

THE
BLAZER
CANADIAN MENNONITE UNIVERSITY MAGAZINE • SPRING 2011

2

Here in this Place

12

Spiritual Growth:
Seeing and Doing

HERE IN THIS PLACE

While en route to Haron, Jacob, the heel-grabbing deceiver, is met by God. Startled awake from his night-time encounter, Jacob exclaims, “Surely the Lord is here in this place – and I did not know it!”

Jacob’s words “here in this place” have framed this year’s chapel worship, spawned classroom reflection, and opened a range of encounters on our campus. They have invited us to inquire, Can we, like Jacob, also be startled into encountering God’s presence where we are and in ways that open us to change? Is God also present here – in this place? Responses to these questions thread themselves through the articles and stories of this spring *Blazer*.

Chapel reflections from Dan Epp-Tiessen and Candice Viddal portray a God who relentlessly pursues us, sometimes kicking down the doors of our lives to whisper in our ears, and who calls us to respond with wonder and humility. Gerry Ediger and Titus Guenther, both transitioning from lengthy and rewarding teaching tenures, reflect on the significance of teaching particular courses. In response, CMU students Elisa LeDesky and Erin Weaver offer insight into their own learnings.

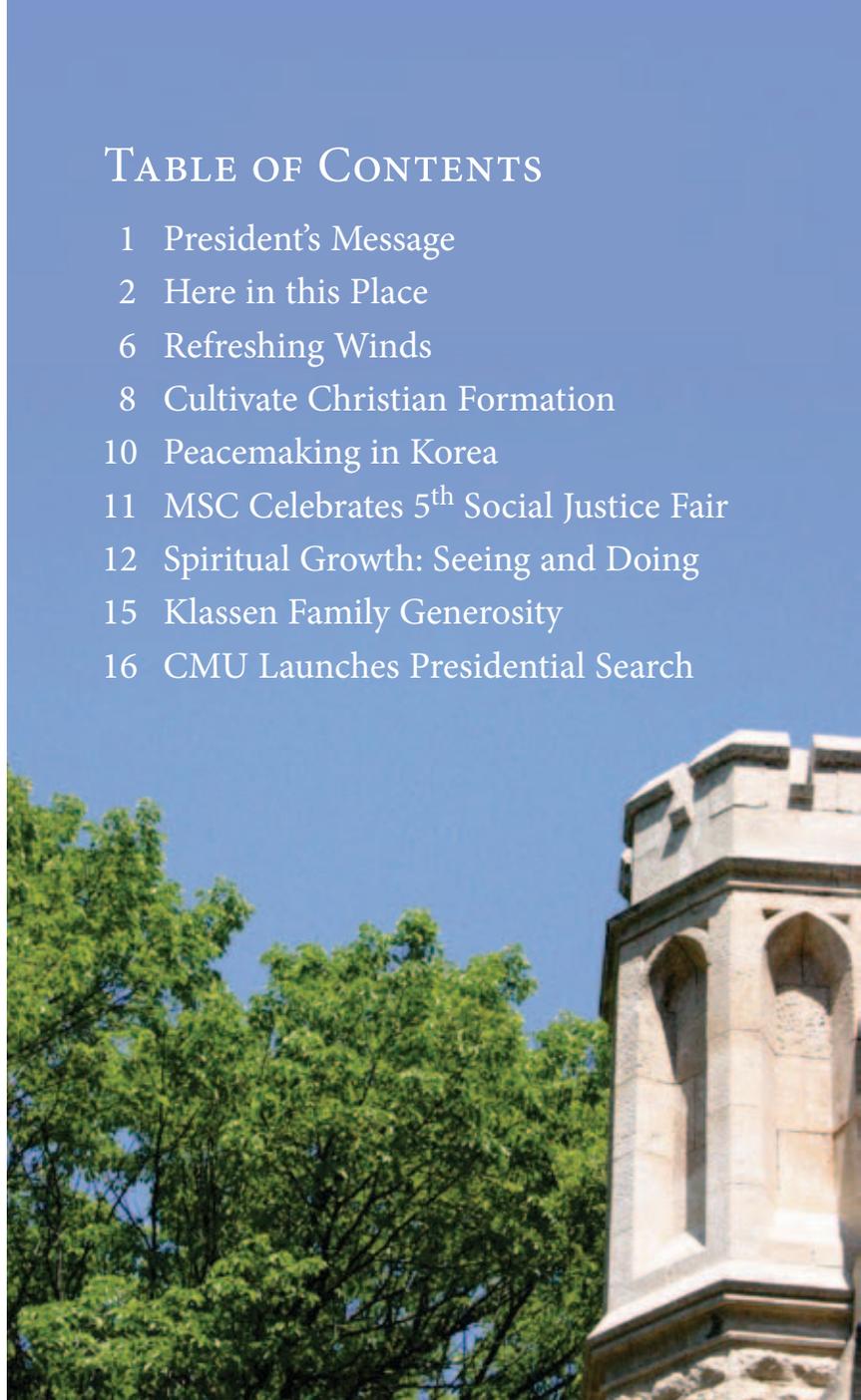
Brian McLaren, keynote speaker at CMU’s 2011 Refreshing Winds conference, challenges us to claim that “God gives us what we are ready for; God meets us where we are.” An Outtatown: From the Field article recounts student perceptions that are being stretched in encounters with poverty and generosity in Guatemala and among diverse people in South Africa. We feature as well the transforming work of CMU alumni in Korea as they experience God’s vision of peacemaking and justice. As well, we include a story of family generosity and commitment involving the children and grandchildren of David and Susan Klassen.

In all of this, Jacob’s encounter and exclamation alert us to our own sometimes startling experiences of God’s presence directing our lives in unexpected ways, wherever we may be.

Terry Schellenberg
Vice-President External

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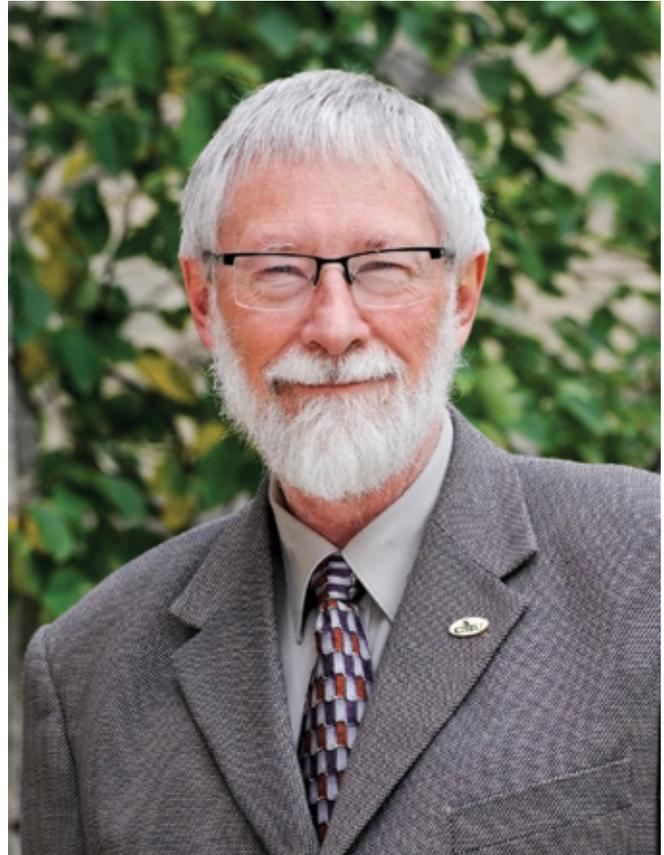
It may not be a crisis, but Canadian higher education is under severe stress. Even as government funding and other revenues remain static or even in decline, student numbers and expectations, as well as costs, increase. That formula is unsustainable.

But how to respond to this challenge? University administrators are prone to focus on reducing costs. Others in the institution are more likely to suggest increasing revenue, whether through donations or tuition fees. In a recent article in *University Affairs*, two Canadian university presidents call for a more radical response. They suggest that the traditional classroom model, with knowledge experts (i.e., professors) telling novices (i.e., students) about their disciplines, must be rethought. “What is required is a radical re-conceptualizing of the teaching and learning process, where the goal becomes ‘helping the student learn’ rather than ‘teaching.’ We need to lift ourselves above the instructor-instructed dialectic, and above that of the equally factitious binary of teaching and research.”

This is not brand new of course. Educators have long encouraged a focus on “learning,” becoming more student-centred, rather than on “teaching.” But often this call for a pedagogical shift has amounted to little more than rhetoric. Now, however, current economic realities may demand a more creative model, one in which faculty members abandon the role of dispensing “formal declarative knowledge” in favour of serving as “designers and facilitators” for student learning. In such an environment, service and experiential learning would become integral to a university education, with student peers and members of the community contributing significantly to the learning process. While faculty members would remain primary in the learning process, the role of professional staff would increase.

In most ways, CMU programming is organized in a manner similar to other universities: two semesters; courses organized into three-hour credit units, generally meeting 150 minutes per week; a normal faculty teaching load of nine credit hours per semester. At the outset, the need to establish a credible university required that CMU look and feel like its university counterparts. Imaginatively moving beyond the standard paradigm is challenging.

But hints of a more creative CMU model are already present. The CMU Vision Statement of 2008 highlights “Learning through Thinking and Doing” as a core commitment. Internships and practicum placements for all graduates are standard, with the practicum director playing a significant



role. Carefully planned programming transforms a student residence into a critical part of the educational experience. Outatown reflects this commitment to thinking and doing in a marvelous way as students become immersed in transformative, cross-cultural learning experiences that bring them into conversation with mentors and those of the larger community.

Paradigms do not change overnight. Nor do all aspects of an older model need to be rejected. But as I visit with other university presidents, I sense a growing conviction that the way undergraduate education is delivered must change. Change may be forced upon the universities, but it also presents wonderful opportunities. The Anabaptist Christian tradition, with its emphasis on discipleship and learning through doing—a journey with companions and mentors—gives CMU a wonderful asset in this transition.

A handwritten signature in black ink that reads "Gerald Gerbunich". The signature is written in a cursive style with a long horizontal line extending from the end.

Here in this Place

CMU Chapel: Reflections on Theme

GOD KICKING DOWN THE DOOR

By Dan Epp-Tiessen

Jacob is the kind of brother no one would like to have. Even before birth, Jacob and his twin, Esau, are already “crushing each other” (Gen. 25:22), fighting in the womb. Jacob is born grabbing his brother’s heel, trying, as it were, to pull Esau back so he can emerge first from the birth canal and receive the privileges granted the eldest son. His parents call him “Heel-grabber,” the meaning of “Jacob” in Hebrew. It also means “cheater,” “deceiver,” “trickster.”

Jacob does his name proud by pursuing a heel-grabbing way of life. In the first story about him, Jacob is cooking a pot of lentil stew when the famished Esau returns from a long and exhausting hunt. Esau begs for some of that stew, but the callous Jacob replies, “I will give you the stew, but only if you give me your birthright in return.”

(The birthright is the oldest son’s larger share of the family inheritance.) Jacob may just be charging what the free market will bear for a suddenly valuable commodity, but who of us would like to have a brother like Jacob, who takes advantage of us when we are vulnerable?

In the second story, we see Jacob at his worst. His father, Isaac, is old, near death, and wishes to bless Esau, his favourite son. While Esau is out hunting game for the ceremonial meal, Jacob and his mother, Rebekah, cook up a goat for Isaac; Jacob dresses in Esau’s clothes, and so the two deceive the blind Isaac into thinking that he is blessing Esau. When Esau returns and discovers the deception, he cries out, “Isn’t he rightly named ‘Jacob,’ for he has jacobed [heel-grabbed, cheated] me twice; he has taken my birthright, and now look, he has taken my blessing” (27:36).

In this story, Jacob twice disassociates himself from God. His mother Rebekah counselled him to ask Isaac to bless him *before the LORD* (27:7), but

Jacob ignores this advice and simply orders Isaac to “sit up and eat of my game so that you may bless me” (27:19). Then, when Isaac asks Jacob how he managed to hunt and kill an animal so quickly, Jacob lies: “*The LORD your God granted me success*” (27:20). Jacob shows little respect for the God of his ancestors.

The enraged Esau determines to kill Jacob the moment his father dies. Alarmed, Rebekah springs into action and arranges to send Jacob off to live with her relatives far away in the north country. En route, God unexpectedly encounters Jacob in a dream while Jacob is sleeping under the open, starry skies. God promises Jacob land, a vast number of descendants, and declares, “all the families of the earth shall be blessed in you and in your descendants” (28:14). In effect, God declares, “Jacob, despite all the rotten things that you have done, I am not letting go of you, because I have big plans for your life. These plans involve creating a faithful people who will receive the gift of God’s salvation and who will be

a channel of God's blessing to the rest of humanity."

Jacob wakes from his dream, stunned, and confesses, "Surely the LORD is in this place and I did not know it" (28:16). Jacob makes a vow, "If God will be with **me**, protect **me**, give **me** food to eat, clothes to wear, and bring **me** safely home, then the LORD will be my God." (Obviously, Jacob has not yet been fully cured of his heel-grabbing tendencies.) But Jacob has made a faith response. God has kicked open the door of Jacob's life and Jacob will never be quite the same again. Because God has met Jacob *in this place*, Jacob begins to change and open himself to God's ongoing involvement in his life, and eventually he does play a huge role in God's grand project, so much so that God renames him "Israel" (32:28; 35:10), the special name reserved for God's people.

The Jacob story is not a story about Jacob on a quest to find God. It is a story about God on a quest to pursue the heel-grabbing Jacob, lay claim to his life, and use him to move forward

God's plans to offer blessing and salvation to all of humanity.

Perhaps the Jacob story is also a story about us, about how **we** have gotten used to living by our heel-grabbing wits and ways, headed in who knows what direction. And then God meets us here *in this place*, grabs a hold of us, and announces, "I don't care what kind of brother or sister you have been, or how you have distanced yourself from me. I have big plans and purposes for the world, and you will play a significant role in those plans. I now claim you as my own." When God kicks open the door of our lives, and sets us on new paths of discipleship and service, may we say with Jacob, surely, the LORD is *here in this place*.



WHERE DO I SEE GOD AT CMU?

"I have come to see God in my studies, especially through my professors. When I see how they devote their lives to understanding, loving, and sharing—with excitement—the subjects they teach, I see God in that passion. Whether it's as simple as solving an equation or reading a poem, my professors bring an awareness of God into my world."

Raya Cornelsen,
second-year student from
Winnipeg, MB



Here in this Place

CMU Chapel: Reflections on Theme

A JOURNEY WITH THE CREATOR

By Candice Viddal

As a child, I remember staring out at the expansive night sky, gazing out in wonderment at the stars sending out asynchronous messages to each other. Yet I looked upon the magisterial scene with some anxiety. My question was: how do I know that the earth, this little sphere that I am sitting on that rotates around and around day after day, won't just start spinning out of its orbit? And if it does, what would it feel like? From this vantage point, space looked so cold, so barren, and I couldn't locate the God we talked about in Sunday school to comfort me. Where was He, anyway?

Questions such as these riddled my mind and were of the kind that led me to

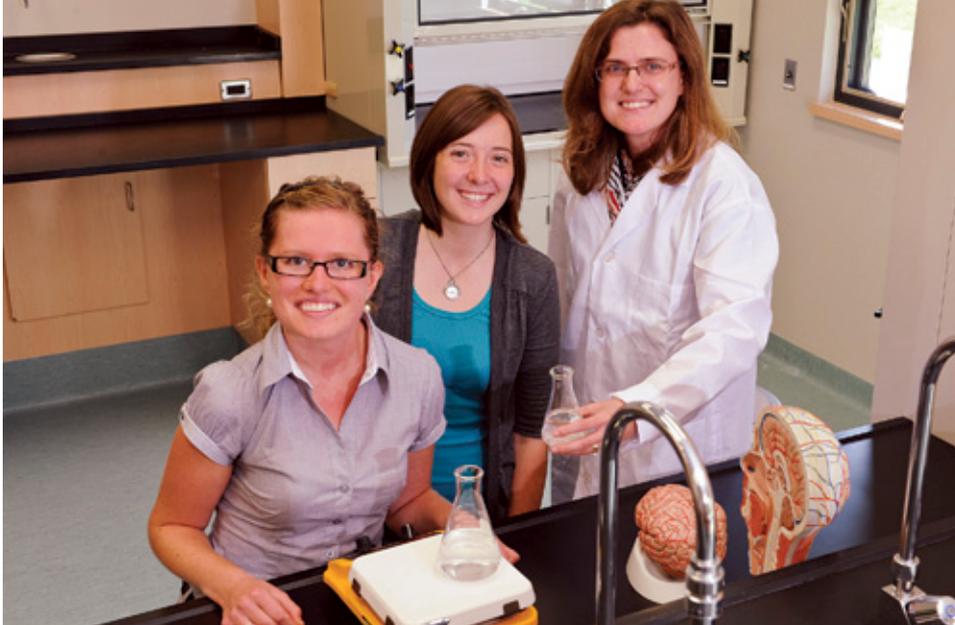
pursue studies in the physical sciences. It seemed that every course I took was like a journey with the creator as the mysteries of the universe began to unravel, one equation at a time. It was in Newton's Law of Gravitation that I found the answer to my particular question about the earth in its seemingly precarious orbit around the sun. It was so stunning to discover that the mathematical expression of this law was both simple and elegant.

I found the divine in the symmetry and beauty of Maxwell's equations that perfectly describe, in four succinct statements, the complete theory of electromagnetism. In other words, four equations summarily describe the entire behaviour of the ray of sunlight traversing through the stained-glass window of the chapel wall during the singing of our Sunday morning hymns. And these types of laws are ubiquitous and unchanging – evidence for God's faithfulness.

WHERE DO I SEE GOD AT CMU?

"I see God at CMU in the friendliness of the students and staff; the passion of the professors and their willingness to engage in challenging discussions; in books that I read for class, books that I would not normally choose on my own. Each of us enters university with different perceptions about God and life. At CMU, I've discovered that as my notions bump up against other people's ideas, my thoughts expand and God becomes even more important in my life."

Josh Gaudreau, second-year student from Winnipeg, MB



Candice Viddal, right, and students work in the science laboratory.

In addition to this elegant simplicity, there is also much complexity. For example, although we may be able to describe a wave of light in a mathematically simple form, physics itself cannot explain why a wave of light falling on the retina can produce an experience; that is, how it brings about a conscious awareness of the colour and a feeling that goes with the colour. I doubt a photodetector feels the same way we do when observing the brilliant blends of orange and red during a prairie sunset, even though it can identify the incoming wavelengths.

Or take the strangeness of the quantum world: that a photon exists as a strange mixture of a wave and a particle and that it is only when we involve ourselves – our consciousness – in the act of observation

that the photon crystallizes and reveals its definite nature, particle or wave. The mystery of what you observe, depends on what you are looking for. There is a clear interconnectedness between subject and object.

This knowledge brought me to an awareness of God. He is here in this place, immanent in His creation. I discovered a calm assurance in this realization: there was no reason to feel disquiet, because, just like all of the intriguing structure I saw around me, I too was part of God's creation. His universe is one of elegance and uniformity from the smallest atom to the most distant galaxy, but with enough mystery about how everything fits together to keep us humbly wondering and bowing at His feet.



*Can you contain
your excitement?*

see inside back cover for details.

Refreshing Winds 2011

GOD MEETS US WHERE WE ARE

By J.P. Neufeld

God meets us wherever we are: under the stars, pillowed by a stone, forsaken in the desert, buoyed by confidence, or clenched by doubt.

This was the message conveyed through spoken word, poetry, music, visual arts, and lively conversation at CMU's Refreshing Winds conference held at Canadian Mennonite University from February 3 to 5, 2011.

"God gives us what we are ready for; God meets us where we are," keynote speaker Brian McLaren told his audience in the last of five lectures he delivered over the course of the weekend.

Drawing on material from his new book, *Naked Spirituality*, McLaren talked about four stages of spiritual growth he labelled as "simplicity," "complexity," "perplexity," and "harmony."

According to McLaren, most

people begin their spiritual journeys in *simplicity*. At this stage, faith is understood in simple terms of right or wrong, good or bad. At stage two, *complexity*, people tend to be more pragmatic. They discover through experience that there are more ways than one to reach the same goal. McLaren characterized stage three, *perplexity*, as a place of doubt, questioning, and often disillusionment.

"Not many people will tell you this, but stage three is normal in faith," said McLaren. Often stage three is brought on by painful experiences, he says. McLaren encouraged churches to make space for expressions of honest doubt, rather than trying to quell them with immediate answers.

One cannot experience stage four, *a deepening*, without fully embracing the questions encountered in stage three.

McLaren delivered his message in a gentle, welcoming tone, telling personal stories of his own doubts and discoveries. There are essential things to be learned in each stage, says

McLaren: "God meets everyone at every stage they are at."

Many conference participants said they found McLaren's message liberating.

"As a guy who's been stuck in stage three for a year or so, it was good for me to have words for that struggle," said Ian Fergusson, a member of Grain of Wheat Community. "You need space for doubt."

Fergusson, who was deeply moved by the session in which McLaren talked about doubt, commented that McLaren has vital words both for people within the church and for those on the margins.

Many spoke with McLaren during the conference to thank him for offering them a place in which they felt safe to face their questions without being judged. "A lot of people, especially younger people, have said exactly that: they need a safe place [to express doubt]," McLaren said in an interview with *The Blazer*. "I've heard that so many times."

McLaren said he tried to write in his



Brian McLaren



Steve Bell

new book about spiritual life in terms that also make sense to those outside the church: “I’ve sensed in the past couple of years a real need to make sure we don’t talk only about theology, philosophy, and culture, but that we also talk about the heart, the experiential and practical side of things. This book has given me a chance to focus on that.”

Words weren’t the only expressions of the presence of God at the conference. Singer-songwriter Steve Bell, worship leader Marilyn Houser Hamm, the CMU Singers, and musicians from the student body gave voice to the conference theme, *Here in this Place*, as they led worship sessions.

Actors and musicians also presented two creative meditations on the biblical characters Hagar and Jacob and how they encountered God in the wilderness. The meditations were carefully choreographed through acting, dramatic narration, and photo montages, underscored by evocative saxophone and violin performances.

“After the Saturday morning worship

I could have gone home—that’s how well fed I was,” said Judy Segstro, a conference participant from Jubilee Mennonite Church.

“I’ve sensed in the past couple of years a real need to make sure we don’t talk only about theology, philosophy, and culture, but that we also talk about the heart.”

About 500 people attended McLaren’s opening lecture on Thursday evening. In prior years, the highest evening attendance at a biennial conference was around 180. Mennonites, Lutherans, Anglicans, Roman Catholics, and United Church members came to the conference, some from congregations as far away as Alberta and BC.

The event included a variety of workshops, seminars, and field trips. Steve Bell, who writes music used in worship at St. Benedict’s Table, led a seminar

on corporate worship. Anglican Priest Cathy Campbell, who serves at an inner city parish in Winnipeg, led a workshop that focused on whose voices are heard and whose aren’t in church worship. Jazz guitarist Alana Levandoski talked about disequilibrium in worship and making room for laments. Harvey Rempel and Andrew Reimer organized a field trip to Winnipeg’s North End where participants learned about the history of the area. They talked about “being a pastor to people who don’t go to church.”

Paintings, sculpture, and other visual art, created by artists from Manitoba, BC, Ontario, Germany, and Chile, reflected on the conference theme and were on display at the Mennonite Heritage Centre Gallery on campus.

The conference ended with a creative worship service that centred on God’s gift of manna to the Israelites wandering in the desert. “We have been fed here. God has been good to us,” McLaren said in his closing sermon.

CMU Courses Cultivate Christian Formation

EXPLORING CHRISTIAN SPIRITUALITY

By Gerry Ediger, Professor Emeritus of Christian History

Fifteen years ago, “Exploring Christian Spirituality” began in response to students asking for a course that would help bring additional focused, personal, and real-life application to their theological studies. From the beginning, the course was ecumenically based and historically oriented. Pedagogically, it was grounded in reflective engagement with relevant literature, dialogical exploration of Christian spirituality in community, and first-hand, spiritual practice and experience. In its best renditions, the course has involved groups of students from a wide spectrum of Christian traditions, students willing to take the risk of bearing witness to their own spiritual background, while also learning respectfully from the identity and practices of others.

Cultivating seeds of personal, holistic, continuing spiritual formation in community has been the thread informing my teaching from year to year. For some, in their final year, the course is a means of pulling together their biblical and theological studies in the context of their own existential engagement with God, in Christ, by the



Gerry Ediger

Holy Spirit. Others come because they have heard that this course validates and expands their own self-understanding and practices as Christians, regardless of denominational

background. Still others have found that this course provides a setting in which they delve more deeply and deliberately into the challenge of deciding whether they are ready and willing to make an inherited faith their own.

Each year, as I ask students to reflect on the course, they insist: “Whatever revisions you make in the course for next year, Gerry, do *not* take away the small group discussions!” It is here in the active and engaging presence of God and in guided discernment with peers that students take responsibility for their own spiritual growth. That’s why I believe this course matters.

OPENING DOORS TO DEEPER UNDERSTANDING

By Elisa LeDesky, second-year student from Oak Harbor, Washington

The course “Exploring Christian Spirituality” was a God-sent gift for me. It opened the doors to a deeper, more meaningful relationship and understanding of the Trinity.

Week after week, God spoke life into my soul as I learned about God’s loving nature through class discussions, lectures, reflections, small group meetings, and the two class texts, *Soul Feast* and *Streams of Living Water*. I learned that Christ uses the spiritual disciplines to reach us in holistic ways as we open our lives to the presence of



Elisa LeDesky

the Creator of the universe. I practiced intentionally by creating time and space to listen for Christ’s voice, to pray by myself and with others. I also cultivated a number of at-

titudes: together with classmates seeking God with all our heart and mind and strength; being open to the Spirit, and allowing myself to be uncomfort-

able with the knowledge that God is working in mysterious ways.

Such learning emerged as we looked to the wisdom of Christian sages, past and present. Every classmate practiced a spiritual discipline over the course of a month, keeping a journal to note ways in which Christ was surprising us by countering our assumptions and expectations. The course “Exploring Christian Spirituality” gave us an intense semester of opening ourselves to the presence of God in new ways. It was hard work and it took discipline, but it ended up being one of the best classes I have ever taken.

THIRD WORLD THEOLOGY: LIVELY CHRISTIAN VOICES

By Titus Guenther, Associate Professor,
Theology & Missions

“Students are clearly fascinated by the changes in today’s world.”

Of the various courses I have taught in my seventeen years at CMBC/CMU, Third World Theology has consistently drawn the most students (40+ this year). What is the attraction? Students are clearly fascinated by the changes in today’s world. Shortly after the Moratorium on Western Missions, proposed by the young mission churches around 1970, the “heartland” of Christianity shifted to the Global South – now home to Christianity’s majority. The Southern daughter churches demanded self-determination and freedom to contextualize and inculturate the Gospel. As well, they engaged in vigorous mission work of their own, producing sustained church growth, while Northern churches were shrinking in the face of secularist humanism. In contrast, Southern churches – with their lively worship and dynamic evangelism – transform their social and ecclesial surroundings. As well, their exciting theologies (of liberation, black, red, Asian, feminist) increasingly flood the Global North, challenging and enlivening Post-Christendom churches here.

Students are drawn to these lively Christian voices from Two-Thirds World theologians. For example, upon



Titus Guenther

summarizing an African woman’s reflection on what Jesus means to oppressed African women, a female student suggests: “All Christians should look again at the way Christ incorporated and affirmed women.” A male student responds with enthusiasm to a Latin American theologian’s critique of Christianity’s 500-year history there: “I love Pablo Richard’s call to action. It is very inspiring, and I would recommend his writing to anyone thinking about missions in Latin America.”

RELEVANCE IN EVERYDAY LIFE

By Erin Weaver, second-year student
from Red Lake, Ontario

Being a student of International Development Studies, I found that the ‘Third World Theology’ course had instant appeal for me. I love theology and believe that theological questions are relevant to everyday life, including life in the Global South. Throughout the course, I was interested to learn about the diverse perspectives of Southern theologians, shaped as they were by their unique circumstances. I was inspired by the Asian understanding of God with us—God as the fellow worker in the garment



Erin Weaver

factory, sharing our struggles. I took comfort in the Bantu (African) image of Christ as Eldest Brother, protecting and caring for his siblings.

The summer after taking this course, I had the privilege of spending three months in the South, learning from real life experiences during my

practicum in Uganda. Here I was taught about development issues and about theology as lived out by ordinary Ugandans. I met the Bantu elder brother. In his sacrificial love for his siblings, I caught a glimpse of Christ. I encountered the steadfast faith of a struggling farmer, sustained by her belief that God stood by her. In church, I heard the joyous singing of people finding freedom in Christ. In my work, I saw the overflowing love of Christians who cared for their neighbours. Third World Theology gave me a lens to see these truths lived out by people, and that is what counted the most for me.



Left to right: Kyong-Jung Kim, Director of KAC and Jae Young Lee, Peace Program Coordinator

NURTURING A VISION FOR PERSONAL AND POLITICAL PEACEMAKING IN KOREA

Her son had been waiting in line to buy his lunch at school when a bully pushed him out of his place. A fight broke out and the boy ended up in the hospital. The victim's mother, a single parent whose husband had died in an accident 12 years earlier, felt alone and frustrated. Many who spoke to her after this violation were dismissive—"It's no big deal. It happens all the time. That's what boys do," they commented. She was under a lot of pressure to let it go and make nothing of it. Yet a violation had occurred and her son was in the hospital. In her view, forgetting about it was not right; the bully needed to be punished. This was the only way for justice to be served.

Confused, alone, vulnerable, and afraid, the victim's mother did not know what to do until she learned about a mediation group sponsored by the Korea Anabaptist Center (KAC). They told her about another way that would bring justice for the victim and resolve the situation in a healthier way. This was the restorative justice model. She was interested, a mediation committee was put in place, and

conversations began.

During the mediation process, victim impact statements were read, apologies were expressed, monetary compensation was arranged and reconciliation happened. She agreed not to press charges. The perpetrator did not go to jail or receive a criminal record. The court decided that a just resolution had been reached and no further punishment was required.

The woman, who had grown up in the church in Korea, had left the church many years ago. Now she became interested in connecting with this Christian community and has since that time has become active in the work of KAC.

The Korea Anabaptist Center is a beacon of peacemaking in the city of Seoul, Korea and beyond. The leaders have brought a theology of peace and models of peacemaking from their studies at CMBC in the mid-nineties and are bringing that witness to the churches and other societal institutions in Korea. Through their efforts, mediation committees are being established within the judicial system and another way of resolving conflict

is becoming increasingly acceptable.

In addition to the work of restorative justice, this center established North-east Asia Regional Peacebuilding Institute (NARPI) and developed a network of 200 individuals and organizations interested in collaborating on peace efforts. In addition to their peacemaking efforts, they have translated 19 core Anabaptist books into Korean. These resources help them nurture a vision for peacemaking within a network of congregations called Korean Anabaptist Fellowship (KAF).

Kyong-Jung Kim, Director of KAC and Jae Young Lee, Peace Program Coordinator, are two of several CMBC/CMU graduates who found their way to Winnipeg in the '90s to learn about the Mennonite "spirit." Since returning to Korea, they have translated that "spirit" into a Korean context within church and society. With the ongoing support of MC Canada Witness and MC USA Mission Network and further training at Associate Mennonite Biblical Seminary and Eastern Mennonite University, these efforts are being strengthened. Those joining the KAC and those impacted by KAC are increasing. However, it goes back to those days when they came to CMBC and were influenced by Anabaptist theology and a vision of peacemaking and justice.

Written by Abe Bergen, Director of Enrolment Services, CMU, after a visit in early November 2010 to the Korea Anabaptist Center in Seoul. While in Seoul, he participated in a restorative justice workshop and joined in their 9th Anniversary celebrations. When tensions between North and South Korea developed later in November, the KAC and NARPI were leading the way toward creatively responding to situations such as the November 23 artillery exchange.

TAKING ACTION: MSC CELEBRATES 5TH SOCIAL JUSTICE FAIR



By Caitlin Eliasson (MSC '10)

Food sustainability, marginalized voices, women's access to justice – these are among the themes that mark the history of the Social Justice Fair (SJF), an annual event hosted by Menno Simons College (MSC) and held February 9, 2011 in UWinnipeg's Riddell Hall.

Each February, MSC welcomes community organizations and speakers for a day of information sharing and networking. MSC student and 2009 SJF coordinator Zoë Gross believes that the Fair strengthens MSC's connection to community needs and fosters students' engagement with justice and development work. "So many students are looking for a way to make an impact in Winnipeg and in the inner city," says Gross. "This is a chance for students and community groups to come together."

Zack Gross has represented Fair Trade Manitoba and Manitoba Council for International Cooperation throughout the five years and notes that the occasion to form these alliances is greatly valued by organizations: "We really look forward to the MSC Social Justice Fair. The energy in the venue is incredible and the sharing of information, commitment,

and enthusiasm is second to no other event."

2011 Fair Coordinator Thomas Urish (MSC '10) says he "really wanted to create an event that our college could be proud of." As in past years, the 2011 Fair focused on the values of peace,

justice, and responsible participation that are an integral part of the MSC community.

Representatives from over 35 organizations, ranging from The Truth and Reconciliation Commission to Mediation Services to the Humane Society, interacted throughout the day with students and community members. Dialogue continued into the evening with featured speaker Stacey Toews of Level Ground Trading who facilitated a discussion on the importance of Fair Trade and, more broadly, the 2011 event theme, "Taking Action."

Says Urish, "Taking Action' is meant to celebrate the people who are determined to make this world a better place [and] to encourage others to take action and work towards raising awareness for important social justice issues."

CMU LAUNCHES BACHELOR OF BUSINESS ADMINISTRATION CO-OP DEGREE

Canadian Mennonite University has added a new bachelor's degree to its roster of recognized undergraduate degrees in the arts, music, and music therapy, along with its graduate degrees in theology and Christian ministry.

"The Bachelor of Business Administration Co-op (BBA Co-op) seeks to develop in students the ability to become effective business and organizational leaders," says Gordon Matties, Dean of Humanities & Sciences. "The program grounds students in the knowledge and skills necessary to succeed in the workplace, and enables them to reflect constructively and critically in shaping worldview and character, helping them prepare for entering the business marketplace and organizational leadership."

The four-year BBA's co-op

component involves six terms of work placement in addition to eight academic terms. Students will be able to complete the degree, including the work terms, in five years. The new BBA Co-op is accepting students for Fall 2011.

"CMU's BBA Co-op will offer a higher work experience component than other business programs in the province," notes Craig Martin, Assistant Professor of Business and Organizational Administration.

The program is designed to help students think critically and communicate effectively. The BBA Co-op program, offered within a Christian academic community, will provide both solid business training and integrate a focus on character formation, wisdom and conviction as students engage their world.

SPIRITUAL GROWTH: SEEING AND DOING

By J.P. Neufeld

What kindles spiritual growth? Leaders and students of CMU's Outtatown program have been asking that question for years.

"Seeing and doing needs to be part of it," says Stephen Plett, a program manager with Outtatown, CMU's Discipleship School that invites students to know God, know themselves, and know their world. "It's great to have young people not only learn with their heads, but also experience with their hearts and hands – to be immersed and changed by challenges in the 'real' world."

"To travel and to learn by reaching out and touching; to become involved in meaningful work and talk with the local people – that makes a world of difference as far as who you become and how you view the world," Plett says.

Through their Outtatown experiences, students are seeing, hearing, tasting, and touching life in South Africa and Guatemala.

Christa Kuepfer slept on a plywood bed in a small room with a dirt floor and newspaper-covered walls. A few days later, she watched in alarm as her Guatemalan host relished a cooked chicken head. Only hours earlier, the bird had been squawking at her bedside.

"It is appropriate to feel pain when we see people suffer the indignity of extreme poverty. To feel anger at injustice is a Biblical and profoundly spiritual response."

Paul Kroeker

Visiting an impoverished suburb of Soweto in South Africa, Laura Bernier learned firsthand about the false promises of the consumer culture.

Pounding the skin of his palm against the skin of a drum, as he kept in sync with his teammates, Matt McGraw learned that drumming can be more than making music. "To play the djembe is to become selfless; to ensure that everyone is included and has a part to play, that was really eye-opening for me," he said.



During their travels, students lived with local host families. They listened to and engaged speakers on local history, poverty, land distribution, reforestation, racism, and what it means to forgive one's oppressors.

"That kind of rich experiential learning can't be obtained from a textbook," says Plett.

He recalls how his own past

experience as an Outtatown student in Guatemala changed the way he saw himself, his faith, and the world: "It gave me a perspective that I hadn't experienced before and a love for other cultures as I tried to understand where they were coming from and where they were going. I came to reflect more sincerely on my own faith journey with Christ."

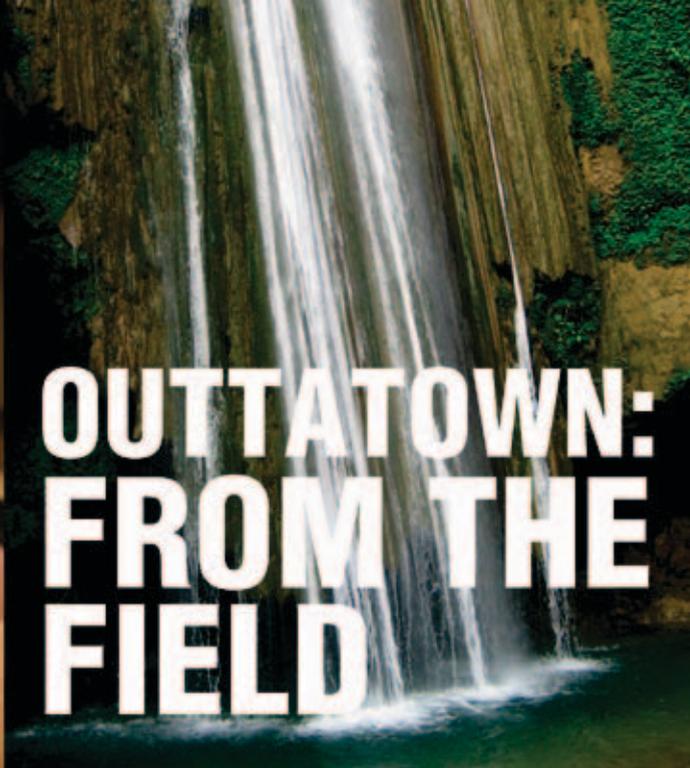
"It is appropriate to feel pain when we see people suffer the indignity of extreme poverty," adds Paul Kroeker, Outtatown program director. "Crying out to God can be a spiritual response. To feel anger at injustice is a Biblical and profoundly spiritual response. Spiritual growth doesn't necessarily happen when we feel most spiritual."

Of course, students also have fun. Canoe excursions, bungee jumping, mountain climbing and spelunking are on the itinerary.

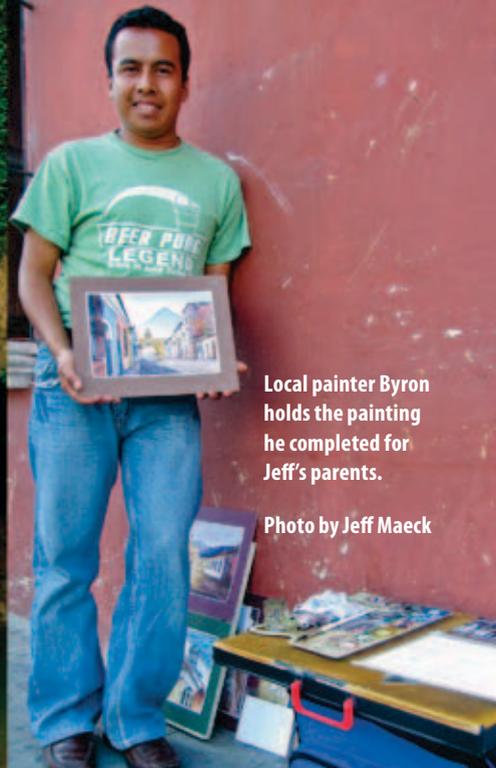
Says Plett: "Outtatown offers a great opportunity in life for young people to get out, to travel to a new country with friends and feel safe, have a good support structure, and really embrace the full experience."



Outtatown Director Paul Kroeker



OUTTATOWN: FROM THE FIELD



Local painter Byron holds the painting he completed for Jeff's parents.

Photo by Jeff Maeck

CONNECTING PEOPLE THROUGH PAINTINGS

By Jeff Maeck, Outtatown Site Leader

If you've ever travelled, you understand how difficult it can be to capture the fullness of a country with pictures. Stories don't do a culture justice without people involved to make it personal. Having experienced the former, I wanted to bring home more than pictures I had taken from Guatemala to share with my family. I wanted to bring home a piece of the culture. I somehow wanted to introduce them to some of the beautiful people we interacted with every day. On a walk through the cobblestone streets of Antigua, I found a way to do that.

Arch Street is home to perhaps the most famous monument in Antigua; a cobblestone street full of artisans, with a large arch bridging two buildings together, and behind it is the most incredible view of Volcán de Agua. It was there I was captured by an incredibly talented young artist, sitting on a small wooden stool, surrounded by

"I was captured by an incredibly talented young artist, sitting on a small wooden stool, surrounded by his paintings. In my broken Spanish, I began a conversation with him and learned his name was Byron."

his paintings. In my broken Spanish, I began a conversation with him and learned his name was Byron. I was surprised to learn Byron was only 20 years old, and had spent the past three years crouched in the same spot, reproducing beautiful scenic paintings of Antigua. He made a living through his work, and had undoubtedly become quite good through years of practice. I wanted to support him in his work, and found a unique way of doing so. He loved the idea and told me to meet him in the same spot the following afternoon and he would have it completed.

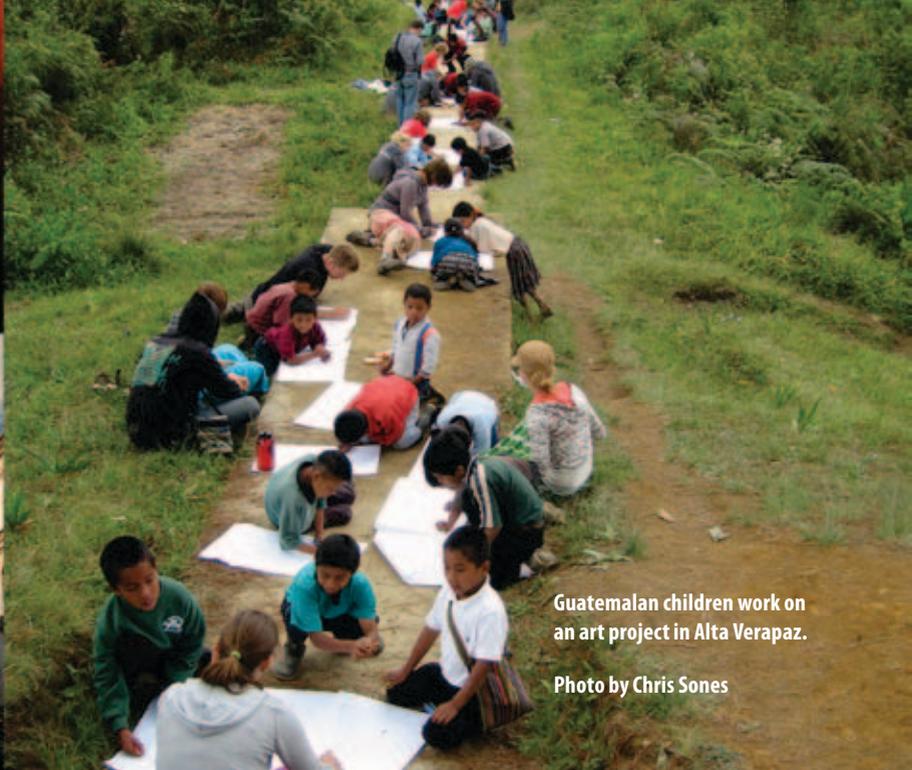
I returned the next afternoon to find Byron beaming. He stretched out his arms and showed me his work. I

couldn't believe the work he had done for me.

I had taken hundreds of pictures around Antigua, and asked Byron if he would be willing to paint one of my favourites to give to my parents as a gift. I told him about my parents, and about our life in Canada, and helped him better understand our life in Canada. I asked if I could take a picture of him holding the wonderful painting for my parents so they could see who he was. His wide smile revealed pride in his work.

I brought Byron's painting, along with the photograph of him holding it, and gave these to my parents when I returned to Canada. The look on their faces was priceless. I told them the story of Byron, and how they had supported him in his trade. They also share Byron's story with friends and family who, when they come to visit, comment on his beautiful, distinctly Guatemalan painting.

I cannot wait to return to Guatemala and meet with Byron again. I will show him the picture of my parents holding his (now framed) work of art, hanging proudly in our dining room in Canada.



Guatemalan children work on an art project in Alta Verapaz.

Photo by Chris Sones

THE HILLS AND THE VALLEYS

By Chris Sones, Outtatown Site Leader

I'm from Winnipeg, a city in the middle of the Canadian prairies. If you know Winnipeg at all, you might know that it's kind of flat here. Not that it's a bad thing; that's just the way it is. One of the many reasons why I love visiting Guatemala is that it's anything but flat! After spending nine months living in Guatemala over three years with the Outtatown program, I've been from the beaches of the Pacific and the Atlantic to the top of Volcán Acatenango, and a whole lot of places in between.

One of those in between places is called the Alta Verapaz, home of the Q'eqchi' Mayan people. Something that I learned in the time I spent in this area (which I find pretty interesting as a prairie boy) is that the Q'eqchi' word for God is "Tzuultaq'a," which means "God of the hills and the valleys."

I find that to be a great way to look at my experiences in Guatemala. First of all, I find that translation to be pretty accurate in a literal sense. I have been

"I have been able to see God's handiwork in the natural beauty of the land; from the lava flowing down the side of a volcano, to the crashing surf on the black sand beaches, to the mist filtering through the trees of the cloud forests."

able to see God's handiwork in the natural beauty of the land; from the lava flowing down the side of a volcano, to the crashing surf on the black sand beaches, to the mist filtering through the trees of the cloud forests.

I also understand this in a more symbolic sense. God has been with my friends and me through our highs and lows. He was there when we received the hospitality and love of our Spanish-speaking host families and when we embraced the experience of trek-

king through the highland mountains. He was also there as we struggled to understand the history of violence and oppression of this complex country. He was there as we pressed into the real issues in our own community and lives.

You don't have to travel to Central America to realize that God is with us from the top to the bottom of everything, but if you do, make sure you take the time to be still and recognize the work of God in your own life and in the world around you.

*Can you contain
your excitement?*
see inside back cover for details.





The family of David and Susan Klassen, July 2010. Photo by Tyler Klassen

KLASSEN FAMILY ACHIEVES DREAM THROUGH \$100,000 ENDOWMENT

By J.P. Neufeld

After twenty years, the children of David and Susan Klassen have reached their goal of building a \$100,000 endowment in honour of their parents.

This fund provides a significant and generous contribution to higher education—one that began with a man who dedicated his life to Mennonite schools, but had only a Grade four education himself.

David Klassen believed in education at a time when not everyone did, says his son Aaron Klassen. David was born in 1902 and didn't have a chance to attend a public school until he was 14. "He turned out to be a lightening quick learner and crammed four years of schooling into one," says Aaron.

According to Aaron, a formal education in those days was for people who couldn't farm. Teachers were paid very little. But David had different ideas: "He was forward-looking in education. How that came to him, I don't know, but it did." David encouraged all his children to go to university. Two of them eventually earned PhDs.

David Klassen (D.D. as he was known) was board chair for Mennonite Collegiate Institute in Gretna,

Manitoba for 25 years and served on the board of Canadian Mennonite Bible College (CMBC) during its formative years. He also pastored two churches in Manitoba and travelled as a preacher and Bible teacher. All this work was done without pay. David and Susan Klassen supported their family as farmers, Susan often managing the farm while her husband was travelling.

Both David and Susan died in the late 1980s. In their will, they divided their estate into 16 equal shares – one share for each of their 15 children and one share to be given to church-related schools. In 1990, the Klassen children decided to use this money to start an endowment fund that would assist students at CMBC – one of the schools that eventually merged to form CMU. Their goal was to build the fund to \$100,000. Interest would be dispersed in scholarships to students who wanted to gain a Christian education.

Specifically, the fund was intended to stimulate interest in church ministry, Mennonite history, peace studies, Biblical studies, farming as Christian witness, and women in ministry.

In the first few years after the fund was begun, David and Susan's children contributed about \$10,000. Family members and other supporters con-

tinued to build the fund over the next decades, urged on by Aaron and two of his brothers.

In October 2005, Aaron phoned his brother Erdman to remind him that it was time to contribute to the fund. Erdman thought his brother was asking him to contribute \$500. "You expect me to adjust my donations budget by an additional \$500 this late in the year?" Erdman recalls asking.

"I was thinking more like \$5,000," came Aaron's reply.

Erdman told this story at a Klassen family gathering in July 2010. It was a celebratory occasion at which the family announced that they had reached their goal of \$100,000.

"Long after we are gone, it will stand as a testament to our parents' commitment to Christian education, training leaders for our faith community," said Erdman.

"More than a dozen CMU students have already received assistance through The David and Susan Klassen Endowment Fund," notes CMU Development Director Abe G. Bergen. "We express our sincerest thanks to the Klassen family for their vision and generosity in building this wonderful legacy at CMU."



CMU LAUNCHES PRESIDENTIAL SEARCH

President Gerbrandt Completes Term in 2012

By J.P. Neufeld

Canadian Mennonite University (CMU) has launched its presidential search for a successor to current President Gerald Gerbrandt, who completes his term on June 30, 2012.

Gerbrandt has served as president at CMU since its inception in 2000. For the first three years, CMU was led by a team of three presidents, each representing one of the founding colleges—Gerbrandt (Canadian Mennonite Bible College), John Unger (Concord College) and George Richert (Menno Simons College). In 2003, Gerbrandt became the first sole president of CMU.

“Gerald has been a gift to CMU,” says Ron Loeppky, chair of the Presidential Search Committee. “He has brought many administrative, teambuilding, and visionary talents to CMU. As a result, the institution has grown and thrived.”

Under Gerbrandt’s leadership, says Loeppky, CMU has experienced continual expansion in academic programming, educational settings, and enrolment, with CMU now serving

over 1,700 students. Gerbrandt has also been involved in CMU’s numerous capital initiatives, was instrumental in shaping a significant visioning initiative, and has guided the process for CMU’s acceptance as a member of the Association of Universities and Colleges of Canada in 2008.

“On one level, the greatest highlight has been seeing a dream, a vision, gradually become a reality over a ten-year period,” says Gerbrandt as he reflects on his time leading CMU. “On another level, the students are the greatest satisfaction. Students are the reason CMU exists.”

Gerbrandt’s term was slated to end in June 2011; however, he accepted the CMU Board of Governors’ invitation to extend his term for another year.

“The Committee will now begin the process of receiving nominations and applications and then evaluate and interview potential candidates,” says Loeppky.

The new president, under the Board’s direction, will lead CMU according to its mission, vision, and core commitments—based on biblical principles

and rooted in Anabaptist-Mennonite and evangelical perspectives—as well as overseeing all aspects of CMU, including academics, student life, enrolment and marketing, administration and finance, development, strategic planning, and external relationships.

“As CMU moves into the next phase of its growth and development,” says Loeppky, “the president will fulfill a key leadership role in providing vision, developing new academic programs, campus and faculty development, and constituency relations.”

“My vision,” adds Gerbrandt, “is that CMU continue to grow and mature in drawing and inspiring students in their commitments of faith, in representing an Anabaptist witness for peace and justice in our society, and in resourcing the church. CMU has amazing potential, and I trust this will be realized even more fully over the coming years.”

A full description of the position, which is anticipated to commence July 1, 2012, is available at www.cmu.ca/presidential_search.html

Faith and God's outpouring of love

The Blazer cover features the artwork of local Winnipeg artist Faye Hall, titled *Faith* (36" x 24" Painting in Acrylic 2010). Her work was shown in the juried art exhibit *Here in this Place*, a complementary feature to CMU's *Refreshing Winds* conference of the same name. Artists were asked to submit pieces based on the statement: "Our goal is to recognize the importance of context and culture in our worship, to explore and understand how culture impacts us, what culture means in our theology, and how worship is embodied in location." Hall has been an artist all her life and has over twenty years of experience in advertising design and illustration. Three years ago, challenging life events moved her to start producing one painting a month. Painting from her heart, Hall completed a piece entitled *Faith* in just three hours. She drew on recent difficult events to portray a young woman's discovery of the outpouring of God's love that made it possible for her get through difficult times. The piece radiates faith. (The young woman is an acquaintance of the artist.) Steve Bell, Hall's employer at Sign Post Music and a *Refreshing Winds* presenter, told Hall about the planned exhibit and encouraged her to participate. Hall is the parent of a former Outtatown student and has participated in adult Outtatown tours. Visit www.fayehall.com to view more of Hall's work.

CMU tells the story at

media.cmu.ca Media.cmu.ca is a new media tool in CMU's communications tool belt. Launched in February, this is a dynamic news and story website

that gathers news releases relating to events, video stories from students and various arms of CMU, along with audio capture of lectures and conferences. Key to the site is the involvement of Media Workshop students. "Offering a media workshop program, supported by dedicated production space, is a significant step forward," says CMU's Communications and Media Instructor David Balzer. "We can now offer the right combination of resources to help students develop a solid foundation through hands-on training." Students now have the tools to create the story and a venue in which to tell it. The site celebrates student video projects; the latest CMU news and news releases; "In Conversation" stories; audio lectures, including the recent *Refreshing Winds* conference featuring Brian McLaren; Sunday@CMU radio programming; and connections to CMU's YouTube channel, Facebook, Twitter, and blog sites.

CMU establishes Pastor in Residence program

This year, CMU benefitted from a new



Dan Unrau

Student Life program that brought a Pastor in Residence to CMU for a week during each of the fall and winter academic terms. Dan Unrau, lead pastor at Frasersview Mennonite Brethren Church in Richmond, BC, served as CMU's first Pastor in Residence, visiting CMU in October 2010. In February 2011, CMU welcomed Carol Penner, pastor at First Mennonite Church in Vineland, Ontario, to be CMU's Pastor in Residence during the winter semester.

"The Pastor in Residence is invited to participate in the life of the CMU community by being available for pastoral care through one-on-one time with students, faculty, and staff, and sharing his or her faith story through our CMU chapel sessions," says CMU Dean of Student Life Marilyn Peters Kliever. Kliever notes that the aim of the program is both to encourage spiritual growth among members of the CMU community while also helping to build and maintain close connections with supporting churches.

A former Manitoban born and raised in Boissevain, Unrau now lives in Richmond, British Columbia, with his wife, Lois. During his weeklong stay, faculty, staff, and students welcomed him on campus where he participated and led in a variety of settings. "I came away from my time at CMU with a professional and pastoral affirmation that the need to tell the integrative story of Christ, faith and life, at all ages, for students, and for faculty and staff, is never ending. It is needed, and welcome, and appropriate," said Unrau.

Carol Penner presented ten reasons why she thought she could never be a pastor during her chapel session. She also highlighted ten stories of how God helped her surmount those barriers. Telling those stories to students at CMU was one of Penner's priorities during her time CMU. "If



Carol Penner

you're passionate about listening to people and sharing the gospel, maybe this is the job for you," she counselled, "but don't let fears stand in your way." A graduate from Canadian Mennonite Bible

College in 1981, Penner says it was a joy to visit CMU again and meet some of her former professors.



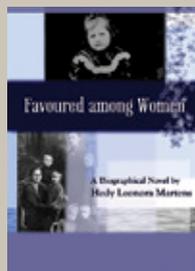
Can you contain your excitement?

see inside back cover for details.

Pearson Challenge

As a student body, Canadian Mennonite University beat its goal by almost \$300, raising \$4,278 for foreign aid through its 2010 Pearson Challenge. CMU Student Council kicked off its annual Pearson Challenge in October and asked students to personally donate 0.7% of their tuition costs to foreign aid. Students made pledges and signed letters calling for increased action from the Canadian government regarding development assistance. Ninety-two CMU students participated. The campus challenge commemorates the 1969 *Partners in Development Commission Report* presented to the World Bank by Canada's then Prime Minister, Nobel Prize winner Lester B. Pearson. This money was donated to Mennonite Central Committee's Global Family program.

CMU Press launched its second novel, *Favoured among Women*, by Hedy Leonora Martens. This a biographical novel that tells the story of Greta Enns, who survived the traumatic events in Leninist and Stalinist Russia in the early 20th century, while at the same time experiencing the usual joys and struggles of a child, young woman,



wife, and mother within a close-knit Mennonite community. Hedy Martens is a marriage and family counsellor living in Winnipeg. Her in-laws recalled dramatic stories

of their experiences as Mennonites in Russia and suggested that they be recorded and preserved for future generations. Hedy is married to CMU Emeritus Professor John Martens, who taught at MBBC. *Favoured among Women* can be purchased at the CMU Bookstore, 600 Shaftesbury Blvd., Winnipeg.

The School of Writing
at CMU

The School of Writing at CMU will welcome acclaimed writers to its 2011 program being held May 9 – 13 at CMU's Shaftesbury campus. "We are very excited to offer our participants such high quality instruction from these very talented writers," says Sue Sorensen, Director of the School and Associate Professor of English at CMU. "There is something about the shape of the intensive five-day writing workshop that works particularly well. There's time to do some real work on manuscripts, and time to get to know fellow writers. And because our instructors are seasoned professionals, students benefit from hearing their stories of failure and achievement." This year's writing workshops will be led by Marina Endicott, teaching a course on fiction writing; Allan Rudy-Froese, leading a new course on writing sermons; Myrna Kostash, instructing a course on creative non-fiction writing; and Joanne Klassen, again leading her popular life-writing course. Visit www.cmu.ca/schoolofwriting for more information.

The CMU community was saddened by the sudden death of **Michael Van Rooy**, the administrator of the School of Writing at CMU. He died on January 27 at the age of 42 of a fatal heart attack while on a book tour in Montreal. Van Rooy was program coordinator for the Writers' Collective and publicist for *Thin Air*, the Winnipeg writers' festival. He had published three crime novels for Turnstone, including his latest, *A Criminal to Remember*. He leaves behind a wife, Laura, and three children.

Canadian School of Peacebuilding
INSTITUTE OF CANADIAN MENNONITE UNIVERSITY

CMU's Canadian School of Peacebuilding (CSOP) will host it's summer program this June 6-24. "We invite the peacebuilders of the world to gather in Winnipeg each June," says CSOP Co-director Jarem Sawatsky. "CSOP welcomes highly qualified instructors with diverse approaches to peace, development, and justice issues. We have 11 instructors committed to teaching as part of our 2011 program, all of whom are eager to share their perspectives and expertise with our students, who are professional peace practitioners and those with a personal interest in peace and justice issues." This program offers international and local students the unique opportunity to study under members of the world peacekeeping community. Visit www.cmu.ca/csop for more information.



CMU Sports Camp
This summer's CMU Sports Camp line-up offers half-day camps in basketball, volleyball, multi-sport, and biking. CMU camps allow young athletes just the right amount of time to absorb and practice their new skills. Camp coaches are select members of CMU's varsity basketball, volleyball, and soccer teams. Coaches seek to pass on their contagious passion for sports and their love for God through their service. Visit www.cmu.ca/blazers for additional information.

Sign up to receive monthly email updates and event notices
cmu.ca/alumni.html

Leo Driedger (CMBC '53) recently launched his latest (and 19th) book, *At the Forks: Mennonites in Winnipeg*. It tells how Winnipeg has become home to the largest number of Mennonites in any single city. For more information see pandorapress.com.

"The Ethics of Evangelism: A Philosophical Defense of Proselytizing and Persuasion," by **Elmer Thiessen** (MBBC '63) has recently been published by Paternoster Press (UK) and IVP Academic (USA).

Art Siemens (CMBC '66) has retired after 40 years in social work, in both general and children's mental health. He now has an online travel/shopping business and hopes to travel extensively in the next few decades.

Albert Janzen (MBBC 1976-78) is semi-retired and currently works for Alliance Door Co. in Abbotsford, BC. Albert spent a number of months working at an orphanage and doing some ESL teaching in a private Catholic school in Mexico. See the March 2010 issue of the *Mennonite Brethren Herald*.

Don (CMBC '85) & **Myrna Bergen** moved to Coaldale, AB in the summer of 2010, where Don became Pastor of Family Ministries at the Coaldale Mennonite Church, effective Sept. 1, 2010.

In fall 2010, **Ruth Isaac Wiederkehr** (MBBC '86), husband **Miles Zimmerly Wiederkehr**, and their two boys, Theo and Andre, returned to Ontario following a three-year term in Cambodia with Mennonite Central Committee.

Jerry Klippenstein (CMBC '95) and **Lisa D'Sena** (CMBC '95) proudly announce the birth of their first child, Johnathan Aaron, born July 22, 2010. They make their home in Stratford, ON, where Jerry works as a supply education assistant and part-time support worker, while Lisa is currently on maternity leave. They worship at Avon Mennonite Church.

Patrick Koslowsky-Wiebe (CMBC '95 & CMU '06) completed a Bachelor of Education degree at University of Manitoba in 2010. Pat and Ursula welcomed twin girls into their family. Eden and Lily, born July 7, 2010, are little sisters for Isaiah (3) and Elia (2).

Sarah Buhler (CMBC '96) and **Charlie Clark** (MSC '00) are happy to announce an addition to their family. Rachel Joanna was born on December 4, 2010. Big brothers Simon (5) and Benjamin (2) are happy with the arrival of their sister.

David Peters (CMBC '97) and his wife, Jules, are happy to announce the birth of their son, Jaerden Wilhelm, born July 30, 2010.

Mike Petkau (1997-99) and **Robin Falk** were married on August 8, 2010 in Winnipeg. The happy couple make their home in Winnipeg where Mike is the Artistic Director of West End Cultural Centre and Robin works as Co-executive Director of Spence Neighbourhood Association. Mike was nominated for the 2010 Western Canadian Music Awards in the "Engineer of the Year" category. He travelled to Cannes, France, in January on behalf of Manitoba Music.

Carri (CMBC '98) and **Steve Kroeker** welcomed the arrival of Aidan Nathaniel, born June 29, 2010. He is a much-loved brother for Thomas and Samuel.

Nak Sun Kim (CMU '02) is pastoring at the Sherbrooke Korean Mennonite Fellowship in Vancouver, BC.

Young-Ho Son (CMU '02) lives in South Korea where he is pastoring Grapevine Church, a Presbyterian Church he helped plant.

After graduating, **Heather Unger** (CMU '02) studied law at McGill University. She was called to the Manitoba bar June 2010 and now works as a human rights investigator with the Manitoba Human Rights

Commission. Heather is married to **Paul Kruse** (OT '01).

Jan (Oatway, CMU '03) and **Paul Moffett** (CMU '04) are happy to announce the birth of their second child, Margaret Isolde Moffett, born December 5, 2010. Guinevere (2) is enjoying her role as 'big sister.' They live in St. John's where Paul is working on a PhD in English at Memorial University.

Astrid Fischer (CMU '04) is back in Paraguay working at El Abridgo (*The Shelter*), a children's home. They assist about 50 children who do not have families to care for them or who are at risk from abuse. The El Abridgo operates partially with young volunteers from around the world; Astrid looks after the volunteer experience.

James Peters (CMU '04) is a radio news anchor and television commentator for CFJC in Kamloops, BC. James is married to Jennie. They have two children.



Meredith (Daley, CMU '05) and **Scott Hutchinson** were married on October 17, 2010. Fellow alumnus **Aaron Purdie** (CMU '08) was Meredith's Man of Honour. Meredith is a teacher, as well as a board member and singer with the Winnipeg Singers. Scott is a graphic designer.

Sylvia Russell (CMU '04) is a visual artist and teacher who works out of her studio in Winnipeg. Sylvia offers classes in drawing, watercolour, and

mixed media. She has taught students through St. James-Assiniboia Continuing Education; public schools; Providence College; and CMU's Community School of Music and Arts.

Rob Schellenberg (CMU '05) and **Michelle Michalak** were married in 2008 and are currently living in Toronto. Rob is in his second year of studies at Tyndale Seminary in the Master of Theological Studies program. Michelle works for a technology firm where she is the Public Relations\ Communications Manager. They attend Little Trinity Anglican Church, where they help coordinate small groups.

Congratulations to **Del Barber** (CMU 2006-09) who was nominated for a Juno in the category of Roots & Traditional Album of the Year: Solo.

Craig Penner (CMU '07) and **Courtney Reeves** (CMU '06) were married in August of 2006. Craig works for a local contractor and enjoys racing his bikes. Courtney works as a Chiropractic Assistant in Winnipeg. In September, Courtney plans to start a Bachelor of Midwifery in Ontario

Reece Retzlaf (CMU '07) began a three-quarter-time position as youth pastor at Nutana Park Mennonite Church in Saskatoon, while also working part time as secretary at Wildwood Mennonite Church.



Naomi Lang (CMU '08) and **Jeremy Radawiec** (from Brandon, MB) were married on July 24, 2010 at a family cabin on the Sunshine Coast of BC. They live

in Vancouver, where Naomi is studying elementary education at UBC and Jeremy is working at Pacific Restaurant Supply and Design House. They worship at Westside Church in Kitsilano.

In fall 2010, **Jonathan Dyck** (CMU '08) began studies in an MA program at the University of Alberta in Edmonton, AB. His focus is on seventeenth century English literature and the religious reconstruction of revolutionary politics following the Restoration of 1660. He worships at Christ Church Anglican Parish and First Mennonite.

Gabrielle Plenert (CMU '08) and **John Neufeld** (CMU 2005-07) welcomed the arrival of Elliette Rose Neufeld Plenert on April 11, 2010. Gabrielle is currently at home with Elliette and John is studying medicine.

Emilee (Smart, CMU '08) and **Chris Thiessen** (CMU 2003-05) were married in 2008 and live in Winnipeg. Emilee has recently returned to studies at Massage Therapy College of Manitoba to become a massage therapist. She plans to graduate in June 2012.

Claire Bergen (CMU '08) and **Darren Neufeld** (CMU '09) were married on July 24, 2010. Both began studies at the University of Manitoba in September. Claire is working towards a Bachelor of Education degree, while Darren is pursuing a Master's degree in Clinical Psychology. They attend Glenlea Mennonite Church.

Jessica Reeve (CMU '08) works in human resources for Canada Revenue Agency.

Paul Loewen (CMU '09) and his wife, **Jeanette**, serve as youth pastors at Douglas Mennonite Church. They are happy to announce the arrival of **Kaden Timothy**, their first child, born January 17, 2011.

Kevin Pauls (CMU '10) began serving as Youth Minister at Crestview Fellowship EMC in Winnipeg.

Terrell Wiebe (CMU '10) and **Janna Bryce** (CMU '10) were married on May 1, 2010 and are currently sharing a youth pastor position at Springfield Heights Mennonite Church.

PASSAGES

Margareth Sawatzky (CMBC 1947-48) died December 11, 2010.

Henry J. Gerbrandt (CMBC 1949-53) died December 22, 2010.

Henry H. Funk (CMBC '50) died September 11, 2010.

Henry Dueck (CMBC '52) died September 11, 2010.

Isaac Froese (CMBC '54) died on September 8, 2010.

George Schroeder (MBBC '57) died September 8, 2010.

Margaret Willms (CMBC 1959-60) died October 17, 2010.

Henry J. Schmidt (MBBC '64) died February 8, 2011. Henry was a recipient of the 2007 CMU Blazer Distinguished Alumnus Award.

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