

# The BLAZER

CONNECTING ALUMNI AND FRIENDS OF CMU

SPRING 2015



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This issue of *The Blazer* brings us, in our featuring of CMU's four institutional commitments, to "Educating for Peace-Justice".

Peace-justice? Is that hyphen a typo—should it not rather read peace 'and' justice?

According to President Emeritus Gerald Gerbrandt, the diction related to the peace-justice wording was intentional when the commitment was formalized in 2008.

"The phrase peace-justice is awkward, but no single word adequately captures the range of meaning intended, a commitment to peace, social justice, non-violence, and reconciliation that does not give chronological or other priority to one of the individual terms."

It's a concept wherein the whole is greater than the sum of the parts. In fact, it's hard to truly have peace without justice, and visa versa. While different in and of themselves, they are linked and co-dependent.

We can see this peace-justice theme, or a calling for it, played out in a number of situations in our world. Even here in the City of Winnipeg, recently deemed Canada's most racist city by McLean's Magazine, there's a longing for change. Without a question there's room for more peace and justice in our world.

In this issue's feature, we hear from Kenton Lobe, Jerry Buckland, and Gordon Zerbe, faculty members whose areas of study range from international development and sustainable farming, to economics and conflict resolution, to theology and anthropology.

From their writing we see differing perspectives on peace-justice and how it can be integrated in new ways as we live our lives and connect with others.

It's my hope you'll find this issue of *The Blazer* not only an interesting read, but also one that compels the search for peace-justice where you live.

Kevin Kilbrei

Director, Communications & Marketing

## Table of Contents

- 1 President's Message
- 2 Outtatown and MSC News
- 3 CMU News
- 4 Educating for Peace-Justice
- 8 Focus on Faculty Research
- 11 Introducing: Grad Studies Programs
- 12 Inside Marpeck Commons
- 16 Courses We Teach
- 18 CMU Graduation 2015
- 21 GSTM Graduation 2015
- 22 OT and MSC Graduation
- 23 People and Events
- 26 Alumni News
- 28 Out There: Alumni Profile



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Blazer Production:

Editor: Kevin Kilbrei

Managing Editor: Kim Wiebe

Head Writer: Aaron Epp

Contributors: Abram Bergen, Jonas Cornelsen, Beth Downey Sawatzky

Maureen Epp, Jeff Huebner, Waldemar Janzen, Kenton Lobe

Daniele Neve, Ellen Paulley, Cheryl Pauls, Paul Peters, Vonda Plett

Ben Shantz, Johanna Tse, Gordon Zerbe

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# Educating for Peace-Justice

I invite you to open a Bible and read Amos 5:21-24. It's an oft-heard passage, and one that's beckoned me for years. Perhaps that's because it calls in more than one way. With conviction it speaks of the folly of worship and music devoid of the fruits of righteous living. And, with beauty it offers the nourishing imagery of justice rolling down like waters and righteousness like an ever-flowing stream. Doubly called, my desire for justice and righteousness finds expression in the life-giving flow of God's creation. Herein lies CMU's commitment to educating for peace-justice.

Educating for peace-justice means paying good attention to the likes of social justice, non-violence, human dignity, creation care, and reconciliation. Educating for peace-justice is represented directly in some CMU signature programs, including Peace and Conflict Transformation Studies (Shaftesbury campus), Canadian School of Peacebuilding (a CMU Institute each June) and Conflict Resolution Studies (Menno Simons College campus). This commitment also can be traced within CMU's full

« This call of Amos compels us to seek and find ways forward through questions that are as tough as they are good, such as, "who is my neighbour?... »

array of academic programs, co-curricular activities, operations, and forms of research, service, and community engagement. The call of Amos compels us to seek and find ways forward through questions that are as tough as they are good, such as, "who is my neighbour?" and "what does the Lord require of you?" Through CMU we pursue these questions in relation to how we eat, travel, heat buildings, set tuition and salary rates, invest, divest—to name a few of today's complex problems. And, we seek to nurture, reflect on, and challenge the ways we name what is true, noble, right, pure, lovely, and admirable.

What I love about the Amos passage is that it doesn't call us to replace worship by merely making good choices. For it doesn't assume that we have the capacity to make



such judgments or to make things right on our own. Instead it presents a vision of peace and justice that compels us to release ourselves into God's "life-giving stream," to quote an old hymn. Here's one way in which the CMU community was invited into the nourishment of a beautiful stream recently.

In early February Dr. Henry Janzen was on campus for a week as CMU's inaugural "Scientist in Residence." Dr. Janzen is a highly-acclaimed scientist in soil biochemistry at the Agriculture and Agri-Food Canada Research Centre in Lethbridge, Alberta. Many of us (who are not scientists) deeply appreciated Henry's capacity to connect with a diverse audience. He didn't merely make scientific concepts accessible to non-specialists (and hence less than interesting to scientists); rather, he translated the best of science into disciplines he engages admirably as an amateur, poetry and theology. Through imagery that compelled us, Henry helped us see and seek justice that rolls down like waters in cycling flows of energy and carbon. Likewise, may the stories in this issue of *The Blazer* nourish your hearts and imaginations.

Peace and joy,  
Cheryl





## Stepping into the Unexpected

By Daniele Neve, Burkina Faso Site Leader

Stepping off the plane in Burkina Faso, our team was greeted with a rush of new faces, flavours, smells, and heat. We were excited to dive into this compelling new world and learn all that we could. Little did we know that our journey was about to wind through some rather unexpected events and circumstances.

Just a few days after our arrival in Burkina, President Blaise Compaoré announced his choice to run again in direct contradiction to legislation preventing him from doing so. Having done so in the past, to retain his 30 year grip on power, the Burkinabé people were enraged. In response, protests broke out across the country.

Though there was much political uncertainty around us, we felt assured of God's presence and guiding hand. In the midst of protests we were struck by the power of the human spirit, as every day people stood together for something that they believed in. What would it take for Canadians to move unanimously for a cause? Would we be able to release our hold on certainty and entrust God with the plans for our nation?

Remarkably, we were able to witness firsthand one of the most unique political shifts in Burkina's history. We saw people's frustration with a corrupt leader take momentum and catalyze a complete shift in government. At the time it seemed as if this surge of events would have no resolution; yet, God was at work and on our last day we watched the new interim president Michel Kafando be sworn into office. What joy to sing and cheer alongside our Burkinabé friends as they looked forward to a new chapter for their nation.

Our experiences in Burkina Faso during such an historic moment are unforgettable. We certainly stepped into some unexpected circumstances, but throughout we felt assured of God's presence. Watching many Burkinabé exhibit trust through these most uncertain of times inspired us also to trust in God.

## Taking Restorative Justice Abroad

By Ellen Paulley

Ask Dr. Neil Funk-Unrau about the highlights of the sabbatical he took last year, and he'll tell you about his time in Lithuania.

Funk-Unrau, Associate Professor of Conflict Resolution Studies at Menno Simons College, travelled to the country to teach the first course offered on restorative justice at LCC International University (LCC).

The course provided an introduction to the concept of restorative justice, an alternative vision of justice that focuses on healing rather than punishment.

Lithuania is part of "a region of the world that hasn't done much around restorative justice," Funk-Unrau says. "It's a new topic for people there."

The Baltic countries, which include Lithuania, are seeking to connect with Western Europe, where restorative justice is more prominent. Baltic countries "want to see if restorative justice is something they want to do as well," Funk-Unrau says.

He adds that students responded positively to the concept of restorative justice, as did the university as a whole.

"I began some discussions with other staff who are looking at how they can develop more restorative aspects in university policies. Restorative justice can apply to relationships and living in dorm, for example."

Funk-Unrau co-hosted a workshop for educators that provided ideas for incorporating restorative justice practices in schools.

Offering a course and workshop on restorative justice was timely, as tensions between Russia and Ukraine began to rise during Funk-Unrau's time at LCC.

He witnessed students from each country model peace-making as they studied and lived with one another at the university.

"It was an incredible experience," Funk-Unrau says. "A highlight of my sabbatical."



Dr. Funk-Unrau with Maryia Mitskevich, a student in the Restorative Justice course he taught. She graduated with the highest GPA in her class.

# Jean Vanier Receives Inaugural CMU PAX Award



The CMU PAX Award honours—as is core to CMU’s mission—lives of service, leadership, and reconciliation in church and society.

In honour of those from whose convictions and faithfulness we have much to learn, CMU awarded the inaugural PAX Award to Jean Vanier in April of this year. In his life and work we see a model of invitational community; a living out of generous hospitality and radical dialogue along with a commitment to embrace peace-justice and to learn through thinking and doing—each emblematic of CMU’s core commitments. At the heart of Vanier’s vision to share and live alongside persons with developmental disabilities, lies a deep longing that we all share for dignity and friendship.

## A Meaningful Link

By Jonas Cornelsen

It’s obvious that Jean Vanier deserves an award. My question was why CMU deserved to give him one. Does it just look good to associate ourselves with his reputation?

I found the answer in the presentation: no. CMU and L’Arche are linked in meaningful ways. For one, I didn’t know 12 CMU students had done practica at L’Arche communities worldwide.

But it was Paul Doerksen, Associate Professor of Theology and Anabaptist Studies, who revealed our shared values. Doerksen serves on the Board of L’Arche Winnipeg. He said one aspect of L’Arche that struck him was their commitment to seeing their core members not as clients, but “friends, teachers and companions.”

L’Arche takes a non-hierarchical approach to what most would consider a service from able to disabled. This is mirrored in CMU’s teaching. Education here is not just a service from teachers to students. One of my professors says we’re all at different points on the same journey: he can help guide us along, but we can point out things he may have missed before.

Vanier himself, in a video recorded for the event, said founding L’Arche was an “adventure” based on discovering the beauty in people’s differing abilities. Each member makes unique and essential contributions to life together.

Though a different group of people gathers at CMU, we hold many of the same values as those sharing life at L’Arche. Vanier’s example shows these convictions are not just university idealism. They are rich soil for growing God’s kingdom around the world.

**To watch Jean Vanier’s award acceptance video please visit <https://youtu.be/-RV9Sysa078>**

# Inaugural Scientist-in-Residence Offers Hope During Week on Campus

The importance of community, asking questions, collaborating, and trusting God were key themes as Dr. Henry Janzen visited CMU as the university’s first-ever Scientist in Residence—an opportunity undergirded by the vision and generosity of Richard Penner from Calgary, a CMU donor and friend.

Janzen, a research scientist in soil biochemistry at the Agriculture and Agri-Food Canada research centre in Lethbridge, AB, was on campus February 2-6.

He shared his insights, observations, experience, and personal reflections in a number of speaking events including a student forum, chapel, classroom engagement, and lecture.

In addition to sharing his faith story in a Tuesday morning chapel, Janzen gave a public lecture titled, “Following Carbon Flows Through Life and Times.” Janzen provided an overview of the carbon cycle and the way it flows, connecting all species in a planet-wide continuum. He also explored related themes of ethics, and ultimately, hope.

He also made presentations about his work in two biology classes.

Dr. John Brubacher, Assistant Professor of Biology at CMU, said he greatly appreciated Janzen’s visit and the fresh perspectives he brought to campus.

“He’s a soil chemist but he speaks like a poet,” Brubacher said. “He’s got a great way of communicating and a deep humility that make him very accessible and approachable.”

Janzen, a long-time CMU supporter whose three children were students at the university, described his time as Scientist-in-Residence as enlightening and energizing.

“I’ve had a real education here in a week,” Janzen said, adding that being able to dialogue with faculty from a variety of disciplines, as well as students and members of the wider community, stretched his thinking.

“I’m very grateful for the privilege I’ve had here,” Janzen said. “I’m coming away from (CMU) with a renewed gratitude for this place.”

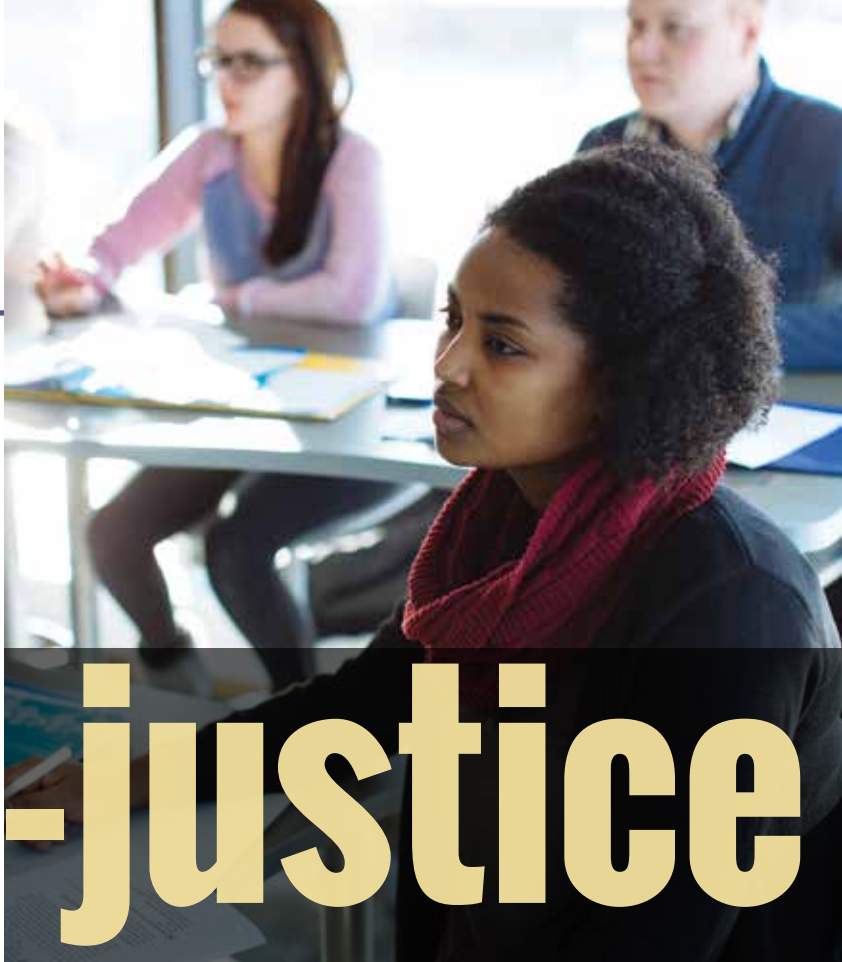






# Educating for





# peace-justice

## Educating for Shalom

Gordon Zerbe ~ CMU Vice President Academic

**T**he kingdom of God... is justice, peace, and joy in the Holy Spirit. Romans 14:17

“Educating for peace-justice.” When CMU articulated in 2008 this first of four commitments that flow from its mission statement, it could well have used a footnote to acknowledge the inspiration for this declaration. Looming large for the framers of this statement was the 2004 publication, *Educating for Shalom: Essays on Christian Higher Education*, by Nicolas Wolterstorff, Professor Emeritus at Yale University. This seminal book pushed for new ways to imagine the Christian university project, beyond that of simply preparing students for vocations and careers, or that of forming cognitive competencies in academic disciplines.

For Wolterstorff, “educating for shalom” did not simply refer to the content of what the university should teach; it did not simply mean teaching about peace or justice as a core topical emphasis. Rather, it invoked the question of the overall framework and vision for Christian higher education: its why, how, and whereto. His proposal was for nothing less than seeking to enliven the biblical vision of shalom—of wellness, delight, human flourishing, peace, and justice. “Shalom means people living in right relationships—with God, themselves, each other, and nature—and in taking delight in and celebrating the

actualizing of creation’s potential.” Accordingly, the goal of Christian higher education is to energize students for a certain way of being in the world—to encourage them to struggle for shalom. “We must educate our students to work for the betterment of the world in which we live, not merely to survive in it.”

For Wolterstorff this vision of education had crucial implications for curriculum, pedagogy, and even institutional structures. As for curriculum, the call was not for abolishing the teaching of the humanities, the sciences, or even professional education, but for a breaking down of rigid walls that divide traditional disciplines into tidy compartments, for a more comprehensive way to see the individual parts of education in light of a coherent whole. As for pedagogy, his call was for instilling dispositions of empathy as much as cultivating analytic skills, for forming character as much as promoting knowledge, for shaping habits of passionate action for justice or of worship as much as developing vocational competencies.

So, when CMU articulated this first educational commitment it deliberately used a hyphenated “peace-justice” to express the biblical vision of shalom (which was later changed to “peace and justice”). In the Bible “peace-justice” is what grammarians call a hendiadys, a “one through two”—a single, interactive, multidimensional, comprehensive reality.

At CMU, as with Wolterstorff, “educating for peace-justice” takes up far more than might initially meet the eye.



# Getting Our Hands Dirty

Kenton Lobe ~ Instructor International Development Studies

**E**ducating for peace and justice is radical work. In the Fall 2014 Issue of the Blazer, CMU Alumnus Joe Wiebe helpfully suggests that being radical means getting our hands dirty, a commitment that CMU takes seriously on our forty four acre campus.

In 2010 the CMU Farm, an on-campus Community Shared Agriculture operation, emerged from the vision and hard work of dedicated CMU students, alumni, and faculty. Now in its fifth year, the farm is managed by the Metanoia Farmers' Cooperative, two alumni and two fourth year students, who spend the growing season getting their hands and feet dirty. In addition to providing fresh vegetables for thirty-five households and running a sustainable social enterprise, the farmers are also committed to examining questions of justice in our food system, from agricultural biodiversity and the politics of seeds to relationships between indigenous and settler communities. All of this, in the context of the land.

One summer evening during a seed saving workshop out at the farm with Metis seed saver Caroline Chartrand, we wondered aloud whether the very ground on which we were standing might at one point have been a Metis pasture. Given our proximity to the Assiniboine River and what we knew about the initial settlement patterns in the parish of St. Charles, this seemed a reasonable question. Months later, a group of keen students in an Ecological Peacebuilding class that I was teaching took up the question and spent more than 30 hours together in the Provincial Archives, digging up the history of the land we were farming. What they found out about the three

old riverlots that are home to CMU is documented on a webpage they created for the seed library as a part of their coursework: [redriverseeds.wordpress.com](http://redriverseeds.wordpress.com). It is an interesting history.

In addition to the agronomic skills we are learning as we get to know the characteristics of the many varieties we are growing, we are also remembering that the work of peace and justice begins in our own back yards and that stories of indigenous-settler relationships cannot be abstracted from the land. Caroline reminds me that the Metis first met the Mennonites in the 1870s at the docks on the Red River close to Niverville; with their Red River carts they helped us to move into the immigration

sheds before settling on the East Reserve around Steinbach. She didn't begin with the stories of dispossession around Kleeefeld, nor with the 2013 Supreme Court decision which acknowledged Canada's failure to implement the land grant provision of more than 1.4 million acres to the Metis people as the province was formed in 1870. Instead, she chose to narrate a history of friendship, modelling that by sharing seeds and knowledge with members of the community at the CMU Farm.

I think Wiebe is right, getting our hands dirty, and working with multiple forms of inquiry that take context seriously, are radical acts characteristic of our commitment to educating for peace and justice. That farmers and those who are intimate with the land remind us of this is not surprising. That a university is cultivating these kinds of contexts for learning beyond the classroom is radical!

...we wondered

aloud whether the very ground on which we were standing might at one point have been a Metis pasture.

## Grappling with the Fringe

Jerry Buckland ~ Dean of Menno Simons College, Professor of International Development Studies

**C**anada's economic landscape has become more unequal in the last twenty years and this inequality is manifested in a variety of ways including the growth in the number of fringe bank outlets like payday lenders. What role do the Shaftesbury and the Menno Simons College campuses—with their focus on educating for peace-justice—have in addressing this changing economic landscape? One response is to reflect and then act.

**Reflection:** Pawnshops, cheque-cashers, rent-to-own operators, and payday lenders—fringe banks—have been offering financial services for many years, often to low-income people.

There is evidence the sector is growing, and it caters to low-income people who are sometimes described as vulnerable consumers—vulnerable because small financial obstacles can cause them major challenges.

Fringe bank growth is linked to rising inequality as more Canadians find that their incomes have stagnated or dropped. This is particularly the case for people with limited education, those moving from full-time to part-time employment, and single parent families.

Mainstream banks are generally less interested in low-income households because of their more modest banking needs. If their low income is combined with limited assets and high consumer debt—a situation that is all too common—then mainstream banks are particularly disinterested in their business. For many people in this situation, payday lenders and other fringe banks are their only option for more credit.

Relying on fringe banks is troublesome for a number of reasons. First, their services are expensive. Interest rates for payday loans



range into three digits. Second, these services are either weakly regulated, in the case of payday loans, or unregulated, with respect to fees, in the case of pawn loans, and rent-to-own loans. Finally, these services are transactions-oriented that disable the customer from improving her/his finances through savings, credit repair, and/or financial literacy.

**Action:** In the face of rising inequality and one manifestation of it, the growth of payday lenders, what can be done? To start, the Canadian government must implement a policy to build and maintain household financial security. A tall order for sure but without stating this many other responses will only act as ‘bandaids.’

Next, mainstream banks need to step in. Federally regulated banks are profitable, well protected from foreign competition, and, through the Access to Basic Banking (ABB) regulations, are required to open a bank account or cash certain types of federal government cheques for all Canadians with appropriate person-

al identification.

But three to four per cent of Canadian adults are unbanked, many of these people are low-income, and many more cannot access all the banking services they need. The ABB regulations enshrine the idea of universal bank access, but they are weak and need to be “beefed up” in order to align the spirit of the law with the letter of the law. For more thoughts on this topic please see my book, *Hard Choices* published by University of Toronto Press.

And there are so many other ways to act responsibly in the face of financial exclusion and inequality. Learning about the causes and grappling with solutions—the heart of what we do—is critical. Our students and our alumni become agents of change and people re-

sponsive to change for peace-justice. Join us in our classrooms or continue to support us in our work through collaboration with our practicum or other ways.

## In the face

of rising inequality and one manifestation of it, the growth of payday lenders, what can be done?

# Shovelling Clouds

Francis Tremblay ~ CMU Alumnus (IDS 2005)

**I** grew up in Quebec where my studies were in French so I decided to do the Outtatown program and my university studies at CMU to improve my English. If it wasn’t for very supportive teachers as well as friends who proofread all my essays, I wouldn’t have graduated.

Towards the end of my studies, I remember feeling that I was just spending my days « à pelleter des nuages », a French expression meaning « shovelling clouds ». I was ready to go into the world and “do something” instead of just thinking, talking, researching, and writing about things. So I got a job as a service attendant on the train and that was almost too much doing: cleaning bathrooms, serving food, making beds, etc. I would come back home exhausted after every trip. During this time, I also got a winter job as an interpreter to keep up with my French, English, and Spanish.

After two years, I was able to find a job that was better suited to me—working with immigrants and refugees as a settlement worker. It is a great job that allows me to help people, as well as be a part of many different committees and community initiatives.

This brings me to how my time at CMU, and more particularly the commitment to “peace-justice” has played out in my “real-world” experience since graduation. My work with refugees has allowed me to see first-hand the impact of war and insecurity on people. It has given me a thirst for peace

in the world. Helping refugees from many “sides” of conflicts and listening to their stories has made me more aware of how complex each situation is. While the phrase “peace is more than the absence of war,” is true, the absence of war is a good start. Many people do not even live in that state of peace and refugees are more than happy to come to a country that is not war-torn.

Interestingly, in working with people from other countries I have reflected more on my own homeland, my native land of Canada. It has made me think about the relationship my ancestors (the early settlers) and the immigrants that followed, had with the aboriginals and how these relationships have evolved over the years. In my position, I have been fortunate to work alongside aboriginals and hear their stories. I have learned more about their lives and their experiences in this country. I started to learn about the treaties, the residential school system,

and their impact. It amazes me that we often have more compassion for refugees and new Canadian immigrants than we do for our aboriginal neighbours. In fact, Canadians will often give money for overseas project that improve water and sanitation, access to education, healthcare, etc. while not fully realizing

that many aboriginal groups in Canada lack these same basic needs.

Peace-justice is challenging to live whether you are a full-time student “shoveling clouds” all day or a full-time worker “doing” something every day.

...peace is

more than  
the absence of war.

# Engagement, Reflection, and Writing:

## A Focus on CMU Faculty Research

By Maureen Epp



Karl Koop, Professor of History and Theology

### The Next Radical Reformation

It's been nearly 500 years since Martin Luther nailed his 95 theses on the Wittenberg Door, an event now heralded as the official beginning of the Reformation. An international group of some thirty scholars has been preparing to commemorate this landmark quincentenary in 2017 with a project called "Radicalizing the Reformation: Provoked by the Bible and Today's Crises." Dr. Karl Koop was one of the few Mennonite scholars invited to participate; his involvement was supported in part by a CMU Internal Faculty Research grant.

Taking Luther's historical call for church reform as a springboard, one of the project's activities is to formulate a statement of 94 resolutions (just short of Luther's original 95) that challenge the church to address pressing social and political issues of our time, such as globalization, poverty, and climate change. In addition, each participant has contributed an essay to a multi-volume publication, reflecting on particular ways the Reformation legacy has informed these issues.

Koop's essay ("The Disenchanted

World and the Radical Reformation") considers how historical Anabaptism, through its emphasis on individual and community-based spirituality, downplayed the idea that God's presence could be expressed through the material and natural world. As a result, we have been left without a strong language for speaking to today's pressing environmental issues.

To bridge this gap in our theology, Karl comments, we need to learn from other denominations. In the sacramentalist worldview of Eastern Orthodoxy, for instance, the entire world is infused by the Divine. This offers a "rich tradition" from which to address creation care. "We need to continue to do theology out of our own tradition but at the same time out of an ecumenical openness," he says, and recognize that we will be "enriched" by other faith traditions around us.



Stephanie Stobbe (second from right) and research assistants on the bank of the Mekong River

### Perspectives on Peacebuilding from Laos

Most scholars feel a strong identification with the subject matter they research and teach. For Dr. Stephanie Stobbe, Associate Professor of Conflict Resolution Studies at Menno

Simons College, the connection is also a deeply personal one.

Born in Laos, Stobbe was a child while the Vietnam War (or the American War, as it is called in Southeast Asia) and its aftermath were ravaging the region. Her immediate family emigrated to Canada in 1979, arriving in Winnipeg in December to the surprising new phenomena of snow and sub-zero temperatures. Because of her childhood experience of war's violence and disruption (she recalls moving from place to place for safety, and hiding in holes dug beneath houses), Stephanie always thought "there must be a better way" to deal with conflict. While studying at the University of British Columbia, she heard about courses in mediation and conflict resolution. Her interest was sparked, and she went on to complete graduate degrees in peace and conflict resolution through Antioch University and the University of Manitoba.

Stobbe's research, which will be published later this year as *Conflict Resolution and Peacebuilding in Laos: Perspective for Today's World* (Routledge), examines grassroots approaches to conflict resolution traditionally practised in her birth country. Laos offers an ideal setting for studying peacebuilding, and not only because of its long history of surviving conflicts imposed by foreign powers. Laos is also a remarkably multi-ethnic country, with 49 officially recognized ethnic groups—each with its own language, food, dress, and other customs—that peaceably co-exist in a country less than half the size of Manitoba.

While Western models of mediation

often assume an “objective” professional is the best person to help solve a dispute, the Lao Conflict Resolution Spectrum identified by Stephanie rests on a strong cultural value of respect for parents and other community elders. Someone seeking to resolve a conflict will first go to parents or other senior relatives for counsel, then meet with a community elder or Buddhist monk if a solution is not found, and finally—if necessary—take the issue to a special village mediation committee.

An important Lao custom is to use certain rituals to mark the end of a dispute and the restoration of broken relationships. Both the public soukhouan and the more private soumma ceremonies involve sharing food and exchanging gifts, a way of bringing people together and resuming relationships within family and community. While the Conflict Resolution Spectrum and ceremonies like the soukhouan and soumma are indigenous to Lao cultures, Stephanie suggests that their underlying principles can be found in other models of conflict resolution and other cultures. First Nations sweat lodge ceremonies and smudging, for example, or the Christian practice of communion can be seen as rituals that strengthen and restore relationships within a community.

Earlier this year, at the first-ever international conference on mediation practices in Asian countries, Stobbe was pleased to see a growing interest among academics, mediation practitioners, and lawyers in traditional grassroots or community mediation. Her hope for countries like Laos is that even as formal legal systems become

established, the traditional mediation methods that have been effective for so long will also continue to be practised.



Karen and Titus Guenther with youth leaders from the Evangelical Mennonite church in Santiago.

### “Anabaptist Polygenesis in Chile”: An Oral History Project

A recent assignment to document the history of the Anabaptist-Mennonite churches in Chile found Titus and Karen (Loewen) Guenther spending more time visiting with people than reading books and institutional documents. That’s because Chilean culture is predominantly oral, and very little about the Chilean Mennonite church has been recorded in writing. Given this context, constructing a narrative history from visits to local churches and spontaneous conversations in homes and coffee shops seemed more fitting to the Guenthers than a formal academic approach. And while institutional issues are important to Chilean Mennonites, Guenther observes, “stories are personal.”

While the Anabaptist movement in Chile is quite young, its history is complicated, with at least five distinct groups that originated independently and in different parts of the country (hence the “polygenesis” of their project title). Some groups, such as the

larger Iglesia Evangélica Menonita de Chile (Evangelical Mennonite Church of Chile), have roots in Pentecostalism, while others, such as the Puerta del Rebaño (Door of the Sheepfold), formed out of a more conscious identification with historical Anabaptism. Characteristic of all the groups, however, is a strong commitment to a ministry of service within their surrounding communities.

In conducting their field research, Guenther, Associate Professor of Theology and Missions at CMU, and his wife, former ESL teacher, were able to draw on relationships made during several previous assignments in Chile,



Baptism in the Evangelical Mennonite Church of Chile

including teaching at the Evangelical Faculty of Theology (FET) in both Santiago and Concepción. This trip was jointly supported by Mennonite Church Canada Witness and a CMU Internal Faculty Research grant.

Now that “Churches on the Margins: Anabaptist Polygenesis in Chile” is nearly completed, the Guenthers hope to publish it in an accessible form, either online or as a small booklet. Making it available in Spanish translation is also a priority, so that Chilean Mennonites will have an account of their churches’ stories in their own language.



# CMU Faculty Publications 2014–15

## BOOKS

**Paul Doerksen**, ed., *Toward an Anabaptist Political Theology: Law, Order, and Civil Society*, by A. James Reimer. Cascade Books, 2014.

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# CMU Announces New Graduate Studies Programs

By Ellen Paulley and Kevin Kilbrei



**MA | Peacebuilding and Collaborative Development**  
Canadian Mennonite University  
Shaftesbury + Menno Simons College Campuses

CMU is pleased to announce two new graduate studies programs to launch for the 2015/16 academic year. The two programs feature a Master of Arts in Peacebuilding and Collaborative Development, bridging the fields of peacebuilding-conflict resolution studies and development-transformational justice studies, and a Collaborative Masters of Business Administration program emphasizing sustainability, self-awareness, and making a profit without harm to people or the environment.

CMU's new **MA Peacebuilding and Collaborative Development** program builds on the institution's strong undergraduate programming in the areas of peacebuilding, conflict resolution, and international development and reflects one of CMU's core values: educating for peace and justice.

"We are excited to be offering this new MA, which is at the heart of CMU's mission and vision," says Gordon Zerbe, Vice President Academic at CMU.

The MA is structured in a flexible way, granting students the ability to shape thematic tracks around their needs, goals, and areas of interest. Designed especially for practitioners and professionals who wish to be responsive to the needs of organizations and agencies, the MA retains academic rigour for those seeking traditional academic study.

The MA will draw on resources and networks established at its two campuses and with practitioner agencies. Currently CMU offers undergraduate

studies in Peace and Conflict Transformation at its Shaftesbury campus and Conflict Resolution at Menno Simons College in downtown Winnipeg.

« We are excited to be offering this new MA, which is at the heart of CMU's mission and vision... »

"CMU's faculty, with strong academic and practitioner backgrounds in the areas of peacebuilding and international development, both in Canada and around the world, will provide an excellent foundation for this distinctive MA," says Zerbe.



The **Collaborative MBA** is an accredited online program jointly offered by Eastern Mennonite University, Goshen College, Bluffton University, and CMU. Built on six core values—honouring community, leading as service, upholding justice, planning for sustainability, global citizenship, and growing spiritually—classes are delivered in synchronous (live video conferencing) and asynchronous (online learning/information sharing outside of the constraints of time and

place) to accommodate both learning and employment

"The world needs new sustainable business models. Call it 'capitalism for the common good'. Models that focus on the triple bottom line of people, planets, and profit," says Jim Smucker, program director.

The value-based curriculum is based on the concept of "Leadership for the Common Good. Divided into nine core courses and three courses directly related to one of the eight concentration areas, the 26-hour program is typically completed in 22-24 months. With global citizenship as a core value, a one-week international residency is integrated into the coursework to provide students with a global perspective and context for an on-going case study for the entire MBA curriculum.

As a joint-program of four faith-rooted institutions, the program boasts a diversity of business professors with varied backgrounds, interests, and expertise.

"The Collaborative MBA is a logical extension to CMU's Redekop School of Business," says Zerbe. "CMU's undergraduate and graduate business programs offer unique perspective on how business can be successfully carried out with a value-based sensitivity and outlook that considers more than just dollars and cents. This highly differentiated program emphasizes sustainability, self-awareness, and making profit without harm to people and the environment."

For more information on these programs, visit [cmu.ca/gradstudies](http://cmu.ca/gradstudies)

# The New Hub of the CMU Campus



## Welcome to Marpeck Commons

"For years we dreamed of a Library and Learning Commons as the hub of the CMU campus. This is precisely what Marpeck Commons has become. The architectural design makes spectacular use of natural light, and it is in the many gifts and truths of light that students, faculty and community members are being drawn together through this space. Here students are engaged in concentrated study, dialogue, and collaboration with one another and with faculty. Marpeck Commons is named for Pilgram Marpeck, an early Anabaptist church leader who was also an engineer and civil magistrate. His example and the quality of this space are calling forward the mission entrusted to CMU, of inspiring and equipping women and men for lives of service, leadership, and reconciliation in church and society."

Cheryl Pauls, President

## Library and Mezzanine

When the project began many people asked, "Why do you need a library in the twenty-first century? Can't students just download all the resources they need onto their phones?" Yes, students today are accessing many e-resources, even as many important items are not available on the web. Also, while a library's hard copy collection has been garnered with care, students need the expertise of librarians to discern which e-materials are worth reading. Moveable shelving for the library's hard copy collection of 110,000 volumes affords

ample flexible space for individual study carrels and large oak tables. Hundreds of people in the surrounding community are picking up library cards, which are available without charge. The mezzanine area of the Commons provides large and small group study and meeting spaces and facilitates many of CMU's research and writing support services.

## Bridge

A bridge, featuring indoor stair and elevator access at both ends, spans a major thoroughfare and affords safe passage for those with mobility challenges. The Bridge also ensures warm access during Winnipeg's harsh winters, connects our campus, and gives CMU a presence within the broader community.

## CommonWord Bookstore and Resource Centre

CMU and Mennonite Church Canada have partnered to create CommonWord, an integrated Book and Resource Centre serving the university, the Church and the broader ecumenical community, with arguably the best collection of Anabaptist Christian resources in the country and the province's largest Christian bookstore, including a Ten Thousand Villages kiosk.

## folio café

Serving an array of coffees and other beverages, gelato, croissants, muffins, and cinnamon buns, along with daily soup and bread, this public café serves the university and has opened CMU to the broader constituency and local community.





## Environmental Sustainability

At the end of one Winnipeg winter, the building's HVAC engineers expressed amazement at how little energy was used to heat the building, even as outdoor temperatures hovered in the mid -20° C. A host of smaller and larger initiatives has had a significant sustainability impact. These initiatives include, among other things, a high efficient R-Factor building envelope, natural light design with high glazing performance windows, light sensors and timers, ventilation heat recovery with high efficiency condensing boilers, and waterless urinals and low-flow fixtures, all reducing electrical energy and water consumption. Also included are a naturalized retention pond and land-drainage storm-water management system, 'rain gardens' in low drainage areas and site plantings that include over 120 trees.

**Marpeck Commons** has become a preferred space where 'learners' of all kinds—students, faculty, staff, church, and community members—encounter one another. Already we have hosted vital community and church conversations accommodating crowds of 300 people and more. Increasingly, CMU's constituents and neighbours see Marpeck Commons as a great gathering place and a valued resource destination.

*CMU is appreciative of the expertise and good working relationship with both ft3 and Concord Projects throughout the construction of Marpeck Commons.*



# It's Not Too Late to Buy a Tile

The pedestrian bridge connecting the north and south sides of the Shaftesbury campus is complete, but it's not too late to support CMU with the purchase of your personalized floor tile. Indeed, our goal is to sell every tile.

All CMU alumni (CMBC, MBBC, Concord, MSC, and CMU), and ANY interested non-alumni friends of CMU are invited to CONNECT with CMU's mission by buying a bridge tile. With a tax-deductible donation of \$500, payable online or by cheque, as a lump sum or by installment, you will create a lasting witness to your support of the CMU vision.

Additional engravings are regularly added to the bridge, but the number of blank tiles is limited.

Visit [cmu.ca/tile](http://cmu.ca/tile) and get yours today!



## Double Your Donation Dollars

Did you know a number of Canadian employers are in the practice of matching employee giving of financial donations to universities? The Bank of Montreal, for example, will provide an amount to CMU equal to the amount an employee donates to CMU.

CMU has researched a list of approximately 1,500 Canada and U.S.-based companies that currently feature policies to match employee donations to Canadian educational institutions, such as CMU.

To find out if your employer matches donations to educational institutions, go to [cmu.ca/donationmatching](http://cmu.ca/donationmatching).





# A Student's Open Letter of Gratitude to CMU Donors.

By Beth Downey Sawatzky, fourth-year student, English

Recently, one of my fellow students, Raven Nickel, gave an excellent speech at a chapel in appreciation of CMU donors. In her reflections, Raven gave voice to some strong and important sentiments that so many of us share. She named many of the precious gifts that countless of us at CMU have received—from attending university in the first place, to being surrounded by the tremendous care and support of CMU faculty, to growing appropriately uncomfortable and impassioned by what we learn, to being supported financially through this process often by complete strangers. On this last point, she articulated beautifully the sense of gratitude that those gifts create in us.

“I thank you for caring enough to give us opportunities. I thank you for caring about us enough to support us financially, and to pray for us. And I thank you very much, for enabling us to be uncomfortable, so that we can do kingdom work,” Raven said.

“Amen to that”, I thought. Throughout my degree, I too have been privileged to receive significant annual support from CMU, made possible by the generous contributions of a large and varied body of donors who express their ongoing commitment to the good work of CMU by helping to fund that work.

Each year I write a letter to somebody I have never met, doing my best to communicate my gratitude for their support, the significance of their gift in terms of practical impact, and to share a little about my dreams, coursework, and what I am learning. I thank them on behalf of myself and my husband, because their gift supports us both.

The connection forged by that letter,

though tenuous, is something I have come to treasure.

It is difficult to overstate the importance of financial support from CMU alumni and friends. The



« I thank you for caring about us enough to support us financially, and to pray for us. And I thank you very much, for enabling us to be uncomfortable, so that we can do kingdom work... »

countless monthly gifts we receive from recent and long-time graduates alike, together comprise a great deal and offer CMU invaluable support, which in turn affords us students invaluable peace of mind. Similarly, the legacy

gifts CMU receives from individuals giving back after long seasons of hard work and plentiful returns, are also critical. Such commitment will give rise next year to the William and Helen Klassen Student Ministry Fund. These legacy gifts enable CMU to offer scholarships and other support to students studying in a wider and wider circle of subjects, working towards ever more varied future goals.

So for our peace of mind, and the capacity to expand our horizons, we thank all of you. We treasure the value you place on our school and on us when you tell us that you donate

- to support the unique kind of Christian education that CMU is striving to develop and sustain.
  - to honour the professors that nurtured your growth, just as they are nurturing ours.
  - to pay forward to an institution that fuelled you for life, enabling it to better fuel others.
  - to afford current and future CMU students the life-altering experiences of growth and discovery that you also had here.
  - to support CMU in training well-educated, self-aware, critically-thinking future church leaders
- May God bless you and keep you, and may we the students prove ourselves worthy of the generosity you have shown us.

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To view Raven's video go to YouTube and search: **Gratefully Uncomfortable** (direct link: <https://youtu.be/WhH2mUM-mas>).



# Business

By Jeff Huebner, Associate Professor of International Business

Course: BUSI-4030 International Microfinance



Jeff Huebner

As a professor in the Redekop School of Business, I strive to integrate aspects of faith and learning. My goal is to support a vision for service and leadership in society by challenging my students to better understand their own beliefs and apply

their business skills to positively impact others. One of the unique courses I have the privilege of teaching is International Microfinance which explores the provision of financial services and microcredit to the economically poor and marginalized. As a key component of the course, we develop collaborative partnerships with microfinance institutions (MFIs) in the field to have our students conduct research and engage with operational challenges these partners face. At the conclusion of the course, students then have the opportunity to travel to Latin America to visit our partners' programs as part of a study tour that offers experience-based learning opportunities. Students see first-hand how microfinance and economic development impacts individuals and communities in various countries—this spring we visited

Nicaragua and the Dominican Republic. Beyond simply focusing on the financial aspects of economic poverty, the programs are holistic in nature and address a range of areas including health, education, literacy, business training, and spiritual formation. Biblical principles of trust, reconciliation and justice, and a commitment to incarnate faith in service to others, exemplify the Christian aspects of the programs from which students can learn. Through courses like these, CMU challenges students to wrestle with questions of how Christians should respond to poverty in the world, and how they can leverage their own knowledge and business skills to make a difference in areas of justice and peace building.

## Reflection on International Microfinance

By Ben Shantz, third-year student, Business and IDS



Ben Shantz

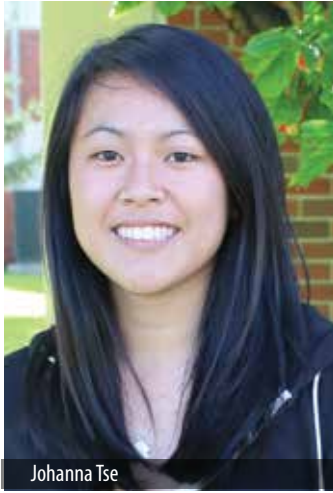
Studying Business and International Development, two areas of thought that are at times very different, challenges me regularly to make connections between the two. However, this past semester, those connections were brought seamlessly together in the International Microfinance course, which provided a natural bridge between my two majors. In this class we learned about the foundational concepts of microfinance. We were able to see how the industry is able to offer financial products, such as microloans, to economically poor populations, who would not otherwise be able to access such products.

The reason I choose to study both Business and International Development is because I think that these two fields, if brought together, can bring positive change in our world. I would say that business is the pulse of our

modern society. If positive change is to happen, whether that be environmental or in the case of microfinance, economic and social, business needs to be a catalyst within the change process. Although there are critiques that can be made of the industry, from my experience in this course, it seems that microfinance is using business skills to empower people to use their own skills and abilities to make positive economic and social change for themselves and their communities.

### Reflections on Leadership Development

By Johanna Tse, fourth-year student, Business and Administration



Johanna Tse

Leadership development has been the one of the most influential and shaping courses that I have taken in my degree thus far. It is structured differently than most other classes in that we participated in a series of workshops. The learning process began with a formal leadership assessment, followed by one-on-one coaching sessions to pursue individual leadership projects.

For me, the focus on personal growth was the most valuable aspect of this course. How do I see myself as a leader? What are some areas of strengths and areas of improvement? What are practical, measurable ways that I can cultivate my leadership skills?

Between academic conversation and a focus on personal development, this course has given me tools to perform better in my current leadership roles and has given me a launching pad to remain intentional and forward-focused in continuing development as well.

As a class, we engaged in a variety of different learning experiences including coaching and mentoring one another, keeping one another accountable, and sharing our insights from our individual projects.

Leadership development causes students to reflect critically on their skills and abilities and how we can be contributing in our communities. This learning will be invaluable not only for a career in the field of business, but it is also vitally important in other fields as well.

### Weaving a Course

By Vonda Plett, Assistant Professor of Psychology

Course: Special Topics - PSYC 4950



Vonda Plett

When I first walked into my senior Leadership Development class I had no idea what to expect. By most measures I was completely unprepared for the course: I had only a rough draft outline of a syllabus in hand; no idea

what the major project for the course might be; and more questions than answers to offer my students. However, my seeming lack of preparation actually reflected a deep commitment to 'doing' this course differently and to intentionally weaving leadership development into every aspect of the course.

Together we developed a syllabus. We strategized on how to minimize the professor-student power differential. Based on 360 degree feedback and one-on-one coaching sessions, each student outlined his or her goals for the course and developed an action plan for achieving them. Students designed ambitious, meaningful projects customized to stretch and develop themselves as leaders; they developed grading rubrics; they assessed and graded their own and others work;

they held each other accountable for commitments made and they freely shared their learnings with the class.

What we created in our four months together was truly remarkable. Students were not alone in having had profound learning experiences. I learned the value of experimenting and taking risks as an educator; of being vulnerable and transparent in the classroom; of risking failure and reframing it as a learning-opportunity. I realized that if I am asking my students to step outside of their comfort zone, then I must be willing to do so myself. Watching students take charge and fully embrace their learning has encouraged me to get out of the way and work harder at creating spaces where this can truly happen.



# CMU Celebrates Class of 2015

By Aaron Epp

When Joseph Kiranto moved from Kenya to study at CMU, he wasn't sure what he wanted to major in. Each class he attended piqued his interest.

"Before long, the list of what I wanted to do became unrealistic for me," Kiranto said. "I wouldn't have known what to do with myself if it were not for the help of... the faculty and staff."

Kiranto told the story during his valedictory address at CMU's graduation service, held on Sunday afternoon, April 26 at Immanuel Pentecostal Church. Kiranto (BA, Four-Year, Peace and Conflict Transformation Studies) was one of 89 students who graduated.

Referencing the Class of 2015's graduation verse, James 3:17-18, Kiranto encouraged his fellow graduates to do the best they can in spite of the obstacles they might face.

"Here at CMU we have been challenged, we have been encouraged, we have been empowered, and we have been motivated," Kiranto said. "I will do the best I can. Will you?"

It was an inspiring message delivered toward the end of a weekend filled with reflection, laughter, and tears as graduates and families enjoyed stories, songs, presentations, and meals along with CMU faculty, staff, and current students.



Class of 2015 Valedictorian Joseph Kiranto

The graduation service culminated with CMU President Dr. Cheryl Pauls conferring 78 undergraduate degrees, nine Master of Arts degrees, and two graduate certificates in Christian Studies.

"With credentials, we honour the

credibility of the tangible skills, transferable competencies, vibrant imaginations, and responsive hearts of the graduates," Pauls said. "We also profess trust in their capacity and commitment to be agents of service, leadership, and reconciliation in church and society."

Pauls awarded President's Medals to Mike Wiebe (BA, Four-Year, Communications and Media) and Rebecca Klassen-Wiebe (BMus, Concentration: Performance – Collaborative Piano) in recognition of their qualities of scholarship, leadership, and service.

For Mike Wiebe, receiving the medal caused him to reflect on his involvement in the life of the CMU community. During his studies, he spent time as a residence assistant, worked on campus as a sound technician, played guitar in chapel services, and sang in the choir.

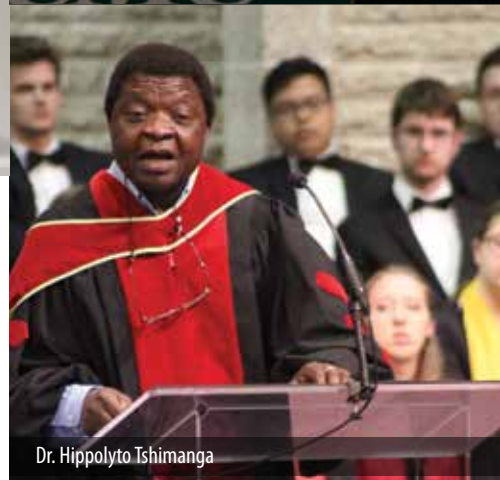
"I realized I was invested," Wiebe said. "This place has really impacted my life... and I think I've somehow, in some way, made [CMU] a part of my daily living."

Rebecca Klassen-Wiebe echoed those sentiments.





Clare Schellenberg



Dr. Hippolyto Tshimanga



Rudy Schellenberg



“Getting this award means a great deal to me,” she said. “I have loved seeing the interweaving of music and faith through my education here at CMU, and I look forward to seeing how that can integrate itself into my life, regardless of what kind of career I find myself in.”

During Sunday afternoon’s service, Rev. Dr. Hippolyto Tshimanga, director of Mennonite Church Canada’s Africa, Europe, and Latin America Ministry, delivered the graduation address.

Tshimanga challenged graduates to face the obstacles they encounter with bravery.

“Believe in your God-given potential, believe in the education that you have received, and keep on moving,” Tshimanga said. “What you should have is unshakeable belief in what you are able to accomplish. Have the courage to act on your belief.”

The evening before graduation, CMU held its annual Spring Choral Concert.

Amidst the performances, faculty and students took a moment to honour Rudy Schellenberg, Associate Professor of Music, who retires from full-time teaching

this spring.

“For Rudy, the love of what he teaches is on par with the love of who he teaches,” Pauls said. “He leaves a legacy of bringing out the best in people.”

“In talking to some present and past students, there’s been one consistent comment,” added Dietrich Bartel, Associate Professor of Music. “Rudy made singing fun.”

At **‘With Gratitude’**, a CMU grad event held the afternoon of Saturday, April 25 at which class members shared their experiences through spoken word and musical performance, Clare Schellenberg (BA, Four-Year, Double Major Peace and Conflict Transformation Studies and Biblical and Theological Studies) reflected on her time at CMU, which included an independent study course that involved hiking the Camino de Santiago, an 800-kilometre pilgrimage route in Spain.

CMU altered Schellenberg’s understanding of peace and justice, and highlighted for her the importance of relationships in navigating the conflicts people face.



"I am leaving with an imagination to reach out to those I fear, to touch the heart of complexity, to imagine beyond what is seen, to risk vulnerability one step at a time, and to open my mind and heart as big as an ocean," Schellenberg said.

Speaking at the same event, Kathy McCamis (Master of Arts, Theological Studies) reflected on how the costs of doing a graduate degree seemed high when she resigned from her position as a youth pastor to pursue full-time ministry studies at CMU.

McCamis, who was one of four graduates who earned their MA from CMU in affiliation with Mennonite Brethren Biblical Seminary, also realized she was studying for her MA at a time when many people question the value of a seminary education.

McCamis does not regret her decision, though.

"I graduate having been formed as a person who is growing in my ability to love God and to love my neighbour, as well as to love myself," she said. "That to me is the greatest gift of seminary education, and that is worth infinitely more to me than any of the costs that I've incurred along the way."

The Choral Concert, With Gratitude presentation, and Graduation

Service were part of a number of events that occurred during grad weekend, including a gala dinner on Friday, April 24 and Baccalaureate Service the morning of April 26.



Kathy McCamis



President Cheryl Pauls with Rebecca Klassen-Wiebe and Mike Wiebe



# Diverse Group Graduates from Graduate School of Theology and Ministry

By Aaron Epp

**Y**ou might be surprised to hear that someone would move from the warm climes of Chile to Winnipeg, but that's what **José-Luis Moraga** did in January 2011.

Moraga didn't let Winnipeg's extreme winter cold and the fact that he didn't speak English stop him from moving to the city so that he could enter CMU's Graduate School of Theology and Ministry (GSTM).

Moraga was raised in a Pentecostal family and earned his undergraduate degree in theology at a Baptist seminary in Santiago, Chile's capital.

This past April, he graduated from CMU with a Master of Arts in Theological Studies. He is now seeking a position in pastoral ministry.

"My purpose in life is to help people," Moraga says. "I really want to make a significant impact in people's lives through the proclamation of the gospels."

Moraga is one of 11 GSTM students who graduated during the 2014-2015 academic year.

They come from a variety of denominational backgrounds including Mennonite, Mennonite Brethren, Pentecostal, Baptist, and Salvation Army, and are pursuing careers in a range of fields including pastoral ministry, chaplaincy work, and education.

GSTM Director Dr. Karl Koop describes this year's graduates as exceptional not only academically, but also in their dedication to ministry.

"These graduates are passionate about social justice, prayer, and Jesus, and they're doing extraordinary leadership work," Koop says.

**Janet Peters** spent part of her 20s working as a youth minister. She be-

gan her Master of Arts in 2008 while considering a return to pastoral work.

A supervised ministry experience working as an intern at Douglas Mennonite Church in Winnipeg last year was significant for Peters.

The internship focused on visiting church members and Peters appreciated the experience immensely.

"I enjoyed chatting with people, hearing their faith stories, praying with them, and walking a short part of their journey with them," she says.

The internship affirmed Peters'

« It's just such an interesting group, and it does represent the 21st century church, which is multiethnic and multicultural... »

decision to pursue work as a minister.

"It got to the point that year where I could say with confidence that I want to be a pastor," she says.

**Arisnel Mesidor**, another graduate, grew up in Haiti where he was part of the Salvation Army.

After earning a Bachelor of Arts degree in Christian Ministry at Winnipeg's Booth University College, Mesidor wanted to further his theological training at CMU.

While studying at CMU, he worked part-time as the pastor at Église



The 2015 GSTM graduates. From left: Judith Doell, Jonathan Jandavs-Hedlin, Janet Peters, Everton McLennon, Kathy McCamis, Jose Luis Moraga, Samuel Keshinro, Arisnel Mesidor, and Cam Stephens.

communautaire de la Rivière Rouge, a French-speaking Mennonite Brethren church. Today, he works full-time as the Migration & Resettlement Program Coordinator at Mennonite Central Committee Manitoba.

Mesidor praises the community he found at CMU and says the hospitality at CMU makes it an exciting place to learn.

"I am very grateful for the welcoming environment that CMU is," he says. "I have never felt like a stranger or minority at the university. CMU has a great ability to make people feel at home no matter who they are."

When the 2010 Haiti earthquake occurred, faculty, staff, and students raised money to give him so he could send it to family back home.

"That was tremendous," Mesidor says. "That really impacted me."

One of CMU's four core commitments is "modelling invitational community," and Koop says this group of graduate students have presented CMU faculty with an opportunity to think about what that means and also to make it happen.

"It's just such an interesting group, and it does represent the 21st century church, which is multiethnic and multicultural," Koop says. "That diversity in the student body is one of the things that makes CMU an exciting place to teach."





## Outtatown Graduation

By Paul Peters

**O**n Sunday, April 19, 55 Students celebrated the completion of their year on Outtatown in the presence of over 300 joyous friends and family.

The afternoon was riddled with reminders that this day

may be the end of Outtatown for this year's students, but it is only the beginning of an opportunity to take what was learned or experienced and share it with the world.

Using the story of Moses, Gavin Hall left students with a core challenge: "God has promised to be with us wherever we go, so be curious and seek him out." While speaking on behalf of the South Africa site, Eric Whyte reminisced on the challenges and joys of living in community. Stating, "We learned that living in community means to put each other before ourselves, and ultimately putting God first in all relationships." One of his leaders, Heather Wood closed their sharing with a reminder to, "Live with expectancy that God will show up, that He has something for you to learn, and that his lessons will rarely be predictable."

Grace Kang, from the Guatemala site elegantly spoke of a God that met each of the students where they were at, and brought them together as a community. "In all these things, our journeys don't end today. If anything, Outtatown has trained us and equipped us to take more chances, make mistakes, explore the world, and never stop learning."

Graduation was not about the end, but a constant reminder that this is a new beginning. We need to be asking ourselves, "Now what?", as Peter Kranenberg, third year leader in Guatemala put it. In many ways this was the most important question that students were left with as they take what they've learned and live it out.



## A Life-Changing Experience

By Ellen Paulley

**M**enno Simons College graduate Jemini Prystie says studying conflict resolution changed her life.

Initially interested in becoming a lawyer, Prystie says she "knew instantly" she wanted to work in the field of conflict resolution when she took an introductory course.

"Conflict resolution is so applicable to everything—conflict is everywhere. People and relationships are everywhere," she says. "It's good to know how to deal with conflict, communicate effectively with people, and listen."

While studying conflict resolution, Prystie says she identified her empathetic nature and her desire to help people around her.

"As I progressed throughout the program, I changed so much as a person," she says. "I realized I like helping people and conflict resolution helps people."

One of the Prystie's memorable experiences from her introductory course is that the professor, Dr. Lois Edmund, encouraged the students to get to know each other, which Prystie says isn't typical of first year classes. During her time at MSC, she says she felt very supported by professors and that she "loved the community feel."

Prystie views conflict resolution concepts and theories as a useful tool for helping others, something she loves to do.

"With CRS, you can help everyone without hurting anyone else—that's the goal," she says. "CRS helped me realize how much I love helping people."



## Colleagues Gather to Celebrate Former CMBC President's Birthday

By Waldemar Janzen, Professor Emeritus of Old Testament and German at CMU

On Friday, March 27th, 2015, former Canadian Mennonite Bible College (CMBC) President Dr. Henry Poettcker celebrated his 90th birthday.

I was part of a group of 10 of Henry's colleagues who gathered to celebrate with him.

We spent a festive hour reminiscing over coffee and cake. We also honoured the significant role Henry has played in our lives, and in the history of what is now CMU.

Henry was a scholar with a PhD from Princeton. He joined CMBC's faculty in 1954 and became its president five years later. He held that office for 19 years.

When CMBC moved to its current location in 1956, it consisted of one T-shaped building. It was largely under Henry's supervision that the one building expanded into the beautiful South Campus of today, with the fittingly named Poettcker Hall as a major central complex.

Henry was a team builder. Before his assumption of the presidency, CMBC experienced significant tensions. One of Henry's first and ongoing tasks was to shape faculty and staff into a harmoniously functioning team.

Those gathered at Henry's birthday celebration repeatedly emphasized that he was a humble, unpretentious leader.

Henry was calm and steadfast when CMBC lived through the turbulent youth movements of the 1960s and 70s. It was not easy then to steer a steady course and at the same time retain the trust of the supporting constituency. Several of those gathered referred to Henry as a firm rock.

At the end of our meeting, Henry said with his usual modesty and a little smile, "You have been very gracious." We wish him God's continued blessing and guidance for the time still granted him.

## Former CMBC Head Cook, CMU Supporter Celebrated

By Abram Bergen, Director of Church and Alumni Relations at CMU.

Annie Janzen, who worked as the head cook at CMBC for the better part of three decades, celebrated her 85th birthday on March 13, 2015. More than 120 people gathered for the celebration, which took place at Charleswood Mennonite Church.

The event raised \$2,500 for the Annie Janzen International Student Bursary.

Annie came to CMBC from Coaldale and began her work as Head Cook in January 1957. While at CMBC, she completed her high school certificate at Red River College and then began taking evening classes at CMBC such as Anthropology with Menno Wiebe, Sociology with Leo Driedger, Revelation with Henry Poettcker, and Psalms with Waldemar Janzen.

In 1992, she was awarded an honorary lifetime membership in the CMBC Alumni Organization. Perhaps this honour, like a year-book dedication in 1966, showed the appreciation of this community for her dedication and service to CMBC and beyond.



After 27 years as head cook, Annie retired in July 1984.

The next year, she started the bursary that bears her name. It was created to benefit international students from non-western countries. In the 30 years since, the bursary has awarded more than \$15,000 to some 30 students.

Annie's bursary continues to empower international students. CMU is grateful for the vision she had in 1985.



## CMU WELCOMES



Matthew Pauls

**Matthew Pauls**, Assistant Professor of Music. Matthew (CMU '04) is currently completing his Doctor of Musical Arts degree at the University of Western Ontario. An accomplished baritone, Matthew's specialty is Voice Performance and his research focuses on Argentine Art Song, a body of repertoire that is virtually unknown in the greater performance and scholarly communities.



Rachel Krause

**Rachel Krause**, Assistant Professor of Biology. Rachel recently completed her PhD at the Institute of Parasitology at the McGill School of Environment at McGill University. For her doctoral research, Rachel looked at how the health of preschool children in extremely poor rural communities in Panama has been affected by their families' participation in a food security intervention based on agricultural development.

**Jobb Arnold**, Assistant Professor of Conflict Resolution Studies at Menno Simons College. Jobb holds a PhD in Cultural Studies from Queen's University and has research expertise in the comparative study of post-conflict cultures. He specializes in genocide studies, the dynamics of social movements, and the role of aesthetics and public emotion in community building practices. His doctoral research took him to Rwanda and Northern Ireland.

## CMU RETIREMENTS



Rudy Schellenberg

**Rudy Schellenberg**, Associate Professor of Music. Rudy joined the faculty of CMBC in 1993. In addition to teaching courses in conducting and church music, Rudy conducted the CMU Singers and the CMU Men's Chorus, a group he formed in 2002. Rudy led annual choir tours, which connected CMU to congregations, schools, and community choirs. During his time at CMU, Rudy also initiated Choral Connections—collaborative concerts with high school choirs—and Christmas at CMU, the university's annual Advent concert. The latter event has become the largest gathering of alumni and friends of CMU.



Lois Edmund

**Lois Edmund**, Associate Professor of Conflict Resolution Studies at Menno Simons College (MSC) and CMU. In the early '80s, Lois taught Psychology on a sessional basis at both Concord College and CMBC. She later went on to teach Practical Theology at the latter school. Lois holds a PhD in Counselling Psychology. As Associate Professor of Conflict Resolution Studies at MSC, Lois taught conflict courses in communication, group dynamics, family dynamics and conflict, violence, and trauma—all while maintaining an active practice as a clinical psychologist. After ending her teaching, Lois will continue working as a clinical psychologist.

## EVENTS



### CMU's students give top marks to faculty, academics, and community

Canadian Mennonite University students have given top marks to the faculty, academics, and community at the university.

The Feb. 23, 2015, Maclean's edition offered a snapshot of the 2014 Canadian University Survey Consortium's (CUSC) findings, in which CMU placed in the Top Four out of 28 universities in four categories highlighted in the article.

The statements reflect how students feel about their professors and how comfortable they feel at their university.

When presented with the statement, "Generally, I am satisfied with the quality of teaching I have received," 58 per cent of respondents from CMU said that they strongly agree—earning CMU the top spot out of the 28 universities surveyed.

Student responses to the statement, "Most of my professors treat students as individuals, not just numbers," also put CMU at #1.

CMU placed second when students were presented with the statement, "Most of my professors are intellectually stimulating in their teaching," and fourth when presented with the statement, "I feel as if I belong at this university."

To obtain the results, the CUSC administered an online questionnaire to a random sample of middle-years students at each school.

CMU President Dr. Cheryl Pauls says she is deeply encouraged by the way CMU students ranked their university.

"This affirmation is a form of gratitude, and helps us to keep providing this quality of education," Pauls says. "We consider mentorship to be vital to the learning students receive, and the survey demonstrates that students see and appreciate that faculty take them seriously as individuals both



inside and beyond the classroom.”

“I’m persuaded that students go and do likewise as they have been taught, and that bolsters our courage and humility at the same time,” Pauls adds.

To view the Maclean’s magazine article, visit [www.cmu.ca/macleans](http://www.cmu.ca/macleans).



The panel at CMU’s Face2Face discussion about urban reserves

### Discussion at CMU Explores Urban Reserves

What would it mean to turn the Kapyong Barracks into an urban reserve?

That’s the key question CMU’s Face2Face community discussion explored on Thursday, March 5. More than 300 people packed Marpeck Commons for the event, titled, “On Being Good Neighbours: An Urban Reserve at Kapyong?”

Participants in the discussion included Glenn Hudson, Chief of the Peguis First Nation; Jamie Wilson, Commissioner for the Treaty Relations Commission of Manitoba; and Leah Gazan, Faculty/Special Projects Coordinator at University of Winnipeg and President of the Social Planning Council of Winnipeg.

David Balzer, Assistant Professor of Communications and Media at CMU, moderated the event, which was organized with the participation of Steve Heinrichs, Director of Indigenous Relations for Mennonite Church Canada.

Together, the participants explored opportunities and practical challenges of an urban reserve at Kapyong Barracks, a 159-acre site located on Kenaston Boulevard less than three kilometres away from CMU.

“A lot of people haven’t been on a reserve and don’t know more than the negative stories they see on the news,” Wilson said. “We need

to share positive stories.”

Sharon Braun Stone, whose backyard faces Kapyong, expressed concerns about what an urban reserve might consist of and how it could affect property values.

Stone, who has been a resident for 17 years, said that over 500 homeowners back onto the abandoned barracks.

“We want to know what’s going on,” Stone said.

Hudson noted that they are seeking ways “to reach out to Tuxedo and get input from surrounding community, including high schools and young people.”

He said that developing an urban reserve at Kapyong provides an opportunity to heal some of the relationships that have been damaged by colonialism.

In addition to the March 5 event, the 2014-15 school year included Face2Face events dealing with the right to die, restorative justice, and young adults leaving the church.

Face2Face is a series of conversations organized by CMU, designed to engage the community on a wide variety of current events and issues at the intersection of faith and life.

To watch videos of each Face2Face event, visit [www.cmu.ca/face2face](http://www.cmu.ca/face2face).

—With files from Deborah Froese/Mennonite Church Canada.



Intro to Christian Systematic Theology class photo

### Iranian students study systematic theology at CMU

When Mohammad Reza Hozourbakhsh was first travelling from his home in Qom, Iran to Winnipeg to study at Canadian Mennonite University, he didn’t expect to have so much in common with his Mennonite hosts.

“Surprisingly, we’ve seen many similarities between people here and in our country,” Hozourbakhsh said. “In terms of our understanding of faith, we are very close to each other.”

Hozourbakhsh was one of seven graduate students from the International Institute for Islamic Studies (IIS) in Qom, Iran who visited CMU March 8-18 to take a course in Christian Systematic Theology, taught by CMU faculty.

The visit stems from a series of dialogues that began in 2002 that bring together Shi’a Muslim scholars from Iran and Mennonite scholars from Canada and the U.S. The goal of these dialogues is to improve understanding between Muslims and Christians.

As part of their studies, the students from Qom want to be trained in other monotheistic faiths.

“All of us are members of the international dialogue group and it’s an interest of ours to talk about Christian theologians—especially of the Mennonite church,” explained Mohammad Rida Bartch, one of the students.

In addition to their time in the classroom, the students visited a Hutterite community, a farm, and the Canadian Museum of Human Rights. They also met with Mennonite Central Committee workers at MCC’s Winnipeg headquarters.

Bartch said he was struck by the faithfulness of the Mennonites he met in Winnipeg.

“They bring the biblical teachings into the practice of daily life,” he said. “We’ve seen that a lot.”

Hozourbakhsh added that the teaching style of CMU’s professors stuck out for him.

“They think of themselves to be a friend of the students, which is also the same in our country,” he said.

Huebner said he is pleased with the way the visit turned out.

“These are students that will be the future clerics, professors, and Shi’a Islam leaders in Iran,” Huebner said. “For us to be in dialogue with them, and learn to relate to them as friends, is significant for the future.”

## ALUMNI NEWS

This past April, Turnstone Press published *Eigenheim*, the first book of poetry from **Joanne Epp** (CMBC '86). The book is called *Eigenheim* because reflections on the idea of home form one of the main themes, and because several of the poems connect with the rural church community in Saskatchewan where Joanne's family comes from. Joanne lives in Winnipeg with her husband, **Ryan Rempel** (CMBC '85). They have two sons. The family attends St. Margaret's Anglican Church, where Joanne serves as assistant organist.



**Morgen Jahnke** (CMBC '95) and **Joe Kissell** announce the birth of their second child, a son named Devin Harvey Kissell, born April 26, 2014.



Devin Harvey Kissell

**Pamela Albrecht** (CMBC '95) and **David MacLaren** announce the birth of their daughter, Magdalena Rose Albrecht MacLaren, born December 30, 2014. Magdalena is a sister for Abigail.



The Albrecht/MacLaren family

**Tamara Rempel Petkau** (CMU 2000-02) and **Joel Kulik** announce the birth of their son, Oslo Arthur Petkau Kulik, born March 9, 2015. Oslo is a brother for Maelle and Esme.



Oslo Arthur Petkau Kulik

**Cheryl Woelk** (CMU '02) and **Hong Soek (Scott) Kim** announce the birth of their son, Rohan Kim, born Oct. 1, 2014. The family lives in Rosthern, SK, where Scott is a dean in the residence at Rosthern Junior College.



Cheryl Woelk and Hong Soek Kim with Rohan

**Virginia Gerbrandt** (CMU '02) and **Andrew Richert** (CMU '07) were married in the Altona Bergthaler Mennonite Church on July 19, 2014.



Virginia and Andrew Richert

**Kristen Epp Braun** (CMU '04) and **Jennifer Braun** (CMU '07) announce the birth of their son, Jonah Alexander Epp Braun, born October 20, 2014. The family lives in Edmonton, AB, where Kristen is an elementary school teacher and Jennifer is a PhD student in the Department of Sociology at the University of Alberta.



Jonah Alexander Epp Braun

**Loren Braul** (CMU '05, '06) and **Lori Dueck** (CMU 2001-02) announce the birth of their son, Simon Henry Braul, born August 1, 2014.



Simon Henry Braul

**Jesse Epp-Fransen** (CMU '06) and **Christina Warner** were married on July 26, 2014 in Bloomington, IN and on August 3, 2014 in Winnipeg. Jesse graduated from the University of Manitoba in 2011 with a Master of Arts in English Literature. After serving with MCC from 2011 to 2013 in Washington, D.C., where he met Christina, Jesse is in the second year of his law degree at the University of Manitoba.



Christina Warner and Jesse Epp-Fransen



**Charlie** (CMU '07) and **Julia Smith-Brake** (CMU 2003-04) announce the birth of their second child, a daughter named Éloïse Sandra, born on January 19, 2015. Éloïse is a sister for Saméa. The family currently lives in Cambodia, where Charlie and Julia work for Chab Dai Coalition, a network of Christian organizations working against human trafficking and sexual abuse.

**Katelin Neufeld** (CMU 2007-09) is a PhD student in the Department of Psychology at the University of Manitoba. Her research address barriers to social change, specifically focused on First Nations right to water. In October 2014, she was awarded Mennonite Central Committee's Canadian Japanese Mennonite Scholarship, worth \$2,000.



Katelin Neufeld

**Zachary Derksen** (OT '07, OT site leader 2012-14) and **Belinda Morales** (CMU '12) were married on August 2, 2014. The couple lives in Winnipeg. Zachary graduated from the University of Manitoba with a business degree in 2012 and currently works for Western Financial Group, while Belinda works as a volunteer coordinator at Siloam Mission. In her spare time, Belinda performs with Darling Twig, a folk music trio.

**Julia Wiebe** (CMU '08) and **Jean Philippe Tetrault** were married on August 10, 2014.



Jean Phillippe and Julia Tetrault

**Phil** (OT '05) and **Raeanne Bshouty** (MacGougan, OT '05, CMU '10) announce the birth of a son, Holden James Phillip, born January 25, 2014. Phil and Raeanne were married on August 27, 2011. Raeanne stays at home with Holden while also studying to be a Registered Holistic Nutritionist, and Phil is a chartered accountant working at PricewaterhouseCoopers. They are actively involved at King's Fellowship Church in Winnipeg.

**Ashley Miller** (CMU '11) and **Stefan Gusztak** were married on August 31, 2014 at CMU. The couple lives in Winnipeg with their son, Cliff.



Ashley Miller and Stefan Gusztak

**Jennifer Regehr** (Dijk CMU '11) is the manager at folio café in Marpeck Commons at CMU. Prior to coming to folio, Jennifer was the manager of Sam's Place, a social enterprise of MCC Manitoba. She and Sean Regehr were married on August 16, 2014.



Sean and Jennifer Regehr

**Tony** (CMU '10) and **Jocelyn Friesen** (CMU '08) announce the birth of their daughter, Kenna Sloane, born on November 12, 2014. Kenna is a sister for Kai James, born in October 2012. Tony's current employment includes supporting adults with a history of mental health concerns find and maintain employment. He is also a wedding photographer. Jocelyn is a yoga teacher and stay-at-home mom.



Kai and Kenna Friesen

**Rebekah (Keilah) Hiebert** (CMU '09) graduated from the University of Victoria Faculty of Law in 2013 and was called to the Alberta bar in September 2014. She is currently working as a solicitor and collaborative family lawyer in Vermilion, AB.

**Kirsten Hamm** (CMU '11) and **Ian Epp** were married on November 10, 2014. The couple lives in Saskatoon, SK where Kirsten works as the Area Church Youth Minister for Mennonite Church Saskatchewan. Ian works as a farmer and is a Master of Science candidate at the University of Saskatchewan.



Ian Epp and Kirsten Hamm-Epp

**Kayley McGrath** (CMU '14) recently graduated from Nimbus Recording School in Vancouver with a diploma in Advanced Music Business. She is currently working as a booking assistant for SPF Entertainment.

**Laura-Lynne Hildebrand** (CMU '15) and **Jordan Skipper** were married on September 20, 2014 in Neubergthal, MB. The couple lives in Winnipeg.



Jordan Skipper and Laura-Lynne Hildebrand

CMU's Alumni office wants to stay in touch with you. We love to hear what you are up to. You can email your updates to [alumni@cmu.ca](mailto:alumni@cmu.ca). You can also stay connected by following us on Facebook. [com/CMUwinnipeg](https://www.facebook.com/CMUwinnipeg) or Twitter. [com/CMU\\_Alumni](https://twitter.com/CMU_Alumni).



# Alumna Provides Spiritual Care for Patients of All Faiths

By Aaron Epp

The clock was ticking. An organ donor was headed to an operating room at Winnipeg's Health Sciences Centre (HSC) so that a medical team could retrieve the organs.

The young patient had landed in the hospital's intensive care unit after a traumatic event. Family had said their good-byes, but as staff moved the patient to the operating room, the hospital received a call that a sibling wanted to see the patient one last time.

The visit needed to happen as soon as possible, as the window of opportunity for retrieving the organs was closing quickly.

Orchestrating this final visit was Beth Sawatsky (CMBC BTh '94), Director of Spiritual Health Services at HSC. She worked with all of the parties involved to ensure that the family member could see their loved one a final time.

« It's really important for people walking through our doors to know they will have support no matter what their beliefs are. »

The experience stands out for Sawatsky as an important time when she was able to facilitate spiritual care for a patient and their family.

"That was a great example of collaboration—there was care from the whole team, not just me," Sawatsky says, alluding to all of the doctors, nurses, and other staff involved. "That was a very meaningful situation."



Beth Sawatsky is Director of Spiritual Health Services at Health Sciences Centre in Winnipeg.

In her role, Sawatsky is responsible for overseeing a team of nearly 20 spiritual health specialists. They provide spiritual care to more than 700 patients and 7,000 staff at HSC.

The department includes staff from a variety of faith backgrounds, and they are also there to support patients who identify as agnostic and atheist.

"Everyone can be scared, lonely, or experience grief or trauma," Sawatsky says. "It's really important for people walking through our doors to know they will have support no matter what their beliefs are."

Spiritual health specialists are professional members of the health care team at HSC and are specifically trained to provide support for the emotional and spiritual well-being of patients, family, and staff.

They do this in a variety of ways, including: listening and providing support; arranging for prayer ceremonies, sacraments, and rituals; accompanying those who are searching for meaning in the face of suffering and

illness; and arranging for support from community spiritual advisors, including priests, pastors, rabbis, Aboriginal elders, and Buddhist senseis.

HSC is made up of five hospitals—women's, children, rehabilitation, psychiatric, and general—so the staff caters to a wide spectrum of needs.

"We support all people," Sawatsky says. "We celebrate their joys, but also walk with them in their sorrows."

Sawatsky's department also hosts a variety of services in the multicultural, multi-faith sanctuary adjacent to its offices.

These services include weekly Roman Catholic services, meditation sessions, Aboriginal gatherings, and Islamic community prayer sessions.

"I really love the diversity here," Sawatsky says. "Regardless of what our beliefs are, we all have a human spirit."

For more alumni stories, visit CMU's Community & Alumni Blog at [cmu.ca/alumniblog](http://cmu.ca/alumniblog)

## CMU CALENDAR

**June 9:** President's Golf Classic

**June 11:** MSC Graduation | 9:30 AM

**June 15–26:** Canadian School of Peacebuilding

**Aug 10–21:** CMU Sports Camps

**Sept 9:** First day of class

**Sept 25:** Face2Face | 7:00 PM

**Sept 25–26:** Fall Festival

**Oct 16:** Campus Visit Day

**Oct. 20–21:** J.J. Thiessen Lectures

**Oct 23–25:** Peace It Together

**Oct 23:** Campus Visit Day

in conjunction with PIT

**Nov 20:** Campus Visit Day

**Nov 24:** Face2Face | 7:00 PM

**Nov 27:** Campus Visit Day

**Nov 28:** Christmas@CMU | 2:30 PM & 7:00 PM

**Dec 7:** Last day of class

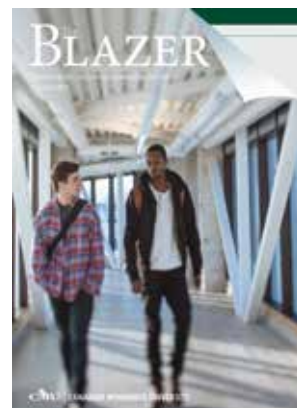
**Dec 24 – Jan 1:** CMU closed

*For an updated and ongoing list of events happening at CMU, please visit [cmu.ca/events](http://cmu.ca/events).*

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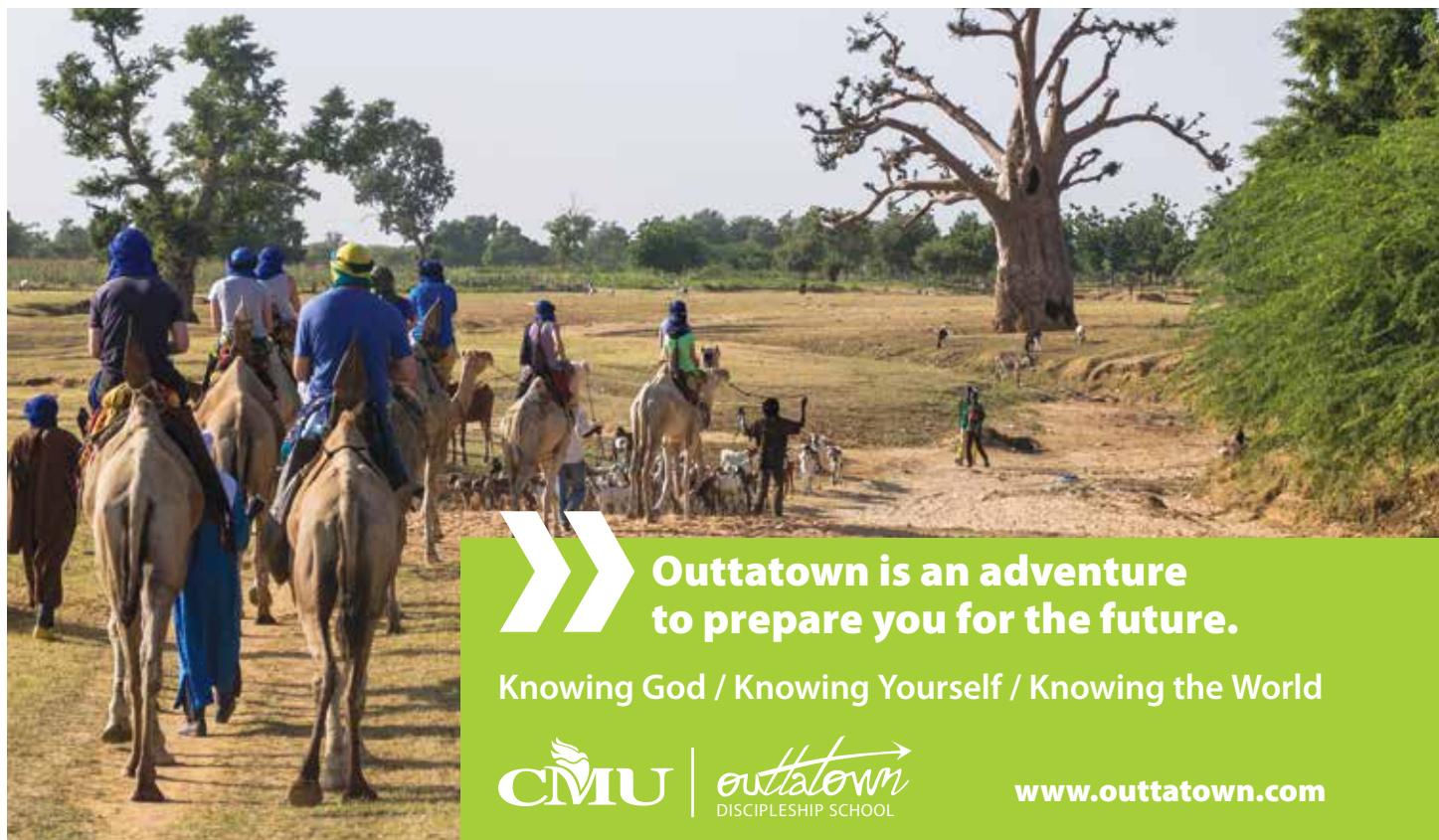
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# A MEETING PLACE

## HEARING GOD IN INDIGENOUS VOICES

*Matthew 18:20 "For where two or three have gathered together in My name, I am there in their midst."*



PEACE IT  
TOGETHER  
2015

*PIT is a youth conference that focuses on making Biblical and Anabaptist themes of peace and justice relevant for today.*

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**Winnipeg, Manitoba**  
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