



THE BLAZER

CANADIAN MENNONITE UNIVERSITY MAGAZINE · FALL 2007

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Editor's Note

Communication happens in many ways—face-to-face, over the phone or e-mail. It takes place through sermons, in the classroom and many other ways, like *The Blazer*. This issue is about some of the ways we communicate, and ways we can improve it.

One prominent communication channel today is movies. A lot of Christians today wonder how to deal with the messages coming out of Hollywood. Many find help at Gordon Matties' Film & Faith pages on the CMU website. It's one of the most highly visited sections on the site.

Why do so many people visit it? It's because Gordon has provided some of the most useful information on the Web about how to be a thoughtful moviegoer. But don't take my word for it; in their book *Finding God in the Movies: 33 Films of Reel Faith*, Catherine M. Barsotti and Robert K. Johnston say that "if you have only one 'favourites' setting on your web browser with regard to movies, it should be the movie theology site compiled by Gordon Matties at Canadian Mennonite University."

Communication isn't only about talking; it's also about listening. Sometimes the most important thing we can give another person is our attention. Is there something you'd like to say to us at CMU? If yes, please send us an e-mail or call—we'd like to hear what you have to say!

John Longhurst, Editor

MOVING?

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

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Sam Dube of Bulawayo, Zimbabwe, being interviewed at the September 13 press conference announcing changes to the rules governing off campus work for international students at CMU. See news item on page 19.

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On the cover: *Megan Klassen-Wiebe of Winnipeg, Alicia Visser of Coaldale, AB and Rob Martens of Simcoe, ON relax outside of Poettker Hall on a warm October day.*

The Witness of Preaching

Is the sermon dead? The Blazer posed that question and others to Thomas Long, a Professor of Preaching at Candler School of Theology in Atlanta, GA and author of several books on the subject. Long will be the keynote speaker at the January 14-15 Minister's Week at CMU.



Blazer: Given shorter attention spans and competition from other forms of information sharing, like TV, movies and the Web, is the sermon dead?

Long: No, I don't think so. But I do think that preachers have to work more creatively to get a hearing. There was a time when people were attuned to getting their information from the human voice. Preachers could assume that congregations were at least ready to hear them if they did a good job of preaching. But that's not true anymore.

Blazer: How should preachers approach sermons today?

Long: The role of the preacher as teacher is much more important today than it was 50 years ago. In order for people to be able to hear what a biblical passage is saying, preachers have to talk about what's going on behind the scenes. They have to put it in context.

To simply pull a bunch of verses out of Isaiah or Matthew or Romans is not going to be helpful for many people—they won't know how it fits into a particular context, or why it might be important. That's why the preacher or scripture reader should always preface the reading with some comments that put it into context, tell them what is going on at the time, or to listen for this theme or that word and why that's important.

Preachers also need to be careful about what theological terms they use. If they use the word "sin," for example, they can pretty well be guaranteed that some people will mishear what that word means. They will hear it as a shamed-filled word, or as a word that applies to certain bad actions or activities, or as something that psychotherapy helps you get away from. A fully-orbed theological understanding of sin is not something that many people bring with them to church. So, in the sermon itself, the preacher needs to creatively and imaginatively teach the biblical understanding of sin.



We are in the midst of one of those convulsive shifts in preaching style that occur every 40 or 50 years.

I don't think that most congregations have a working theological vocabulary and a working biblical literacy in the way they once did. Preachers who assume they can make biblical allusions, or that they can use theological terms in abundance, are simply going to be tuned out or misunderstood.

Blazer: What is the role of the sermon in the worship service?

Long: The sermon is not the one and only form of Gospel communication. You can't communicate everything that needs to be said in the brief time allowed for a sermon. But you can do it in the longer conversation that happens in the community—through Christian education, cell groups, Bible study, over coffee. The sermon is just one part of that whole community of conversation.

One of the mistakes we made in the church in a previous generation was reducing all form of Christian communication to the sermon. People sat silently in church and listened to someone speak and heard a choir. But the Christian faith can't live with that narrow range of communication. We also need testimony, conversation, confession. But we silenced all those other forms.

One of the reasons so many people can't talk about their faith to others, or even to their children, is because we shut them up in church. The ancient practice of testimony, of talking about their faith, is a lost art in many congregations.

Blazer: What are the big issues facing preachers today?

Long: We are in the midst of one of those convulsive shifts in preaching style that occur every 40 or 50 years. The last one occurred back in the mid 1950s and 1960s, and that was a shift away from the three-point sermon to narrative preaching, to telling a story. But that's not working as well today. People today

get their information more randomly and episodically. There's no plot line to their world. People's attention is so fragmented, and so attracted by a burst of energy there, a burst of energy here, that making any sense of the whole is a difficult task.

Some preachers are responding by returning to the older didactic form, except that now instead of "three points and a poem," it's six unconnected bullet points and a Power Point or a video clip. This is what might be called a "park bench" approach—sit down with me while I tell you something, then let's walk over here to the next bench and talk about something else. This has the advantage of only requiring a few minutes of attention at a time, and if you like park bench number two better than bench number five, while the preacher is talking about number five you can go back to number two in your mind and not lose anything.

I'm critical of this approach, but I think the preachers who use it may show a certain alertness to the cultural moment that the rest of us miss. These preachers know that listeners cannot sustain attention to a sermon that requires following a particular plot attentively from beginning to end. It's a response to the culture's more website-oriented information gathering process. But I think it's wrong.

Blazer: Why is it wrong?

Long: The Christian Gospel is a master narrative that helps me understand the narrative of my own life and our lives together. To live as a Christian is to have a story. But we live in an episodic, non-narrated culture, where you have random bursts of information on the web, on TV, in movies and in books. I think that the bullet point approach can end up reinforcing the episodic character of life. It fails the larger Gospel task of giving people a sense that they are part of a larger story.

But that doesn't mean preachers should just stick to the narrative approach—that won't work. You can't tell a story in a culture that no longer listens narratively. So you need to adapt, without losing sight of the bigger story of God's work in the world.

Blazer: How can preachers today adapt to this new way of receiving information?

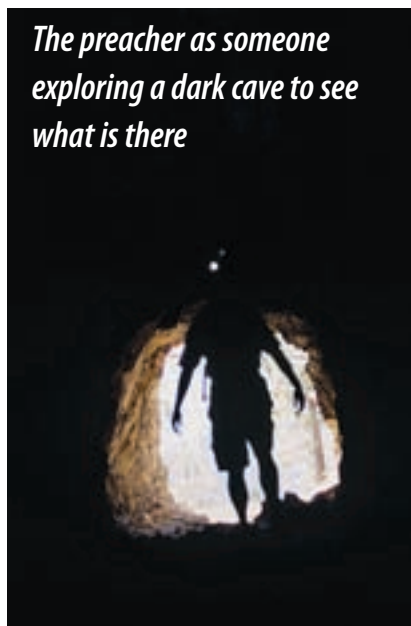
Long: It's not possible today to preach a traditional sermon with a narrative plot that has sequential sections. If somebody quits in an early section, the whole thing is lost. My current thinking is that I will no longer start with sentence one and assume a continuity of listening through to the end of the sermon. I think of my sermons in terms of chunks. For each section, I want to be sure to give the congregation the information they need to listen to what I am saying and be able to use it.

So, for example, if I am going to tell a story from the book of Amos, before I share it I will say: "In order to understand this story, we have to know a little bit about what was going on in society at that time." If I did that when I first started as a preacher, people would glaze over. But if you do that now, in short bursts, and with some energy and creativity, people actually lean forward. They want to know about Amos, and why he matters.

Blazer: How do you imagine the role of the preacher?

Long: I like to think of the preacher as someone who is exploring a dark cave. You go into the cave to see what is there. You don't know what you are going to find. Suddenly, you see something that you had not seen before, something breathtaking, and you come out of the cave on Sunday morning and you say to

The preacher as someone exploring a dark cave to see what is there



the congregation: "You can't believe what I found in there! Let me show you."

This is not the preacher simply sharing his or her own story or experience. It's believing that there is something beyond us and beyond the preacher that needs to be explored and discovered. And the way we explore it is by sending a man or woman into the cave to see what God wants to tell us.

Blazer: Why have a sermon at all? Why not just get together Sunday mornings for discussion?

Long: It's important to encourage conversation. But the community of faith doesn't just want to listen to itself. It finally is sustained by hearing the voice of God speaking to it. A sermon is a word of God for these people on this day. The preacher stands with one foot in the congregation and the other in scripture and says: "This is what I hear God saying this to us in this moment." **B**

For more information about Minister's Week at CMU, see the ad on the back cover or go to www.cmu.ca



Travellers On The Way

By Sheila Klassen-Wiebe



Luke 24:13-35 is a masterpiece of storytelling. In it we encounter the disciples after the death of Jesus. On the road to Emmaus, they meet a stranger. They tell him all the things that have

happened in the past few days. They don't realize, of course, that they are talking to Jesus himself. It's only when their eyes are opened that they recognize the Lord. The story ends with the disciples returning to Jerusalem to tell others what they've seen and learned.

Many of the themes and emphases that recur throughout the Gospel come together in this story: Being "on the way"; Jesus as more than a prophet (he is the Messiah); the development of the

disciples from confused and weak followers to powerful witnesses; the power and immense significance of the resurrection; the fulfillment of scripture; and the themes of seeing and recognition.

For me, as a professor, the story also offers good food for thought. The risen Christ portrayed here is an educator *par excellence*. He meets and enters into dialogue with the travellers. He listens to their stories, experiences and hopes. He

then responds to what they've said by putting what they hope and know and believe and doubt into the bigger context of the story of God and God's people. And then, even when they still don't quite get it, he sticks with them,

continuing with them until that eye-opening experience of table fellowship.

The story shows me that one of the most important things we can do as teachers is to listen to our students, just

*Teaching involves
more than what
happens in the
classroom*

as Jesus listened to his disciples. As professors, we have much to teach them, and many important words to speak. But we also need to hear their stories and experiences. We need to try to hear the things they don't say, the important hidden things underneath their words—concerns and fears and doubts that they are afraid to openly express. This can be hard. There's so much material to get through each class. But we need to make sure to take time to stop and listen and hear their stories, and not only be the ones doing all the talking.

It shows me that teaching involves more than what happens in the classroom. It's about entering into a relationship with students.

Insights come not only when I am teaching, but also in ordinary activities like eating meals with students, socializing with them in the

halls and lounges and in my home, at special events, at church and at retreats and concerts and sports. It was as the disciples spent time with Jesus that the ground was being prepared; after that the ordinary suddenly became extraordinary, and their eyes were opened.

It shows me that it's sometimes best to wait patiently for something to sink in, rather than to talk louder or longer or come up with another example. Sometimes I just need to remind students of what they already know, but say it in new ways so they can see what is right before them.

It shows me that my goal is to inspire students to go and tell others what they learned, to live out in their lives what

they have learned here, to leave CMU stronger in their faith and equipped to meet the challenges they will encounter in life.

It also shows me, and all who teach at CMU, that teaching involves telling the larger story of the Christian faith, no matter what the individual topic might be, or the discipline we are involved in.

But that's not all the story tells me. It also reminds me that I, as a professor, am also like the disciples on the way. As such, I can also be blind to the truth that is right in front of me. I can also be so weighed down with work and stress or the events of the week that I can fail to see what God is doing in our midst. I can

get so caught up in critical thinking and questions that I forget to listen to hear what is being said beneath the words. I can be so tempted to hang on so tightly to opinions and ideas

and identities that I have a hard time being open to something new, unexpected or incredible. I can get so caught up in the now that I lose sight of where I've come from and where I'm going and who I am in Christ.

Like my students, I am also a traveller along the way. My prayer is that we will all have our eyes opened so we can meet Jesus as we walk together, and that we will leave this place transformed and excited to tell others the good news. **B**

Sheila Klassen-Wiebe is Assistant Professor of New Testament. This article was taken from a reflection she gave to faculty at the beginning of the 2007-08 academic year.

One of the most important things we can do as teachers is to listen to our students



Finding Faith in the Movies

By Gordon Matties

sign on one of my local video stores now advertises: “10 Movies, 10 Bucks, 10 Days.” I often wonder: Who can watch that many movies? But then I catch myself—if I did not have so many other commitments and interests, it could well be me. I like movies. I like attending film festivals, where I can watch as many as five to six movies a day.

Why do I like movies? I like them because they work at so many levels. They offer a wonderful opportunity to bring experience, analysis, emotion, and action together. They reflect and shape the artistic, political, cultural and spiritual climate of our time.

Movies are part of our life today. Hollywood produces about 500 movies each year. Last year the top ten movies made over \$2 billion dollars. Says Bryan Stone, author of *Faith and Film: Theological Themes at the Cinema*: “There is no single person, entity, organization, institution, or power in our society today that even comes close to rivaling the power of film and television to shape our faith, values, and behaviour. . . . We must become more responsible as Christians for engaging film theologically—for attending to its tacit faith claims and critiquing its implicit pretence of mirroring reality.”

Movies are also part of the regular routine for many Christians today—youth groups and fellowship groups use movies as discussion starters, and some churches use movie clips to illustrate sermons. For this reason, we need to pay attention to the role and impact of movies within popular culture, and in our own lives—about what we are doing with movies, and what movies might be doing with us. More particularly, we need to hone our movie viewing skills so as to draw that activity into the spiritual and theological

disciplines of our everyday life.

We do need to exercise caution about movies today—not all of them are good or worth watching. That statement, of course, requires us to know something about what makes for a “good” or “bad” movie.

EVALUATING MOVIES

Movies always reflect a worldview. Either implicitly, or explicitly, they communicate ways of understanding the world, and how men and women see each other and act in that world. Although we have grown up in a visually saturated culture, we don’t have skills for critical engagement with visual media. And so, as passive viewers, we run the risk of being manipulated by what we watch. If we were to supplement our passive viewing with active dialogue with the movie, we would find ourselves seeing more in the movie. Rather than being visual sponges, we would become participants in the discernment of meaning and significance.

There are at least five questions we can ask of every movie in order to practice this form of discipline, and increase our understanding of the movie-going experience.

- What kind of world does the movie depict?
- What does it tell us about what it means to be human?
- How does the movie depict the human condition?
- Does the movie present a hopeful, futile, despairing, or ambiguous world?
- Are we nearer to our salvation or to our destruction?

Asking these questions can help us find faith in the movies. And faith is often found there. Robert Blake, in his article “From Peepshow to Prayer: Toward a Spirituality of the Movies.” (*Journal of Religion and Film*, October, 2002) goes so far as to say that “cinema itself is a medium of contemplation...look at a movie, really look, and you will see the face of God.” In his book *Reflections on the Movies: Hearing God in the Unlikeliest of Places*, Ken Gire suggests, only slightly less dramatically, that “a moment that touches us, whether it is a moment at church or a moment at the movies, can be a means of grace whereby God speaks to us.”

If it is true that God is with us at all times and in all places, as the writer of Psalm 139 affirms, then, says Gire, “it follows that no matter how distant the heart or how dark the theatre, even there God can find us, touch us, speak to us.” But how can we be sure that happens?

***How do we reflect
theologically on the movies
we watch?***

The best way is by reflecting theologically on movies, just as we bring our faith to bear on all other aspects of our lives. In *Finding God in the Movies: 33 Films of Reel Faith*, authors Robert Johnson and Catherine Barsotti suggest that “the task of thinking as a Christian...is always a conversation between our faith and our culture, a dialogue between our stories and God’s story. At its core, theology is interactional—a two-way exchange

between Scripture and the Christian community on the one hand, and culture and human experience on the other.”

When interacting with a movie, we should be careful not to come with ready-made theological judgments. Rather, we should allow it to do its work, and only then to bring our faith into conversation with the film. All too often Christians assume that their first task is to judge a movie’s appropriateness by assessing it according to external criteria (e.g. was it too violent, was there too much profanity, etc.) Such prejudgments can often cause us to miss a movie’s deeper significance.

Movies speak a language with multiple dialects, cadences and voices. Each aspect of the film contributes to the whole. Because it works at so many levels, film can have insidious power or extravagant grace. For this reason film invites critical reflection on experience. It offers a wonderful opportunity to bring experience, analysis, emotion, and action together. Film involves our whole being. Film therefore creates a context for discernment that is holistic—theologically,

ethically, aesthetically, and spiritually.

Rather than simply becoming consumers of images, we do well to foster a theological way of seeing that helps us

to unpack the way movies do their work. How do we reflect theologically, and in the light of Scripture, on the movies we watch? How do movies reflect the worldview of our time, wrestle with the great theological themes and questions, portray the human condition, and offer glimpses of transcendence and transformation? How do we bring our minds and our hearts to watching movies so that even this activity becomes integrated into the disciplines of the Spirit?

Perhaps, like the prophets, we do well to recover an ability to “see the word.” (cf. Isaiah 1:1) Movie viewing can open our eyes, the windows of our hearts, and draw us nearer to the heart of God—who is the author of creative imagination. **B**

Gordon Matties is an Associate Professor of Biblical Studies & Theology. This article was adapted from On Movies as Spiritual

Discipline, Fall, 2005 Direction. For more information about faith and movies, including more about how to watch a movie, visit Gordon’s Film & Faith page on the CMU web site.



Films can have insidious power or extravagant grace





Alumni Blazer Award recipients: (l-r) CMU President Gerald Gerbrandt, Dr. Paul Peters, Hedy Sawadsky, Gerda Klassen (receiving the award for her husband, Addison) and Church & Alumni Relations Coordinator Eleonore Braun. Missing: Dr. Henry Schmidt.

Alumni Celebrate the Journey at Homecoming

ANNUAL EVENT FEATURES FIRST-EVER ALUMNI BLAZER AWARDS

Alumni and friends of CMU from across the U.S. and Canada “Celebrated the Journey!” September 28-29 when they gathered at the university for the annual Homecoming Weekend.

About 70 alumni came for reunions of the classes of 1957, 1962, 1967 and 1977 from Canadian Mennonite Bible College and Mennonite Brethren Bible College, two of the colleges that merged in 2000 to form CMU.

In addition to attending reunion activities and a Homecoming Recital, a highlight of the weekend’s activities was a banquet that featured the awarding of the first-ever Alumni

Blazer Awards. The award was created to recognize alumni who have, through their lives, modeled the university’s mission of “inspiring and equipping women and men for lives of service, leadership and reconciliation in church and society.”

Recipients of the award were Hedy Sawadsky of Vineland, Ont. (CMBC, 1953) for her lifetime of involvement in the area of peace and justice, including being a co-founder of Christian Peacemaker Teams; Dr. Paul Peters of Steinbach, Man. ((CMBC, 1951) who served that city as a physician for nearly 40 years and volunteered for a variety of church, professional and community groups; Dr. Henry Schmidt of Fresno, Calif. (MBBC, 1964) who served the Mennonite Brethren

Church in North America as a pastor, teacher and President of Mennonite Brethren Biblical Seminary; and Addison Klassen of Winnipeg (attended MBBC 1963-65), who devoted much of his life to promoting alternative ways of dealing with offenders. Klassen died of cancer on Sept. 1; his wife, Gerda, accepted the award on his behalf.

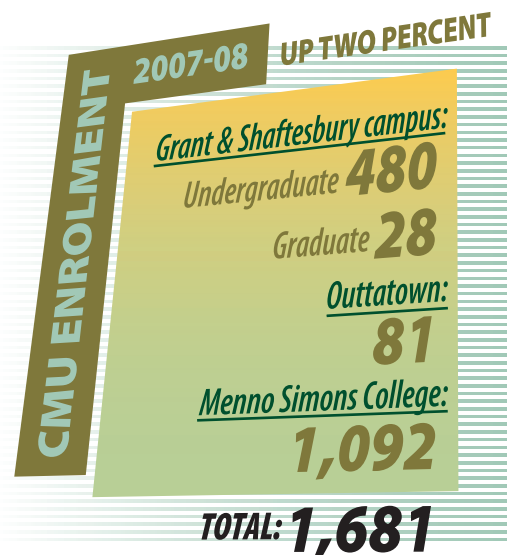
An alumnus of CMU is anyone who attended or graduated from CMU or its predecessor colleges.

The weekend’s events concluded with the Opening Program; the theme of the program was Getting to Know Your Neighbour, based on this year’s Chapel theme from Luke 10:27: “You shall love the Lord your God with all your heart, with all your soul and all your strength and all your mind, and your neighbour as yourself.”

Speakers included Michael Alty, a fourth year Political Studies

major, who described how his studies at CMU have caused him to want to break down the “artificial boundaries” that politics often creates to divide people into “us and them;” Dan Epp Tiessen, Assistant Professor of Bible at CMU, who said that “the basic reason for getting to know one’s neighbour is because God loves that neighbour;” Jessica Rempel, a third year psychology student and Residence Assistant, who reflected on how she gets to know her neighbours through interactions in the CMU community; and Marcus Fowler, who works with the Outtatown program, who shared how the program helps students meet new neighbours in Canada’s inner cities and in the developing world. **B**

More information about the Alumni Blazer Award winners can be found on the Alumni section of the CMU web site, along with a slide show of photos from the weekend.



New Vice President Academic Named

DR. EARL DAVEY BEGINS JULY, 2008

Dr. Earl Davey has been named Vice President Academic at CMU.

Davey, who presently is Provost and Vice President Academic at Tyndale University College and Seminary in Toronto, will begin his new assignment in July, 2008.

“I am so pleased that Earl has accepted the offer to join us, and I look forward with enthusiasm to working with him,” says CMU President Gerald Gerbrandt. “He has established a reputation as a professor, choral conductor and academic administrator, and is



Dr. Earl Davey

strongly committed to the church. He has the experience and skills that CMU needs at this point in its history.”

At Tyndale, Davey was responsible for all

academic programming and faculty at the school. He also played a key role in preparing an academic plan and developing new programs as Tyndale transitioned from a Bible college to a university college.

Prior to working at Tyndale, Davey was Vice President Academic at Assiniboine Community College in Brandon. Before that he was at Brandon University for 21 years, where he taught music, conducted the Brandon University Chorale, was Chair of the Music Education Department and Chair of Graduate Studies in Music. From 1995-98 he and his wife, Marion, served with Mennonite Central Committee in Indonesia, where he was a member of the faculty of theology

at Duta Wacana Christian University in Jakarta.

As Vice President Academic at CMU, Davey will be responsible for providing leadership for academic projects and programs, academic policies and for academic personnel for all of CMU’s programs and campuses.

“I’m really looking forward to coming back to Manitoba,” says Davey, who has lived and worked in Toronto for five years. “The prospect of working at a university that is motivated by Anabaptist values and beliefs is extremely energizing and exciting.”

Davey is a member of the Richmond Park Mennonite Brethren Church in Brandon. In Toronto, he and his family attend the Weston Park Baptist Church. **B**

New Programs Launched at CMU

The menu of options available to students at CMU is growing, now that the university is adding or formalizing programs in Communication & Media, Disaster Recovery Studies, Business & Organizational Administration and Master of Arts in Theological Studies.

COMMUNICATIONS & MEDIA

Through the new major in Communications & Media, students can develop their communication skills while using “faith-informed thinking to examine the ways society tells stories and communicates values,” says Donald Benham, who

directs the program.

Additionally, students can take various electives that can help them “gain an understanding of, and appreciation for, the wider world—a background that will make them better and more employable communicators,” he adds.

Benham, who has a Bachelor’s of Journalism and an M.A. in Canadian Studies, has worked as a writer and editor for several newspapers, as a host and producer at CBC Radio, and has also taught journalism at Winnipeg’s Red River College.

The new program, he says, “will provide students with a foundation

for future work, service or study through classroom instruction and practical applications.”

The new major has been made possible by the generous support of Elmer Hildebrand, founder and owner of the Manitoba-based Golden West Radio Network. He sees the program as a way to help students develop skills they can use in journalism and other communications-related work, and also to be sensitive to the spiritual dimension of life.

“Relatively few people in the media today seem to have a spiritual grounding or ability to understand

the spiritual dimensions of so many news stories,” he says. “My dream is that this program can produce graduates who are skilled communicators, but who are grounded spiritually as well.”

DISASTER RECOVERY STUDIES

The Disaster Recovery Studies (DRS) program, created in partnership with Mennonite Disaster Service (MDS), is designed to provide students with the experience, skills and knowledge they need to be involved in the many facets of long-term disaster recovery.

“The goal of the program is to help students understand the nature of disasters, their aftermath and the best ways to help people and communities recover physically, psychologically, socially and spiritually,” says Academic Dean Gordon Zerbe.

Unlike other disaster studies programs in Canada, CMU’s program targets “the extremely important—but often overlooked—long-term work of helping residents of a community recover from a disaster,” he says.

The three or four-year program combines classroom instruction with two hands-on practical field assignments in a disaster area with MDS; students accepted into the program will be eligible for bursaries of up to \$2,500 upon completion of each of the two field assignments.

“Across Canada, there is an increasing awareness of the importance of long-term recovery, like that provided by MDS,” says Gord Friesen, who formerly directed MDS in Canada. “But if it is going to be done well we need specially-trained people to fill the growing number of job openings in this important area, working alongside our thousands of volunteers cleaning up and rebuilding homes after disasters.”

The new program has been made possible by a grant from MDS, together with support from the estate



Academic Dean Gordon Zerbe signs the Memorandum of Understanding to create the new Disaster Recovery Studies program. Watching are Lois Nickel, MDS Director Region Relations (seated) and (standing) Ron Enns, new MDS Canada Director, Gerald Gerbrandt, CMU President and Gord Friesen, former Director of MDS Canada.

of Jacob and Maria Ens of Rheinland, Man., and from C.N. and Laura Friesen of Winnipeg.

BUSINESS AND ORGANIZATIONAL ADMINISTRATION

From its founding in 2000, CMU’s vision included offering courses in business, leadership and organizational administration. “There is the need for a solid, credible degree that combines faith and business studies with strong links to the church, and with Christians working in the business world,” says David Leis, Vice President for Advancement.

The program, which has been made possible by the financial support of Mennonite church members involved in business across Canada, is slated to begin as a major next fall. It will offer students a three-year B.A. in business and organizational studies “that integrates the study

of business and organization with a Christian worldview, along with practical hands-on internships,” Leis says.

The program will challenge students with rigorous academic programming and practical hands-on internships, he adds, noting that it is intended to “help students develop their character so they can deal with the real ethical and moral issues they will face in a complex marketplace.”

At present, no other Canadian Mennonite post-secondary institution offers a program in this area.

“Our world needs inspired, competent and creative Christian business and organizational leadership more than ever,” says Leis. “I believe this program will enable CMU to prepare the next generation of Christian business and organizational leaders.”

Continued on page 14

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MASTER OF ARTS IN THEOLOGICAL STUDIES

In addition to the new undergraduate programs, CMU launched its first graduate program this fall.

Called the Master of Arts in Theological Studies, it is designed for people who want to prepare for doctoral programs or strengthen their capacity for ministry. Twenty-eight students have registered for classes offered in the program for

the 2007-08 academic year.

“This degree provides graduate theological education for women and men who wish to nurture their capacity for theological reflection at the intersection of learning and life,” says program director Gordon Matties.

In addition to offering CMU’s own graduate courses, the program draws on CMU’s partnership with the Winnipeg Centre for Ministry

Studies, to which Steinbach Bible College, Associated Mennonite Biblical Seminary and Mennonite Brethren Biblical Seminary contribute courses. M.A. Students can also take courses through the Winnipeg Theological Cooperative, which is centred at the University of Winnipeg Faculty of Theology. **B**

For more information about all of these programs, visit www.cmu.ca



Dylan Tarnowsky: CMU an “excellent training ground for leadership.”

CMU Student Council President Serves Second Term

STUDYING AT SMALLER UNIVERSITY ALLOWS DYLAN TARNOWSKY TO USE LEADERSHIP GIFTS

By Aaron Epp

It may have never happened before—it’s hard to know with these things, since there’s not much in the way of records about things like this. But it just could be that Dylan Tarnowsky is the first person in the history of

CMU, and its predecessor colleges (MBBC/Concord and CMBC), to be elected president of Student Council twice.

It’s not that nobody wants to do the job more than once; it’s more likely that people who run for the office do so in their last year of studies. But Tarnowsky, who served as president in his third year at the university, liked it so much that he decided

to do it again.

“I learned so much my first year as president, but there’s more I would like to do,” says the fourth year International Development Studies major. “I want to tap into the potential of students at CMU.”

Being president is just one of the things Tarnowsky could do because he is studying at a smaller university like CMU. But attending CMU

was not in his plans—at first. After high school, the Calgary resident enrolled at a large university in that province. It was not a good experience.

“I was a very social person in high school, but I felt alone at that university,” he says. “It felt like everyone had their own little lives, and the only thing we had in common was that we took the same classes.” The size of the classes also made it difficult to interact with professors, he adds.

Disillusioned, he decided to take a year off to work and think about what he wanted in a university. Then he was contacted by Abe Bergen, CMU’s Enrolment Services Director.

“Abe was extremely personable,” Tarnowsky says. “I could tell that he truly cared about my education, whether I got it at CMU or somewhere else.”

The visit re-kindled Tarnowsky’s interest in school; Bergen’s sense of care for his well-being

piqued his interest in CMU. "I thought, maybe everyone's this nice in Winnipeg," he says.

When he began studies in 2004, he found out they were. He also found there were many opportunities to be involved in student leadership; in 2005-06 he was elected Returning Student Representative on Student Council. The next year, he was elected president for the first time.

"CMU is an excellent

training ground for leadership," he says, adding that "a smaller school provides many more opportunities to try new things and be involved. I never could have been student president at my previous school. But at CMU I can use my gifts and develop new skills and abilities."

Doug Klassen is senior pastor at Foothills Mennonite Church, Tarnowsky's home congregation. He encouraged

Tarnowsky to go to CMU. "There's an environment at CMU that fosters discussion and discovery, and that's why I thought CMU would be good for him," he says.

Looking back, Tarnowsky is glad he chose CMU. "I feel as though I was invited to participate at CMU," he says of Bergen's personal contact and his pastor's encouragement. "It was far better than any brochure or pamphlet." **B**

Bursary Keeps Ministry Dream Alive



Church was very important to Carole Sawatzky. The Fort Garry Mennonite Fellowship member taught Sunday school, told

children's stories, preached sermons, planned and led worship and did liturgical dance. The occupational therapist loved church so much that she planned to change careers, go to seminary and enter church ministry.

But then a progressive neurological disorder shattered her life. Today the 42 year-old is hospitalized, unable to walk or speak and suffering from memory loss.

Although Carole can no longer pursue her dreams of ministry, her parents, Peter and Anne Sawatzky, want to keep her dream alive by helping other women become involved in church work. Together with the Fort Garry Mennonite Fellowship, they have established the Carole Louise Sawatzky Graduate Studies Bursary at CMU. The bursary will provide financial aid to female graduate students at CMU who are preparing for church ministry.

"Carole can't be a minister, but this is a way we can help other women to serve God through the church," says Peter.

You can create your own bursary or scholarship at CMU to remember a family member or friend. To create a scholarship or bursary, contact Len Sawatzky at 1.877.231.4570 or e-mail him at lsawatzky@cmu.ca

Writer David Elias Added to School of Writing at CMU

JOINS INSTRUCTORS RUDY WIEBE, SARAH KLASSEN; NEXT SCHOOL RUNS MAY 19-23, 2008

When the School of Writing at CMU began last year, organizers were hoping for 20 students. When more than expected applied, award-winning author David Elias accepted a last-minute invitation to teach an additional class.

Now Elias has been named an instructor at the School, joining acclaimed authors Rudy Wiebe and Sarah Klassen. The three will teach classes in fiction and poetry at the next School of Writing, which will run from May 19-23, 2008 at the university.

Elias, who lives in Winnipeg, has written two collections of short fiction, from which his short story, "How I Crossed Over," was a finalist for the 1996 Journey Prize. His novel *Sunday Afternoon*, pub-

lished in 2004, was nominated for several awards, including The Books In Canada First Novel Award, The McNally Robinson Book of the Year Award, and The Margaret Laurence Award for Fiction.

The School of Writing at CMU was made possible by Rudy Wiebe, who completed his first novel, *Peace Shall Destroy Many* in 1960-61 while a student at one of CMU's predecessor colleges, Mennonite Brethren Bible College.

The School, which costs \$525 for the week, features workshops on fiction and poetry, one-on-one meetings with instructors, opportunities to meet other published local authors and time for writing and reflection.

The application deadline for the 2008 School is March 1. More information and an application form can be found on the CMU web site. **B**

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Vespers at CMU a way to “meditate on the nearness of God.”

Vespers at CMU a Time for Quiet Worship

For Irvin Dyck of Winnipeg’s Charleswood Mennonite Church, the monthly Vespers service at CMU is an opportunity to “meditate on the nearness of God.”

“I like the quietness of the evening, the scripture readings and the music,” he says.

Jake and Mary Wiebe of Home Street Mennonite Church also like the quietness of the Vespers service. “It’s a good way to

bring the weekend to a nice conclusion and start a new week,” says Mary.

Rob Neufeld, helps organize the monthly service, and also plays organ and occasionally conducts the choir. He says that it “helps us focus on God as we start our week...it fills a need.”

Vespers is an evening prayer service that originated in the sixth century in the Roman Catholic Church. The word comes

from the Latin *vesper*, meaning “evening,” and the service consists of prayers, scripture reading and music. Vespers at CMU is a time of quiet worship, contemplation, music and scripture that occurs on the third Sunday evening of each month from September to April. Organized by CMU alumni, the choir is a combination of alumni, CMU students and community members. CMU staff and

others take turns leading the services.

The service was started in the early 1990s at Concord College by Bill Baerg, then a music professor at Concord and now a Professor Emeritus at CMU. He thinks that the appeal of services like Vespers for Mennonites is partly due to a desire for more formality in worship, and because “many people today have so little quiet in their lives.”

Plus, he notes, with so few churches having Sunday evening services, people have time to do other things—like taking time for a quiet worship experience.

“The beauty of Vespers is that you don’t have to formulate all the thoughts and words,” he says. “It all comes to you.”

Eleonore Braun, who directs Church and Alumni Relations at CMU, says the university is “glad to be able to continue to offer this opportunity for people in Winnipeg to worship in this way...new singers are always welcome.” **B**

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Ted Dyck serves students in the CMU dining hall: Good food with a generous dollop of care.

CMU Dining Hall Dishes Up Great Food and Care

Armies, as Napoleon famously stated, march on their stomachs. But good food is pretty important for university students, too.

Students at CMU are fortunate, in that regard. The dining hall, under the direction of Food Services Manager and head chef Ted Dyck, provides a great selection of creative and filling dishes, along with generous dollops of good humour and care. A typical monthly menu can feature things like Thai chicken soup, fusilli with chipolte, African peanut soup, Samosas or Asian flavour wrap—plus more traditional fare like chili, hamburgers, grilled cheese sandwiches and other items.

“We like to provide unique foods from around the world,” says Dyck, noting that many CMU students have lived or travelled overseas. Plus, he says “we really enjoy making different and interesting kinds of dishes.”

Dyck is also committed to providing the healthiest food possible. “Most of the food we serve is relatively close to being made from scratch,” he notes,

adding they have eliminated almost all trans fats from all their cooking and baking. For drinks, students can choose milk, hot chocolate, ice tea, juice, tea and fairly-traded coffee—but no soft drinks.

“It would be cheaper to have soft drinks instead of juice,” Dyck says. “But it’s not healthy. If they want a soft drink, they can go to a vending machine outside the dining hall and buy one.”

The staff are also mindful of allergies—gluten and dairy are two that come up most frequently. “There are always a couple of students with food allergies each year,” Dyck says.

Dyck knows that not everyone likes to have their taste buds challenged by new and unusual items. For those students, he is happy to pull something out of the fridge. “I might even make something special for a student if I know they don’t like what’s on the menu,” he says.

Getting to know what students like and dislike, and how they are doing in their personal lives, is just

as important to Dyck and his staff of six as making good, healthy food.

“Since we’re a smaller school, we really get to know all the residential students very well,” says Dyck.

“We know what issues they are facing, and can tell when someone needs to be encouraged, or is having a hard day.”

They also keep an eye out when students change their eating habits—a sign that someone might be under a lot of stress or feeling ill. “We notice when someone stops eating, and bring it to the attention of the Student Life department,” he says.

For Cordella Friesen, who works in the Student Life Department, the dining hall is a key part of building community at CMU. “Eating together really helps people get to know each other,” she says.

For Dyck, who has been at CMU since 1996, it’s a great job—and fun, too. “I couldn’t imagine any other place to work,” he says. **B**



Vaughn Rempel Snider and Kalon Bergen: Never played on a team where she felt so supported by coaches and team mates.

CMU Helps Student Recover Love for Volleyball

KALON BERGEN CREDITS COACHES, TEAM MATES, ATHLETIC PHILOSOPHY FOR TURNAROUND

Volleyball was Kalon Bergen's life as a high school student. She lived and breathed it. She couldn't wait to get on the court to play again. But then a bad experience with a critical coach killed her love for the game. The Beausejour, Manitoba resident thought she'd never play competitive volleyball again.

Today Bergen has recovered her joy for sport and is a key member of the CMU women's volleyball team. "Coming to CMU was pivotal for me," she says. "It was a real turning point."

The bad experience with the coach occurred when she joined a club team

in Winnipeg while in grade 11. "He constantly criticized me," she recalls noting that some people respond well to that kind of coaching style. "But I didn't. I got worse. My confidence was shattered."

After grade 12, she thought she'd never play competitive volleyball again. But CMU women's volleyball coach Vaughn Rempel Snider saw something special in Bergen. "I knew she was struggling, but I also knew she was a very good player," she says.

When Bergen graduated in 2005, Rempel Snider offered her a scholarship to play at CMU. "I really believed CMU was a place she could not only improve as a player, but also be at a place where she could be part of a supportive community," she says.

Bergen declined, deciding to take

a year off school. But Rempel Snider stayed in touch; last year Bergen enrolled at the university. It turned out to be one of the best decisions she ever made.

"It was a great year," she recalls of the 2006 season. "I had never played on a team where I felt so supported by my coaches and team mates. I recovered my enthusiasm for the game."

Her enthusiasm showed in her play. She was named a first team Central Plains Athletic Conference (CPAC) All-Star and was named both the team MVP and the CMU Female Rookie of the Year.

Bergen credits her coaches, teammates and CMU's sports philosophy for the turnaround.

"It was great to have coaches who told me how good I was doing, and how important I was to the team," she says. "They were really inspiring. They saw my potential, and helped me bring it out as a player without tearing me down."

But CMU's emphasis on maintaining a close relationship with God was also instrumental to her success, she says.

"Faith plays a big role in sports here at CMU," says Bergen, who attends Winnipeg's Riverwood Community Church. "We're always reminded that God should be in every aspect of our lives, including volleyball."

In particular, she appreciates how CMU encourages athletes to keep sports in perspective with the rest of life. "I realized that life wasn't just about volleyball—it was about other things, too," she says. "I developed a more balanced approach to sport."

Bergen eventually wants to go into nursing, but is back at CMU for another year. But this time, instead of being a shy and nervous rookie, she is one of the team's leaders.

"God gave me a gift for playing volleyball," she says. "I want to use it and enjoy it for as long as I can." **B**

Disaster Recovery Studies Program on U.S. government website. CMU's new Disaster Recovery Studies program is now included in a list of university programs on the U.S. Federal Emergency Management Agency (FEMA) website. The program is listed under FEMA's Higher Education Project in the other Countries section. According to FEMA, the list is used by many potential students and researchers.

Art donated to CMU. Many Protestants are unfamiliar with the Stations of the Cross, a Christian tradition that goes back to the early days of the church. But now students and visitors at CMU can learn more about this long-time practice of Christian piety as they view and reflect on an artistic rendering of Christ's final journey by Winnipeg artist Betty Dimock. Her display, called *The Hand: Jesus' Way to the Cross*, is a series of 14 prints that illustrate Christ's journey to the cross through the hands of his accusers, those who helped him along the way, and of Jesus himself. In addition to donating the art, Dimock also donated a bursary to CMU in memory of her husband, Herbert, for students with physical challenges.

International Students Now Able To Work Off Campus. Sam Dube of Bulawayo, Zimbabwe enjoys her business studies at CMU. But she'd also like to put them into practice by working for a local business. Until September, she couldn't do that—government rules prevented international students at independent universities like CMU from working at

off-campus jobs. But that's all changed now that the governments of Canada and Manitoba have expanded the Off-Campus Work Permit Program for international students to include international students at CMU and two other independent colleges in the province. "Now I can look for a job that can tie in my degree with work experience," says Dube, a fourth year student. Prior to the change, only international students at public universities and colleges in Canada were able to participate in the program. "This is a welcome change," says CMU President Gerald Gerbrandt. "It will allow our international students to earn income to help them pay for their studies, gain valuable experience in the work force and get to know more Canadians."

Money Raised For HIV/AIDS. Over \$300 was raised during a September 25 Literary Marathon at CMU. The Marathon, which featured author Lois Braun, also included staff and students from CMU. The funds were donated to the House of Hesus, Manitoba's only transitional housing for people with HIV/AIDS.

Revenge And Death At CMU. This fall, it's revenge on Mondays and death on Wednesdays at CMU. No, nothing criminal or violent is happening; revenge and death are just two courses being offered by the university. In *Revenge*, English professor Paul Dyck helps students explore its cultural and theological meanings through a range of literary forms. Through *Death*—actually called *Life, Death, and the Question of Happiness*—philosophy professor Chris



Darren Grunau of Abbotsford, B.C., Jacqueline Neufeld of Howden, Man., Delaney Barber of Winnipeg and Chris Huebner, Assistant Professor of Theology and Ethics, pose with Stephanie Fulford of Resource Conservation Manitoba during a celebration marking CMU's winning the Manitoba Campus Commuter Challenge.

Huebner explores some contemporary philosophical and theological approaches to life and death.

Environment Theme Of Next PIT Conference. Global warming, climate change, pollution, deforestation—the earth is not a very happy place these days. But what can young Christians do to bring healing to our world? One way is by attending *My World, God's World: Hurts and Healing in Creation*, the March 7-9, 2008 Peace-It-Together conference for senior high youth and young adults at CMU. Keynote speaker is Laura Marie Piotrowicz, an Anglican priest from Hamilton, Ontario. Her topics are: "God Called this Good? Ugliness and Redemption"; "Stop that Racket! Creation is Groaning"; and "Big Creation, Little Me—what can one person do?" Check the CMU website for more information.

Pandemic Preparedness. The important role that faith groups will play during a future pan-

demical was underscored repeatedly during the June 20-21 Faith Community Summit at CMU. The Summit—the first-ever of its kind in Canada—brought together healthcare experts, government officials and faith community leaders to talk about the role faith groups will play during a major health emergency. It also underscored the need for faith groups to start planning for a pandemic now. More information about how churches can prepare for a pandemic can be found on the CMU website.

CMU Number One In Sustainable Commuting. When it comes to preserving the environment, CMU walks the talk—and rides bikes, carools and takes the bus, too. In June CMU took first place, ahead of all Canadian universities, in the national Commuter Challenge. In September the university was number one in Manitoba in the provincial Campus Commuter Challenge, coming out ahead of five other universities and col-

leges. Alternatives to driving are promoted at CMU by Sanctoral Cycle, a student-run bike co-op where students and staff can repair and purchase bikes. Members of the co-op actively participated in the Campus Challenge.

Students Do Practicums.

During the 2006-07 academic year 47 students did practicum assignments—20 during the school year and 27 during the summer. All students who want to graduate from CMU need to do a practicum assignment; since CMU was founded in 2007 a total of 416 students have done practicums in Canada, the U.S. and around the world.

FACULTY & STAFF NOTES

In August **David Pankratz**, who directs CMU's Institute for Community Peacebuilding, travelled in the Congo and other parts of eastern Africa. His travels were recounted in a blog, called Mission to Congo, on the *Winnipeg Free Press* web site. A link to his blog can be found on the CMU web site.

During her sabbatical **Cheryl Pauls**, Assistant Professor of Piano and Music Theory, will be writing pedagogical resources on contemporary piano music and other papers that interface music theory, performance, culture, memory and theology. Also on sabbatical is **Ruth Rempel**, Assistant Professor of International Development Studies. Among other things she will be a Visiting Scholar at New College, University of Toronto, where she is doing initial work for a book on the history of development in Africa.

"Social cohesion and political identity between illiberal and liberal norms: the case of Mali," was the title of a paper presented by **Jonathan Sears**, Assistant Professor of International Development Studies to the Immigration, Minorities and Multiculturalism in Democracies conference in Montreal in October. In September he successfully defended his Ph.D., titled "Deepening Democracy and Cultural Context in the Republic of Mali."

Peter Klassen, who formerly taught at MBBC for 17 years, passed away in April. Following his time at the college he worked as a landscaper, and was involved in the Church at Pine Ridge, located north of Winnipeg. He was 81.

Sue Sorensen, Assistant Professor of English, authored an essay titled "Rocker Auteurs: David Byrne and Neil Young as Film Directors," for the journal *Studies in Popular Culture*. The essay examines films directed by rock musicians Neil Young and David Byrne and shows not only an emphasis on social activism, but also an insistence on community and love as key to audience empowerment and positive political transformation.

During his sabbatical last year **Rudy Schellenberg**, Associate Professor of Music, spent time teaching conducting and church music, leading workshops for song leaders and working with high school, community and church choirs in Paraguay. He also did research for a project about choral music at CMBC from 1947-1993.

Victor Froese, Associate Librarian, has accepted a two-year term as general editor of *Direction: A Mennonite Brethren Forum*. The semi-annual publication addresses biblical, theological, historical, ethical, and church-related issues; it is supported by CMU and other Mennonite Brethren colleges in U.S. and Canada.

Tim Rogalsky, Assistant Professor of Mathematics, presented a paper in June to the Association of Christians in the Mathematical Sciences at Messiah College in Grantham, PA. The paper was titled "Chaos Theory and Metaphysical (In) Determinism."

New faculty and staff at CMU: **Christa Enns**, Director of Athletics; **Jonathan**

Sears, Assistant Professor of International Development Studies; **Nikole Poirier**, Assistant Residence Director; **Werner Wiens**, Development Officer; **Kevin Boone**, Hosting Coordinator; **Adelia Neufeld Wiens**, Coordinator of Student Advising; **Kenton Lobe**, filling in during Ray Vander Zag's sabbatical in the International Development Studies department; **Janice Miller**, teaching biology; **Donald Benham**, directing the new Communications & Media program; **Jacob Quiring**, Assistant Host; **Jason Wicklund**, Admissions Counsellor; and **Megan McKenzie**, teaching Conflict Resolution Studies.

Find out more about these items, and other stories, at www.cmu.ca

Events@CMU

All events at CMU unless otherwise indicated.

Nov. 18: Vespers, 7:30 PM.

Nov. 26: Worship@CMU, 7 PM.

Dec. 1: Christmas at CMU, 7 PM.

Dec. 16: Vespers, 7:30 PM.

Jan. 14-15: Church Ministry Seminar with Dr. Thomas Long. Topic: The Witness of Preaching.

Jan. 20: Vespers, 7:30 PM.

Jan. 27: Worship@CMU, 7 PM.

Jan. 29-30: Winter Lectures with Erica Grimm Vance. Theme: Art, Beauty, and Christian Theology.

Mar. 7-9: Peace-It-Together Youth Conference. Theme: My World, God's World: Hurts and Healing in Creation.

Mar. 17-19: Proclaiming Christ in a Post-Christian World. Speaker: John Stackhouse, Regent College.

For more information, visit www.cmu.ca



MaryLou ('71-73) and **Dave** ('75) **Driedger** are now teaching at the International Christian School in Hong Kong.

After 17 years with the provincial government in the fields of Human Resource Management and Information Technology, **Irene Friesen** ('78) moved to Pinawa, MB where she provides counselling and education services, creates pottery and takes time for creative writing.

Dave Krahn (85-86) and his family are in Australia for one year on a teacher exchange program. Dave is currently working for Educational Assessment Australia with the University of New South Wales in Sydney, Australia as a School Liaison. Dave and Dawn call Calgary home; they attend Foothills Mennonite Church along with their son, Jaden (8), and daughter, Avery (5).

Don Thiessen ('89) is now

working as an Application Administrator for the Winnipeg Regional Health Authority. Don is married with two sons, Josef (4) and Luke (2).

Helena Reimer ('91) recently moved to a new home in Winkler; she works at the Valley Bakery and attends the Bergthaler Mennonite Church.

Gina Unger ('92) and Jeff McMillan announce the birth of a son, Hudson Unger McMillan, on July 21, 2007; a brother for Hayes (1). A home birth had been planned; however, Jeff "made the catch" as everything went too quickly for any medical personnel to arrive on time!

Andrea (Siemens, '94) and **Joel Warkentin** ('95) live in Leamington, ON with their two children, Kathe (4) and Micah (1). Andrea is currently supply teaching in the Lambton Kent District and Joel is teaching at the United Mennonite Educational Institute. They attend Leamington United Mennonite Church.

After living in San Francisco, CA for the past six years, **Morgen Jahnke** ('95) and her husband,

Joe Kissell, have moved to Paris, France. Morgen will be writing about her French experiences on her blog at www.trufflesforbreakfast.com.

Christina Reimer (95-97) and Mike Schmidt of Toronto announce the birth of their son, Christof Frederick Reimer Schmidt, on August 5, 2007. Happy grandparents are Margaret Loewen Reimer ('68) and Jim Reimer ('63) of Waterloo, Ontario.



Vic Unruh ('77) recently retired from education after 25 years, the last 19 as a guidance counsellor. Vic's first year of teaching was in northern Manitoba on an isolated reserve. After that he was employed with the Winnipeg School Division, spending most of his time in inner city. Ellen and Vic have a counselling/consulting business called HeartStories Unlimited, and are in the process of setting

up a foster home for children with special needs.

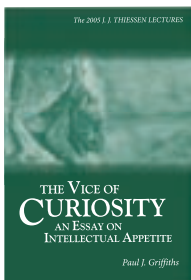
Larry ('78-82) & **Erna** ('79) **Schram** have moved to Summerland, B.C. where they are serving at Summerland Baptist Church. Larry graduated from ACTS with a Master of Arts in Christian Studies in April, 2007.

John ('90) and **Wendy** ('89) **Janzen** of Crystal, MN welcomed daughter Heather Nicole on September 30, 2005. They also have two sons, Marty (10) and Matthew (8).

After 9 years of pastoral ministry in Linden, AB, **Konrad Loewen** ('91), his wife Karen and children Samantha & Mackenzie have moved to Morden, MB. Konrad has joined the staff of Westside Community Church as their Lead Pastor.

Dan ('93) and **Ursula** (Klippenstein, '90-92) **Kowcun** reside in Thorold, Ontario with their 3 children, Isaiah (6), Nathan (3) and Emma (2) where they are active members at Harbour Fellowship Church. Dan is the Director of "The Deck," a Youth For Christ drop-in centre,

THEOLOGY FROM CMU PRESS



The Vice of Curiosity:
An Essay on Intellectual Appetite
by Paul J. Griffiths
(University of Illinois at Chicago)
2006; 96 pp; pb;
\$16.95 Cdn.

To Live is To Worship:
Bioethics and the Body of Christ
by Joel James Shuman
(King's College, Wilkes-Barre)
2007; 86 pp; pb;
\$16.95 Cdn.



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and Ursula works as an educational assistant with the District School Board of Niagara. In April, 2002 she was diagnosed with Graves' Disease. "It was a challenging time," she says, "but through God's grace I have been in remission since the summer of 2003." Ursula invites fellow MBBCers to visit the MBBC alumni group on www.facebook.com



John (93-94) & **Andrea** (Needham, '96) **Janzen** live in Japan with their two boys, Simon (6) and Mick (2). With Simon now attending a Japanese elementary school, they are working at learning Japanese as a family. John is working at a university in Japan.

Michelle Zink (94-98) lives in Winnipeg where she teaches Music for Young Children and private lessons at her home studio; she also plays piano for musical theatre classes at the MTYP. Michelle was married July 22, 2006 to David Steinhilber; they live near the former Concord campus.

Andrea (Dueck) Letkeman (95-98) married Will Letkeman and moved to Calgary in 2003. Will has his own construction business; Andrea worked with elementary school aged children before their daughter Chloe Grace arrived on June 16, 2006. They attend the Ridgeview Community Fellowship Church.

Diana Janzen (95-00) is living and working in Japan. She

recently began taking modern dance lessons and studying the Japanese language, and volunteers at a local orphanage, playing games, teaching English and learning Japanese from a group of junior high school girls. Of her time at Concord, she says: "My College years will always be remembered as unforgettably formative." People who want to find her can do so on Facebook.

Xin Wang-Buller ('99) and her husband Greg have moved Scarborough after living in Toronto for the past seven years. Greg is the General Manager at a movie theatre and Xin is self-employed as a performer of classical music, an interpreter and also looks after their daughter, Sophia Qilin Buller, was born February 27, 2006.

SueAnne (Hawton) Van Galen ('99) married Patrick van Galen on April 7, 2007. Becky Harback ('96) was Maid of Honour.

Michael Siebert ('00) is working on a PhD in Philosophy at the University of Toronto. In the midst of his studies he finds time to travel; his most recent adventure took him to Europe.

Jennifer (Hargrove) Klassen (96-00) married Clinton Klassen in October, 2002 and moved out to Altona, MB where he is an evening announcer for Golden West Radio. Until late 2006, Jennifer was working with a visually impaired student at the high school, doing respite and teaching piano out of their home. Their son, Seth Elijah Hargrove Klassen, was born on December 7, 2006.

Mariska (Van der Steen) Loeppky (97-00) married Graeme Loeppky, September 15, 2005. Mariska works as a tax manager at a Chartered Accountant firm in Winnipeg and Graeme works as an engineer; they live in St. Norbert.

Katherine Schultz ('02) worked as a Nanny and at a daycare after graduating from Concord/CMU. Katherine bought a house in Winnipeg five years ago and enjoys being able to call it home. In summer, 2005, she volunteered at an orphanage in Nicaragua with MCC. Katherine returned to Nicaragua in July and is volunteering there for a year at another orphanage.

Cali Woodyard ('02) has recently completed a Bachelor of Fine Art degree, with a major in Studio Arts at Concordia University in Montreal.



Kelly ('02) and **Karen** (Hoeppner, 98-99) **Lesser** announce the birth of their son, Logan James Lesser, on July 19, 2007.

Mary Anne Cressman ('03) married Brent Musser on August 18, 2007. Mary Anne & Brent currently live in Lancaster, PA.

Joel Kroeker ('03) and **Heather Peters** (CMBC '02) have recently returned from

five months in Georgia, where we were living and working at Jubilee Partners, a Christian service community. While there, they taught English to newly arrived refugees; when an influx of refugees from Burundi arrived, Heather was able to brush up on the Swahili she learned while living in Tanzania as part of the MCC SALT program in 2001. They plan to go to teach English at the Korea Anabaptist Centre.

Julie Nash ('03) is completing a B. Mus.Ed. at Wilfrid Laurier University. This fall she plans on applying to teacher's college.

Lori Franzmann ('05) graduated from the University of Manitoba with a BA in Education. She teaches at a local elementary school.

Angela Bergen ('06) and **Ben Plett** ('02-'04) were married on June 30, 2007. Angela is in the Master of Occupational Therapy program at the University of Manitoba.



Lindsay Schellenberg ('05) is a Supervisor at A&W in Brandon. She plans to attend Assiniboine Community College this fall to study hotel and restaurant management.

GOT NEWS?

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



As we talked and laughed and remembered, the 40 intervening years faded into the background, and we were once again the community we had been as students.

Homecoming

On the last weekend of September, CMU celebrated its annual Homecoming weekend. Homecoming consists of a music recital—a celebration at CMU without excellent music would be incomplete—some athletic events, lunch with emeriti faculty, an alumni banquet, the official school opening program, and of course, class reunions. It was a very good experience.

This year's Homecoming had increased significance for me—it was the 40th anniversary of my graduation from Canadian Mennonite Bible College (CMBC), one of CMU's predecessor colleges. Two-thirds of my graduation class was able to return to Winnipeg for a time of reminiscing, fellowship and sharing. It was a special time as we reflected back

on stories from our time together as students, and as we shared what had happened in our lives over the past 40 years. We celebrated together as we heard of joys in family life and work; we grieved together as we heard of disappointment and death. And repeatedly we heard how the years at CMBC had been life-shaping for each of us, helping us to set our vocational directions. As we talked and laughed and remembered, the 40 intervening years faded into the background, and we were once again the community we had been as students. It was very special.

Our experience is not unique. One of my privileges over the past few years has been to visit with alumni from both MBBC and CMBC as they have met for class reunions here at CMU. I have been struck at how often alumni from years ago have pointed to their studies at those schools as times when they experienced God in an unusual way, and when they felt called to respond to God through their careers in church ministry or some other vocation. The experience of my 40-year graduating class was typical of what happens when other alumni get together, in other words.

As I reflected on this year's Homecoming weekend, I wondered: Will present CMU students reflect

back on their CMU experience in a similar way 40 years from now? Some things are different at CMU today from my college experience in the 1950s—the student body is larger, there are more commuter and part-time students and there is a greater diversity in academic interest. And yet, the experience of students here today is not dissimilar to mine. Like me, they are also studying together with a group of dedicated young Christian adults. Like me, they also experience community worship, informal fellowship, a dedicated and dynamic faculty and intense dialogue about what it means to be a faithful follower of Christ. All of these things have the potential to create a powerful, life-shaping and unforgettable experience.

Forty years from now, when today's students at CMU gather for their own reunions, I think they will speak similarly of their time here as we did about our studies at CMBC. And, for that, I am very grateful.

Gerald Gerlach

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