

THE BLAZER

CANADIAN MENNONITE UNIVERSITY MAGAZINE • WINTER 2007

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Editor's note

What do you remember most about your college or university days at CMBC, MBBC/Concord or CMU?

The first things that come to mind probably have nothing to do with classes or studies, as important as they were. If you're like me, you probably remember late-night discussions, spontaneous activities, retreats, parties and, yes, even pranks—all things that occurred outside the classroom.

At CMU, it's called the "co-curriculum," a vital part of the total university experience. It's about living and learning together, and putting into practice the things learned in the classroom. As students said in a recent survey: "CMU has been a huge growing and learning experience for me." "It's a great Christian environment."

Of course, CMU is about studies. It's the reason we exist. But we also exist to provide a safe environment where students can experience community, develop relationships, hold each other accountable, become independent and—importantly—have some fun.

Just like you did, when you were in college or university.

John Longhurst, Editor

MOVING?

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"Where's the exit here? These are tough questions." That's what Conservative MP Steven Fletcher asked part-way through a November forum at CMU where students asked hard questions about the environment, Canada's role in the Middle East and Aboriginal issues. For more news from CMU, see page 19.

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The Blazer is a publication of CANADIAN MENNONITE UNIVERSITY, published three times a year.

Editor/Communications Director: John Longhurst | Alumni/Constituency Relations Coordinator: Eleonore Braun

Printed in Canada | Made with recycled paper (30% recycled, 20% post consumer).

Publications agreement number 40686550 | Vol. 2, number 2 ISSN-1715-5843

Return undeliverable Canadian addresses to: Canadian Mennonite University, 500 Shaftesbury Blvd., Winnipeg, MB R3P 2N2

Ph. (204) 487.3300 | Toll-free: 1(877) 231.4570 | Fx. (204) 487.3858 | magazine@cmu.ca | www.cmu.ca

On the cover: Outatown students walk along a bridge to do bungee jumping at Whistler Bungee, B.C.'s highest year-round bungee jumping site. Photo by Micheal Harms.

At CMU, faculty and staff are invited to share their faith stories in chapel. It's a chance for students to get to know them better, and be inspired by their stories of following Christ. In January, Sue Sorensen, Assistant Professor of English, shared her story.

| Embracing Enigma

By Sue Sorensen



Sue Sorensen visits with CMU student Reshel Stein of Winnipeg: "Never worked or studied anywhere where I felt so supported and sustained."

When I came to CMU in 2005, I was somewhat baffled by and even suspicious of the tradition of the "faith story," and I still am, to an extent. I grew up in the United Church, and I now am a Lutheran. In those two traditions, we generally aren't given to public expression of emotion or, heaven knows, to admitting that we might have a personal relationship with the Creator.

But what I do love about both these traditions is their commitment to community. We confess together, we pray in unity, we are responsible to each other: this emphasis on communal praise and entreaty has made me a little hesitant about a personal expression of what my faith may be, and for the most part I'm okay with that.

Because, ultimately, my faith isn't the point. My faith will never amount to a hill of beans compared to God's faith in me, or in us. That's the story that matters: the astonishing story of God's faith in humankind—in foolish, idiotic, selfish, weak humankind. A faith so surprising that God was willing to taste our lives,

to inhabit our experience, even to the (apparent) bitter end.

I cannot remember a time when I did not have a firm faith in God, nourished especially by my mother in a very quiet way. As a child, I can remember having a revelation about proving God's existence. All I had to do for such proof was to look at a tree—any tree. In its intricacy, strength and beauty, I saw God at work, and only God could have made it. It seemed to me very clear and simple, and it still does.

I still feel that way, even though I have a Ph.D. and might be expected to have more intellectual reasons for what I believe. Even in graduate school, a time

We don't need to solve everything. Indeed we cannot solve everything. when many people have their faith challenged and weakened, my faith stayed strong. My faith in God was

one of the few things not shaken by the experience of going to graduate school.

I value the mystery of God—the fathomless, unknowable qualities of God. It was, perhaps ironically, that mystery that got me through one difficult part of graduate school. Doing advanced study in English was challenging for someone as intuitive and emotional and impulsive as I am. I was informed that this is not the way to think. Being a scholar, my superiors let it be known, was a serious, dense, complicated business. I should be detached and methodical.

I almost quit. After all, one of the reasons I was studying English at all was that reading had saved my life, over and over. I didn't have a rational explanation for this. But literature had

saved my life. And a poem like John Donne's "Death be not proud" (one of my favourite poems) has bolstered my religious faith many times:

*Death be not proud, though
some have calléd thee
Mighty and dreadful, for, thou
art not so
For those, whom thou thinkst,
thou dost overthrow
Die not, poor death, nor yet
canst thou kill me.*

One day, years ago, while contemplating whether to keep on with grad studies, I heard Elgar's Enigma Variations on CBC Radio. The most moving variation, to me, is the lovely Nimrod Variation. While listening, I thought: Yes, enigmas—mysteries—are fine and beautiful, just as they are. We don't need to solve everything. Indeed we cannot solve everything. Far from it. We know hardly anything at all. God is the one who knows; we glimpse through a glass darkly. And that is more than fine. That is wonderful. I find it very liberating to recognize that we are limited creatures in the care of One who knows infinitely.

I embraced enigma that day when I was thinking about graduate school, and decided to let the mystery of faith into my studies. I eventually chose to do my Ph.D. thesis on the novelist A. S. Byatt, partly to try to understand her stance on faith. One of the things I admire about Byatt is the way that she, at least in some of her novels, is intent on scrutinizing, in close detail, the workings of the human mind and the human heart.

*God is the one who
knows; we glimpse
through a glass darkly.*

My own heart, as a young person, sometimes felt a little like the heart of the writer of Psalm 102. “My heart is stricken and withered like grass; I am too wasted to eat my bread . . . I lie awake; I am like a lonely bird on the housetop.” I suffered at times, especially in my teens and twenties, from depression, from that feeling of worthlessness that makes it hard to pick up the phone to ask a friend for help or to get out of bed to go to a class that is not particularly inspiring.

Luckily, I don’t feel it so much anymore. This is, in part, because I have a husband and children who need me and love me, and the darkness does not approach so closely. But I don’t want to lose that heightened sense of openness, that peculiar kind of misery, entirely. It has been, I think, the source of what I have been able to bring to the study of literature. And without it, I could not begin to understand the painful beauty of the final movement of Mahler’s 9th symphony. And it brings me close to God. With the psalmist I have said, many times: “Do not hide your face from me on the day of my distress.” And God has been there, one way or another, always. God is faithful.

When I met my husband, Michael Kurtz, I was perhaps overly inclined to indulge in darkness. It was he who gave me one of the best pieces of advice I have ever had, when it comes to things that make me anxious. “Give it to God,” he said. It sounded too good to be true. But I have been trying, not always successfully, ever since, to give my worries to God. Things that are terrifying for us

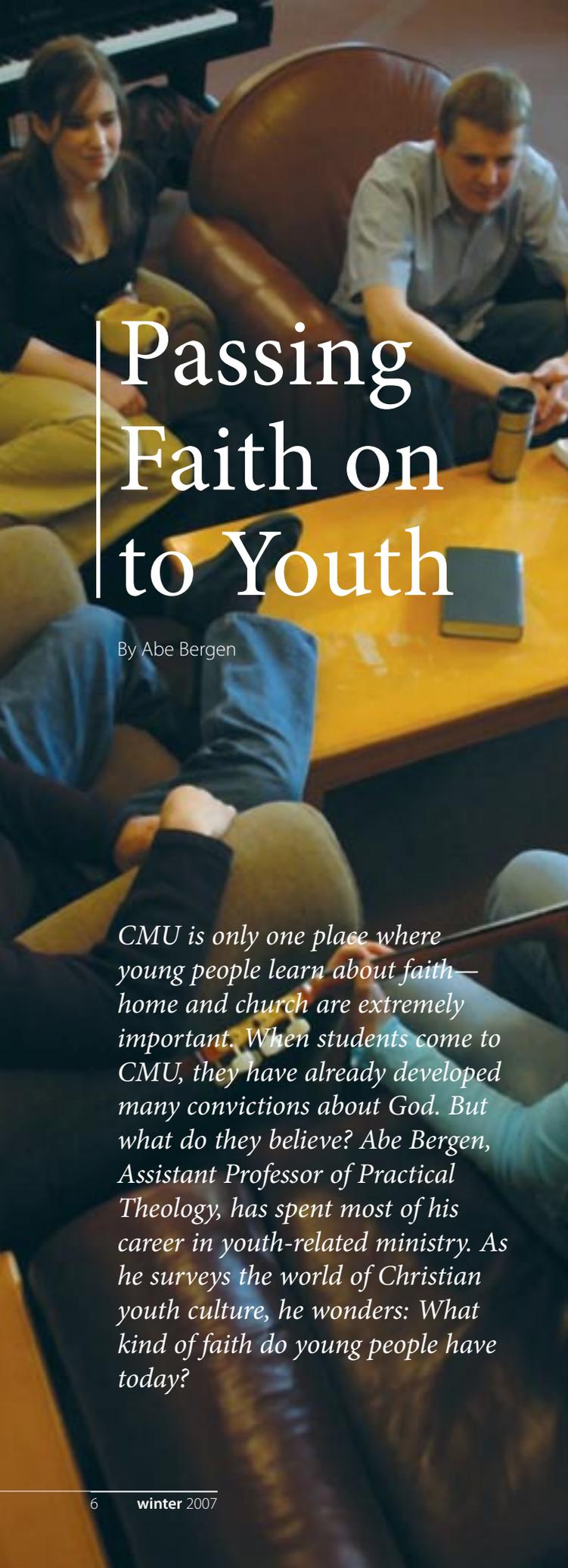
to contemplate? God can handle it. There is nothing that God cannot take.

As author, pastor and theologian Eugene Peterson says:

“I want to simplify your lives. When others are telling you to read more, I want to tell you to read less; when others are telling you to do more, I want to tell you to do less. The world does not need more of you; it needs more of God. Your friends don’t need more of you; they need more of God. And you don’t need more of you; you need more of God. The Christian life consists in what God does for us, not what we do for God; the Christian life consists in what God says to us, not what we say about God.”

Finally, I’d like to mention what has happened to my faith since I arrived at CMU. I had no real experience of being in a Christian educational community. I did not really understand Mennonites. (Maybe I never will!) But it is becoming clear to me what a risk CMU took in hiring me. I am, in many respects, quite different from many people here, although perhaps not much different where it really counts. I have no idea if I have given nearly as much to this place as it has already given to me. I have never worked or studied anywhere where I felt so supported and sustained. This is a place filled with grace, a place that demonstrates to me—if I needed such a demonstration, which I don’t really—that God comes down to us, over and over again, no matter what the state of our faith, no matter who we are, and gives us everything we need.

Thanks be to God. **B**



Passing Faith on to Youth

By Abe Bergen

CMU is only one place where young people learn about faith—home and church are extremely important. When students come to CMU, they have already developed many convictions about God. But what do they believe? Abe Bergen, Assistant Professor of Practical Theology, has spent most of his career in youth-related ministry. As he surveys the world of Christian youth culture, he wonders: What kind of faith do young people have today?

Will our Children Have Faith? That was the question posed by John Westerhof in a book by the same title in 1976. It's a question that still challenges the church today.

In fact, there may be cause for concern and alarm now; recent studies on teenagers in the U.S. and Canada suggest that, if teens have faith at all, it is a generic, shallow kind of belief—a faith that will not enable them to deal with the challenges of our increasingly secular age.

A recent U.S. National Study on Teenagers and Religion¹ found that teens who belong to religious groups have extremely weak spiritual understandings about their faith—the majority do not know the basics of what their religion teaches. As reported by author Christian Smith in *Soul Searching: The Religious and Spiritual Lives of American Teenagers*, the study describes the belief system of many teens as “Moralistic Therapeutic Deism.” Its basic tenets are:

- A God exists who created and orders the world and watches over human life on earth.
- God wants people to be good, nice and fair to each other, as taught in the Bible and by most world religions.
- The central goal in life is to be happy and feel good about oneself.
- God does not need to be involved in my life, except when I need God to resolve a problem.
- Good people go to heaven when they die.

A similar study has not been conducted in Canada, but I suspect that we might discover that things are not so different in this country.

How did church-going teens end up



this way? The study goes on to say that the single most important influence and predictor of the religious and spiritual lives of adolescents is their parents. Far from seeking their own spiritual paths, teenagers follow their parents' footsteps when it comes to religion. (In Canada, about 80 percent of teens say they are highly influenced by their parents, and about 70 percent want to have a home like the one they grew up in.)

In other words, the beliefs of the parents get passed down to the children. Our values, attitudes and beliefs about things like God, the divinity of Jesus, life after death, love, sexuality, values and ethics will be picked up by them. According to Reginald Bibby, the University of Lethbridge sociologist who has been surveying teenager's attitudes towards religion since the 1970s, "teenagers will become eventually pretty much like the rest of us."²

Another major influence in causing teens to have a shallow faith has been the teaching they have received in some churches. Wendell Loewen, Associate Professor of Youth, Church & Culture at Tabor College (a Mennonite Brethren

college in Hillsboro, Kansas), suggests that many teens have been taught that "salvation is, in essence, a one-time transaction with God to escape damnation. Christians simply have to read the Bible more, pray more, and occasionally save souls." The result, he says, is a faith that is "virtually indistinguishable from its surrounding culture," that is "primarily privatized" and that "demonstrates a radical disconnect between belief and lifestyle."³

The most important influence on the spiritual lives of adolescents is their parents.

He goes on to say that what is needed today is a "biblical presentation of the church" as an "alternative culture that invites others to

participate in the reality of God's reign. Understanding this can help move students beyond a privatized faith toward a strong desire to influence the world."

For Loewen, this reign is most helpfully illustrated by the image of the kingdom of God. By emphasizing the "reign of God," he says, teens will "better be able to see their way out of their individualized, privatized faith bubbles. They will be able to wrestle with tangible ways in which they can impact their world. This discovery can move students beyond an individual and personal faith emphasis

toward one that seeks to tangibly impact the world.”

For me, the message is clear: If the church doesn't live and teach a holistic gospel to our children, they will end up with a watered down faith—one that simply promotes personal well-being and teaches them to be nice to one another. It will be a faith that keeps God on retainer, just in case they run into trouble, but not one that promotes the importance of deepening the presence of God in their lives.

Fortunately, the students who come to CMU are, for the most part, not believers in Moralistic Therapeutic Deism. Yet they often struggle with how to make their faith real and vital. We challenge them to think deeply about their faith, to take ownership of their beliefs and to be able to articulate them. We give them a chance to take a disciplined and thoughtful look at the Bible, and at the theological traditions and practices of their own denominations. Through classes, community life and worship we help them discover ways to grow in their relationship with God, and learn how to put faith into practice through service and action.

Many teens have been taught that salvation is a one-time transaction to escape damnation.

Our goal is to help them to care equally about evangelism and social action; inner peace with God and peacemaking; personal spirituality and community; abundant life and simple living; serving God and serving the poor; praying and doing justice.

Our goal is to help students avoid becoming believers in Moralistic Therapeutic Deism. We want them to learn to know the

One who created them, and who watches over all of life—and we want to help them deepen that relationship in such a way that they will constantly feel God's presence as they commit themselves to serving God in all of life. **B**



Abe Bergen is Assistant Professor of Practical Theology at CMU, specializing in youth ministry. Before coming to CMU, Abe was an Assistant Pastor at Bethel Mennonite

and served as Director of Youth Ministry for Mennonite Church Manitoba and the General Conference (Canada and the U.S.) In addition to teaching, he directs Enrolment Services for CMU.

¹ Christian Smith, *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. New York: Oxford University Press, 2005.

² Bibby, Reginald W. *Canada's Teens: Today, Yesterday and Tomorrow*. Toronto, Ont. Stoddart Publishing Co, 2001.

³ Wendell Loewen, *Thirsty for the Reign: A Kingdom Theology for Youth Ministry*, Direction, Spring, 2002.



“A privilege to be part of their journey.”

Student Life staff reflect on their work with students at CMU

“A friendly, inviting, warm, awesome, wonderful and amazing community.”

“A great place to learn and grow.”

“An excellent environment that is conducive to learning and success.”

Those are a few of the things students said last year about life at CMU. Making sure they continue to feel that way is the special responsibility of the Student Life department, a group of staff and students who attend to the spiritual, emotional and physical needs of students at CMU’s Main Campus.

“Our goal is to create a place where everyone has a sense of belonging, a place where they feel safe, where they feel they matter, and where they feel appreciated and cared for,” says Student Life Director Marilyn Peters Kliever.

She calls life outside the classroom the “co-curriculum.” For her, it’s a vital part of the CMU experience. “It’s where things learned in the classroom are discussed, debated and put into practice,” she says.

Peters Kliever has been involved in stu-

dent life since 1986, beginning at CMBC, one of CMU’s predecessor colleges. Over the past 20 years, she’s seen a number of changes. For example, more students have part-time jobs today, something that adds stress as they try to balance their studies, social and work lives.

She’s also seen an increase in depression and other mental health issues. “Students today feel a lot of pressure to do well academically, choose a degree that leads to a job and pay for their education,” she says.

Her observation is supported by a 2004 study by the Centre for Addiction and Mental Health, which found that 30 percent of Canadian undergraduates experienced psychological stress such as unhappiness and depression—things that can have negative consequences on health and academic success.

Fortunately, the majority of CMU students handle things pretty well, she says, noting that Student Life staff refer students to on-campus counselors or to mental health professionals when issues are beyond their capabilities.

Top left: Tim Rempel, right, visits with Jesse Epp Fransen of Winnipeg. Top right: Cordella Friesen talks to Alicia Visser of Coaldale, Alta.

Developing leadership skills

One important part of the department's work is helping students to develop leadership skills.

"This is a very important part of CMU's overall education program," Peters Kliewer says. "Many students have a lot of gifts, ability and talent. We want to foster a climate where they can develop those gifts."

CMU's smaller size makes this easier, she notes. "As a smaller university, we can have a lot more one-on-one contact with students. We can get to know them, know what they can do, and tap them on the shoulder when we see a way they can take the lead. The more they are involved, the better off CMU will be."

International and Commuter Students

The needs of international and commuter students are the responsibility of Cordella Friesen. "Their big issues are learning about Canadian culture and social customs," says Friesen, a graduate of Bethany College in Saskatchewan. "For example, when someone says 'see you later,' they aren't promising to do it—it's just an expression, not a commitment."

Other issues, she says, include learning how to accept an invitation, the proper time to show up, and how to navigate Canadian dating protocols.

Friesen's experience living in India and Thailand helps her better understand what international students are going through. "I know what it feels like to be an outsider," she says. "I know what it's like to make mistakes, and how good it feels when someone comes alongside to help."

It also helps that many CMU students have lived overseas, too. "They are really considerate of international students," she says.

Friesen also works with commuter students, who comprise about half of the CMU student body, helping them

feel at home at the university. She knows it can be tough to feel part of the CMU community when many activities occur spontaneously later in the evenings or on weekends. "My goal is to help commuters feel a part of things on campus," she says.

Residential Life

Making sure that students who live in CMU's dorms and apartments have a comfortable and secure experience is Tim Rempel's job.

For Rempel, who lives on campus with his wife, Jennifer, and 21-month old son, Nathaniel, this means dealing with various issues, helping to implement community guidelines, mentoring students and being a resource for CMU's residential assistants.

"The residence assistants are a key part of the success of community life," says Rempel, who has a psychology degree from Trinity Western University. "The third and fourth year students really help the first years—they remember what it was like when they were new students."

CMU's goal is to "create a healthy community where students feel safe—emotionally, physically and spiritually," he says. One way the university tries to do that, is through its policy of not allowing alcohol on campus.

Rempel admits that, to some, it may sound extreme—after all, students are old enough to drink and make their own decisions about alcohol. But alcohol can often cause students "to make bad choices or unwise decisions," he says, adding that "misuse of alcohol can lead to rowdiness, damage to facilities, fights, injuries, illness and poor academic performance."

Rempel is quick to point out that students are not forbidden to drink—they just can't do it on campus. "They're adults," he says. "They have to learn to deal with alcohol. Our goal is to provide the structures, guidelines and environ-

ment where it is possible for them to make good decisions about drinking, including not to drink at all.”

Dealing With Problems

Of course, things don't always go smoothly—problems do arise. That's when staff and students seek to apply conflict resolution principles found in Matthew 18; they first try to deal with the matter privately. But if that doesn't work, they will take it to others to find a solution.

“We expect that everyone will take seriously the interests and well-being of others,” says Peters Kliever. “We want to be supportive of each other, but we also want to hold each other accountable for the choices we make.”

This, too, is part of the leadership development process, she notes. “We want to teach students positive ways of confronting and working with problems—skills they can use when they graduate and go into the workforce and into leadership in the church.”

Time of Transition

University is a time of transition, change and challenge for students. Helping them deal with the tough issues and questions that can arise is an important goal for Student Life staff.

“The first year is a time when many students get the rug pulled out from under them,” says Friesen. “They discover things about the Bible and God they never heard before, or encounter ideas that are new to them.”

During those tough times, Student Life staff try to provide an environment where they can deal with new information and ideas, yet know that they can still trust and believe in God. One way they do this is through chapels; through worship, speakers and forums, the chapels are a source of support and encouragement—or just a time of quiet with God during a busy day or week.



Marilyn Peters Kliever talks to a student: A real passion for students.

Satisfying and Rewarding

Altogether, it's a big task. Fortunately, the Student Life department doesn't bear the whole responsibility alone. “The whole CMU community participates in making this a caring place to live and study,” says Peters Kliever. “At CMU, everyone works together to make sure students feel part of a community that cares for them and wants to see them grow and learn and develop their full potential. Students know they are not just a number here.”

For all three, working with students is satisfying and rewarding. “It's fulfilling to see them grow and change,” says Friesen. “It's a privilege to be part of their journey,” adds Rempel. “We all have a real passion for students,” says Peters Kliever. “We want to see them succeed in every way during this crucial time of life.” **B**



Joseph Naimodu at CMU: Learning so much and proud to be Mennonite.

From Africa to CMU

“GOD LED ME TO THE RIGHT SCHOOL,” KENYAN PASTOR SAYS

A three-hour service featuring songs by six choirs, prayers and the laying on of hands—that’s not what ordinarily happens when students head off to CMU for the first time. Then again, Joseph Naimodu isn’t an ordinary student.

Joseph, 26, is pastor of the Olepolos Community Church, an Eastern Mennonite Missions-supported Maasai congregation located at the edge of Kenya’s Great Rift Valley. In late August the church commissioned him for theological studies in Winnipeg.

“It was a memorable experience,” says Adelia Neufeld Wiens, a Mennonite Church Canada Witness mission

associate in that country. “The service was wonderful, with the pastor likening Joseph’s leaving for a time of study to birth and a new beginning for the church.”

In addition to the special service, the church also held a *harambee*—a fundraiser—and raised 86,000 Kenyan shillings (about \$1,446 Cdn) for Joseph’s plane ticket. It was a “spectacular amount” says Neufeld Wiens, coming at a time when there was “a devastating drought, animals were dying, crops were failing and people were starving. They have deeply invested themselves in Joseph, and look forward to his future return.”

For Joseph, it was a humbling experience. “My church is very supportive—they really encouraged me to come to CMU to study. I’m looking forward to returning home to serve them.”

The road to CMU began in 2001, when the church of about 150 members selected Joseph to be their pastor. “I didn’t feel qualified,” he says. “I didn’t think I was mature enough in my faith.”

But he accepted the church’s decision and, with help from Eastern Mennonite Missions workers in his community, provided leadership for the congregation.

It wasn’t an easy calling. Drought devastated

the area, producing severe food shortages for people in the area. As well, the Maasai, a proud, semi-nomadic group whose lives and culture revolve around raising cattle, are struggling to adapt to life in a more urban setting—there are increasing pressures from the Kenyan government for them to reduce the size of their herds and give up their pastoralist ways. “There were lots of challenges,” Joseph says.

But he also felt a personal challenge—his lack of theological education. He took discipleship training classes in Kenya, but knew that wasn’t enough. North America seemed like the best place to go to study, but that was a huge step of faith; he had no money, and it meant leaving home. “I gave it to God, believing He would take care of it,” Joseph says.

After looking at a number of schools, he chose CMU “because it was the only university that offered both theology and international development.” He also wanted to learn more about Mennonites and Anabaptism. “One time someone asked me to tell them about Mennonites, and was I embarrassed by how little I knew,” he says.

He arrived in Canada last August. It’s been a real learning experience; prior to arriving in Winnipeg, he had never been out of Kenya before, much less to another continent. “Everything was new to

me,” he says. “I didn’t know how I would respond.”

So far, he’s doing great, including adapting to the cold. “I was shocked the first time I saw snow,” he says. “I didn’t know what it was like, how it felt, how it fell from the sky. The first time I saw my breath was amazing!”

Studies are going well, and he is learning lots that he can use when he returns home in three years. He especially enjoys his courses in Anabaptism. “They’re awesome—I’m learning so much, and I’m proud to be

a Mennonite,” he says.

Yet there are some things that he just can’t get used to about Canada, like water that comes out of a tap whenever you want some. “Back where I live, some people have to walk ten kilometres to get water, and then carry it home on their backs. And it’s not even very clean water. But they have no other option.”

Then there’s the food. Since he is living in residence, Joseph eats his meals in the dining hall. “We get three great meals

every day, and we can eat all we want,” he says. “Back home, we eat two meals a day.”

Altogether, it’s a bit unnerving. “There’s so much of everything—anything you want, you can get,” he says. “In Kenya, life is a struggle for so many people.”

Church is a little different, too. He attends FaithWorks, a Mennonite Brethren congregation that meets at CMU on Saturday evenings. He likes it, but notes that the services are a little quieter than

he’s used to. “Back in my church, we’re louder—we jump, sing, cry,” he says.

Although he misses his church and family—he has four brothers and a sister back in Kenya—CMU now feels like a second home. “Before I left, I was told that people in North America really don’t care for each other. But that’s not true at CMU. People have been so friendly and helpful to me here.”

“God led me to the right school,” he says. “For me, being at CMU is a life-changing experience.” **B**

“I want to get deeper with Jesus.”

OUTTATOWN STUDENTS REFLECT ON FIRST SEMESTER

Boring. That’s what Alexandra Hiebert of Winnipeg thought it would be like when it was time for classroom instruction at Outtatown, CMU’s school of adventure and discipleship.

She was wrong.

“I thought the week was going to drag on,” she says. “But the speaker—Jamie Howison, pastor of St. Benedict’s Table in Winnipeg—answered questions to things I never even thought of asking. We talked about how Jesus marked the end of all religion—that religion is not about doing things to win God’s favour or love, but that we should do things in response to the love that God shows us.”

When the week came to an end, “I wanted more,” she says. “Everything I learned just makes me want to be more Godly. I just want to know and get deeper with Jesus.”

For Alisha Ewald of Waterloo, Ont.,



Gareth Goosen teaching *Outtatown* students about worship.

listening to Nathan Reiger, pastor of the Winnipeg Vineyard Church, was an important experience. “Nathan talked to us about the idols in our lives. Through what he said many people were able to discover how they can make changes in their own lives and start to eliminate idols of power and pleasure.”

Students also learned about worship from Gareth Goosen, Executive Director of Make Us Holy

Ministries, a worship leading and training ministry. “He talked to us about what worship is and why we do it,” says Phil Baerg of Winkler, Man. “It was good to be reminded that worship is so much more than the music or the people who make the music—it’s about how we lead our lives and what we are passionate about. When we worship God, it is out of a desire to know Him and

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meet with Him.”

“Outtatown is an adventure school, and we have a lot of adventures while canoeing, camping, body surfing, mountain climbing, bungee jumping and skiing, among other things,” says director Paul Kroeker of the months the students spend in Canada before heading off to Guatemala and South Africa. “But it’s also a discipleship school, where students can deepen their relationship with God, and have opportunities to do service in Canada and in the developing world.”

The instructors, says Kroeker, “are incredible teachers, extremely passionate about young adults, and each one shares a common goal of wanting to help them know God better.” Topics covered include the Bible, theology and ethics, church history, worship and witness.

Another part of the Outtatown experience in Canada is learning about and working with Aboriginal people. For Brad Weber of Drayton, Ont., it was a “life changing and eye opening” experience that smashed his stereotypes about Canada’s First Nations.

“I know my attitude towards First

Nations’ culture was not in the right place,” he said of his attitudes prior to meeting Aboriginal people in B.C. “I was expecting to have an impact on them. But while we were learning about their culture, our own preconceived ideas and views were being smashed. Each and every one of us came out with a better understanding of a culture that unfortunately today has been misunderstood by so many. The week made me realize that before you decide to take part in ministry you need to study and understand the culture you will be working in. I realize now that it was quite shallow of me to think that I could have a huge impact on their lives without even knowing about their culture.”

Students also participated in an urban plunge in Vancouver, learning about issues related to poverty and homelessness. “It was very sobering to see that kind of poverty,” says Kate Schellenberg of Fredericton, New Brunswick. “Yet it was also very inspiring to see all the ways God can and does use us to show his love to the people who need it the most. It opened my eyes to the fact that God

is present no matter where you are, and He loves you no matter where you live.”

Looking back on the first semester, leader Dale Giesbrecht of Thompson, Man. says that “transformation is the word that most accurately describes what has happened to the students, and in my life. I can just picture the delight on God’s face as shame and arrogance are replaced by love, acceptance, cultural awareness and trust. The power of God is the only thing that can explain how students from all over Canada and the U.S. can come together and share things they have never shared before with people who, just a few weeks before, were total strangers.”

For leader Johnny Fukumoto of Toronto, it was God’s beauty that summed up the first few months. “This was evident during the canoe trip, in the Rocky Mountains, in the laughter of the Aboriginal children we interacted with, in our relationships with each other, and in the faces of the broken people on the streets. We have grown very close because of our common experiences and are learning many things about ourselves, God, and the world.” **B**



Students enjoyed samples of food from various countries following an international chapel in November. CMU is home to students from Kenya, Afghanistan, Germany, Paraguay, Guatemala, Zimbabwe, Burkina Faso, as well as the U.S. “Being away from home is a very difficult thing,” said Tsungai Muvingi at the chapel. “But having a community like CMU where I can feel comfortable is great.”

Retreat Helps Students Learn about Pastoral Ministry

Mennonite and other churches are looking for pastors. Some students at CMU are wondering if God is calling them to pastoral ministry.

How can churches and students get together?

One way was through the January 12-14 Ministry Quest retreat, which gave 12 CMU students a chance to learn if church ministry is for them.

“It was an opportunity for students who are curious about God’s call to church ministry to learn more about it, and to explore their own sense of calling,” says Gerry Ediger, a Biblical and Theological studies professor who arranged the event.

The retreat, which was sponsored by CMU and Ministry Quest, a Mennonite Brethren Biblical Seminary (MBBS) program that enables young adults to explore Christian leadership options, was held at Camp Nutimik in Manitoba’s

Whiteshell Provincial Park. In addition to Ediger, other resource people included Jon Isaak, who teaches New Testament at MBBS; Ministry Quest Director Cam Priebe; John Neufeld, who works for the Canadian Mennonite Brethren Conference as a coach for emerging leaders; and Laura Kalmar, a former pastor and now editor of the Mennonite Brethren *Herald*.

While at the retreat, students heard stories of how God has called people to ministry and about servant leadership. The issues and challenges associated with pastoral ministry were also addressed.

“We didn’t avoid the tough questions, but we also talked about the joys of pastoral work,” says Ediger.

Students also heard about the three “P’s” of God’s calling: Passages in the Bible that have been instrumental in influencing a sense of calling;

People who have encouraged them to consider God’s call; and their own Passions for ministry.

For Katie Friesen, a fourth year social sciences major and member of the Eastside Church of God in Swift Current, Sask. the retreat “reminded me that the dreams and passions I have, I have for a reason.”

It also showed that “you don’t have to be an amazing, perfect person” to be called to pastoral ministry, she says.

For Rafael Duerksen, who did a CMU practicum assignment as a pastoral intern in Germany last summer, the retreat confirmed his sense of calling to consider church ministry or missions. “Hearing the call stories from others made me feel comfortable with the path I am on right now,” he says.

Duerksen, a third year Biblical and Theological Studies major and member of Winnipeg’s North

Kildonan Mennonite Brethren Church, says that the retreat also showed him that God’s call doesn’t always come when you expect it. “God doesn’t always call you when you think you need it, but it always comes at the right time,” he says.

Jessica Riddell, a third year Church Ministries major, found out “more about what church ministry is all about,” at the retreat. She also learned that God’s call can “come in little pieces, and it’s not always for one thing for life. Sometimes it’s just for a season, and then God calls you somewhere else.”

Right now Riddell, a member of Immanuel Pentecostal Church in Winnipeg, is thinking about children’s ministry, but she also wants to be open to teaching, counselling or being a social worker. “I want to be open to whatever the call may be,” she says.

For Ministry Quest, the retreat was a little different—the program is normally targeted at high school students and usually occurs over the course of a year. “It was much reduced, and compressed into a weekend, but it was still very meaningful,” says Ediger, adding that CMU is considering whether to make this an annual event. **B**



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Create a Scholarship at CMU!

When educator and church leader Jacob A. Rempel was arrested in the former Soviet Union in 1929, he was promised a university professorship if he would only renounce his faith. He refused. Sentenced to a labour camp, he was last heard from in 1941—having suffered and died for his faith.

Rempel's family pledged that he would not be forgotten. One way they chose to remember him is through the Jacob A. Rempel Memorial scholarship, given each year to a CMU student who shows academic promise and strong interest in church ministry.

You can also remember a family member or friend by creating a scholarship at CMU! You can also donate to CMU's scholarship support fund, or to CMU's General Fund to support the ongoing work of the university.

To create a scholarship, contact Len Sawatsky at 1-877-231-4570. To make a donation to CMU today, use the envelope in this issue. *Thanks!*



Jacob A. Rempel Memorial Scholarship recipients Brian Grunau, Tany's Krack and Derek Funk meet with donors Ted Fransen (left) and Alex Janzen (right). They are holding copies of a book about Rempel called *Hope is our Deliverance*.

New MA Program in Theology Launched

People who want to do graduate work in theology in a Mennonite and evangelical setting will have a new option this fall when CMU launches its new Master of Arts in Theological Studies degree.

"There are many Christians who did not choose to do biblical or theological studies when they went to university, but who now feel a need to become more grounded in their faith," says Gordon Matties, head of CMU's Biblical and Theological Studies program. "This program will give them the tools they need to think Christianly about life and the world around them, and to bring their university studies into conversation with their faith."

The new program, which will begin with courses in the New and Old Testaments, ethics, theology and a history of confessions and creeds, is aimed at those "who want to do some solid biblical study, who want to explore more deeply why they think and live the way they do," he says. It is also a "stepping stone for current undergraduate students who want to go on to doctoral studies in theology or biblical studies," he adds.

It's also ideal for those who are doing some mid-career re-focusing. "Some people might be considering pastoral ministry, or some other kind of work in the church or a church-related organization," he says. "This will give them the tools and degree they need to find a new career in ministry."

The program will be of particular interest to Manitobans who want to study in an Anabaptist-Mennonite environment, since the only two Mennonite seminaries in North America are located in the U.S. "Many people cannot move to study for work or family reasons," Matties says. "This will allow them to stay in the province and study."

A unique aspect of the program is that students will be able to take courses at other local schools through the Winnipeg Theological Cooperative, of which CMU is a member. These include the University of Winnipeg's Faculty of Theology, the Salvation Army's Booth

College, the Winnipeg Centre for Ministry Studies at CMU (affiliated with Mennonite Brethren Biblical Seminary in Fresno, CA, and the Associated Mennonite Biblical Seminary in Elkhart, Indiana) and the Anglican Church of Canada's St. John's College. Students can also take courses at Providence Seminary towards their degree.

Taking courses at different schools "gives students a chance to look at faith and the world from a variety of different perspectives," Matties says.

For Gordon Zerbe, CMU's Academic Dean, "CMU is in a good position to offer this new program. We have qualified and experienced faculty, our department of biblical and theological Studies is one of the largest in the province, and we have one of the best theological libraries in the region."

In addition to usual theological courses, Matties says the program will also focus on "the interface between Christianity and culture—things like the arts, film, politics, international development, and economics." **B**

WANT TO SUPPORT CMU?

It's easy! Just visit www.cmu.ca/support

For more information about CMU's new MA program in theology, go to www.cmu.ca



Volunteers Katie Kehler, Waldo and Elinor Neufeld: Using their gifts and skills at CMU.

interacting with students who are finding their path in life, in terms of their faith and their careers.”

Adds Elinor, who directed adult respite care programs for MCC B.C. Supportive Care Services prior to retirement: “We enjoyed working with CMU staff and getting to know the students. Everyone made us feel welcome—that we belonged.”

Kehler, who graduated from CMBC in 1956 and worked as a teacher and hospital chaplain, enjoyed being able to attend daily chapel services, concerts, Vespers, lectures and having access to the library and bookstore. “It was great,” she says of her experience at CMU, adding that she also enjoyed the “casual and informal conversations in the hallways, in the lunchtime line-ups, and at coffee time.”

In all, she says, her time at CMU was “interesting and nourishing.”

“We really appreciate the contributions of people like the Neufelds and Katie,” says David Leis, CMU’s Vice President for Advancement. “They not only enrich our community through their work, but they bring tremendous experience and advice that helps us do our work better.” **B**

If you would like to volunteer at CMU, contact the university at 204.487.3300 or SOOP at 204.261.6381.

Volunteers Enrich Life at CMU

You’re never too old to go back to university—as a volunteer!

That’s what Waldo and Elinor Neufeld and Katie Kehler discovered last fall when they served as volunteers at CMU.

The three, all members of Emmanuel Mennonite Church in Abbotsford, B.C., were volunteers with SOOP (Service Opportunities for Older People), a program sponsored by MCC Canada, Mennonite Mission Network and the Mennonite Association for Retired Persons. Through SOOP, retired adults are

able to use their gifts to help others at places like CMU.

At CMU, the Neufelds and Kehler worked in the Development Department, assisting with the database, organizing events, finding long-lost alumni and fundraising.

For Waldo, who attended MBBC from 1966-68 and was Executive Director of MCC B.C., it was “a privilege to be able to interpret the mission and vision of CMU, and invite others to become part of that mission. It was also great to have the experience of living on campus and

CMU Music Therapy Program Receives Accreditation

WILL HELP STUDENTS GET INTERNSHIPS, JOBS

CMU music therapy program passed a significant milestone before Christmas when it was granted accreditation by the Canadian Association for Music Therapy (CAMT).

The decision means that music therapy students at CMU will be able to apply for internships with CAMT-approved organizations, and graduates of the program are eligible to apply to be an accredited music therapist—a defi-

nite aid in searching for employment.

“It’s very affirming to receive the accreditation,” says Assistant Professor of Music Therapy Jim Wiebe, who directs the program. “It shows that our courses are meeting the require-

ments expected by people who are professionals in this field.”

CMU’s music therapy program was started two years ago; it is the only one in the prairie provinces, and one of only six in Canada. **B**

Worship and Work Go Together, Refreshing Winds Conference Told

If God's plan to restore the world is to become a reality, Christians need to both worship and work—and the work flows out of worship.

That's what theologian and author Marva Dawn told over 250 people at the January 18-20 Refreshing Winds music and worship conference at CMU. Theme of the bi-annual conference, which attracted registrants from many different denominations from across Canada, was Worship as Reconciliation.

The temptation is for churches to emphasize either "personal piety" or action, said Dawn, author of 20 books on a variety of church and worship-related topics. "We need both piety and work in the world to help bring about God's restoration on earth. On Sundays we need to preach out the bigger story—not just one of privatized religion, or one of reaching out to serve the world, but both."

Along with Dawn, the conference featured Ken Nafziger, a Professor of Music at Eastern Mennonite University, Harrisonburg, Virginia, and workshops on various worship, theology and music-related topics.



Reflecting on the role that worship plays in reconciling people to God, Dawn stated that church services need a "ritual by which we know we are forgiven, through confession and absolution." Noting that everyone carries a burden of regret, she said that churches need "bold, clear, declarations of forgiveness, so that people can get rid of their burden."

To "tangibly announce forgiveness is a powerful thing," she added. "Why don't we offer forgiveness more often, since our world needs it so badly?"

She went on to say that "forgive-

ness is a fact, not a feeling. The problem with some church services today is that "they put a high emphasis on emotionality—'if I feel it, it is true.' But we can't live based on how we feel. A relationship with God is not based on whether we feel that God is there."

Worship should also help Christians realize that "reconciliation is God's work," and churches should not just be places where people are told to "try to work harder," she said. "We can't change what God has accomplished."

Dawn also decried the "worship wars" that some churches get caught up in. For her, worship should be a mix of styles of worship, including songs from the past. "Worship should not be about style or music—it's about worshipping God," she said, adding that "I hear that God has highly eclectic tastes."

Christians need to live with a "dialectical tension" in worship, she added, balancing the intellect and emotions. This tension "can stretch us, enable us to grow," she said,

Cont'd on page 22

CMU Welcomes New Tuition Tax Credit for Graduates

WILL BE WORTH UP TO \$25,000 FOR STUDENTS WHO STAY IN MANITOBA

A decision by the province of Manitoba to offer up to \$25,000 in tuition tax credits to university students is being welcomed by Abe Bergen, CMU's Director of Enrolment Services.

"This is good news for

our students," says Bergen of the program, which will be available to students from other parts of Canada who stay in Manitoba after graduation.

The program is an expansion of the provincial government's strategy to persuade students from Manitoba to stay in the province after graduation by giving them more in tax

credits than they paid in tuition—if federal tax credits are counted. Graduates from other provinces who stay would also receive sums that approach their total tuition bill, Bergen says, noting that the program is the most generous of its kind in Canada.

"This is like icing on the cake," says Bergen. "Students already receive

a top-notch academic program. Now they can pretty much get it for free if they stay in Manitoba and work here, considering other tax breaks students are presently receiving."

For more information about the program, visit the Become a Student section of the CMU web site, or call 1.877.231.4570.

What do human rights look like from a Mennonite perspective? That was the question being pondered at New Lenses? A Mennonite Look at Human Rights, a January 13 conference at CMU. The purpose of the conference was to initiate theological reflection related to Mennonite views of human rights; to provide a networking opportunity for Mennonites in Manitoba who are interested in human rights; and to provide information on human rights initiatives in Manitoba. The conference concluded with affirmation for continued discussion and dialogue about Mennonites and human rights, including the possibility of a larger conference in the future. The conference's sponsors included CMU, the Manitoba Mennonite Historical Society, the Canadian Food Grains Bank, MCC Manitoba and MCC Canada.

Professor helps develop peace studies program in Israel. Gordon Matties, Associate Professor of Biblical Studies and Theology, was in Israel in January to help Mar Elias College, a school run by Palestinian Christians, develop the first-ever peace studies program in that country. "Arab Christians see themselves as agents of peace," says Matties. "They believe they can be a peaceful bridge between Jews and Muslims. This new peace studies program would aid that effort." Matties' trip was made possible by support from Mennonite Church Canada and CMU.

Bullying in the Church topic of workshop. Although most of the bullying we hear about occurs in schools or workplaces, it happens



Each year the CMU worship band serves at various churches and events. Playing at the North Kildonan Mennonite Brethren Church in January are (l-r) Kevin Kampen of East St. Paul, Man.; Shawn Brown, Winnipeg; Darren Neufeld, Winnipeg; Josh Fraser, Portage la Prairie, Man.; Micael Duerksen, Winnipeg; Katie Friesen, Swift current, Sask.; and Andre Forget, Mount Forest, Ont.

in churches, too, says Melissa Miller, a Winnipeg counsellor and pastor. "We need to find ways to deal assertively, yet pastorally, with bullying behaviours in churches," she says. "We need to be equipped to handle these difficult situations." Miller presented a workshop on bullying in the church in January at CMU as part of the university's Continuing Education program. "Stopping bullying isn't easy," she says. "But if we don't do it, it can rip the fabric of a community apart."

Student represents Manitoba at Winter Games. Melissa Hart, a second-year music major at CMU, was selected as one of three Manitobans to be part of the National Artists Program at the 2007 Canada Winter Games, February 23-March 10 in Whitehorse, Yukon. The National Artists Program brings together young artists from across Canada for a two-week collaborative mentorship residency; in addition to the instruction, Hart participated in the closing celebration. Hart is studying vocal performance and music education at CMU.

Science survey. Smaller classes and a Christian setting were among the top reasons listed by students in a survey about why they took science courses such as biology, microbiology and anatomy at CMU. Of the students who completed the survey, most are planning to go on to careers in medicine, education, physiotherapy or nutrition, and need these courses to continue their education. The survey also emphasized the importance of family, friends and church when it comes to deciding where to attend university; that's how 57 percent of the students heard about CMU, while 22 percent heard about the school at church.

Student attends U.N. Conference. In December Michael Alty, a third year political studies major from Winnipeg, was one of two Canadians chosen to attend a United Nations conference in Hong Kong on technology. Alty, one of 250 youth from around the world at the event, was selected to be a "Canadian Youth Forum Fellow" on the basis of an essay he wrote about the importance of embracing simple technologies that could be used

to help alleviate disasters in the developing world.

New directors named. Ted and Joanne Klassen have been named the new directors of CMU's Centre for Leadership and Management. The couple, members of the Fort Garry Mennonite Fellowship, began in January. The goal of the Centre is to help CMU provide training, inspiration and encouragement to Christians involved in leadership in business, non-profit organizations, the arts, the church and church-related organizations.

More information about these, and other stories, can be found at www.cmu.ca

FACULTY NOTES

Pamela Leach, Assistant Professor of political studies, shared about Ursula Franklin, a renowned thinker, feminist, educator, Quaker and physicist, at McNally Robinson's Booksellers, a Winnipeg book store, in January.

Tenure granted: Janet Brenneman (Music),

Chris Huebner (Biblical and Theological Studies, Philosophy), **Pamela Leach** (Political Studies) and **Tim Rogalsky** (Mathematics) were all granted tenure at the January Board meeting. The Board also promoted **Jerry Buckland** to Professor of International Development Studies.

Taking sabbaticals: Going on sabbatical in 2007-08 are **Irma Fast Dueck** (Practical Theology), **Cheryl Pauls** (Music) and **Ray Vander Zaag** (International Development Studies). Academic Dean **Gordon Zerbe** will take a six-month sabbatical beginning in January, 2008.

"Rethinking the War Against Iraq" was the title of an article written by **Rick McCutcheon**, Assistant Professor of Conflict Resolution Studies, in *Anthropologica*, the journal of the Canadian Anthropology society.

Hamedesa Tuso is this year's Esau Distinguished Visiting

Professor at Menno Simons College, CMU's campus at the University of Winnipeg. Tuso is an Associate Professor in the Department of Conflict Analysis and Resolution at Nova Southeastern University in Florida. In addition to teaching conflict resolution courses, he will coordinate a conference on peacemaking in Africa.

Retired professors recognized: Five former professors have been granted emeritus status—an honour that recognizes their service to the university. They are: **Abe Dueck** (MBBC), **John Regehr** (MBBC), **Sig Polle** (MBBC/CMBC), **Esther Wiens** (MBBC) and **Bernie Neufeld** (CMBC).

Lois Edmund, Assistant Professor of Conflict Resolution Studies, was co-chair of a national gathering of the Canadian Group Psychotherapy Association in Winnipeg in October.

In December CMU Chapel Coordinator **Christine**

Longhurst completed her dissertation on the role of corporate prayer and received her Doctor of Worship Studies from the Robert E. Webber Institute for Worship Studies. In addition to her work in chapel, Longhurst teaches the CMU worship band course and hymnology.

John Derksen, Assistant Professor of Conflict Resolution Studies, presented a paper titled "Published Sources on the Conscientious Objector Experience" at an October, 2006 conference on war and conscientious objection at the University of Winnipeg.

An Introduction to the Study of Luke-Acts is the title of a new book by **George Shillington**, Professor of Biblical and Theological Studies. Written in accessible language, it will be used as a text book for entry-level students. It is part of the T&T Clark Approaches to Biblical Studies series.

Judith Harris, Assistant Professor of International Development Studies, received a grant of \$64,990 from the Winnipeg Partnership Agreement to explore social enterprise in the Spence neighbourhood, which adjoins Menno Simons College in downtown Winnipeg.

In January **Chris Huebner**, Assistant Professor of Theology and Ethics, read from his new book, *A Precarious Peace: Yoderian Explorations on Theology, Knowledge and Identity* at a book launch at Winnipeg's McNally Robinson Booksellers. As well, Huebner and Peter Dula of Eastern Mennonite University and J. Alexander Sider of Bluffton University have launched Polyglossia, a new radical reformation book series. The series grows out of the late John Howard Yoder's call to see the radical reformation as a tone, style or stance for Christian faith today. Publisher for the series is Herald Press, and Huebner's book is the first title in the series. For more information go to www.mph.org

Events@CMU

All events at CMU unless otherwise indicated.

March 16: Arts Café: Readings by Winnipeg authors Warren Cariou and Alison Calder, 7:30 PM.

March 17: Bachfest: Celebrating Buxtehude. Solo Cantatas and Organ works featuring Henriette Schellenberg, soprano, Dietrich Bartel, organ, 7:30 PM, \$10.

March 18: Bachfest: A Buxtehude Choral Vespers, 7:30 PM. Admission by donation.

March 22-23: Opera Workshop. Cost: \$10.

March 25: Seeing is Believing. Film: Forgiveness. 3:30 PM, Cinematheque, 100 Arthur St. Cost: \$6. Dinner & Discussion an additional \$15.

April 30: Worship@CMU, 7 PM.

March 28: Verna Mae Janzen Vocal Competition.

March 30: Campus Visit Day for prospective students.

March 30: Choral Concert featuring the CMU Chamber Choir. 7:30 PM.

April 4: Jazz at CMU. Cost: \$5.

April 15: Outtatown Graduation.

April 15: Vespers, 7:30 PM.

April 21: Spring Concert.

April 21: Celebration Dinner.

April 22: Convocation.

April 30: Worship@CMU, 7 PM.

For more information, visit www.cmu.ca

BIRTHS

Janzen Bender, to Chip (CMBC '95) and Wendy, a son, Levi Cole, on July 15, 2006.

Permanand Warkentin, to Marshall and Shadell (CMBC '95), a daughter, Chelsea Jayne, on July 17, 2006. A sister for Maya (3).

Warkentin Funk, to Cameron (CMBC '96) and Linda (CMBC '96-'97), a daughter, Addison Marie, on July 23, 2006.

Wedel Rempel, to Chris (CMBC '97) and Gina (CMBC '97), a son, Nicolas Christopher, on August 1, 2006. A brother for Ella (2).

Reddig, to Lamont (CMBC '97) and Dori (Hamm) (CC '95), a daughter, Karolina Jackson, on September 17, 2006.

Sawatzky Friesen, to Reynold (CMBC '93) and Tamara, a son, Caleb Paul, on September 23, 2006.

Forshaw Sawatzky, to Gordon (CMBC '96) and Tara (CMBC '98), a son Avery Nathaniel, on December 19, 2006.

MARRIAGES

Voth-Wall, Caralee Wall (CC '01) and David Voth, West Abbotsford Mennonite Church, Abbotsford, BC, October 7, 2006.

Penner-Nass, Kathryn Nass (CMBC '96) and Shawn Penner, First Baptist Church, Vancouver, BC, August 5, 2006.

Kehler-Breckman, Kristen Breckman (OT '03) and Jared

Kehler (OT '04), Portage la Prairie, MB, May 27, 2006.

DEATHS

Jake Martens (MBBC, '61-63), December 14, 2006.

NEWS



Vic Bartel ('80) is providing kitchen design software training and technical support at Kitchen Craft of Canada. His daughter, Austyn (18), is living on her own, working and deciding what to do in the future. In 2003, Vic married Marianne Krahn, a medical oncologist at St. Boniface Hospital; they attend River East MB church. Vic writes that he just had his right knee scoped again and is hoping to be able to run more half marathons, ski and cycle again shortly. He invites former classmates to contact him; "If you are in town, come over for a soak in the hot tub on our back deck."

Rod ('83) and **Kathi** (80-81) **Suderman** served as Program Coordinators for China Educational Exchange in Beijing from 1998-2006, also serving as MCC Country Representatives for the last four years. As of Sept. 1, 2006, their roles changed to full-time status with MCC, and they are now serving as regional representatives for China and

GOT NEWS?

Please drop us a line, fill out the web form at cmu.ca/alumni.html or email alumni@cmu.ca

the Koreans. The Sudermans have three children: Chris (16), Stefanie (13), and Jesse (10).

Bill Ginther ('82) is currently serving with Canadian Food for the Hungry International as an Advocate for Saskatchewan/Manitoba. He invites you to visit the website at www.cfhi.ca

Kathryn (Nass) Penner ('96) was ordained as a minister with the Baptist Union of Western Canada on October 16, 2005.

Travis Kemp ('97) continues to work at a university in South Korea, teaching both adults and children. He writes that there are plenty of teaching opportunities for anyone interested in a whole new world; he would be more than happy to do what he could to get those interested involved.



Tena (Isaak) Wiebe ('57) continues to run the family's retreat centre, Strawberry Creek Lodge. Built in 1980, the log building is located one hour southwest of Edmonton, Alberta.

John Klassen ('70) and his wife Anita moved to Niverville last winter after pastoring the last five years at the Carson MB Church in Delft, Minnesota. They are presently pastoring at the Elim EMMC church for an extended three-year interim period, and still enjoying the work to which God has called them.

New CMU Alumni Award

Over the past 60 years, thousands of people have studied at, and graduated from, CMU, MBBC/Concord College and CMBC. They have gone on to serve their churches, communities and the world in a variety of important and significant ways. Now we want to celebrate and honour some of them through the CMU Blazer Award for Alumni.

The goal of the new annual award is to celebrate alumni who, through their lives, embody CMU's values and mission of "service, leadership and reconciliation in church and society." Nominations can be made by graduates, former students, faculty, and staff of CMU and its predecessor colleges.

If you would like to nominate someone, please send:

- Information that would substantiate the nomination.
- The nominee's current address (include phone number & e-mail)
- Your name, address and when you graduated from or attended MBBC/Concord, CMBC or CMU, or worked at those schools.

Nominations can be sent to: CMU Blazer Award for Alumni, c/o CMU, 500 Shaftesbury Blvd., Winnipeg, MB R3P 2N2 or e-mailed to alumni@cmu.ca. A nomination form can also be found on the alumni section of the CMU web site at www.cmu.ca.



Jocelyn Reimer Plett ('99) has moved to Madagascar with her husband Josh and son Judah, where they serve with Mission Aviation Fellowship. Josh flies missionaries and relief workers to places where road access is non-existent or impassable. Jocelyn is considering teaching at an Assemblies of God School when Judah is a bit older.

Amy Roebuck ('00) has recently purchased a home in Winnipeg. Amy works at one of the city's YMCA/YWCA centres—not surprising for one of Concord's former sports coordinators! She attends Riverwood Church.

Caralee ('01) and David Voth recently moved to Chilliwack, B.C. where they are private music instructors. Caralee is also working part-time at Trinity Western University as a faculty assistant for the music department.



Lara Ciekiewicz ('02) is currently working towards a Masters degree in voice at McGill University in Montreal. She received McGill's Della Pergola Award in opera and is enjoying her studies. In January, she will perform the roles of "La Bergère" and "La Pastourelle" in Opera McGill's production of *L'Enfant et les Sortilèges*. In March, she will take on the title role in Barber's *Vanessa* for their Black Box Theatre Festival. Lara is excited to return to Winnipeg in April as the soprano soloist in Bach's Mass in B minor with the Winnipeg Symphony Orchestra and Mennonite Festival Chorus.

Joel ('02) and Janet Epp are living in Leamington, Ontario where Joel is the Assistant Golf Professional at Erie Shores Golf and Country Club and Janet works as a Development Service Worker for the local Public School Board. They have two children: Hayden (6) and Kendra (4). They are active members of the Leamington United Mennonite Church.

Rachel Wall ('02) is currently working at MBMS International in the finance department. She enjoys connecting with missionaries in the field and when they come home. Rachel lives in Abbotsford, where she volunteers with the youth group, a Sunday school kids choir and is a member of a worship team at her home church, Yarrow MB Church. She says she "still loves the rain, especially in comparison to snow."



Jared Kehler ('04) and Kristen (Breckman) ('03) are living in High Bluff, Man. where Jared works in construction and Kristen works at the local Credit Union. They are also senior youth sponsors, and are preparing for a missions trip to Mexico.

Emily Parsons ('04) is currently studying Latin American Studies in Vancouver, B.C. Last summer she volunteered with the Christian Peacemaker Teams (CPT) in Colombia; some of her reflections about this experience can be found on the CPT web site at www.cpt.org

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noting that "we tend to be on one side or the other."

In his sessions, Nafziger stressed the importance of respecting various musical languages. "We do a disservice to these various musical traditions if we make everything sound the same," he said.

He went on to urged song leaders to be prepared when leading singing and to pay attention to the text—not just the music. He noted that leading music in church should require "our very best. Don't wait until evening before to choose songs or get ready for service. You wouldn't do that if you were playing a recital, so we shouldn't do it in our worship."

In addition to the keynote speakers, the conference offered times of worship, prayer, visits to local places of worship and workshops; short stories about two of the workshops can be found at www.cmu.ca **B**



Celebrating the Journey!

CMU HOME COMING

September 28-29, 2007

"We're planning on being there! Are you?"

Werner (CMBC '67) & Susan (CMBC 1960-61) Froese
Cranbrook, B.C.



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“The customer is always right.”



That maxim is common in business. But does it also fit CMU?

For businesses it's a helpful reminder, especially since their survival is dependent upon customers purchasing products or services. Even when customers may be wrong—and that does happen—it is better to treat them as if they are right in order to develop a service-oriented reputation.

Comparing CMU to a business operation can also be helpful. With more than 100 employees delivering programs at two locations in Winnipeg and two international settings, a complex physical plant and a budget of more than \$11 million, the university certainly needs sound business practices to thrive.

It is also possible to think of students as customers who purchase a product from CMU—namely, Christian university education. We are then reminded that our business

is students and, just like any other business, we need to take their interests and needs seriously or we will lose our customers.

But at other points, the comparison breaks down. On a financial level, the difference is quite stark. Whereas a business aims to make some profit on each, or at least most, of the products it sells—otherwise it will not survive—the reality is that universities lose money on each product they provide. At CMU, for example, tuition covers only 40-75 percent of true costs, depending on the program, thus requiring support from the church, friends and government. Growing the customer base thus does not solve the financial challenge. Unlike a business, which makes more money by selling more product, when CMU attracts more students—something that is always welcome!—we require increased subsidies to meet our budget.

At CMU, students are not merely customers. They are key contributors to the educational process. Regardless of how much they pay, students cannot “buy” education.

But there are other more significant differences. At CMU, students are not merely customers. They are key contributors to the educational process. Regardless of how much they pay, students cannot “buy” education. In order to learn and grow, they must give of themselves to the process. What students get out of

their studies is linked to the effort they put in, and how they interact with other students. Good education is not an individual process. It is inherently communal. In each of our programs we aim to establish a community of learners, working together.

As in any other business, we can get caught up in the mechanics of running the CMU enterprise. When that happens, I remind myself and those around me—it is all about students. But, as important as our students are, our vision is greater than that.

The CMU mission statement speaks about inspiring and equipping “women and men for lives of service, leadership and reconciliation in church and society.” Notice that it does not say equipping them for satisfying or successful careers, appropriate as that may be. CMU does expect its graduates to enter fulfilling careers, but the end of the mission statement is not about the students, but about the impact they are called to have on their communities when they leave CMU.

That is the key difference. CMU was founded not only to serve the students who choose to study here, but communities—especially the church communities—beyond CMU. To do that effectively we must always keep in mind the larger picture, and the realities in our churches and the society in which they serve. In the end, that will serve student, church and society best. **B**

Gerald Schubert

Christian *University* Education

"Two years ago, I was in Outtatown, CMU's discipleship school. God entered my life in a way I never expected. I learned faith wasn't about doctrines, but about a relationship with Christ. Now, at CMU, I am getting a firm grounding in my faith as I prepare for a career in ministry!"

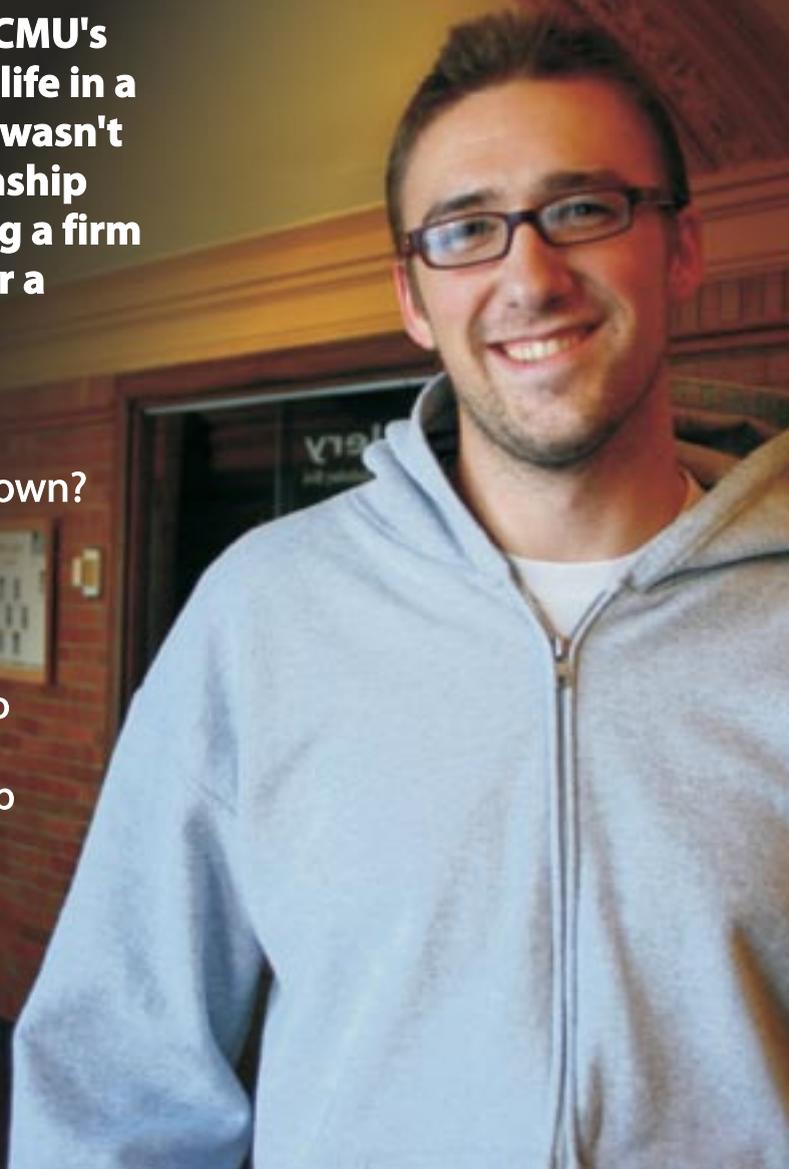
Landon Erb, Seven Persons, Alberta

How did Landon find out about Outtatown?

A relative told him!

Family and friends play a key role when students decide where to go to school. Do you know someone who could benefit from Outtatown, our one-year discipleship and adventure program, or Christian university studies at CMU?

**Looking for the right university?
Consider CMU!**



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Publications agreement number 40686550

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