silver Lake Mennonite Camp, Ont., June 17.

## GOT NEWS?

Please drop us a line, fill out the web form at [www.cmu.ca/alumni.html](http://www.cmu.ca/alumni.html) or email [alumni@cmu.ca](mailto:alumni@cmu.ca)

**J.D. Kliever** (CC '00) and Sara Toliver, August 17, 2002. Sara and J.D. live in Edmonton, where he as a Grant Policy Advisor for the Government of Alberta. They will be spending their second year as interns at McKernan Baptist Church.

## DEATHS

**Gerta Loewen Funk** (CMBC '50), August 9, 2006.

## NEWS

### CMBC

NorthWord is a new CD of sacred choral music by **Leonard Enns** ('69) with the Elora Festival Singers. For more information, go to [www.lenns.ca](http://www.lenns.ca).

After 12 years with the American Friends Service Committee as the National Coordinator of the Middle East Peacebuilding Unit, **Kathy Bergen** ('72) has accepted a position as the Program Coordinator of the Friends International Center in Ramallah, Palestine. Kathy was also given a recognition award by American-Arab Anti Discrimination Committee this year for her work with the Palestinian people, and for her many contributions to the Arab American community.

**Les Klassen Hamm** ('86) and Eileen Klassen (also grad '86) have lived in Saskatoon since 1991. They have two children: Simon, born in 1992 and Emily, born in 1995. Until 2001, Les was pastor of the Wildwood Mennonite Church; since that time he has been self-employed, running Bitlink Technology, a company that offers network and desktop support with a focus on non-profit organizations. Eileen continues to work at MCC Saskatchewan, and they continue to be a part of Wildwood Mennonite Church.

**Paul Reesor** ('86) is working at an agricultural services business, also does home renovation and is a stay at home dad. His wife, Nancy Burkholder Reesor, is an ICU nurse. They have one son, born in 1996. Paul sang for many years in the Pax Christi Chorale of Toronto, and still sings occasionally in a male quartet at Rouge Valley Mennonite Church, where they attend. Paul is presently on two boards, MCC Care and Share Thrift Shop of Stouffville and the Black Creek Pioneer Village MCC Relief Sale. Says Paul: "I have only fond memories of the people I met and only good things to tell others of my time at CMBC."

Since graduating in 1996, **Kevin Stoesz** has earned his B.Sc., B.Ed. and done a year of service with Intermento (2000-01). He recently returned from teaching Science at comprehensive school in Essex, England.

**Scott Albrecht** ('99) finished four years serving with Christian Peacemaker Teams in August, having served in Colombia and

Canada. He is now working part time as Administrative Assistant at Rockway Mennonite Church, and part-time as a baker at City Café Bakery, all in Kitchener. Scott & Katharine (Funk) Albrecht ('98) are expecting their first child in October. Katharine completed her Masters of Accounting at the University of Waterloo in August, 2004, passed the accounting exam that fall and officially became a Chartered Accountant in January, 2006. She is working as a tax analyst with an accounting firm in Kitchener.

**Thomas Loewen Reimer** ('98-'00) is currently completing a Ph.D in Medieval Philosophy at the Centre for Medieval Studies at the University of Toronto.

**Marlis Funk** ('00) and Cam Bartsch moved to Vancouver Island in July, where Marlis is studying professional photography at North Island College in Courtenay, B.C.

**Joanne Moyer** ('01) is currently finishing a Master of

Environmental Studies at Dalhousie University. She expects to graduate in October.

### MBBC / Concord College

**Helmut Doerksen** ('66) retired in 2002 from the European Bible School in Bienenberg, Switzerland after 36 years. Until recently, he was part of the Leadership team in the local Mennonite Church. He writes that he has "buried two adult children and now enjoys two grandsons from our eldest and only son. Since 2000 I've learned to live with Multiple Systems Atrophy, an incurable degenerative illness."

Since graduating in 1966, **John Stoesz** has pastored three churches full-time (in Kelowna, Winkler and Winnipeg). He also helped plant an independent church at St. Adolphe, Man., served as part-time pastor and, from 1993 to present, as an elder. "I presently find my life wonderfully enriched by leading a 55-voice senior choir, called The Keenagers," he says.

**Pamela Neufeld Kutcher** ('87) has a Masters of Marriage and Family Therapy degree from the University of Winnipeg and now works for an Employee Assistance Program company. Says Pamela: "I am very excited this year to watch our oldest daughter, Jessica, attend CMU. We have another daughter, Casey, who is 15 and attends Miles Mac where she is in grade 11."

**Jason Ediger** ('96) completed his Ph.D in Clinical Psychology from the University of Manitoba in February, 2006. Over the last 10 years he has lived in North Dakota, New Jersey, and Nebraska. He currently he works at St. Margaret's Anglican Church in Winnipeg.

**Jennica Willems Geddert** ('99) Graduated with a Masters of Arts degree from Mennonite Brethren Biblical Seminary in Fresno, CA in May, 2006. She plans on spending the next year traveling around world with her husband, Matthew. You can find out more about their travels at: [www.geddert.com](http://www.geddert.com)

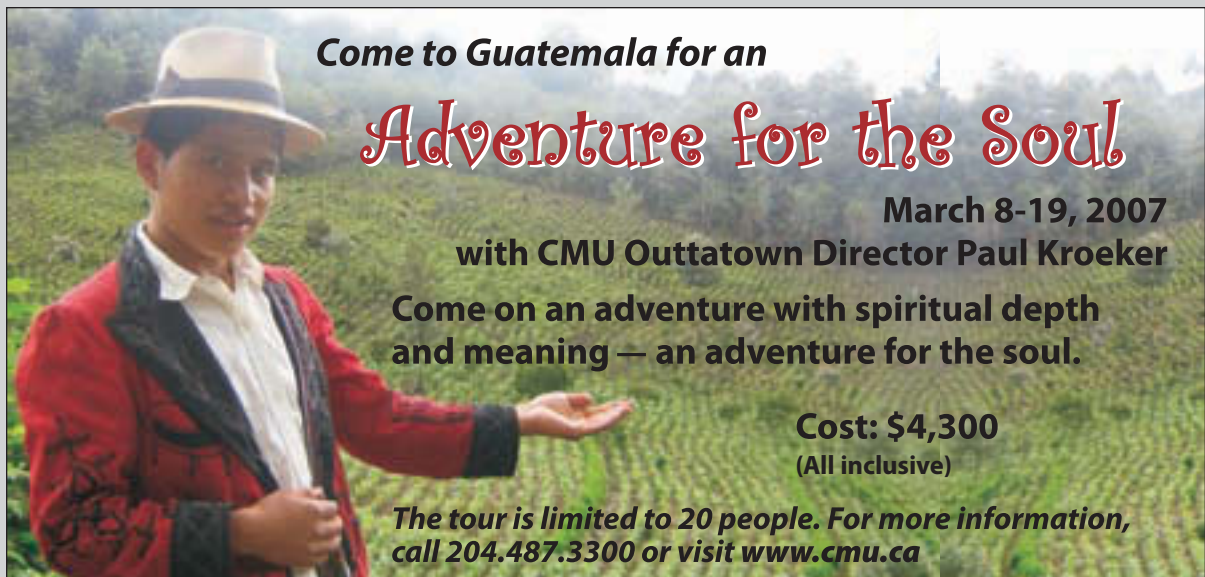
### CMU

**Daniel** ('02) and **Jennifer Horne** ('04) have recently moved to Niverville, where Dan is the associate pastor at Niverville Mennonite Church and Jennifer is the band teacher at the local high school.

**Brian Wiebe** ('04) has accepted an Assistant Pastor (Youth Ministry) position at North Kildonan Mennonite Church.

**Dale Friesen** ('05) has accepted an Assistant Pastor (Youth Ministry) position at Morden Berghaler Mennonite Church.

**Otto Funk** ('06) and his wife, Lidia, have accepted an invitation from Mennonite Brethren Missions/Services International to work with university students in Lima, Peru. They are currently training in Abbotsford, B.C. You can find out more at [www.mbmsi.org](http://www.mbmsi.org)



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# Worship and Work Must Be One



**“W**orship and work must be one.” A song that was popular some years ago repeated this line at the end of each verse.

But what do those words mean? And do we agree? It depends on how they are understood. A common interpretation is that all of life is worship—both the times when the church is gathered on Sunday morning, as well as when people are scattered during the week going about their daily jobs. Worship, in other words, is not limited to what we do together as a congregation on Sunday morning, but includes all of life.

I must admit that such a reading is attractive. But if we approach life that way, then worship loses any specific content. As Irma Fast says elsewhere in this issue: “If everything is worship, then we are in danger of nothing being worship anymore.” In order for worship to have distinct content and focus, it must be distinguishable from

the rest of life.

There is another way of understanding these words that recognizes that there are times for worship, and there are times for working at one’s job—and that these are not the same. Whether the times for worship are limited to the traditional hour on Sunday morning (probably not), or for that matter, whether each Sunday morning service needs to be worship, are different questions. But this understanding clearly distinguishes between daily life, and those times that are consciously prepared to be worship.

*The challenge for both church and school is discerning how worship might most effectively nurture and shape a community so that its work and study are one with its worship.*

Someone who supports this distinction can still affirm that “worship and work must be one.” In fact, such an approach makes the words even more significant—they then declare that even though worship and work are different from each other, there must be an integrity, a “oneness,” in their relationship. They are one in that the same spirit and commitment, showing an understanding about God and the world that infuses both the times of worship, and the times of work. Or, to put it another way, what we say and affirm about God the creator and lord during worship must also guide us during all other times.

A similar tension exists in a university like CMU, in which we might affirm that “worship and study must be one.” Again, some are tempted to erase the line between them, thereby both undermining the powerful praise and affirmation of worship, as well as the careful, systematic analysis of the classroom. In a place like CMU they must be one—both are shaped by the conviction that God created the world; that God loves the world; and that God’s love for the world led to his sending Jesus Christ into the world in order to bring about reconciliation between humans and God, and among human beings.

The challenge for both church and school is discerning how worship might most effectively nurture and shape a community so that its work and study are one with its worship. Marva Dawn speaks of worship which “will form a people who dwell in God’s reign, and then carry God’s kingdom wherever we go.” During worship she says, “we are formed by biblical narratives that tell a different story from that of surrounding culture.” This is the challenge that is part of life at CMU. **B**

Gerald Gerbrandt

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