

The BLAZER

CONNECTING ALUMNI AND FRIENDS OF CMU

FALL 2018



VOICES

HANDS

HEARTS

FEET

Service

CMU | CANADIAN MENNONITE UNIVERSITY

The BLAZER

There's a lot to "service."

A quick check of the Merriam-Webster dictionary suggests there are 11 variations on how the word "service" can be defined or used. From a military context to religious ceremony, from helpful acts to public utility (not to mention several other related and some unrelated connotations), there's a fair bit of nuance to be had with this word from one context to another.

President Pauls points out the importance of the word "service" in CMU's mission as a university of the Church, of the world—service via learning...learning via service.

Throughout this issue of the Blazer, you'll discover examples of how the variations of the word service eek their ways into contributions from CMU's staff, faculty, and students and touch on matters such as reconciliation, social welfare, worship, creation care, and disaster recovery, and yes—learning.

As we near the end of the 2018 Fall Semester, I wish you a very happy Christmas season and thank you for the service and kindness you provide to CMU as friends, supporters, alumni.

Kevin Kilbrei
Director, Communications & Marketing

Kindness

Christ has no body here but ours
No hands no feet here on earth but ours.
Ours are the eyes through which he looks
On this world with kindness

Ours are the hands through which he works
Ours are the feet on which he moves
Ours are the voices through which he speaks
To this world with kindness

Through our touch, our smile,
our listening ear
Embodied in us, Jesus is living here

Let us go now, inspired
Into this world with kindness

Brian McLaren (from Teresa of Ávila)

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Service learning

In recent months I have been surprised to come across the following phrase in two unrelated cross-university Canadian publications: a new thing called service learning. Surprised, because I've become accustomed to hearing the notion of public service being referred to as little understood and somewhat dated amongst young and mid-career adults. In fact, lately it's been common for the term service to be all but obliterated from how universities in Canada define their mandate. Instead of categories of teaching, research, and service, attention often is drawn to teaching, research, and innovation—as if the idea of “service” were worn-out and of little value towards the future of society's collective wellbeing.

I invite you to watch with interest along with me for what the pending restoration of the term service in the community at large might mean. My hope is that the term will not be relegated to forms of work that arise in response to already defined needs, but instead will relate to attitudes and actions pursued for the sake of others and without foregone conclusions of the good they may do. Efforts focused towards the flourishing of others are at their best when they enable one's own wellbeing, but not as a primary motivating factor.

« Through teaching, research, and service, CMU inspires and equips women and men for lives of service, leadership, and reconciliation in church and society. »

A longstanding commitment to service learning was a key element when CMU designed a comprehensive practicum program for every student when the university opened in 2000. In recent years, language of “experiential learning” and “work-integrated learning” have become textures of the university's practicum component. Still, the call to service has remained a key factor of what students learn and who they become through this experience. Also, service learning isn't limited to the practicum, but is threaded throughout academic programming at CMU. That the university is entrusted to learn and live through the pursuit of service is emphasized in the second sentence of our mission



statement. “Through teaching, research, and service, CMU inspires and equips women and men for lives of service, leadership, and reconciliation in church and society.” My prayer and hope are that the university's adherence to a double definition of service, that is, as a term that refers to worship as much as work, would continue to call us to be nourished by service as much as agents of its gift. I pray that you too will be heartened by sharing in the stories and vision of education through CMU.

Peace and joy,
Cheryl Pauls
CMU President



Ottatown marks 10 years of impactful partnership with Roseau River First Nation

By Cam Priebe | Director of Ottatown Discipleship School

As part of the mission of Ottatown—the desire to know the world—we travel to international locations and learn the history, cultures, and peoples of those lands. Concurrent with this commitment is one in which we also learn about our own land and neighbours here in Canada.

Ten years ago, Ottatown's relationship with Roseau River First Nation began with a hope and desire to create an experience for students to learn more about the Anishinaabe people. Arrangements were made in 2008 for Ottatown students to spend four days at Roseau River First Nation. How this time was spent and what would be shared with the students was left entirely up to Peter Atkinson (elder) and Colleen Littlejohn (planner)—an intentional decision to allow our hosts to share the history, stories, and information they felt we needed to hear or experience.

It was initially challenging to find people from the community who would be willing to meet and share with the students. Many from the community had never shared their stories before, some especially hesitant to share with strangers. Thankfully, over time, members of the Roseau River community began to courageously and graciously share their stories with the Ottatown students.

For the last 10 years the Guatemala and South Africa student groups have spent the better part of a week with Peter and Colleen, their families, and friends.

Over the course of the four-day experience students hear a variety of stories from different people—some are residential school survivors, some are young adults and peers of the students, and some are elders and grandparents.

Students are also invited to participate in a range of activities and ceremonies, from helping making breakfast for community members to skinning a deer. After arriving with

relatively little knowledge of Indigenous/Settler issues, the biggest gift of the Roseau River experience is realized at the end of day four—students leave having made new friends, and with a much better understanding of the history and challenges here in Canada.

One student reflected, “It was an incredible time of building relationships with the people, whether that be listening to their stories or helping them make bannock.”

What began as a learning component to discover more about history and culture, has developed into a beautiful relationship, due to the gracious hospitality that our students receive year after year from our partners at Roseau River First Nation. This relationship is filled with laughter, shared stories, common hopes and dreams towards reconciliation, and a desire to keep connecting in meaningful ways. The time at Roseau River has become an annual highlight of the year for our student groups, even after they travel on to Guatemala and South Africa.

The impact of relationships forged at Roseau River will be felt for years to come and will inspire students to take opportunities to continue to build relationships and bridges, wherever they may be.

Read a new Ottatown story every month and check out all the great photos from this year's Ottatown students by visiting: ottatown.com/community/story.

Canadian Financial Diaries

Jerry Buckland interviewed by Alison Ralph

Tell me the story of your latest research project.

The Canadian Financial Diaries project started probably five years ago. A number of us academics are part of ABLE (ABLE Financial Empowerment Network), a network of 200-300 practitioners and policymakers from across the country. We were interested in doing a new research project related to financial diaries. While my academic colleagues and I were discussing the project, we asked practitioners and government people if this particular idea was something that would be worthwhile.

Three years ago, we formed a team and began putting together a grant application, which we eventually submitted to SSHRC (Social Sciences and Humanities Research Council). Just over a year ago, I got word that we received the grant.

As a researcher, this grant is really helpful. For the project to be successful, we still need the intellectual capacity and the community connections, but the grant certainly opened doors for pursuing this research.

Who does this research matter to?

I'm hopeful that this research will enable practitioners and policymakers across Canada to develop better practices and policies. There is little good, high-quality data on the finances of low-income people. We have national surveys from Statistics Canada; however, these surveys tend to under-represent this segment of our society. This segment is less likely to have a phone, and more likely to be moving around, and therefore are less connected to the Statistics Canada recruitment process. There are point-in-time surveys, which tell us about the finances of a person, a group, the country at that time—but we don't get a sense of the dynamic of that group or person's finances over a period of time.

The diaries reflect a 12-month process through which peoples' finances are tracked. We're going to get in-depth, granular information about low-income peoples' finances with a long-term focus, which I think will prove helpful.

Recently, a similar project was completed in the US. Two principles from that project came out with a new book that has a lot of interesting insights. I'm very hopeful that we can do some meaningful work in a similar fashion here in Canada.



How does your research fit with what you're teaching students?

The International Development Studies (IDS) program at Menno Simons College encompasses development in wealthy countries like Canada, and looks at the livelihoods of low-income people living here. The research has a lot of connection in this context.

The IDS teaching I do places a heavy focus on poverty and inequality, so understanding the financial lives of poor people is really helpful. In understanding those financial lives, first of all we understand the reality that poor people face. Stories of people are so much more important than data. Of course, we're doing both. However, those stories are what inspire students.

One of the courses I teach, Participatory Local Development, includes many examples of the lives of poorer people living in challenging communities. Students have found this very helpful. I also teach two methods courses: Action Research Methods and Program Evaluation, courses filled with opportunities to integrate the results, stories, and methods of my research into the classroom.

I also taught a course at the Canadian School of Peacebuilding, one which I had never taught before. It looked at financial access and its connection with development and conflict resolution. The research for the financial diaries project, as well as other research, has connected well with that. I definitely drew on some of the preliminary results of the diaries project in that course.

We're just getting going now, in phase one of the diaries project, so I don't have any results yet. We will have some interesting preliminary findings to share soon.

Jerry Buckland is Professor of International Development Studies

Service

*Ours are the hands through which he works / Ours are the feet on which he moves
Ours are the voices through which he speaks / To this world with kindness*

Brian McLaren (from Teresa of Ávila)



HEARTS

VOICES

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God-Service

by Irma Fast Dueck | Associate Professor of Practical Theology

I grew up with the word “Gottesdienst” to describe worship in my German speaking, Russian Mennonite church. “Gottesdienst” is a unique term in that it reflects both service to God and God’s service to humankind (“Gott” meaning “God” and “dienst” meaning “service”). In German the word “dienst” typically is used to describe any work done for others and it makes the understanding of worship helpfully (and delightfully) ambiguous—are we serving God through our worship? Is God serving us? Is worship about serving others through the church? Simply put, yes. All of the above is possible.

cont. over...





Irma Fast Dueck cont.

However, the indistinct of worship and service doesn't begin with the German language. The New Testament language associated with worship provides a strong precedent for considering the unity and continuity between worship and service and ethics. The Hebrew words 'Abad ("to serve") and avodah are used to describe both work and worship. The Greek word leiturgia ("liturgy") literally means the "work of the people." This "work" is applied to everything from the duties of Zechariah in the temple (Luke 1:23), to the worship of Christ (Hebrews 8:6), to the collection of money for missions (2 Corinthians 9:12), to prayer. Paul uses worship terms to apply to the whole Christian life, not merely for worship. The term thusia ("sacrifice") covers a wide array of ethical obedience (Romans 12:1; Philippians 4:18) and the term latreia ("service") denotes action performed both in the worship and in daily life (Matthew 4:10). In the New Testament the line between liturgy and life is significantly blurred and forms a good precedent for the unification of worship and service.

And if we think this is just semantic word plays, we need to consider that one of the earliest descriptions of early Christian worship can be found in Justin Martyr's "First Apology" written in 150 AD. Most striking in this early description of worship is how, in response to the bread and wine shared at Communion, gifts would also be brought forward to the Table and then distributed to the "orphans and widows and those who through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need..." (chapter 67, "First Apology"). For the early Christians, the Eucharistic sharing and fellowship was graciously extended to the world around, through the compassionate care of others in need.

Deep within the practice of worship is an intimate relationship of liturgy to everyday life, a pattern for a way of life, a life of self-giving, lived after the pattern of Christ.

Whom do you want to serve?

Christine Kampen Robinson | Assistant Professor of Practicum and of Social Science

When I was in high school, my career aptitude test told me I was well-suited to becoming either a bartender, a hair dresser, or a rabbi. As a not-very-much drinker, self-proclaimed hair moron, and a born-and-raised Mennonite, I scoffed at this outcome. What a waste of time, I thought. And yet.

What do bartenders, hair dressers, and rabbis have in common? How do they serve their patrons, their clients, their congregants? In their unique ways, in their particular contexts, these people are story listeners and story catchers. They do other things as well, as part of their jobs—mix drinks, cut hair, lead prayers, but I would argue that their vocation is to listen to the stories of the people who come to them, they listen and validate these stories. And by validating these stories, they validate the storytellers, and the lives and identities they tell.

> QUESTIONS ABOUT
MOTIVATIONS OR INTERESTS
OR SERVICE RARELY HAVE
SIMPLE ANSWERS...

In my work at CMU, I meet with students to get to know them and to find out what motivates them, what interests them, and what kinds of skills they have so that we can figure out what kind of a practicum experience makes sense for them. I ask questions that allow students to reflect on their experiences inside and outside the classroom and through these discussions, we collaboratively imagine possibilities and futures.

One of the questions I ask is: whom do you want to serve? I ask everyone this question—whether they're interested in working in a lab, in the woods, or in the inner city. Whom do you want to serve? Who matters when you think about who you want to be in the world?

Questions about motivations or interests or service rarely have simple answers, and students do not answer them with one or two words. They answer them with stories—stories about what courses excite them, stories about overcoming challenges and building community, stories about learning to see differently.

I listen to these stories, ask more questions, and try out different ideas. And then I suggest connections and patterns I see for them to examine and explore. This finding patterns between seemingly disconnected things is one of my favourite parts—this is how we can create new spaces for thinking differently about who we are and what we might do in the world.

As part of my job, I do other things—complete paperwork, design lessons, evaluate assignments, but it is my vocation is to listen to these stories and validate them. I am a story listener, a story catcher, and these are the people I want to serve.

HANDS



Reflecting God through creation care: a summer practicum experience

by Sara Wolowich | 4th-year Environmental Studies

This past summer I had the opportunity to do my practicum with the Department of Fisheries and Oceans Canada (DFO), at the Freshwater Institute in Winnipeg.

Over the course of the summer I learned so much and experienced what it would be like to be a research scientist. I began working with Rachel Krause, Assistant Professor of Biology at CMU, on a partnership project with DFO studying carmine shiners, a type of minnow, and the parasites found inside these fish. DFO wanted to continue this project over the summer and they hired me to conduct dissections.

The field research brought me to Birch River, where the elusive carmine shiner can be found. This species is endangered, and this project is an effort to know more about the species and its changing metabolic rates related to temperature and climate change. In short, what we did was go out to the field (or river) and conduct respirometry experiments by placing the fish in tubes and measuring their oxygen consumption. In search of a relationship be-

tween metabolic rate and parasite load, the fish were then examined for parasites.

It was very satisfying to be working in a place where everything I learned in my CMU ecology classes was so real and relevant.

God was also brought into this summer in a weird variety of ways. I have always believed that whatever I do, I am working for the Lord—and in this job it felt so real.

There were times when I stood in the river for hours, as we were running experiments, and just got to stand in the middle of creation and admire it. I stared down at the mud and watched the small invertebrates crawl around. I watched tadpoles and small fish. I listened to the birds and the water flow by and felt the sun. I took time to see all the

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BIGGER THAN WHAT WE SEE.

Sara Wolowich cont.

life around us that I often ignore. I remember looking at one drop of water and seeing multiple things move within it.

We are part of a world and a creation that is intricate and so much bigger than what we see. I never imagined myself dissecting fish—never-mind looking for parasites—but it was very fascinating. When you study something under a microscope, you see how intricate and amazingly created it is. Once you know more about something you want to care for it and protect it.

I also encountered God in the lab as I was faced with questions of life and death. It broke me to take these little fish that thrive so well in their natural environment and euthanize them so I could look for parasites. I found myself asking for forgiveness and apologizing to each fish, and praying that each fish we killed would protect more of its kind in the future.

I have read so many journal articles for class and in those papers the emotions, the work, the failures, and frustrations are not shown. Science is indeed objective, but there must be emotion in it, too.

Why do we do things like protect these tiny fish that seem to have no known value to us? Because we believe they are innately valuable, and in my mind this value is given to them by God. He gave them life as he gave us life.

That is why I am so grateful for my faith and for this experience because whether I was in the river or at my microscope I could seek God's Kingdom first.



Reflections on MDS Directing at Pine Ridge, SD

Elizabeth Schrag | 4th-year, Biblical & Theological Studies, Honours

Hard. Painful. Overwhelming. Forgiving. Beautiful. Behind each word used to describe my time as Project Director on the Pine Ridge Reservation Mennonite Disaster Service (MDS) site is a prairie-grass sea of meaning. While each carefully chosen word holds incomprehensible depth, no one word (or even all five together) can begin to encapsulate my time in South Dakota. Yet, much like my time there, I blaze forward seeking to understand what remains fervently beyond me.

Hard. The last remnants of one final winter blizzard melted away as I drove the 1,200 kilometers southwest to the tired town named for knobby pines. Graffiti and broken glass, homes in disrepair and businesses bordering closed matched the desperate landscape. Within a week the mud-

dy ruts my all-wheel drive had pulled me through dried so that each trip became a seat-edge jostle. As my body learned to navigate the fierce landscape of Pine Ridge, so too did my mind learn to occupy the space of Project Director. I attached myself to material lists, crew lists, tool lists, and to-do lists that shifted daily and often included tasks for which I had no knowledge. I carried the responsibility while learning the responsibility.

Painful. At the end of the days, after the crew leaders left and the list for tomorrow was printed and safely tucked in my binder, I would crawl into bed with a book. Kent Nerburn's works *Neither Wolf nor Dog*, *The Wolf at Twilight*, and *The Girl who Sang to the Buffalo* were the first to accompany me. In them, I became exposed to a world of residential

school abuse unquestionably tied to Christianity. Caring—holding that pain so desperately close as I battled the shameful actions of my own people—required great efforts of emotional energy to continue forward in the physical reality of running a jobsite.

Overwhelming. Balancing the Hard and the Painful was Overwhelming. Questions of “What?” and “How?” never went away. It was a two-hour round-trip to the nearest (mediocre) building supply shop. I forgot materials, I did not always know what materials to ensure my volunteers had, I picked up the wrong supplies. The cook manipulated and verbally abused her assistants but she had also spent her life working with “the least of these.” A German volunteer—a friend whose laughter and sarcasm saved me—told me Christian women need to get married and stay home with the kids. My mother moved in and out of the hospital with an infection that tried spreading to her heart.

Forgiving. Grounding me from the anxiety that wound its way up my neck and into my head, forgiveness danced through my time there. One Saturday morning Jan and Kezia (two other long-term volunteers) pounded on my door and dragged me into the sunshine for a weekend camping trip. I ate many a lunch perched on top of the pickup, gazing out upon endless pastures turning green. The pack of dogs down the street learned to leave me alone. Volunteers found a way to move forward on each site, each day. Political differences melted away as I wrapped the Trump-clad old gentleman in a hug, giving him permission to leave and mourn after a close friend suddenly died.

Beautiful. It was this—all of this—that made my time in Pine Ridge beautiful. I walked through anxiety, sorrow, grief, self-doubt, mistakes, and pain as grace, beauty, joy,

> GROUNDING ME FROM THE ANXIETY THAT WOUND ITS WAY UP MY NECK AND INTO MY HEAD, FORGIVENESS DANCED THROUGH MY TIME THERE.

friendship, and forgiveness walked alongside me. The beauty was not that it was easy—the pained history of the place prevents that—but that regardless of the difficulty, it was good. It was good to make friends, to build homes for folks who survived South Dakota winters in rotting trailers, to pick up folks who just needed a ride, to remember the prairies are home, to see my mother survive, to find the steel strand of hope and tenacity that lies at my core and grasp her as I marched forward.

Seven weeks at Pine Ridge: for this I am grateful.

HEARTS



Hope

Kari Miller | 2nd-year, Social Science

Hope is a small, four letter word we use almost daily. The Merriam-Webster Dictionary defines it as a feeling of expectation and desire for a certain event to occur. I have learned that hope means so much more than just anticipation. Hope is the strength we find daily to get up and do life; it is our motivation to live as we look forward to the day where life will be better. It is what keeps us going.

This summer I worked at a group home for teenage foster girls in my community. It was my second year working at the home, so I had a vague understanding of what was going on. The main home housed five girls and I worked with an additional four girls who lived independently in the community as they transitioned out of care. My position was to serve as a life coach—to mentor and walk alongside these young women as they figured out “adult life.” This included grocery shopping together, budgeting, tutoring in math and English as they completed high school, creating resumes, getting them to work on time, and even teaching them how to drive (we only hit the ditch a few times!).

As I worked with the foster girls there were incredibly beautiful moments; random dance parties in the laundromats, spontaneous beach days, and getting to witness a 15-year-old mother see her baby smile for the first time. Though there were good times, I soon felt overwhelmed by the bad. The girls faced a great amount of pain in their lives. From a young age they were unwanted, abused, told they were worthless, and abandoned by those who were supposed to love and support them. I walked with them through moments of assault, rape, confusion, drug overdose, and many other crises. As I watched the baby of the 15-year-old teen grow into a young toddler, my heart was especially broken knowing he was the fourth generation in foster care and already his life was difficult and unstable.

It was in these times that I began to lose hope. Where was God amid this great suffering? How could a good God let all this pain happen to the girls who had no choice? Where was the hope of a better tomorrow for these young women? As I tried to make sense of hope in the midst of despair, I was reminded of one girl, Sam.

Sam grew up in and out of foster homes. She faced abuse, addiction, and abandonment at a young age. A couple of years ago, Sam could not bear this, and was at risk of harming herself. She was constantly in and out of emergency shelters. Each day was a struggle. During the time I was getting to know her, she attempted multiple times to take her life. Sam had reached the end of herself—no hope, nothing to fight for, no belief that there could be a better tomorrow.

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In this crisis, Sam made the courageous decision to go to Bible camp. It was there that she found a community that supported her, loved her, and reminded her that she has worth. It was also at camp Sam learned that there might just be a God, who might just love her, who might just have a plan for her that was greater than herself. It was this choice to believe in a God that gave her hope.

This small hope carried her through the next couple of days, weeks, and even years. Today, Sam is living in her own apartment, finishing high school, holding down a steady job, and figuring out what it means to have faith. I was amazed by her perseverance and the integrity of her character. She is trustworthy, responsible, and one of the kindest people I have met. Sam has hope that tomorrow will be better because there is a God who loves her and is greater than all her suffering. Even though she has hard days, she knows that there is a better tomorrow.



SERVICE

God will have His way with you

By Lynda Loewen | Instructor of Psychology

"God will have His way with you." That's what the priest said at the end of our hour of spiritual direction after hearing my lament over my sister-in-law's death, having heard my anger and my refusal to accept easy answers for why bad things happen.

When I told my friend this, another woman, who heard the echoes of patriarchal oppression in that statement, asked me, "How do you feel about that?"

"Fine," I said.

And it was true. Maybe I trusted the priest, or maybe I trusted God despite myself. Regardless, I found this statement weirdly reassuring. Somehow, God would persevere, overwhelm my defenses, and make what He would of me.

I was born into a family of believers. We attended church every Sunday. Like wearing seatbelts today, going to church on Sunday was an absolute given. At some points in my childhood, my father was even the pastor of the church I attended, since he was a lay minister in addition to his regular job.

We were, I now recognize, religiously conservative, but questions and intellectual rigour were encouraged. This was important because chatting about feelings, vulnerabilities, our relationship with God, or anyone else, was never really done in our home. That kind of "sharing" was not as important as it is today.

My father's faith was more dogmatic and less nuanced than my mom's. His was the "God said it, I believe it, and that settles it" variety, which didn't really impress me so much as a young adult. Not that he didn't think things through, he just had no need to review the decisions he had made when he was young.

My dad was gone a lot when I was growing up. He was always busy building the church, spreading the gospel in word and deed; as a pastor, teacher, guidance counsellor, and director of Canadian Foodgrains Bank. He just didn't spread the gospel much at home.

Flash forward many years. My father had a massive stroke on the operating table while undergoing heart surgery; an air bubble entered his brain. He was in a coma for five weeks and had just been slated to transition from St. Boniface Hospital to Riverview Health Centre, where he could be cared for in his vegetative state. This happened during Holy Week.

On Good Friday, my brother was in the hospital room with my dad, who after the stroke wasn't talking or aware of our presence. Into the silence, to seemingly no one, my father yelled, "I'm sorry!" and then again, "I'm sorry!" And then he yelled, "I'm not ready to go yet!"

Two days later, on Easter Sunday morning, he woke up. He came out of his coma, spoke to us, and he made sense. He had come back from wherever he was. And that yelled conversation into seeming nothingness? Well, it became clear to Whom he was speaking as the weeks went by.

This father who was returned to us was a different man. He

had met God.

He was completely blind as a result of his stroke. And he had to relearn just about everything else in his life. But he did relearn. So much so that he and my mother had a pretty good rest of their lives. And he really was sorry, and he really was not ready to go yet.

He had never been a particularly attentive father, investing more into his public life, which had been large and impressive indeed. But this new father was a good listener, and an encourager. Kindness seemed to leak out of him, and we all found ourselves drawing near. "Lynda, how did that appointment go for Emma?" (my tiny daughter), he would ask. Or, "Did you make this dessert? It's very good."

Strange and welcome, this father was making up for lost time. One day, he called all his children together for a meeting, and apologized for not being a better father, for not being home enough, for not taking time with us. He offered a blessing to the next generation and said, "I see how young dads are these days with their children, really involved. That's good, that's how it should be."

And I forgave him. Just like that. It was easy. I think I had probably forgiven him before, but this made it so obvious. This softened my heart.

My mother always had a sort of invisible faith, but now it became very visible indeed. Despite what happened to my dad—the stroke, the coma, the blindness, and subsequent dependence—not for a moment did she question her faith in a God who loved her. She prayed, had her devotions, went to church, and talked about life's meaning in the same way she always had. She knew beforehand that faith in God does not mean that life will be what you want it to be. Her faith was about God's provision, not God's imaginary promise of the life we long for.

Seeing my parents, their changes, their faith, the authentic relationship I could have with them, softened me.

I learned that even when parents are not faithful enough, not really present, not what you need them to be, God is. God can change that parent. God changed mine, here, this side of heaven.

And I learned that when we are in pain, the answers from God are the ones that say, "I see." "I know." "I understand." "I won't leave you."

God will have His way with me? God is having His way with me.



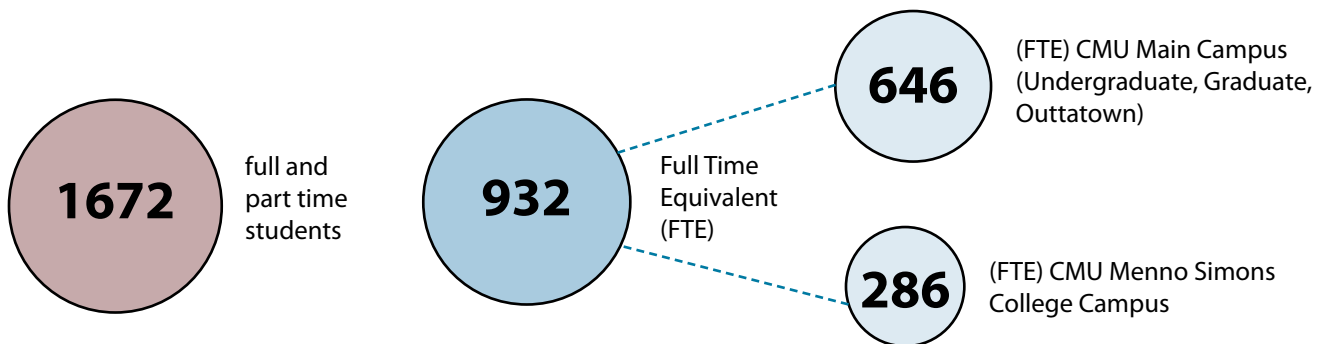
CMU Report to the Community

Vision and generosity are threaded through this Report to the Community—a glimpse into enrolment, educational, and financial data for the 2017-2018 year. Vision and generosity encapsulate the care and support of friends, alumni, donors, and church communities who

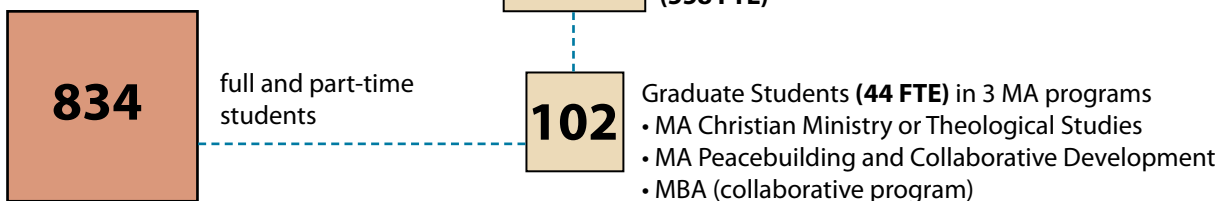
undergird and entrust CMU with its mission and vision. Your vision profoundly shapes the experience of students who are being equipped for lives of service, leadership, and reconciliation in church and society. We are deeply grateful.

2017-2018 Enrolment

Main Campus and Menno Simons College Campus

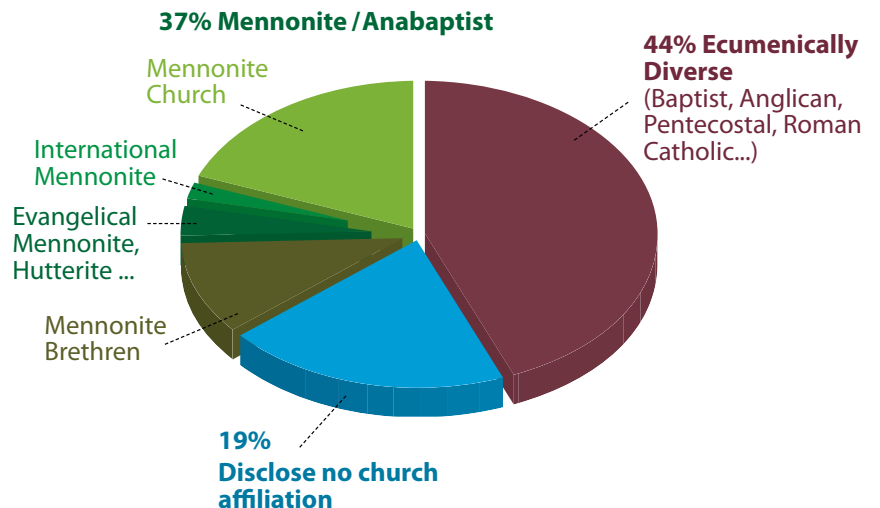


CMU Main Campus



A Diverse Student Body

- 75%** Manitoba
- 25%** Other Provinces and International
- 95** Undergraduate and Graduate International students on Study Permits
- 32** Countries from Africa, Latin and South America, Europe, Asia, and USA



CMU by the Numbers

2017–2018

These numbers tell a story of a living, breathing university community alive in shared learning and energized through engagement with the church and within the larger community.

340 courses taught (Spring, Fall, Winter)

263 at CMU Main Campus
(54 related directly to Biblical Theological studies and faith formation)

77 at CMU Menno Simons College Campus



3 Retirements: Dan Epp-Tiessen, Dietrich Bartel (Faculty, each teaching 1/3 time as of September '18), and Ted Dyck (Food Services Director)

outtatown
DISCIPLESHIP SCHOOL

20 years of Outtatown programming
10 years of partnership with Roseau River First Nation

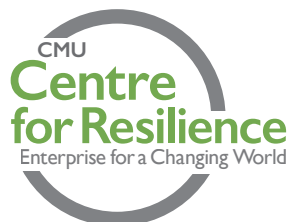


Marpeck Commons Library

131,297 holdings
150,000 E-books (subscription)
Over **2,000** community borrowers

NEW Centre for Resilience

launched in April 2018, nurturing enterprise for social change

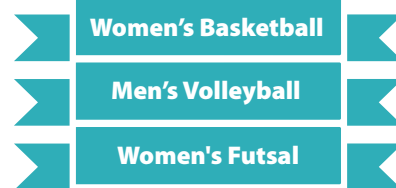


NEW
Bachelor of Science and BA Major in Social Entrepreneurship launched in September 2018

127 Practicum placements completed (Main Campus and Menno Simons College Campus)



3 MCAC Championships



served by CMU's Food Services average **2,431** weekly from September–April

24 congregations across Canada visited (worship, choirs, Portable CMU...)



100 individuals involved in: 55+ Enrichment Program

85 pastors attended



147,810 people visited the CMU website (up 4% from previous year)
30,000 followers across CMU social media channels

1 Lieutenant Governor's Award (2018)

for the Advancement of Inter-religious Understanding, to Ray Dirks (Curator MHC Gallery) and Manju Lohda

41 Public events (concerts, workshops, book launches, Face2Face conversations, lectures...)

1 CMU PAX Award presented to Steve Bell



200 congregations (MC, MB, and more) borrowed materials



435 children, youth and adults enrolled in classes and lessons

5,000 audio recordings,
30,000 photos and
600 meters of textual records spanning 1551-2018



CMU by the Dollars

These financial numbers reflect a story of generosity, providing for the sustained, long-term health of the university.

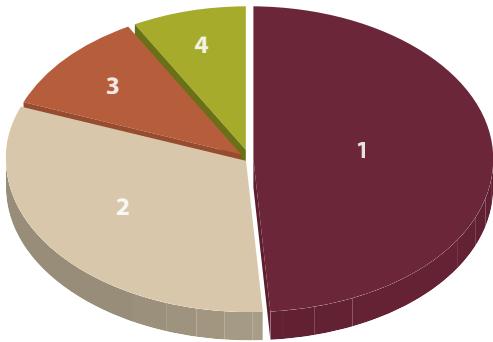
The 2017-18 financial year ended with:

- A small surplus—the 18th consecutive year of stable fiscal management
- Modest increases in the number of Donors who gave \$1,000 or more, and Alumni who contributed to annual operations
- An increase in the number of Donors contributing to student bursaries and scholarships

While retaining a national presence, CMU's formal connection with Mennonite Church Canada was structured through church bodies of the 'prairie region'.

2017-18 also marked the completion of the **CONNECT Campaign for Marpeck Commons**, with \$14.4M received in gifts and commitments, bringing to completion the largest fundraising campaign in CMU's history, with over 900 donors contributing.

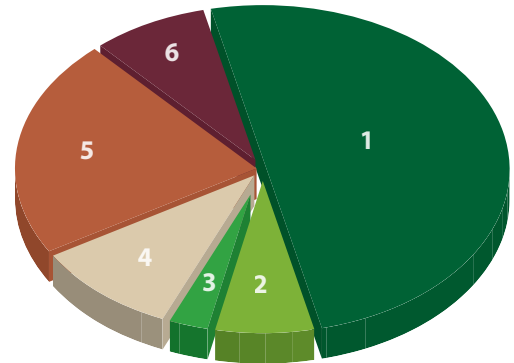
CMU Operations



Total Revenues

\$14,659,234

1. Tuition, Fees, Residence, Meal Plans	\$7,222,373	(49%)
2. Government Grants	\$4,611,942	(32%)
3. Individual Donations, Church Support, Bequests, and Endowments	\$1,633,340	(11%)
4. Facility Rental and Other Income	\$1,191,580	(8%)



Total Expenditures

\$14,629,055

Students and Programming (60%)

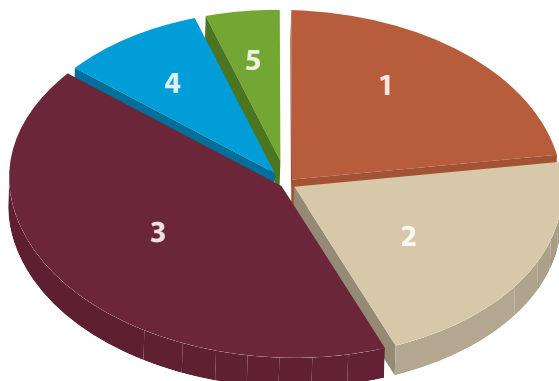
1. Academic Programming	\$7,257,980 (50%)
2. Student Services, Housing, Athletics	\$972,058 (7%)
3. Scholarships and Bursaries	\$437,287 (3%)
4. Church Relations, Alumni, Development, Recruitment	\$1,448,323 (10%)
5. Facilities, Maintenance, Food Services, CommonWord	\$3,270,883 (22%)
6. Administration and General	\$1,242,524 (8%)

Net Surplus

\$30,180

2017-18 Donor Donations to All Funds

Includes the CMU Fund (Annual Operating), Student Bursaries and Scholarships, Capital Projects (Marpeck Commons), and All Other Funds



Total Donations to All Funds

\$4,289,247

(1495 Donors, 489 Alumni Donors)

1. Marpeck Commons Capital Project (includes ongoing pledge fulfillment)	\$962,563
2. Gifts in Support of CMU Fund	\$924,785
3. Bequests, Endowments, and Other Designated Funds	\$1,817,239
4. Student Aid Designated Gifts (Church Matching Gifts, Scholarships, and Bursaries...)	\$375,551
5. Denominational and Congregational Gifts	\$209,109

Donations to the CMU Fund

The CMU Fund supports all Annual Operations including academic, co-curricular and extended education programming, salaries, and facilities.

Donors to the CMU Fund by Giving Range

Patrons
(\$5,000+)
\$450,913
35 Donors

President's Circle
(\$1,000 – \$4,999)
\$318,114
202 Donors

Partners (\$1 – \$999)
\$154,758
690 Donors

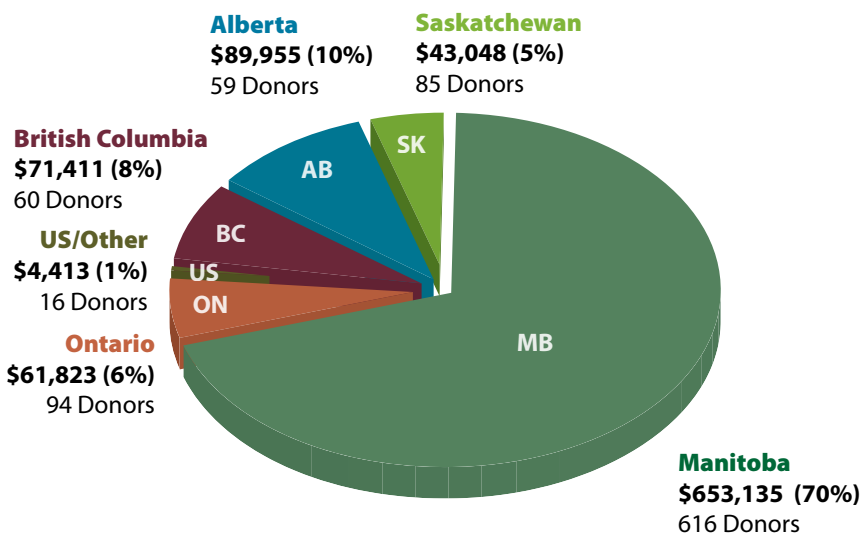
Total: \$924,785
from **927 Donors**

237 Donors
giving **\$1,000**
or more

Alumni Giving
to CMU Fund
\$342,081

Donations to the CMU Fund by Region

Roughly 30% of CMU donations and student base extend beyond its Manitoba location.



Supporting Students Financially

\$694,201 given in Scholarships and Bursaries

\$395,001

Bursaries
(awarded to
221 students)

\$299,200

Scholarships
(awarded to
181 students)

\$420,988

61% from
annual donor gifts and
endowment earnings

\$273,213

39% allocated
from the
CMU Fund

402 students received a Bursary or Scholarship
(over **50%** of CMU students received some form
of financial aid)

5 international students fully supported
(Ukraine, Albania, Palestine, Uganda, and Zimbabwe)

The CMU Fund is critical to the Academic experience of students and the degrees they earn.

187 Degrees and Certificates

70 CMU Undergraduate BA, BMus, BBA
40 4-year
27 3-year
3 Certificate in General Studies

13 CMU Graduate
10 MA Theological Studies or
Christian Ministry
3 Graduate Certificates in Biblical
and Theological Studies

52 Outtatown Certificates
52 Menno Simons College (Majors in CRS, IDS)

2017-2018 DONORS supporting CMU's educational programs and mission, Student Bursaries and Scholarships, Capital projects (Marpeck Commons)...

We are so grateful for the generosity of all our donors, listed below. Of these 1253 donors, 205 were new donors. There were an additional 42 anonymous donors. A total of 95 donors supported only the MHC Gallery or Mennonite Heritage Archives.

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 William and Susan Klassen
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Harder*
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George Neufeld and
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Marvin Rempel
Murray and Emily Rempel*
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Ryan Rempel and
Joanne Epp
Sharon and Gerry Rempel
Doris Rempel Dirks and
Otto Dirks
Evelyn Rempel Petkau
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Timothy Rogalsky
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Jane Ruep
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Russell and Etsuko Sawatzky
Bernhard and Mary Sawatzky
Bonita Sawatzky and Brian Wixted*
Dave and Doreen Sawatzky
Evelyn E Sawatzky
Glenn Sawatzky and Katie Doke Sawatzky
Jake and Helen Sawatzky*
John and Frieda Sawatzky
John and Marjorie Sawatzky
Loretta and Lloyd Sawatzky
Louie and Nancy Sawatzky
Randy and Rachel Sawatzky
Ruth Sawatzky
Scott Sawatzky and Beth Downey
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Alvin Schroeder and Sophie Klassen
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Inez Shilling
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Ruth and Laverne Siemens*
Ryan Siemens and Sandra Sinnaeve
Bill and Mary Anne Siemens**
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Chipalo Simunyola
Frederick Slawson

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The Kuhl Foundation Inc.**
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Ralph and Helen Thorpe
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Erwin and Ruth **Tiessen**
Ray and Karen Tiessen
Brenda Tiessen-Wiens and Trevor Wiens**
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Bernard and Iris Toews
DeLayne Toews
John and Eileen Toews
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Rosalinde and Larry Tryon
Marie Tyrrell
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John and Melanie Unger
Merrill and John Unger*
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John and **Amanda Unrau**
Rose and Ron **van der Hooff**
Rosanne and Bruce van der Woerd
Mark Van Schepdael

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Ray and Jayne **Vander Zaag***
Gerda Veith
Matthew Veith
Vera Chiropractic*
Albert Vermette
Mauro and Maria Grazia Verrelli
Candice and Jason **Viddal**
Henry and Kay **Visch**
Robert Visch and Shawna Redekopp Visch
Neill and Edith von Gunten
Nina Vrswik
Fred and Irene Wall*
Joseph and Jo-Ann Wallace
Michelle Wallace*
Wallace + Wallace Fencing
Anita C. Warkentin
Ernie and Fritz Warkentin
Erwin and Esther Warkentin
Gerald and Cheryl Warkentin
Ken and Lydia **Warkentin**
Paul and Ruth Warkentin
Mohamed Warsame
Margaret Watson
Julie and Rodney Weber
Curwin and Jill Weber Friesen
Robert and Marilyn **Wedel***
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Denise Weir
Lorraine Weir
Andre and Susan **Wenger**
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Jason Wicklund
Doris and Roland Wickstrom
Erica Wideman
Abe B. Wiebe**
Annemarie Wiebe
Connie and Kurt **Wiebe***
Dennis and **Linda Wiebe**
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Edith Wiebe
Erin and Daniel Wiebe
Erna Wiebe
Ernst and Lynette Wiebe
Gabrielle Wiebe
George and Esther Wiebe*
Jake and Eleanor Wiebe*
Johanna Wiebe
John and Elma **Wiebe**
John and Betty Wiebe
Karl and Arlene Wiebe*
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Linda Wiebe
Monica M. Wiebe
Peter and Regina **Wiebe***
Robert and Verna Wiebe*
Rudy and Tena Wiebe*
Ruth Wiebe
Walter and Elsie Wiebe*
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Hartwick and Betty Wiehler*
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Brenda and Rod Wiens
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Gerald Wiens**
Harold and Diana **Wiens**
Harry and Susan Wiens*
Jacob and Catherine Wiens
Katherine Wiens**
Katie Wiens
Kim and Mathew Wiens

Louise Wiens
Rodney and Laurie Wiens
Rudy Wiens*
Werner Wiens and Adelia Neufeld Wiens*
Albert Willems
Peter and Betty Willems
Stuart and **Lilli Williams**
Albert Willems
Dorothy Willems
Edward Willems
Joanie Willems
Kashama and Deanna Willems*
Russell and Jira **Willems**
Greg Wilson and Ann McConkey
Judith and Lloyd **Wilson**
Edward and Valerie Wolowich
Rhonda Wright
Lance Yaschyshyn and Brenda Hill-Yaschyshyn
Constantine and Lorraine **Yphantides**
Reece and Chris **Zablocki**
Ed and Susan Zacharias*
Jessie Zacharias
Leslie and Marrian Zacharias
Gordon Zerbe and Wendy Kroeker*
Dori and Rick **Zerbe Cornelsen***
Junior Zomba Mpenbele

Church Conferences, Congregations, and Agencies supporting CMU's educational programs and mission, Student Bursaries, Capital projects (Marpeck Commons)...

Mennonite Church Canada**
Mennonite Central Committee Canada**
North Kildonan MB Church**
Mennonite Church Saskatchewan**
River East Church**
Canadian Conference of MB Churches**
Fort Garry MB Church**
Fort Garry Mennonite Fellowship**
Lendrum Mennonite Church*
Portage Avenue Church*
Nutana Park Mennonite Church*
Bethel Women In Mission*
Thompson Christian Centre Fellowship*
Charleswood Mennonite Church*
North Kildonan Mennonite Church*
Morden Mennonite Church*
Highland MB Church*
Jubilee Mennonite Church*
Mennonite Church Eastern Canada*
Point Grey Inter-Mennonite Fellowship*
Mclvor Avenue MB Church*
Sargent Avenue Mennonite Church
Hope Mennonite Church
Peace Mennonite Church
Crestwood MB Church
First Mennonite Church
Sterling Mennonite Fellowship
Hillside Christian Fellowship
Acadia Hutterian Community
North Star Mennonite Church
Elmwood MB Church
Springstein Mennonite Church
Women In Mission First Mennonite Church
Goodwill Club
Diocese of Rupert's Land

In addition 71 congregations and agencies supported individual students or student related projects.

This report has been prepared to the best of our ability. If there are errors of any kind, we would welcome the opportunity to correct them.
Contact development@cmu.ca
or call: 204.487.3300.



Social Innovation Lab brings students and businesses together in real world learning environment

By Jeremy Dyck

It was with great excitement that I registered for the Social Innovation Lab. This practicum course operates in partnership with the Centre for Resilience, bringing social enterprise and students together. The class is comprised of students from a diverse set of degree programs including Business Administration, International Development, and Psychology. The projects we are working to solve are no less diverse. In small teams we have been partnered with different organizations and businesses.

However, projects are not simply handed down to us students. Using service design methods, we identify problems, research influencing factors, brainstorm solutions, test hypotheses, and evaluate our results. We have the opportunity bring our own creativity to the work we do.

One of the organizations I am partnered with is Suitehom. This fledgling social enterprise will build homes out of shipping containers. The plan is to hire former gang members as employees to provide them with work experience and skills. This will support their transition into healthier

lifestyles. Suitehom is in discussion with CMU to build their first show home on campus grounds.

For Suitehom, the major project we are working on is developing partnerships to construct the prototype show home and assess its cost structure. Currently, the only materials not pledged are windows, doors, and furniture. Once these are secured, construction costs can be assessed for CMU. Our challenge as students is finding individuals and organizations that support our mission. As the project progresses our task will shift to honoring the generosity of our donors.

Another organization I am working with is Compost Winnipeg, which provided residential and commercial composting services in the city. Compost Winnipeg is expanding and plans to break ground on a new composting facility at CMU in 2019. The company will use an EcoDrum in-vessel composter to tightly control the compost process.

Our first task on their behalf is researching community opinion about having a compost site at CMU. Generally, the benefits of composting are known and supported; however, any concerns are important to discover to avoid future conflict. Working with, not against, the community is our goal.

It is a unique opportunity that the Centre for Resilience provides students. I am anticipating a semester of learning and growth beyond what traditional classrooms can provide. It is highly engaging to work with such diverse and passionate people. I am excited to think about what we will accomplish.

Jeremy Dyck is a Business Management student in his last year of studies with the Redekop School of Business





Community gathers to celebrate Fall@CMU

By Aaron Epp

Conversation, laughter, food, and song filled another successful Fall@CMU, the university's annual autumnal gathering.

Hundreds of people gathered at CMU September 21-22 for the event, formerly known as Fall Festival.

Celebrated at the end of each September, Fall@CMU features opportunities for students, alumni, friends, donors, and community members to connect, learn, play, and celebrate the CMU community.

This year's event kicked off on Friday, September 22 with a gathering of people from CMBC and MBBC celebrating their 50- and 60-year class reunions.

Their gathering culminated in supper with CMU faculty, a special gathering of graduates from 1986 through to 1990, and the recipients of this year's Distinguished Alumni Awards. This gathering included capsule summaries by faculty of the research they are involved in.

After supper, everyone moved to the Laudamus Auditorium for a Community Blessing during which reflections by Distinguished Alumni Award recipients were

set within worship that included music by the CMU Singers and a prayer of blessing for the students, friends, and alumni of CMU.

This program incorporated presentation of the 2018 Distinguished Alumni Awards.

President Cheryl Pauls presented the awards to Leonard Ratzlaff, who has made extensive contributions to choral music in Canada; Brian Dyck, whose work with Mennonite Central Committee Canada has made him an expert on helping refugees settle in Canada; Christine Ens, who leads an organization committed to restorative justice; and Heather Unger, who provides legal counsel to a human rights agency.

The awards presentation was followed by a reception in the Great Hall.

Fall@CMU continued on Saturday, September 22 with a variety of events.

The annual Farmers Market featured more than 20 vendors.

The day also included the MennoCross bicycle race, a sausage-on-a-bun lunch, more class reunions, and the MPK Folkfest, a music festival organized by students.



CMU recognizes distinguished alumni with 2018 awards

By Aaron Epp

A professor who has made extensive contributions to choral music in Canada, a former missionary passionate about helping refugees, the leader of an organization dedicated to restorative justice, and a lawyer who provides counsel to a human rights agency are the recipients of CMU's 2018 Distinguished Alumni Awards.

CMU President Cheryl Pauls presented the awards to Leonard Ratzlaff, Brian Dyck, Christine Ens, and Heather Unger at Fall@CMU this past September.

The Distinguished Alumni Awards celebrate alumni who, through their lives, embody CMU's values and mission of service, leadership, and reconciliation in church and society.

The awards are presented to alumni from CMU and its founding colleges: Canadian Mennonite Bible College (CMBC) and Mennonite Brethren Bible College (MBBC)/Concord College (CC).



Dr. Leonard Ratzlaff (MBBC '70) of Edmonton, AB has been on the faculty of the Department of Music at the University of Alberta since 1981, teaching in the area of choral music.

Leonard co-founded and directs the most established graduate training program for choral conductors in Canada.

He directs the University of Alberta Madrigal Singers, one of Canada's leading university choirs, which have gained both national and international competition awards for their performances and recordings.

He also directs the Richard Eaton Singers, a 110-voice symphonic chorus that performs regularly with the Edmonton Symphony, and that has toured both nationally and internationally.

As a professional baritone soloist and ensemble singer, he has sung in numerous projects in North America and Europe. He currently sings regularly with Edmonton's Pro Coro Canada and Luminous Voices in Calgary.

Honours include induction into the Alberta Order of Excellence, the Order of Canada, and the Royal Society of Canada. He also recently received Choral Canada's Distinguished Service Award for his contributions to the development of choral music in Canada.

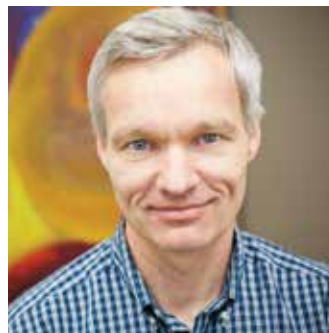
A native Albertan born into an immigrant family, Leonard learned to sight-read four-part hymns as a child.

Attending high school at Mennonite Educational Institute in Abbotsford, BC added to his appreciation for music, which

was further honed while studying at MBBC.

"As I reflect on this journey, I remain most grateful for the experiences and inspiring teaching I had at this fine institution, CMU and its predecessors," says Leonard, who holds a Doctor of Musical Arts degree in Choral Conducting from the University of Iowa.

He attends Lendrum Mennonite Church.



Brian Dyck (CMBC '83) of Winnipeg, MB is the Migration and Resettlement Coordinator at Mennonite Central Committee (MCC) Canada. Before that, he was Refugee Assistance Program Coordinator at MCC Manitoba.

His primary work at MCC has been helping churches think about refugee sponsorship and the broader issues around forced displacement.

Brian is also chair of the Canadian National Refugee Sponsorship Agreement Holder Association, a national organization that meets with the Canadian government to help form Canadian policy on refugee resettlement.

This work has taken him across North America and Europe to talk about Canada's refugee sponsorship program.

Brian's work has made him a regular spokesperson in the media, where he has been an articulate and reasonable voice during times when populist sentiment would have Canadians potentially limit their welcome for refugees.

Brian and his wife, Lynell Bergen, were missionaries with Africa Inter-Mennonite Mission in South Africa from 1999 to 2005, where they did leadership development and HIV/AIDS education among the African Indigenous Churches in the Eastern Cape Province.

Before that, they were co-pastors of the Arnaud Mennonite Church (Arnaud, MB).

Originally from Newton, KS, Brian says the hospitality he advocates for today is something he learned in part at CMBC, where faculty and staff welcomed students year after year.

"A sense I've gotten... is that that is a part of CMU today," he says. "(It's) a place that reaches out, a place that welcomes the stranger and is a great place for students to develop." Brian attends Hope Mennonite Church where Lynell is a pastor. They have two sons.



Christine Ens (CMBC '96) of Winnipeg, MB has established her career in the non-profit sector, building new programs, developing relationships, and growing revenues.

She currently works as the executive director of Mediation Services, an organization that provides mediation and

other conflict resolution services for neighbours, community organizations, families, and coworkers in conflict.

Prior to joining Mediation Services, Christine worked for the Winnipeg Chamber of Commerce for 11 years. Before that, she worked in alumni and constituency relations at CMU.

In addition to her Bachelor of Theology from CMBC, Christine has a certificate in Commerce, Industry Sales and Marketing from Red River College, and is a graduate of the Leadership Winnipeg program.

Christine's interest in restorative justice started during her second year at CMBC when she took a voluntary service assignment doing prison visitation. The assignment saw her and a friend regularly visit the medium security facility at Stony Mountain penitentiary.

"Going to Stony Mountain every three weeks... was critical in my understanding that everyone has a story," she says.

Christine is an active community volunteer and currently serves as the chair of the board for the Women's Health Clinic.

During the awards presentation, Christine reflected on



some of the things she has learned during her career: Know and understand your strengths; put people first; be thankful; don't wait to take action when it comes to resolving conflicts; and, we are all connected.

"I can't exist without you, and you can't exist without me," she says. "We're in this world together."

Christine attends Home Street Mennonite Church. She and her husband, Matt Miles, have a daughter.



Heather Unger (CC '02) of Winnipeg, MB is legal counsel to the Manitoba Human Rights Commission.

In this capacity, she provides legal support to the commission's board and staff, and represents the commission at human rights adjudications and in court proceedings.

She also engages with the public regarding human rights principles and current issues of discrimination and harassment.

"Human rights law recognizes the individual worth and dignity of every member of the human family," Heather says. "It says that all people have the right to be treated solely on the basis of personal merit and be given equality of opportunity in society. No one should be excluded from full participation in society because of their ancestry, their sex, their religion, their disability, or any other aspect of their identity."

"These are principles that inspire (me), and have given me great meaning and reward in my work."

Heather recently mused that she is "fortunate to be able to work in the Narnia of the legal profession," referencing C.S. Lewis' famed fantastical realm.

"I see Narnia as an unexpected place of meaning and challenge," she says. "As far as the legal profession goes, I have found human rights law to be all of those things."

Heather obtained her Bachelor of Laws and Bachelor of Civil Law degrees from McGill University.

Previous to her career pursuits in human rights law, Heather studied and worked in the area of international development.

Heather and her husband, Paul Kruse, have three children. They attend River East Church.

People and Events



Events



Experts discuss how Indigenous and Mennonite peoples might live better together

What might it mean for Indigenous and Mennonite peoples in Manitoba to share the land? That was one of the key questions at the first Face2Face community discussion of the 2018-19 school year.

The event, titled, "Whose Neighbour Am I? Treaty One and Mennonite Privilegium," took place on October 10.

"The stories of Indigenous and Mennonite peoples are woven into larger Canadian settlement movements, even as our experiences have been vastly different," said Terry Schellenberg, Vice President External at CMU, noting that both people groups made agreements with the Government of Canada in the early 1870s.

The intention behind this Face2Face conversation was to "help us better understand these agreements," Schellenberg said, "and open us to live more hopefully together."

In August 1871, Treaty One—the first of seven signed Treaties—was signed between Canada and the Anishinabek and Swampy Cree of southern Manitoba, appropriating land from Indigenous peoples in return for reserved land and opening a basis for assimilation into Canadian society.

In July 1873, a 'Privilegium' was signed between the Government of Canada and Mennonites living

in Russia with the offer of significant land reserves, freedom of religion, exemption from military service, and an opening for entry into Canadian society.

Discussing these agreements were Niigaanwewidam James Sinclair, Assistant Professor in Native Studies at the University of Manitoba and a columnist for the Winnipeg Free Press; and Hans Werner, Associate Professor in History (retired) at the University of Winnipeg.

Both panellists emphasized the importance of sharing stories and listening.

"It is hard to talk about land theft and genocide," Sinclair said. "It takes bravery and courage. It is your job to be brave now. Once you know something, you cannot unknow it."

Visit cmu.ca/face2face to watch a video recording of the event.

Ontario pastor visits CMU as Pastor in Residence

CMU welcomed Jim Loepp Thiessen, the lead pastor at Floradale Mennonite Church in Floradale, ON, as Pastor in Residence from Oct. 22 to Oct. 26.

CMU's Pastor in Residence program is designed to encourage pastors to live in residence and participate in the life of the CMU community.

As Pastor in Residence, Loepp Thiessen provided spiritual care in a variety of ways. On Monday morning, he led a forum titled, "My Journey with Suicide in the Faith Community." During Tuesday's chapel, he shared his faith story, and



during Friday's chapel, he spoke on the topic, "The Discernment of Others in Our Decision Making."

Additionally, Loepp Thiessen visited classrooms, participated in lunch-hour discussions for students interested in vocational ministry, and met with students, faculty, and staff for informal conversations throughout the week.

A 1984 graduate of Mennonite Brethren Bible College, one of CMU's founding college's, Loepp Thiessen has been a pastor in Ontario for 27 years

He has pastored several Mennonite congregations, including founding The Gathering Church in Kitchener, ON.

Loepp Thiessen and his wife, Ingrid, have three children. Their eldest daughter, Anneli, graduated from CMU this past April.

Blazer Athletics



Men's Soccer wins first championship in 13 years

The CMU Blazers men's soccer team lifted its first MCAC Conference Championship trophy since 2005 after a 1-0 win over Brandon University Bobcats on October 28 at the Ralph Cantafio Soccer Complex.

Undefeated through the regular season, with nine wins and one draw, the Bobcats tested the Blazers' fortitude and the tactics of first-year head coach Anderson Pereira. It was the third meeting between the two teams after the Bobcats won both previous encounters.

The Bobcats weren't short of chances in the first half. Tidy passing and pin-point crosses created nine corner kicks over the course of the opening 45 minutes for the top-seeds but resulted in a mere two shots on target. The Bobcats started to give CMU serious problems midway through the half. In the 23rd minute, after Kieran Baydock

headed clear the Bobcats fourth cornerkick, Correia spotted Rodriguez in space only to see his effort at goal glide high over the bar.

In the 30th minute, Will Anderson attempted to break up the combination play and was cautioned for a hard and late challenge on Alvarado.

When the Bobcats were successful in serving their front-men, the combination of Baydock, Daniel McIntyre-Ridd, Robbie Friesen, and Aidan Beckingham were up for the challenge of defending the MCAC's most lethal attack, blocking shot after shot and pushing the Bobcats smaller strikers off the ball.

Managing zero shots on goal in the opening 45, the Blazers caught fire as the game reached the hour mark. Anderson unleashed a 30-yard half-volley that forced All-Conference goalkeeper Dan Harrison to dive to his left to deflect the goal-bound sizzler to safety and avert the danger. The chance came moments after Nolan Melanson and Kevin Lopez came within inches of giving the Bobcats the lead.

Brandon would come even closer in the 66th minute. After Melanson's cross landed on MVP Osian Edwards' foot and challenged the positional competency of Mackenzie Hildebrand in the CMU goal, Rodriguez beat the four-man wall and goalkeeper Hildebrand from a free-kick but saw his curling shot denied by the goal post.

Then, in the 71st minute, CMU rookie Yeri Concepcion dribbled at goal, inviting the challenge of two defenders. Brandon's clearance spun directly to the foot of Baydock, who spotted Ryan Jensen charging into space behind the Bobcat's back four.

The right back locked and loaded his cross, delivered the perfect pass, and threw his hands in the air as he watched the fourth-year midfielder collect the pass, commit the goalkeeper, and shoot back across his body, off the inside of the post and in.

As the Bobcats urgency picked up in the final moments, CMU showed a new confidence to command and hold onto a lead. Jensen made two strong challenges on the ground and in the final minute of the match, dribbled at Bobcat defender Taylor Blue, inviting an aggressive shoulder charge from the rugged defender and warranting yet another Brandon caution.

After four minutes of added time, the referee checked his watch, raised his hands and blew a final whistle, opening the field to a flood of players and coaches to congratulate each other with smiles and hugs.

A big part of the Blazers defensive dominance was credited to third-year central defender and Bonivital Soccer Club-product, Daniel McIntyre-Ridd.

A vocal leader on the backline, McIntyre-Ridd showed his strong aerial play and shot-blocking ability to help backstop CMU to Sunday's win and earn him the Championship Most Valuable Player Award.

Blazers shut down Bobcats to win MCAC Women's Soccer Championship

Goals from Susanna Derksen and Camille Plett lifted Women's Soccer to their first MCAC Conference Championship win since 2009 on October 28, but beating the two-time defending champions and top-seeded Brandon Bobcats was no simple task.

After backstopping her team to a semifinal victory on Saturday over the Providence Pilots in penalty-kicks, Lydia Balsillie was at it again on Sunday, showing off her ability to organize defenders, stop shots, and time challenges.

Selected Championship Most Valuable Player, Balsillie's first big moment to shine came in the 22nd minute. After Janelle Wride hit the Brandon crossbar moments after the kickoff and Derksen was denied by Sydney Carter-Squire, Bobcats midfielder Hosana Church sent Sarah Suchan towards goal with a bit of space and the rookie striker launched a rocket from 20-yards out that a well-positioned Balsillie was ready for and equal to.

CMU grabbed the lead just before halftime. Marijka Yaschyshyn drove a 45-yard free-kick into the Bobcat's penalty area trying to pick out the rush of Plett behind the Brandon defenders.

Carter-Squire punched the loose ball onto the foot of Naomi Klassen, whose shot struck a defender and rebounded to Derksen. The rookie striker made

no mistake, picking the upper half of the goal and bringing the crowd at the Ralph Cantafio Soccer Complex to their feet.

Joy turned quickly to anxiety in the 68th minute. The strong-passing Bobcats strung three passes together through midfield and sprung Suchan on the break.

With Klassen chasing and Balsillie timing her approach, Suchan released her shot, low and to the right. Again, Balsillie stretched her fingertips to the ball, deflecting the goal-bound shot off in the inside of the post and along her goal line.

Klassen was relentless in her running and didn't give up on the play, beating Suchan to the loose ball and clearing the line to preserve the lead

Plett finished the scoring in the 72nd minute. The fifth-year midfielder began by dribbling to draw a foul 30-yards from goal. Yaschyshyn's ensuing shot for goal beat Carter-Squire but bounced back off the crossbar; nevertheless, a charging Plett met it mid-flight, heading in her 15th MCAC goal of the season and ensuring the Blazers win.

After 15 minutes of interceptions and clearances, the referee checked her watch, blew her whistle, and brought the Championship to a close. The Blazer's bench cleared and the players and coaches sprinted towards Balsillie who met them mid-run, hands in the air.



Alumni News



Elmer J. Thiessen (MBBC '63), Waterloo, ON, recently celebrated the publication of his fifth book, *The Scandal of Evangelism: A Biblical Study of the Ethics of Evangelism* (Cascade Books, 2018). Elmer holds a PhD in philosophy from the University of Waterloo, and spent most of his career teaching at Medicine Hat College (Medicine Hat, AB). After retirement, he moved to Waterloo where he continues to teach part-time at Wilfrid Laurier University and Emmanuel Bible College.



Willi Braun (CMBC '78), Edmonton, AB, has been appointed Professor Emeritus of Religion at the University of Alberta. He has taught at the U of A since 1999, and previous to that at Bishop's University in Quebec and the University of Toronto.

Wes Dueck (CMBC '93), Winnipeg, MB, moved into the role of senior financial consultant with Investors Group this past June. For the past 12 years, he held a management role with IG. Wes continues to serve his clients and look after their financial concerns and questions.



Kaelin Bériault (CMU '09, English), Vancouver, B.C., graduated from the massage therapy program at the Vancouver College of Massage Therapy in April 2017. She works as a registered massage therapist at Northwest Rehab Group.

Justin Fuhr (CMU '09, English), Winnipeg, MB, is a library assistant at the University of Manitoba's John Maclean Health Sciences Library, and he is pursuing a master's degree in library and information studies at the University of Alberta.

Kristian Klippenstein (CMU '09, BTS), Edmonton, AB, is a doctoral student in the Office

of Interdisciplinary Studies at the University of Alberta. He teaches Introduction to Eastern Religious Traditions at the university.

Darren Neufeld (CMU '09, Psychology), Winnipeg, MB, holds a PhD in Clinical Psychology from the University of Manitoba. He is a psychologist at Access Fort Garry and Victoria General Hospital.

Katie Doke Sawatzky (CMU '10, English), Regina, SK, recently completed a Master of Journalism degree at the University of Regina. As part of the degree, Katie created a multimedia research project investigating the state of native prairie in Saskatchewan. Visit prairiecommons.ca.

Byron Grom (OT '06, CMU '10, History), Winnipeg, MB, is an electrician with Tri-Star Electric. He holds a diploma in construction electrical and a certificate in project management from Red River College.

Michael Harms (OT '07, CMU '11, Int. Develop.), Winnipeg, MB, runs Hildegard's Bakery with two partners. Hildegard's celebrated its grand opening this past April. The bakery offers fresh bread and pizza, made using organic flours and grains in a wood-fired brick oven.

Tim Runtz (CMU '12, BTS), Winnipeg, MB, graduated from the University of Winnipeg in October 2018 with a Master of Arts in Cultural Studies.

Silvie Kroeker (CMU '14, Social Science), Ludwigshafen, Germany, graduated in June with a Master of Social Science in Peace, Mediation and Conflict Research from the University of Tampere in Tampere, Finland. In September, she started a new job in Germany as the coordinator of the Friedenshaus Ludwigshafen, which fosters new relationships and a culture of peace through educational and cultural programs.



Jonas Cornelsen (CMU '16, Comm. & Media), Calgary, AB, is pursuing a Master of Arts in Communications and Media Studies at the University of Calgary.

Micah Dyck Zerbe (CMU '16, Political Science), Winnipeg, MB, is the data and logistics management coordinator at ACHIEVE Centre for Leadership and Workplace Performance

Joshua Paetkau (OT '11, CMU '16, Int. Develop.), Winnipeg, MB, started work this past August as the Communications & Marketing Coordinator at CommonWord Bookstore and Resource Centre. He previously worked as communications assistant and social media planner at Grant Memorial Church.

Gavyn Stroh (CMU '16, Int. Develop.), Winnipeg, MB, completed a year-long bike tour this past September. In 370 days, he cycled through 34 countries, for a total of 20,323 km.

Peter Epp (CMU '17, MA Theology), Albany, OR, recently began work as pastor of Albany Mennonite Church. He previously worked at CMU as the practicum coordinator and instructor, and church engagement coordinator.

Jonathan Daman (CMU '18, Business), Winnipeg, MB, is working full-time as an intern for the Progressive Conservative caucus in the Legislative Assembly of Manitoba.

Jason Friesen (CMU '18, Comm. & Media), Winnipeg, MB, is working a one-year term position at True North Sports and Entertainment as its community engagement coordinator.

Anneli Loepf Thiessen (CMU '18, Music), Ottawa, ON, is pursuing a Master of Music in Piano Performance at the University of Ottawa.

Joshua Nightingale (CMU '18, MA Theology), Winnipeg, MB, is the pastor at Exchange Community Church.

Brooklyn Toews (CMU '18, Comm. & Media), Winkler, MB, is an online news journalist and on-air news anchor at Golden West Radio.



Marriages

Selenna Wolfe (Hildebrand, OT '14, CMU '18) and **Jesse Wolfe** (Thiessen, CMU 2010-11), Ste. Anne, MB, May 19, 2018

Rebekah Koop (CMU '15, '17) and **Jacob Miller** (CMU 2010-12), Winnipeg, MB, June 2, 2018

Lindsey Collins and Tara Galaugher, Winnipeg, MB, June 30, 2018

Olivia Wiebe (CMU '16) and **Owen Baerg** (OT '14, CMU '18), Winnipeg, MB, July 7, 2018

Alanna Johnson (OT '12, CMU 2012-13, OT staff 2016-17) and Noah Cain, Niverville, MB, July 13, 2018

Adam Beriault (CMU '08) and **Megan Enns** (CMU '11), Calgary, AB, July 14, 2018

Andrew Brown (CMU '16) and **Danielle Klassen**, (CMU '16), Elma, MB, July 28, 2018

Gabrielle Wiebe (CMU '13) and Stephen Bishop, Winnipeg, MB, August 11, 2018

Aaron Epp (CMU '07) and Mandy Elliott, Winnipeg, MB, August 31, 2018

Joel Steingart (CMU 2002-05) and Danielle Iacobelli, London, ON, October 27, 2018

Births and Adoptions



Anthony Eisses (CMU 2004-05) and Susan Eisses, Lacombe, AB, a son, Abraham Zion Eisses, adopted on November 6, 2017

Darren Neufeld (CMU '09) and **Claire Neufeld** (Bergen, CMU '08), Winnipeg, MB, a son, Nathaniel Elliot Neufeld, January 13, 2018

Lisa Harms (CMU 2000-02) and Dylan Hewlett, Winnipeg, MB, a daughter, Finley Kaethe Harms Hewlett, May 13, 2018

Natasha Plenert (CMU 2007-13) and Paul Figsby, Winnipeg, MB, a son, Niko Marius Plenert, May 25, 2018

Ryan Dueck (CMU 2003-04) and Jenn Toogood Dueck, Winnipeg, MB, a daughter, Emma Marie Dueck, May 21, 2018

Kevin Kampen (CMU 2006-10) and **Erika Kampen** (Dyck, CMU '13), Winnipeg, MB, a daughter, Willow May Kampen, May 26, 2018



Marlis Funk (CMBC '00, CMU '15) and Ken Harkness, Winnipeg, MB, a son, Neil Malcolm Funk Harkness, May 29, 2018

Chris Regehr (CMU 2001-02) and **Carolyn Kolm Regehr** (CMU '05, OT staff 2007-09), Winnipeg, MB, a son, Daniel Tobin Kolm Regehr, June 1, 2018

Jill Peters (Reddekopp, CMU '02) and **Eric Peters** (CMU '05), a son, Isaac Nicholas Kenneth Peters, June 14, 2018

Johnny Fukumoto (OT staff 2006-08) and **Jen Fukumoto** (Dyck, OT '05), Winnipeg, MB, a son, Dean Robert Fukumoto, June 22, 2018

Jesse Krause (CMU '10) and **Megan Krause** (Driedger, CMU '07), Winnipeg, MB, a daughter, Frieda Katherine Krause, June 28, 2018

Dustin Unrau (OT '05, CMU '09) and **Erynn Unrau** (Wiebe, OT '05, CMU '09), Winnipeg, MB, a son, Eli Frederick Unrau, July 25, 2018

Candice Penner (Thiessen, CMU '11) and **Brad Penner** (CMU 2007-09), Winnipeg, MB, a son, Luke Alexander Penner, August 24, 2018

Paul Neufeldt (CMU 2001-02) and **Joani Neufeldt** (Goerzen, CMU '06), Lethbridge, AB, a daughter, Adeline Miriam Lily Neufeldt, September 8, 2018



Joshua Paetkau (OT '11, CMU '16) and **Laura Paetkau** (Bernier, OT '11, CMU '16), Winnipeg, MB, a daughter, Eden Adelaide Paetkau, October 2, 2018

Ryan Braun (OT '08) and **Cori Braun** (Thiessen, CMU '10), Winnipeg, MB, a son, Connor Owen Braun, October 10, 2018

Senait Meheri (CMU staff) and Habtemicael Beraki, Winnipeg, MB, a boy, Ezra, November 9, 2018

Deaths

Helen Klassen (Peters, MBBC '50), Abbotsford, BC, June 29, 2018

Clara Dyck (CMBC '54), Winnipeg, MB, May 11, 2018

Henry Sawatzky (CMBC '57), Winnipeg, MB, June 15, 2018

Lillie Boese (MBBC '58), Steinbach, MB, September 10, 2018

Paul Fast (MBBC '60), Langley, B.C., September 6, 2018

John Peters (MBBC '61), Winnipeg, MB, June 17, 2018

Agnes Klassen (CC '95), East St. Paul, MB, September 9, 2018

Samuel Brandt (CMU '04), Winnipeg, MB, July 28, 2018

Thomas Epp (CMU '09), Winnipeg, MB, June 22, 2018

Anthony Block (CMU 2015-18), Winnipeg, MB, July 16, 2018

Patrick Binne (CMU 2013-18), Winnipeg, MB, September 29, 2018

Bonnie (Wilson) Mitchell (CMU 2005-09), Brandon, MB, October 24, 2018

Alumni are invited to submit recent news—marriage, job change, addition of a child, award, promotion, graduate school, retirement, and so on—to the **Alumni Relations Office**.
Mail to 500 Shaftesbury Blvd., Winnipeg, MB R3P 2N2, email to alumni@cmu.ca.

Please model your information after the current listings above, beginning with name, graduation year, city, and province or state.

Listening an act of service for alumna

By Aaron Epp

As a journalist, Katie Doke Sawatzky (CMU '10, English) does a lot of listening. For her, it's an act of service.

"At the end of the day, you're just talking to people and listening, which I think is why I wanted to pursue journalism in the first place," she says. "I was interested in pursuing this line of work because you come at it from a stance of compassion."

Doke Sawatzky graduated earlier this fall with a Master of Journalism degree from the University of Regina.

As part of the degree's requirements, Doke Sawatzky created the Prairie Commons Project, a multimedia research project investigating the state of native prairie in Saskatchewan.

She launched the project online at prairiecommons.ca on October 1.

Consisting of articles, original and archival photos, audio clips, videos, and interactive timelines, the Prairie Commons Project is a journalistic investigation of the state of native prairie in Saskatchewan.

While it's difficult to know for sure how much of Saskatchewan's native prairie is left today, one estimate pegs it at under 14 percent.

Doke Sawatzky's project focuses on the diverse communities and individuals who are trying to conserve the landscape.

The impetus for the project was the time Doke Sawatzky spent living on the University of British Columbia campus in Vancouver with her husband, Glen Sawatzky (CMU '10, BTS) and their two young children, where Glen was pursuing a Master of Arts in Theological Studies at the Vancouver School of Theology.

Vancouver's old-growth temperate rainforest and the Pacific Ocean were minutes outside her door.

"I kind of describe my time in Vancouver as having an environmental awakening, which is kind of hard not to have when you're out there because it's just so beautiful," says Doke Sawatzky, who was born in Saskatoon and grew up in Regina.

At the same time, Doke Sawatzky's interest in the environment was further piqued when she read independent journalist J.B. MacKinnon's *The Once and Future World*.

The book argues that we live in a world that hosts only 10 percent of its potential biological diversity.

"The combination of falling in love with the landscape and MacKinnon's book inspired me to find out more about how much of Saskatchewan's true prairie is left and what it



« I was interested in pursuing this line of work because you come at it from a stance of compassion. »

means to people with different perspectives," Doke Sawatzky explains on the website.

She hopes that people who view the Prairie Commons Project are educated about the dwindling grasslands.

"I hope they find the stories compelling and that ultimately it motivates them to think about their place in the land

they call home, if they call the prairies home," Doke Sawatzky tells *The Blazer*.

"Even if they don't (call the prairies home), I hope it motivates them to ask questions: What is the dominant natural landscape where I live? How is it

endangered? And, how can I help?"

After completing her English degree at CMU, Doke Sawatzky got into journalism by writing and editing for *Geez*, *Rhubarb*, and *Canadian Mennonite*.

She pursued her master's because she wanted to hone the skills she picked up working for those publications.

The program was demanding, but Doke Sawatzky is glad she did it.

"The overwhelming thing I learned... is how willing people are to talk to you," she says. "People are quite willing to share their story, which is kind of a blessing in a way."

Ed. note: Katie has recently been appointed the nationwide Communications Officer for Mennonite Church Canada.

For more alumni stories, visit CMU's *Community & Alumni Blog* at cmu.ca/alumniblog.

CMU CALENDAR

- Nov 24:** Christmas at CMU
- Dec 8:** CMU Festival Chorus with WSO: Handel's Messiah
- Dec 16:** CMU Vespers Worship Service
- Jan 20:** CMU Vespers Worship Service
- Feb 7-10:** Opera Workshop
- Feb 11:** Face2Face | A Matter of Life and Death
- Feb 12-13:** ReNew 2019 Conference
- Feb 13:** Verna Mae Janzen Music Competition
- Feb 17:** CMU Vespers
- Mar 1:** Music Therapy Coffee House
- Mar 3:** Men's Chorus at Charleswood United Church
- Mar 10:** Mennonite Community Orchestra
- Mar 15-16:** Mennonite Community Orchestra
- Mar 17:** CMU Vespers
- Mar 30:** Jazz at CMU
- Mar 31:** CMU's Handbell Ensemble and Guitar Ensemble
- Apr 4:** Spring at CMU fundraiser
- Apr 7:** Outtatown Graduation Celebrations
- Apr 26:** Spring Choral Concert
- Apr 27:** CMU Graduation Celebrations



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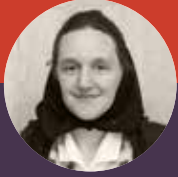


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Indigenous Perspectives on Salvation, Repentance, Peace, and Justice

Instructor: Ray Aldred

Peace Skills Practice

Instructor: Natasha Mohammed

Alternative Approaches to Monitoring and Evaluation

Instructors: James Magnus-Johnston and Ray Vander Zaag

Making Music, War, and Peace

Instructor: Svanibor Pettan

SESSION II • JUNE 17–21, 2019

Building Change with Human-Centred Design

Instructor: Roxy Allen Kioko

Justice, Peacebuilding, and a Theology of Struggle

Dann Pantoja and Gordon Zerbe

Trauma, Peacebuilding, and Resilience – Level 1

Instructors: Vicki Enns and Wendy Kroeker

Generous Dissent: Nonviolent Activism and Resistance

Instructor: Emily Welty

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