



THE BLAZER

CANADIAN MENNONITE UNIVERSITY MAGAZINE • WINTER 2006

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Editor's note

What does leadership look like? At CMU, it means helping students do more than just make a living when they graduate—we want to help them make a life filled with purpose, values and service to others.

It means being a leader in areas like peace, conflict resolution and development—issues that are much in the news these days. We do this through our regular programs, and also through things like the new Institute for Community Peacebuilding.

It means taking a leadership role through our Centre for Leadership and Management, a new initiative that seeks to bring a faith perspective to the issue of leadership in the church, the business world and non-profit organizations.

It means requiring students to do a practicum in order to graduate. This unique program allows them to not only hone leadership and work skills, but also provides important services in the church, community and world.

CMU also showed leadership when it built its new residence—it's one of Manitoba's most energy-efficient buildings. We showed leadership by deciding to be scent-free, in order to assist students with scent allergies. And CMU professors regularly show leadership by publishing books or speaking on a variety of topics related to faith and life. They also act as leaders by living what they teach.

But leadership at CMU isn't just about leading—it's also about knowing whom to follow. For us, that means Jesus Christ, who "did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant" (Phil. 2: 6-7). Like Jesus, we seek to be servant leaders in classes, in the church and in the world.

John Longhurst, Editor

MOVING?

Drop us a line, fill out the web form at

www.cmu.ca/alumni.html or email alumni@cmu.ca



Helmut Penner plays his recorder at an October recital in his honour at CMU. Penner, a member of Winnipeg's First Mennonite Church, was being thanked for donating the harpsichord to the university. Playing the harpsichord with Penner is Verna Wiebe, Instructor in Music. For more about Penner's donation, see page 20.

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On the cover: Ottatown participants Jotham Penner, Chad MacDonald (Site Leader), Sheila Massana, Melissa Beaudry in the Rocky Mountains near Canmore, AB. *See story page 14.*

Following Christ's Example of Leadership

Leadership, sales, justice and tomatoes

By Harold Dueck



In my adult life, several themes have been inextricably linked: Leadership, selling, and peace and justice. I have been fortunate through my work to be able to do all of them—occasionally at the same time.

In essence, selling can be simply described as a process that helps people make good decisions. Leadership is the ability to influence people, shape thought or guide a group. As the years have unfolded, I have come to see leadership as little more than the privilege of being

involved in a process that allows everyone, including me, to be a better person—whether that is selling something, or being involved in the pursuit of justice and peace.

I do not recall that I ever consciously thought that I wanted to be involved in leadership. It was not something that happened in a particularly directed or planned way. The opportunities just kind of appeared. I can remember, in particular, being asked to direct a play in Bible school. It is the first time that I ever had the sense that leading could be a whole lot of fun and that I might have some aptitude at it.

Affirmation by
professors at
Mennonite
Brethren



Leadership is a process that allows everyone to be a better person.

Bible College also played a key role. Older adults at my home church, Fort Garry Mennonite Brethren, also played a key role by allowing me to exercise leadership gifts as a youth leader and on church council. They took me seriously, challenged me, supported me. They also voted me out of church office at one point, something that has caused me to believe that everyone should be voted out of office at least once. It is a very healthy experience.

But the most significant experience of those earlier years was my struggle with health. In my year at Bible school I began to experience the effects of a virulent form of Keratoconus, a disease of the cornea. At its advanced stages, it can only be dealt with through corneal transplant surgery. For about six years, from the ages of 18 to 24, blindness was a real possibility.

The years leading up to the transplant surgery were not simple ones. The time available with working vision was limited to about nine hours a day, which was

all the time that I could wear hard contacts before abrasions set in. I spent a bit more than a year unable to work because of impaired vision. In hindsight, that was one of those experiences that you would not pay a nickel to have again, but wouldn't miss for a thousand dollars. These were years where I came to realize that one really didn't need to worry about anything more than the day you were in. My walk with God during that time was very uncomplicated. It consisted of a request to God to get me through the day and, at the end, a thank you for the day it had been. This didn't mean not thinking about the long term—it just meant not worrying about it.

The experience also engrained in me the sense that

God is really much more interested in who we are in the circumstances that we are in, than in altering the situations in which we find ourselves. This belief has always made me focus on being the best that I can be, rather than on being tempted to ask God to make a particular venture successful.

My first job was at Xerox, where I learned the simple and elegant structure of a good sales call. It helped me understand how to manage a conversation with people who were not close personally. It taught me how to enter the life of someone who really didn't want to see me, and prevail upon them to consider my proposition and do it in a manner that allowed for good decisions to be made—one that allowed for a happy outcome.

I was able to apply the lessons learned at Xerox, and other places, when I served with Mennonite Central Committee (MCC) in Palestine in the mid 1980s with my wife, Judith. I was catapulted into leadership in a place where missteps can put people in jail and the competing communities, Israeli and Palestinian, want to use you as a pawn in their struggle for supremacy or a piece of ground. During my first year there, while in a fog of doubt and uncertainty about my role and expectations, I began to think outside the box. Could I use my experience in sales to engage the Israeli occupation of West Bank and Gaza in real and practical terms? I believed I could.

One of the things MCC was doing in the region back then was land and water projects that had made Palestinian farmers very productive. These guys knew how to grow a crop, given half a chance. But that was only half the solution: Where could they sell their produce? In particular, they had a lot of tomatoes, and nowhere to sell them, since Israel wouldn't allow Palestinians to export commodities to the European market. Logistical issues made it untenable to ship successfully into the Arab world.

What to do? Over the next four years I made literally hundreds of "sales" trips to meet with ambassadors, government ministers, European Union commissioners, senior business people and the media in an effort to sell those tomatoes. When officials in the British Foreign Office said they couldn't accept Palestinian commodities since Palestine did not exist, we kind of grinned and said that was exactly the point. The real issue was not



God is more interested in who we are in the circumstances we are in, than in altering the situations in which we find ourselves.

the movement of a commodity, but the recognition of the Palestinians as a people with power over their own lives.

It took five years, but it was successful. In 1983 Palestinians were put in jail by the Israelis for trying to sell products in Europe, but by 1989 they could sell commodities identified as a product of Gaza. In other words, the righting of a wrong was done not by protesting and petitions—which have their place—but by good old-fashioned sales techniques. This taught me that the pursuit of a sound idea with determination, professionalism, and a bit of sheer cussedness, had a reasonable chance for success.

Today, I can say that this is a really a good time to be an Anabaptist in business. One of the guiding principles being taught by leadership gurus like Jim Collins, author of the book, *From Good to Great*, is the humility of the leader. As Anabaptists, we call this servant leadership. Case studies of the most effective leaders point to this as being their defining operating characteristic.

Another leadership principle espoused by Collins is the Window and the Mirror. Good leaders look out the window and recognize others when things go well, but look in the mirror and accept responsibility when things go less well. This sounds like a very Christ-like view of leadership to me.

Speaking of Jesus, I believe that he was a very effective salesman. Take the story of his meeting with Zacchaeus. Zacchaeus was a tax collecting thief who had taken a lot of money that was not his. He didn't have to stop what he was doing, but he did; his encounter with Jesus changed him profoundly. I have often pondered what happened in that encounter. We are not told, but we can imagine what occurred. What did Jesus do to convince Zacchaeus to change his ways? Was it the handshake, the kiss, the inflexion of the voice, a smile, the power of argument, an appeal to live to a higher standard, the openness that

comes when sharing a meal, a threat of consequences? We really don't know. What techniques did Jesus use to lead Zacchaeus to make a good decision?

The possibilities for conjecture are endless. But I think that Jesus, like any good salesperson, treated Zacchaeus with respect, sought to understand his needs and helped him make a good decision that would enable him to become a better person. It's a way of relating to people that we can all emulate, whether we are in sales, pursuing peace and justice, going into business, serving in the church or in any other form of leadership

A final thought: Every year Cargill, the company I work for, evaluates its performance. Of course, it is concerned with profitability. But a more important performance measure is engaged employees—people who like what they are doing and feel they are making a difference. Senior management at Cargill have figured out that if you get this right, the rest is axiomatic. That, to me, is good leadership—helping people be the best they can be. It's the same kind of leadership that Christ showed on earth, and it's the kind of leadership that I try to exercise in my daily work. **B**



Harold Dueck, National Sales Manager for Cargill, is an alumnus and supporter of CMU. This article is based on a presentation he made at chapel as part of the Leadership Jazz series sponsored by CMU's Centre for Leadership and Management. He is a member of the Fort Garry Mennonite Brethren Church.

An Eclectic Path to Leadership

For Trudy Schroeder, arts, music and theology are part of a package that helped develop her leadership abilities

By John Longhurst



For Trudy Schroeder, leadership is a high calling—but it’s also a lot of work.

“Much of the time leadership feels like 99 percent hard work and, every now and then, a few moments

when you say to yourself: ‘Wow! This is really working.’”

Schroeder should know. As Executive Director of the Winnipeg Folk Festival—one of the leading festivals of its kind in North America—she is responsible for making sure that the 60,000 or so people who attend the four-day event each July have a good time. At the same time, she has to supervise ten full time employees and over 2,000 volunteers and look after the needs of the 300 artists who play on the Festival’s seven stages. And did we mention that 9,000 people camp out at the Folk Festival site?

It isn’t exactly the kind of thing you can train for in university—nobody offers that kind of course. But even if it existed, Schroeder might not have wanted to enrol.

“I believe in taking an eclectic path to where you want to go,” says the former Mennonite Brethren Bible College (MBBC) student. “It was more important to me to be exposed to as many things as possible, and to learn how to think. Original thinking is, to me, a vital leadership skill.”

While at MBBC, Schroeder had no idea what she wanted to do for a career. She studied a wide variety of subjects—things like music, Bible, political science, and various arts courses. “It all added up to a package that helped make me what I am today, but that I couldn’t anticipate at the time,” she says.

Of course, she did study things that help her today—in addition to obtaining a Bachelor of Arts degree, she has an MBA from the University of Manitoba and is a graduate of the University of Ottawa’s Arts Management Program. But being open to learning and trying new things is a hallmark of her vision of leadership.

“Few people start out thinking they are leaders,” she says. “It’s life experiences that show if we have leadership qualities. The trick is to say yes to the leadership



opportunities that come our way. You can't sit around and wait for leadership to be given to you."

Passion is also key to leadership, she believes. "You need a driving passion to be a good leader—the belief that what you are doing is making a difference. The things that most satisfy us will be the things that keep us going every day."

Making right decisions about the little things are the arm curls that strengthen you for the big moral tests.

Theology is also important to Schroeder, a member of Winnipeg's River East Mennonite Brethren Church. "You need a grounding in your personal beliefs, a foundation for your work. It gives you an ethical anchor for your life and work."

She remembers the time she was paid twice for some work she performed for a local organization. When she told a friend that she had returned the second cheque, which was for \$50, the friend couldn't believe it. "It's their mistake—you should keep it," she told Schroeder. "Plus, it's not much money. They won't miss it." Of that incident,

Schroeder says: "It wasn't much money, but those little \$50 decisions add up to create the fibre of your being. If you are willing to cross those little lines, then you will likely cross the bigger ones when they come your way, too. Making right decisions about the little things are the ethical arm curls that strengthen you for the big moral tests."

Schroeder believes that everyone involved in the arts should also take business courses. "You have to know how to work in a business-like manner, or else you are going to fail," she says. "You need to know about things like cash flow, contracts, the law, marketing and the basic principles of management."

Over her years of serving in leadership positions, Schroeder has developed the "ABCs of Leadership," a list of 26 qualities that she believes every leader should aspire to. They include things like: "Act like a leader—take responsibility for who you are, what you want to become and

for the decisions you make." "Be positive—optimists have a greater chance of seeing the idea become a reality." "Family and friends—you are never too important or busy to invest time and energy in these relationships." And "Love the Lord your God with all your heart, and your neighbour as yourself—having a firm spiritual grounding is central to being a good leader, since it gives you a moral and ethical underpinning for what you do and who you are." (For Schroeder's complete ABCs of leadership, go to the church and community section of the CMU web site at www.cmu.ca)

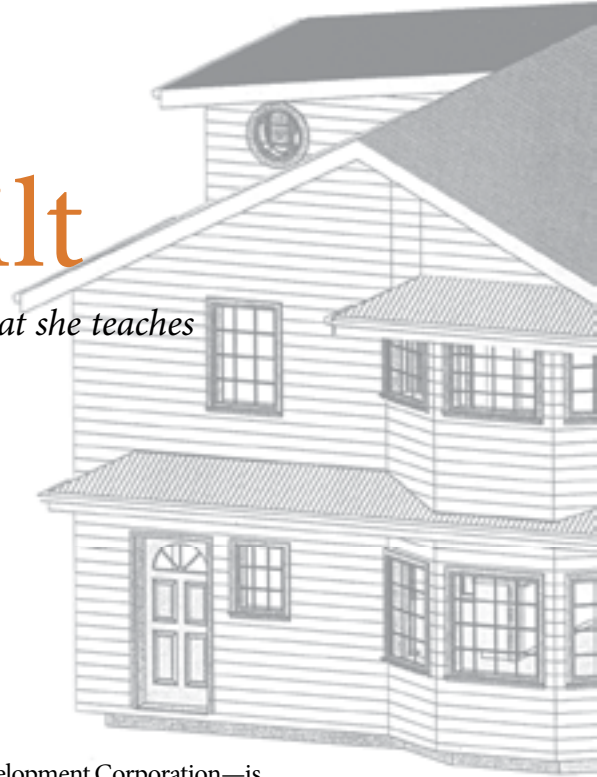
One of Schroeder's favourite parables is the one about the talents. "God gives everyone talents," she says. "Our job is to find those God-given gifts and use them. Sometimes finding them and using them may be difficult. But anything worth doing is going to be hard." **B**

In addition to directing the annual Folk Festival each July, Schroeder is responsible for creating and directing a series of programs that bring the music and discovery of the Folk Festival to people in different ways, including a new Folk Retreat that will be held at CMU this summer.

The House that Ruth Built

International Studies professor wants to live what she teaches

By John Longhurst



For Ruth Rempel, it isn't enough to teach about living responsibly and caring about needy people—she wants to live it, too.

“I want to live in a way that is consistent with what I teach and believe,” says Rempel, who teaches International Development Studies at Menno Simons College, CMU's downtown campus at the University of Winnipeg.

For Rempel, this means living within walking distance of work and church. It also means building one of Winnipeg's most energy-efficient and environmentally friendly houses.

The 1,500 square foot house, which is still under construction, is located on a formerly vacant lot in the West Broadway section of the city's downtown area. The goal of the house—which is an experimental project supported by the City of Winnipeg, the province of Manitoba, the federal government and the West

Broadway Development Corporation—is to show that it is possible to build affordable, energy efficient housing.

“We want to give builders some ideas for how they can make new houses more energy efficient,” she says, noting that “the house is part of an effort to show that energy-efficient housing isn't only for the well-to-do. A house like this can be affordable, so that those on lower incomes share the benefit of reduced heating bills.”

Rempel, who has not yet lived in her house for a full winter, estimates that her heating bills will be about \$40 - \$50 per month. She will know the exact cost of winter heating in spring when the results of a study done by a local community college come in. “The house will be extensively monitored for a year to test its energy efficiency,” she says.

The heating bills are low for a number of reasons, including the fact that the house doesn't have a furnace. This may seem pretty crazy in a place like Winnipeg where, as everyone knows, it gets *really* cold in winter. But Rempel



isn't worried; her house uses a radiant heating system—hot water is pumped through coils underneath a ceramic tile floor. An open-concept design uses convection to allow the heat to flow throughout the house. In summer, the process is reversed; the floor stays cool, and windows beneath the roofline allow the hot air to escape at night. “It’s like the house is breathing,” she says, noting that she doesn’t need an air conditioner.

Other ways of keeping the house warm in winter are lots of energy-efficient triple-pane windows to let in sunlight, and cellulose insulation. “It’s basically recycled shredded paper,” says Rempel. “If it’s installed correctly, it’s a far better insulator than fiberglass.”

Other environmentally friendly devices include a low-flush toilet that uses rainwater—in summer, rainwater that runs off the house’s metal roof is collected in a cistern near the bathroom, using gravity to fill the toilet tank. (In winter, Rempel’s toilets connect to the city’s water supply.) She also has installed an energy-efficient stove, fridge and dishwasher.

In addition to being energy-efficient, the house is also healthy. “We worry a lot about outdoor pollution—things like car exhaust and industrial emissions,” she says. “Those are important concerns, but indoor air can be shockingly bad.”

To keep the air in her house as clean as possible, Rempel uses tiles and wood for flooring—there are only a few throw rugs here and there.

She also uses steel-framed cupboards and cabinets made from strawboard. “Many cupboards are made of materials that give off harmful gases,” she says. “You might as well stick a bucket of formaldehyde in your kitchen if you use those.”

In addition to building a house that shows her concern for the environment, Rempel has also used local manufacturers and products as much as possible. “That’s been an important principle for me right from the beginning,” she says. “I want to help create employment for local people.”

For Rempel, all these things add up to a practical way of showing her faith. “I like the idea of living with a smaller ecological footprint, and contributing to urban revitalization,” she says, adding that the project has made an impression on her students. “Through this project they can see that faith is more than just going to church on Sunday. It’s about how you live your life all through the week, and the choices you make about where you live and the house you live in.”

In addition to being a testimony to her students, and an example of what new urban housing can look like, Rempel also wants to show others that living in an environmentally friendly way can also result in an aesthetically-pleasing house. “Living in a way that shows concern for the environment isn’t the equivalent of eating oatmeal with nothing on it,” she says. “Living simply doesn’t mean you have to live ugly.” **B**



Can the Word Be Made Flesh . . . Again?

By Harry Huebner

When I was a graduate student in philosophy at the University of Toronto, I had a close friend named Errol. Errol was a wonderful person: friendly, brilliant, and kind. He was also a Marxist and an atheist.

Errol and I spent much time together, and had many interesting discussions about justice, truth, and religion. Most of the time, we agreed on these matters. When he told me about the god he could not believe in, it turned out that I could not believe in that god either. When I talked about the God of the Judeo-Christian tradition, the God whom I worshipped, he remained skeptical.

One day he came to my home for lunch. When we sat down at the table there was that awkward moment when we habitual grace-sayers don't quite know what to do. We don't want to offend, but praying before we eat is what

we do. So, being sensitive to my guest, and bound both by my liberal education and my habits of piety, I bowed my head and said something like: "We are grateful that we have food to eat and that we have friends. Thanks!"

After that, I was ready to eat. But Errol looked at me and said, "What the heck was that? I thought you said that you were a Christian. But that was no Christian prayer; even I know that. At least if it was, then I'm a Christian too. I could have said those words."

On the one hand, I was embarrassed, but on the other I playfully thought I should induct him on the spot. But Errol continued: "Are you perhaps just a Christian atheist? You seem to be trying so hard to make the Christian faith palatable that even I, an atheist, can be one. I hate to lecture you on what the Christian faith is, but it seems to

For the Word to become flesh—for it to find expression—it must be "the Word" that is spoken.

What matters is not so much where we live, but how we live there.

me that it has to be something that atheists like me can reject. Otherwise what good is it?”

Errol was right; it was indeed an atheistic prayer. In my attempt to be nice to my friend I forgot that the Christian faith has specific content and that not just any words make a prayer. That is, for the Word to become flesh—for it to find expression—it must be “the Word” that is spoken. I forgot that my task at that meal was to utter something that exposed how Christians see food, something that most likely would have sounded strange to him.

Yet there still was something right about what I did. We need to be careful not to think that faith is simply a set of ideas or a past story to be repeated the same way in every situation. I was right to be aware of my friend’s presence and permit his presence to affect how I prayed. But what was wrong was letting it make the kind of difference it did. It is not easy to sort out such a difference, but this is the very task Christians need to learn to negotiate. And that is a theological task: letting the Word become the embodied truth in the lives of people.

Recently my wife Agnes and I read Barbara Kingsolver’s book, *The Poisonwood Bible*, a novel about an American Baptist missionary family in the Congo. It is fabulously written, narrated through the voices of four daughters. The missionary father would never have made the mistake I did with Errol. He knew exactly how to pray, what for, and when. He knew the content of the Christian faith well; he knew the right words and repeated them the same way in the Congo as he had done for years as a Baptist preacher in the United States. The pattern even extended to his gardening practices—the same as at home. He had it sorted out, he thought. For him the fact that he was

speaking to Congolese people was irrelevant and, according to how the story is told, his presence and his message were not gospel.

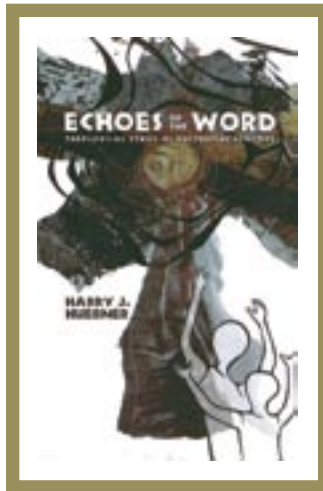
We do not live in the Congo; we live in a complex society with its many voices and promises. Yet what matters is not so much where we live, but how we live there. In every time and place we are called to recognize the ways of unfaith and to improvise the Word in ways that permit it to be heard. We are called to embody an old faith in new ways.

In order to heed this call, we must do three things: Recognize God’s sovereignty in our lives; recognize our dependence on other Christians; and rediscover piety.

First, we need to see that all of life can be brought under the sovereignty of God. In so doing we can find new ways of speaking and acting, of thinking and seeing, of listening and feeling, indeed, of creatively hearing a new resonance of the Word. In opening ourselves to wisdom we can learn to walk in patience, peace, and hope; we can learn to love God, die in Christ, and seek the welfare of the city. We can be involved in an inquisitive process of learning to speak

the word and live life in a strange land, a land made strange by its distance from Christ and made familiar by a yearning for redemption in which we all participate.

We can also remember that we do not have to go about this task of embodying our faith alone. In the church we find alternative models for reconceiving our existence in dependent relationships—dependence not merely on each other, but ultimately on God. Indeed, it is in acknowledging that our ultimate relationship is one of dependence (on God) that we come to see independence as a perversion of human existence. Listen to the

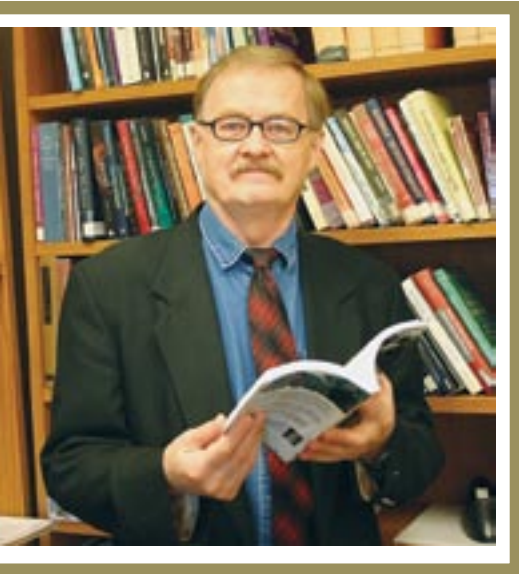


Learning the power of the Word requires a deep reverence for God.



words from Ephesians: “But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love” (Ephesians 4:15-16).

Becoming dependent beings makes it possible to live with our imperfections. Even though I am not as smart as someone else, or as attractive, or athletic, or rich, or popular, I am a person whom God has gifted into this world



*Harry Huebner is Professor of Philosophy and Theology at CMU. This article is excerpted from a chapter from his new book, *Echoes of the Word: Theological Ethics as Rhetorical Practice* (Pandora Press). He is a member of the Charleswood Mennonite Church.*

and who can be made perfect in Christ, that is, in the body. Living independently may be easy, on the one hand, but it can hardly deliver on the promise of abundant living; on the other hand, living dependently in community can help us become human.

Finally, we can rediscover piety. In 1997 at a conference on “Mennonite Education in a Post-Christian World,” Dale Schrag from Bethel College reminded the audience that *pietas* really means “dutiful respect to God” and not, as we tend to

think, “self-righteous religiosity.” The word is used to describe those who have a thoughtful “respect for the past” and a profound “fear of the Lord.” He suggested

that we have lost this awe because we believe we know so much. Why should we respect the past when they then knew so little compared to what we now know?

Much about the faith is thoroughly familiar and can easily be performed habitually. Yet one of the challenges all teachers, perhaps especially theologians, face is the way familiarity short-circuits curiosity and curtails creative incarnational imaginings. In the church we think we “have heard it all before.” Learning the power of the Word—its ability to transform, its power to engender hope, its capacity to help us see and hear beyond our ordinary range—requires a deep reverence for God and a profound respect for the masters of the past. And such practices of reverence and respect can never become entirely ordinary because they entail the Word becoming flesh . . . again. When we open ourselves to this holy act we are able to hear what we have heard before, but in a distinctly new way.

Let us not forget that God is the one whom we worship. God has given us life; God receives it back. To learn the practice of piety is to learn reverence for the past and for God, and to be able to embody the old faith in new ways—to make the Word come alive, again. **B**



Reece Retzlaff and Melissa Lesser: an invisible disability.

On the “Lonely Edge of a Revolution”

CMU LEADS WAY IN TRYING TO BECOME A SCENT-FREE UNIVERSITY

Melissa Lesser doesn't look like she has a disability. But watch what happens if she walks past someone wearing a strong perfume or deodorant, or goes into a freshly cleaned washroom.

“I can't breathe,” says Lesser, 20, a third-year Biblical and Theological Studies student. “I get dizzy, lose muscle control and I faint.”

It's scariest if it happens when she is on a staircase, as happened last fall. “That's my biggest fear—falling down the stairs and hitting my head,” she says.

Reece Retzlaff, 23, is studying theology and music at CMU. She also has trouble with scents of various kinds. Her reactions can range from nausea and severe headaches to loss of some muscle control—if the attack is bad enough, she may need help walking. “We have an invisible disability,” she says.

The two CMU students have a scent allergy, otherwise known as environmental illness or Multiple Chemical Sensitivity (MCS). Although much is not known about MCS, it seems to be an acquired illness characterized by severe reaction to scents and smells that are easily tolerated by most people. Common triggers include volatile organic compounds found in paints, cleaning products, perfumes and fragranced personal care products.

Reactions range from difficulty breathing and watery eyes, through to more serious reactions such as rashes, headaches, nausea, muscle and joint pain or asthma-like attacks. The only reliable way to prevent the dangerous reactions is for sufferers to avoid scents that can cause an attack.

That would seem pretty much impossible, con-

sidering the wide range of scented products sold today. But CMU is trying to do what it can for students like Lesser and Retzlaff; the school has committed itself to try to be a scent-free university—making it one of only a few universities in Canada, and the only university in Winnipeg, that is trying to do so.

“We want to accommodate students who experience such severe reactions to scents and chemicals,” says CMU Student Life Director Marilyn Peters Kliever. “Our goal is to try to make CMU as scent-free as possible.”

What that means is encouraging students to refrain from using scented products. Each year they are given a list of items to avoid such as perfumes and colognes, strong deodorants like Old Spice and Lady Speed Stick, body sprays, certain shampoos,

hair gels and other strong smelling products.

But this doesn't mean that CMU has replaced the scent of fragrance with the opposite—bad smells. Students are also given a list of unscented or lightly-scented products that won't cause problems for people like Reece and Melissa. Some of the items are available for sale in the CMU bookstore.

Student response has been very positive, says Peters Kliever. “Once they realize how severe this can be for people with scent allergies, they are very protective of them,” she says.

As well, the university has changed to unscented or low odour cleaning products, things like the soap in the bathroom dispensers and for washing floors. Maintenance staff also purchase low odour paints and adhesives for tile and carpet. “It costs a bit more, but it's worth it for the comfort and safety of students,” says Randy Neufeld, Director of Facilities.

When cleaning staff have to use products that have stronger odours, they let Lesser and Retzlaff know when and where they will be used. “If they are going to paint or do any construction work, they let us know in advance so we can avoid the area or leave for a few hours,” says Retzlaff.

Of course, CMU isn't just for students; each day

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the university hosts many visitors, many of whom don't know about the university's scent-free policy. That's why every door leading into the university has a sign that says: "In recognition of individuals who struggle with asthma, allergies and environmental and chemical sensitivities, please refrain from wearing fragrances and scented products on campus. CMU is striving to be a scent-free environment."

The key word, says Peters Kliewer, is "striving." "We know that it is almost impossible to prevent the use of all scented products on campus," she says. "But we will do our best to reach that goal."

Retzlaff and Lesser appreciate the effort. "It's really great that there are

so many people here who take this seriously, and who try to help," says Retzlaff.

Even so, their lives can still be difficult. Not all visitors to CMU know about the policy, so they never go anywhere without their special carbon filter masks—the ones that make them look a little bit like Darth Vader from the movie Star Wars. Leaving campus is also a challenge; department stores are hard to visit since the perfume section is usually near the main entrance. And even if stores do sell unscented products, where do they put them? "In the smelly aisle," says Retzlaff, adding that "I have to send someone else into the store to buy unscented products for me."

"We live in a scented world," says Lesser. "I can't go to the opera or the bal-

let, since people tend to fancy up to go to those places. This has really had a negative impact on my social life."

Spiritually, it has taken its toll on her, too. "It took until recently to come to terms with who I am," she says, noting that the problem has existed since her early teens. "You have to deal with the things that God gives you, but I know that I wouldn't be me if I didn't have it. For better or worse, this is who I am."

She credits her husband, Terry, with helping her cope. "He makes sure that I don't give up and that I get my rest," she says. She also appreciates the support of students and staff at CMU. "If it wasn't for the people here who love and care for me, I wouldn't make it."

In addition to a few universities and schools, some

hospitals in Canada are trying to be scent-free, and a few churches in Canada are asking members not to wear scented products when coming to worship services. As well, the cities of Ottawa and Toronto are promoting scent-free guidelines. "We are on the lonely edge of a social revolution," says Retzlaff, noting that it will take a long time before Canadians give up scented products.

"The perfume industry is huge, but it wasn't so long ago that people could smoke wherever they wanted, too. Maybe one day wearing fragrances will be seen the same way." **B**

For more information about CMU's scent free policy, and for a list of scent-free products, visit the student life section of the CMU web site at www.cmu.ca

Falling in Love with God all Over Again

OUTTATOWN PROGRAM AN INCREDIBLE JOURNEY FOR STUDENTS

For Carmyn Hildebrand of Winnipeg, MB., participating in CMU's *Outtatown* program was about falling in love with God all over again.

"I'm craving more of His presence than ever before," she says. "And the more I fall in love with Him, the more His love seeps into all other aspects of my life, causing me to strive to grow closer to Him."

Adam Krahn of Killarney, MB. says that being part of *Outtatown* "is such a joy, and just so much fun, living in a great Christian community with such an awesome group

of people."

"God is really teaching me how to appreciate the differences in everyone I've come in contact with," he says, adding that living in northwestern Ontario and the Rocky Mountains means it is "impossible to miss the majestic handiwork of the Creator wherever we have traveled."

Carmyn and Adam are just two of 96 young people enrolled in *Outtatown*, CMU's one-year discipleship school for youth between the ages of 18-24. The unique program finds students spending half



Outtatown Director Paul Kroeker (left) with students: (Back) Adam Krahn of Killarney, MB; Jordan Wiebe of Winnipeg; Lina Balsamo of Mississauga, ON; Keri Enns of Winkler, MB. (Front) Ben Marois of Ponoka, AB; Jenette Martens of Kola, MB; Heather Shirk and Rachel Mast of Willow Street, PA; and Chris Sones of Winnipeg.

of the year studying and participating in outdoor adventure activities in Canada, and the other half in Guatemala and South Africa doing service such as building houses and working in community centres, hospitals and orphanages.

One experience that stood out for Jenette Martens of Kola, MB. was participating in an urban plunge in a poor area of Winnipeg. "We were divided into groups of four, given bag lunches and told to go find someone on the streets to share them with," Jenette says. "My group met an old man named Andrew, who came riding over on a bike. Once he discovered we were Christians, he engaged us in a debate about God."

After a while, Andrew said he admired their strong beliefs, and that they shouldn't let anyone change their minds. Then, out of the blue, "he asked us to sing him a song," she says. "He had no idea what this

meant to me; for some reason that I don't remember, I stopped singing when I was very young. I thought my voice was very bad, and I became terribly self-conscious about singing in public. But I joined in singing two songs for him: *I Will Not Be Shaken* and *Your Love Is Amazing*. As I was singing, I couldn't believe what I was doing—sitting on a sidewalk belting out worship songs with people walking by and staring. I didn't care! In fact, I was having the time of my life. It was a totally freeing and dramatic experience for me."

Before she went on the urban plunge, Jenette thought she was "going out on the streets to change the homeless people. Now I know better. I went out to change the streets of Winnipeg, and the streets of Winnipeg changed me."

That kind of comment sums up the value of the discipleship program for *Outtatown* Director Paul

Kroeker. "The students are excited about what they are learning and the ways in which their experiences are impacting their faith," he says. "We are pleased that they are making good, life changing decisions that will shape them for years to come."

For Charlene Dobb, an *Outtatown* group leader from Mississauga, ON., "it's been an incredible journey to watch the students challenge themselves, try new experiences, and find community with one another while seeking a deeper relationship with Christ. As staff, we are very excited to have the privilege to work with these incredible students, and to know that God is going to do an amazing work in each of their lives."

Adds Adam: "All in all, this experience has been both humbling and empowering, and I just can't wait to get more of it. I am so excited and ready for all that God has in store for me." **B**

CMU Reappoints President Gerald Gerbrandt

Gerald Gerbrandt has been reappointed as President of Canadian Mennonite University (CMU) for another five years. The new contract takes effect June 15, 2006.

"We invite you to join us in the affirmation of President Gerbrandt's leadership at CMU, and to commit yourself to prayerful support of his renewed dedication to the presidency," says CMU Board Chair Abe Konrad. "Dr. Gerbrandt's reappointment provides excellent continuity in the passionate, visionary pursuit of CMU as a Christian university of the church for the world.



We are delighted with his acceptance, and we invite the prayers of the CMU constituency during the ongoing development of CMU."

President Gerbrandt is a member of Winnipeg's Bethel Mennonite Church. **B**

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New Centre for Leadership and Management being Created

TO ADDRESS ISSUES FACING CHURCHES, NON-PROFIT AND THE BUSINESS COMMUNITY

What is one of the greatest challenges facing pastors today?

It's not finding enough time to study, pray, preach and visit members, although those are ongoing challenges for any church leader. According to Trevor Hubert, it's something called "CEO disease."

"The higher you go up the organizational chart, the harder it is to get good feedback," he told pastors gathered at a workshop sponsored by the Centre for Leadership and Management, a new initiative being explored by Canadian Mennonite University (CMU) and Mennonite Foundation of Canada. "As you go up the chart, the quality of the feedback decreases."

Hubert, who leads organizational effectiveness workshops for Investors Group, a national financial services organization which serves one million Canadians, told the workshop that lack of honest feedback can cause leaders to "over-inflate how well they're really doing." This can result in surprise and confusion when problems suddenly seem to appear out of nowhere, he said.

What's the antidote? "Regular, structured feedback from multiple sources," said Hubert, a member of The Meeting Place, a Mennonite Brethren church in Winnipeg. "How confident are you that you are getting good feedback - the kind you really need?" he asked the pastors at the workshop.

While getting good feedback is key to being a good leader, Hubert added that the most important thing "is your faith - your relationship to

Jesus. If you don't have it right at that level, you aren't going anywhere."

Helping pastors develop their leadership potential is just one of the goals of the Centre for Leadership and Management, which has been made possible by a legacy grant from the Foundation. The purpose of the grant is to explore how CMU and the Foundation might work together to provide training, inspiration and encouragement to Christians involved in leadership in business, non-profit organizations, the arts, church and church-related organizations, along with developing a concentration in business and organizational administration for students at CMU.

Among the ideas being considered by the Centre is an Institute for Leaders in spring; workshops on leadership development and various aspects of church and non-profit management; and an ongoing series of presentations for CMU students called Leadership Jazz. The first two Leadership Jazz speakers were Harold Dueck, National Sales Manager

for Cargill, and Trudy Schroeder, Executive Director of the Winnipeg Folk Festival.

The process of exploring the feasibility of the Centre is being led by Neil Janzen, formerly the President of Mennonite Economic Development Associates, and Herta Janzen, formerly Executive Director of Concordia Place Care Centre.

Erwin Warkentin, General Manager of Mennonite Foundation of Canada, is pleased with the direction that the Centre is taking. "Over the past number of months, many directions have been suggested, and now we are starting to see a culling of some of those ideas and a sharpening of others," he says. "To the extent that the Foundation has resources available, we are also happy to participate in the assessment and planning and implementation of the Centre, to working with CMU to provide hands-on, practical events and workshops that can help churches, the business community and non-profit groups develop the leadership potential of their members and employees." **B**

For more information about the Centre, visit www.cmu.ca and go to the Church & Community section.



Robert Marsch, pastor at The Meeting Place (left), talks with presenter Trevor Hubert at the the Centre for Leadership and Management workshop for pastors.

Long-time Peace Worker Named Director of New Institute for Community Peacebuilding

For David Pankratz, being named Director of CMU's new Institute for Community Peacebuilding is a dream come true.

"Only in my wildest dreams did I think that I would find myself in this situation," says Pankratz, who is well-known in Winnipeg for his work with MCC in Iraq, and for his leadership role in mobilizing public opposition to the U.S.-led invasion of that country.

"My heart and mind are filled with anticipation and excitement at what can, and will, be done through the Institute," he adds, expressing the hope that "it will be used by God to pass on the skills and resources of CMU faculty and others to communities around the world."

The Institute, which began operations January 2, is the result of many years of dreaming on the part of CMU staff and supporters. "Right from the beginning of CMU, there were proposals to found a peace institute," says CMU President Gerald Gerbrandt. "Given how central peace and justice is for CMU and its supporting churches, to finally be able to realize such an institute is only appropriate."

The Institute was made possible by a generous donation by John Dueck,

a member of Winnipeg's Bethel Mennonite Church. For Dueck, it represents a chance to do more than only give to alleviate suffering around the world—he wants to do something to address the issues that contribute to the unrest and need.

"The Institute is a climax to many years of becoming aware of what contributes to poverty and unrest in many parts of the world today, and what our response to it should be," says Dueck, adding that he hopes his contribution will fund "those areas of studies that will truly help us move in the direction that will effectively witness to and address the disparities which lead to so much suffering, unrest and need in our world today."

Dean Peachey, Dean of Menno Simons College, CMU's campus at the University of Winnipeg, says that the name of the Institute indicates that it will go "beyond conflict reduction" to promote "ongoing, active peace work" at home and abroad.

According to Peachey, the Institute will link faculty expertise in peacebuilding with community needs. It will also organize and sponsor a wide range of educational and research projects.

Of Pankratz, Peachey



New Institute for Community Peacebuilding Director David Pankratz (left) with donor John Dueck.

says: "He is an excellent choice for director of the Institute. His life is a tapestry of various themes related to peace. He personifies peacebuilding."

In addition to working in with MCC in Iraq, Pankratz also worked with that agency in Zambia, together with his wife, Janet Schmidt. He is a Certified General Accountant, and has also done consulting work for various relief and development organizations in the Middle East, Africa and Afghanistan. He has also organized conferences on peacemaking; written on peace-related themes in the *Winnipeg Free Press* and other publications; and spoken at numerous churches and community groups about his work in

Iraq. He is a member of the River East Mennonite Brethren Church.

"I look forward to serving CMU and people in Winnipeg and beyond through the Institute," Pankratz says. "With the enthusiasm and support of CMU, a supportive constituency, a genuine desire for peace in so many communities, and by God's grace, it is my prayer and hope that we will, together with so many other people who are devoted to peace, make building peace one of Canada's most significant construction projects."

The new Institute for Community Peacebuilding will be located at Menno Simons College, 520 Portage Ave., Winnipeg. Phone: 953-3855. **B**

A Gift that Keeps on Giving

In the 1950s, earning enough money to go to CMBC or MBBC was hard.

Most students came from poor families—for many, their parents were immigrants who had to start over in Canada.

John Epp of Winnipeg was one of those students. The long-time Mennonite Brethren pastor, who graduated from MBBC in 1953, remembers how hard it was to obtain the money he needed to pursue his studies. “I have an understanding of financial need,” he says.

For that reason, Epp and the 26 others who graduated that year from CMBC and MBBC decided to help CMU students by creating the CMBC/MBBC Class of 1953 Bursary. “We wanted to create something that keeps on giving, and also keeps on living through the life of the recipient,” says Epp. The Bursary provides \$1,000 each year to a deserving student with financial needs.

Scholarships and bursaries are one of the many ways your gift can keep on giving through CMU’s Annual Fund Appeal. Just use the envelope inside this issue of *The Blazer* to make your contribution. You can also donate on-line at www.cmu.ca

By donating to CMU, you can help today’s students become tomorrow’s leaders in the church and the world. Thanks!

Practicums Help Students Chart Path For Future Careers

FINDING RARE BIBLES, SERVING CHURCHES, WORKING WITH CHILDREN ALL PART OF THE CMU EXPERIENCE

A very rare first edition of the King James Version of the Bible has been found in the archives at the University of Manitoba—thanks to a CMU student.

The unique Bible, dating back to 1611, was discovered by Jason Peters, a fourth year English major doing his practicum in the University of Manitoba archives. Through careful research, Peters was able to match over 50 errors in the university’s Bible to those found in the first edition.

For Peters, who attends Winnipeg’s St. Margaret’s Anglican Church, the discovery was a highlight of his practicum. “I really enjoy old books,” he says, adding that his courses with English professor Paul Dyck, including one called *The History of the Book*, caused him to want to do his practicum in an archive.

Not every CMU student will do something as exciting as finding a rare Bible, but all are required to do a hands-on practicum to graduate. The practicums allow students to put their studies into practice, test their career interests and provide needed services

in the community and around the world.

Since September 2000, when CMU began, 330 students have done practicum placements, 71 of them in congregational settings. Other practicum assignments have found students working as chaplains; with MCC or other development agencies, mission groups and church camps; in hospitals; and with disabled people, newcomers to Canada, the elderly and with offenders, among other things. The practicums can be done over the course of a semester or a summer, or part time throughout the school year.

For Dyck, Peters’ practicum was “a great example of how students can follow their interests, be exposed to a broad range of experiences that can help add to their educational experience, and prepare them for careers after university.”

Scott Dueck of Vineland, ON used his practicum at Winnipeg’s McIvor Avenue Mennonite Brethren Church in 2001-02 to test his calling to church ministry.

“My practicum was awesome,” says Dueck, now serving as youth pastor at the Richmond Park Mennonite Brethren Church in Brandon, MB.

“It confirmed my choice of career.”

During the practicum he worked alongside McIvor’s youth pastor, spending one day a week in the church office and participating in or leading youth activities on weekends. “It helped prepare me for what I am doing now,” he says.

Jamie Bergmann of Steinbach, MB is using his practicum at Winnipeg’s Health Sciences Centre to test his interest in becoming a speech pathologist. “The practicum has really confirmed that this is the right career for me,” says the psychology major, who goes to the hospital once a week to work with children with speech impairments.

People at the hospital tell him that he excels at this kind of work, he says, adding “that is so encouraging for me.”

Zach Entz of Whitewater, Kansas, did his practicum in Nigeria, where he observed the work of a local development organization. “I saw the things I learned put into action,” says Entz. “The experience prepared me to ask better questions of whichever agency I end up working for in the future.”

While most students use a practicum to confirm a career choice, sometimes it can do the opposite.



Jason Peters with a rare first edition of the King James Version of the Bible.

That's what happened to Winnipegger Jennifer Mutter. The general arts major thought she wanted to work in correctional services after graduation. She did a practicum at a local prison, where she shadowed a parole officer and worked with prisoners. "It was an interesting experience, but it helped me decide not to go in that

direction," says Mutter, a member of Winnipeg's Charleswood United Church.

Now she is considering social work, and is doing a second practicum at a seniors' residence. "Working with seniors has confirmed my decision to go into social work," she says.

For CMU's practi-

cum coordinator Werner Kliever, these are exactly the kinds of things he likes to hear.

"I enjoy helping students discern what's best for them, and help them find a place where they feel good about themselves," says Kliever. "We try to find them a niche, or sometimes something they might not have considered. It's a great way to get job skills, experience and ideas for career direction."

Gary Harder, pastor of the Toronto United Mennonite Church, has supervised practicum students for over 30 years—first from CMBC, and now from CMU. "I feel very deeply about the value of the program," he says. "It's a really fine way for students to explore and test their sense of calling." **B**

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Spring Seminary Studies at CMU

CMU is a partner in the Winnipeg Centre for Ministry Studies (formerly the Evangelical Anabaptist Seminary Program), an inter-Mennonite initiative that provides training for people in pastoral ministry or considering it as a career. The program is supported by Mennonite Church Manitoba, the Manitoba Conference of Mennonite Brethren Churches, the Evangelical Mennonite Conference, the Evangelical Mennonite Mission Conference and the Chortitzer Mennonite Conference. Educational partners are CMU, Associated Mennonite Biblical Seminary, Mennonite Brethren Biblical Seminary and Steinbach Bible College.

WCMS courses available this spring at CMU:

The Problem of Evil in a Biblical Perspective, April 24-28. Instructor: Pierre Gilbert, Ph.D.

Christian Spiritual Formation, May 23-27. Instructor: Arthur Paul Boers, D.Min.

Preaching the Book of James, May 29-June 2. Instructor: Herb Kopp, MA.

Mentoring Young Adults in Their Search for Meaning, Purpose and Faith, May 29-June 2. Sharon Daloz Parks, Ph.D.

Urban Ministry, June 5-9. Instructor: Glenn Smith, D.Min.

WCMS is fully accredited and courses can be transferred into any other seminary degree program. Courses are available for credit or audit. For more information, visit the WCMS section of the CMU web site (under programs) at www.cmu.ca or call 204.487.3300 in Manitoba or toll-free at 1.877.231-4570.

What does it mean to be a Christian? Being a Christian means “we aren’t here for ourselves, but for others, to serve each other.” That’s what Conservative Member of Parliament Steven Fletcher, a quadriplegic since a car accident in 1996 when he was 23 years old, told CMU students at a fall chapel. “It’s been a rocky road—I have to be honest,” he said, noting that it was a Westwood Community Church—a Mennonite Brethren congregation in Winnipeg—that helped “reawaken faith in me.” Fletcher encouraged students to consider involvement in politics, noting that life as a politician is a challenge. To keep himself focused, he attends a weekly prayer breakfast in Ottawa to make sure that “I don’t drift away from my values.”

Students to help hurricane victims. Seven CMU students will go to the U.S. Gulf coast with Mennonite Disaster Service during reading week in February to help with clean up and repair following Hurricane Katrina. They will be based in Bayou La Batre, Alabama.

Anabaptist research. “Anabaptist-Mennonite Confessions, Scripture and Tradition: A Dilemma for Protestants,” is the title of an article written by Karl Koop in the Spring, 2005 issue of *Vision*. He also presented a paper on “The State of Anabaptist Research in the 21st Century” to the State of

the Art Mennonite Conference at the University of Winnipeg.

Features of a Christian university. The need for a profoundly Christian intellectualism was the topic of the 28th annual J.J. Thiessen lectures, held Oct. 18-19 at CMU. Speaker Dr. Paul J. Griffiths presented four lectures on the theme of “Curiosity: Towards a Theology of Intellectual Appetite.” During his presentations Griffiths said that the four features that should be found at a Christian university are: Study framed by prayer; courage to define its own questions and programs of study; programs shaped by theology; and loyalty to the church. CMU, he said, seemed to be such a university; if more schools were like CMU, then “there could be real transformations in the intellectual life of the church, and thereby, also of the world,” he stated.

Security studied. Pamela Leach, who teaches political studies at CMU, will be a visiting fellow in Canberra, Australia at The Australian National University Research School of Social Sciences between January and March. While there she will share and extend her work on the impact of security initiatives on the public sphere, including civil society and communities. Her new book is provisionally entitled *Disarming Security: The Evolution of Political Responsibility*. Pamela will also speak to the Australia and New Zealand



A guitar ensemble plays at CMU’s annual Create Your Own Christmas Concert in December. This holiday tradition saw about 900 people come to the university to hear performances by various musical groups and choirs. Selections from the event were later broadcast on Radio Southern Manitoba.

Society of Criminologists at their annual convention on the theme of “Criminology and Human Rights.”

Sports teams win trophies. CMU’s women’s volleyball team and the men’s soccer team both won championships in the Central Plains Athletic Conference (CPAC) in fall. The women, led by conference MVP Nikki Mercier and Conference All Stars Codi Guenther and Heather Schellenberg, defeated Red River College three games to one to win their trophy in November. Earlier in October the men’s soccer team defended their CPAC crown, repeating as champions by defeating St. Boniface College. The win capped a perfect season for the team.

Mennonite history in Poland documented. If you ask the average person of Russian-Mennonite heritage if they knew that their ancestors had most likely resided in Poland for over 200 years, most would say no—and a few might regard it as pre-

posterous. But, as Dr. Peter Klassen showed at this year’s annual John and Margaret Friesen Lectures at CMU, that is precisely the case for many North American Mennonite families. During his lectures Klassen documented the heritage of Mennonites who emigrated from the Netherlands to Poland as early as the 1530s, telling about the impact they had on the region and their struggle with military conscription.

Harpsichord donated. As a refugee in Germany following World War II, Helmut and Lotte Penner had lost everything—except each other, their daughter, Gisela, and a love for music. They have returned that love for music many times to people in Winnipeg, holding recitals in their home and playing at their own church, First Mennonite in Winnipeg, and other churches. In fall they donated a harpsichord to CMU when a move to a retirement facility meant they could no longer keep the instrument. “I thought of selling it, but

Donor Profile



Greg Ens, President and General Manager, Ens' Automotive Group, Winkler, Man.

Learning to think, life-long friendships and preparing for a life of entrepreneurship—these are some of the reasons why CMBC graduate Greg Ens supports CMU.

"During my time at CMBC we were encouraged to create our own thoughts, find out where we stood on issues and how to make decisions," says Ens, who received a Bachelor of Theology in 1991. "If you can't do that, you won't succeed in life and business."

The father of four sees the same thing happening at CMU today. "It's a place where students can find direction, grow and mature. I'd be happy to send my kids there."

Last year Ens, a member of Winkler's Emmanuel Mennonite Church, showed his support for CMU by donating the lease of a car for use by the university's development department. "It's a way I can use my business to help CMU achieve its goals," he says.

To learn more about the Ens Automotive group, visit www.southlandhonda.ca or www.courtesyautomotors.ca or call 1.866.325.4304.

decided it would be best if it could be used by staff and students at CMU for years to come," Penner says. On October 20 CMU honoured them with a special recital, which featured Helmut playing recorder with Verna Wiebe, who accompanied him on the harpsichord. "We are grateful to the Penners for the donation of the harpsichord," says CMU Music Department head Cheryl Pauls. "It was a delight to have him play his recorder for us, and to thank him for donating the instrument."

New Director of Development. Abe Bergen, President of the Steinbach, MB., Bible College, will join CMU as Director of Development. Bergen, who has a Masters of Divinity from Providence Seminary, has also served as pastor of the Kleefeld, MB. Evangelical Mennonite Church and worked in property management and sales. He will begin his new assignment in July.

CMU student receives Millennium Excellence Award. Paul Schmidt, a third year student majoring in Bible and theology, is one of only 200 Canadian students to be awarded a \$4,000 renewable Millennium Excellence Award from the government of Canada. The Award, which recognizes "the leaders of today and tomorrow," is given on the basis of academic achievement, community service and leadership. Schmidt is a member of the Jubilee Mennonite Church in Winnipeg.

Volunteers at CMU. For CMU, it was a chance to benefit from the experience of a retired couple. For Waldo and Elinor Neufeld of Abbotsford, B.C., it was a chance to do service for an organization they support. The Neufelds spent a month at CMU in fall, assisting in the development office and in the library. Their service was arranged by MCC's SOOP (Service Opportunities for Older People) program. "We are grateful to the Neufelds for all the help they provided,"

says David Leis, CMU's Vice President for Advancement, adding that "there are other opportunities at CMU for people who would like to volunteer their time and expertise." If you would like to learn more about volunteering at CMU, contact Susan Warkentin at swarkentin@cmu.ca

Transitions: In fall CMU said farewell to **Christine Ens**, who directed Alumni Relations; taking her place is Jonathan Neufeld, a recent graduate of AMBS. Also leaving was **Sue Barkman**, Director of Development, who continues to serve CMU on a part-time basis in fundraising; her place will be taken by **Abe Bergen**, formerly President of Steinbach Bible College. **Marianne Siemens**, who was an administrative assistant in the development office, left in January; a replacement has not yet been named. Finally, CMU also bade farewell in December to **Stuart Williams**, who taught computer science for five and a half years. "We have appreciated Stuart's dedicated work with us in many areas," says Academic Dean Gordon Zerbe. "His absence will be keenly felt. He was highly valued by both students and colleagues." Williams left after CMU decided to discontinue the computer science major. The key reason for discontinuing the program was CMU's inability to attract a sufficient number of students to make it viable.



Jennifer Braun of Rosenfeld, Man., lights a candle for the four kidnapped Christian Peacemaker Teams' members at a December 2 prayer service at CMU. During the service, students, staff and people from the community sang, listened to scripture and prayed for Harmeet Singh Sooden, James Loney, Norman Kember and Tom Fox, who were taken hostage in Iraq.

BIRTHS

Braun-Reimer — to Erin Braun (CMU '05) and Micah Reimer (CMU '05), Abbotsford, BC, a daughter, Evelyn Grace, Oct. 27, 2005.

Nickel - to Jeff (CMBC '88) and Stephanie, Abbotsford, BC, a son, Nathaniel Jeffrey, August 18, 2005.

Plett – to Jocelyn (Reimer, Concord '99) and Josh, Winnipeg, MB, a son, Judah R., Dec. 3, 2005.

Silvestri – to Julio (Concord '00) and Corinna, Winnipeg, MB, a son, Luke Kenry, August 12, 2005.

Thiessen – Jeff (CMBC '93)

and Donna, a son, Derek Scott, Mather, MB, August 3, 2004.

Thiessen Martens – Myron (CMBC '98) and Joanne (CMBC '96), a son, Jonas, Winnipeg, MB, Nov. 23, 2005.

Wiebe – to Greg (CMBC '96) and Kathi (von Gunten, CMBC '96), London, ON, a son, Alex. August 17, 2005.

GOT NEWS?

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

NEWS

Bartel, Mark (MBBC '90) and **Patricia Neufeldt** (Concord '93) and their son Julian have moved to Wichita, KS, where Mark has taken a position as Director of Choral Activities at Friends University.

Hinds, Jason (SOD '00, CMU '03) became the new lead pastor at Warman Mennonite Church in Warman, SK on Oct. 1, 2005. Colleen Hinds (CMU '03) began a job with Mennonite Central Committee Saskatchewan in the beginning of September, 2005.

Wiebe, Meagen Marie (CMU) received the University Gold Medal upon her

graduation from University of Manitoba's Bachelor of Medical Rehabilitation (Physical Therapy) program in October, 2005.

Wiebe, Kathi (von Gunten, CMBC '96) graduated after CMBC from University of Manitoba with a Bachelor of Social Work degree and is working for a London school board as a counselor.

Greg Wiebe (CMBC '96) has been employed at London Life for 6 years and is currently a team coordinator for the technology team.

CMU Choirs ON TOUR

*Love great choral music?
Choirs from CMU may be coming
to a church near you!*

The Chamber Choir, a 16-voice choir directed by Rudy Schellenberg, in Saskatchewan, Alberta and B.C., April 25-May 7.

The CMU Singers, a 45-voice mixed ensemble directed by Janet Brenneman, in North Dakota, Minnesota, Iowa and Kansas, April 24-30.

 **CANADIAN MENNONITE UNIVERSITY**

Check News & Events at www.cmu.ca for locations & times.

Events@CMU

All events at CMU unless otherwise indicated.

March 5: Choral Connections, 7:30 p.m.

March 10-12: Peace it Together: Somebody Better Say Something!
A conference for senior high youth (grades 10-12) and young adults. Featured speaker: Brenda Matthews.

March 15, 16, 17, 18:
CMU presents *Scientific Americans*, a play by award-winning Canadian playwright John Mighton.

March 19: Vespers at CMU.

March 25: Chamber Choir and Men's Chorus, 7 p.m.

April 2: Vespers at MCI in Gretna, MB

April 6: Jazz at CMU, 7:30 p.m.

April 22: Spring Concert, 7:30 p.m.

April 23: Convocation, Portage Ave. MB Church

April 24-April 30: CMU Singers Spring Tour to North Dakota, Minnesota, Iowa and Kansas.

April 25-May 7: Chamber Choir Spring Tour to Saskatchewan, Alberta and B.C.

CMU helps student launch into his career

JOEL WEBER is aiming for the skies. But before he gets there, the first-year CMU student wants to get grounded—in his faith.

Weber, from Brandon, MB is eyeing a career in aeronautics. Specifically, he's captivated by something called a "ground effects" aircraft. This unique airplane, which flies one to six metres off the ground, takes advantage of the cushion of air that builds between the wings and the ground—the ground effect—to be able to haul large amounts of cargo more efficiently and cheaply than conventional airplanes. Such an aircraft would be particularly well-suited for use in Canada's north, where the ground is flat and there are few trees.

To date, only a few of these experimental aircraft have been built, most of them by the former Soviet Union. "I want to show they can work," says Weber, who likes to spend free time outside of class designing ground effects aircraft on his computer. "This project fuels my imagination."

To achieve his dream, Weber intends to study engineering next year, then work in the aeronautics industry before starting his own business. But, before taking off in that direction, he wants to get grounded in the Bible and his faith. "I felt God pushing me to go to CMU," says the member of Brandon's Richmond Park Mennonite Brethren Church. "I wanted to strengthen myself as a Christian before studying engineering."

Of his studies in subjects such as Bible, Christian spirituality and Mennonite history, he says: "I've come to know God in a deeper, more personal way."

In addition to his courses in Bible and faith, Weber has also been able to prepare for future studies by taking calculus, English, business and public speaking. The latter will be especially handy later when he starts his business and seeks investment, he says. "I'll need to have good public speaking skills if I am to explain my ideas to potential investors, and convince them to invest in it."

Weber is just one of a number of students at CMU who are preparing for future studies by taking arts and science courses and learning more about their faith. In addition to engineering, students can take courses that prepare them for studies in agriculture, architecture, business, education, human ecology, law, medicine, nursing, physical education and recreation and social work.

Right now, Weber doesn't have lots of time to think about flying—he's too busy studying. But his grounding in his faith will help in the future. "CMU is helping me launch into my career," he says. **B**



"I've come to know God in a deeper, more personal way."

Thank-you!

"I can't say enough about our recent campus visit at CMU. From the moment we arrived, we felt welcome. Staff and students alike were warm, and we very quickly felt like part of the community. We weren't stared at like visitors, but greeted as friends. **I have no hesitation whatsoever about sending my daughter to CMU.**"

Marilyn Dykxhoorn, Brownsville, ON

That note, from a parent, says it all—if **you, or someone you know, are wondering where to go to university in September, consider CMU!**

At CMU, we prepare students for life in the real world through programs such as: **Bachelor of Arts** (English, Geography, Philosophy, Political Studies, Psychology, Computer Science, Mathematics, Peace and Conflict Resolution Studies, Economics, History, International Development Studies, Biblical & Theological Studies, Music); **Bachelor of Music Therapy; Bachelor of Music** (Composition, Music Education, Music Ministry, Musicology); **Bachelor of Theology; Bachelor of Church Ministries.** **Also begin these professional programs:** Agriculture, Architecture, Education, Human Ecology, Law, Management, Medical Rehabilitation, Medicine, Nursing, Social Work, Physical Education & Recreation Studies.

CMU: An Innovative *Christian* University.



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