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mennonite mirror

volume 12 / number 4
december, 1982

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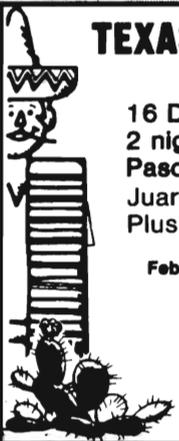
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This issue of the mirror contains several pages of poems commemorating Christmas. Most were written by students from the Mennonite schools.

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**mennonite
mirror**

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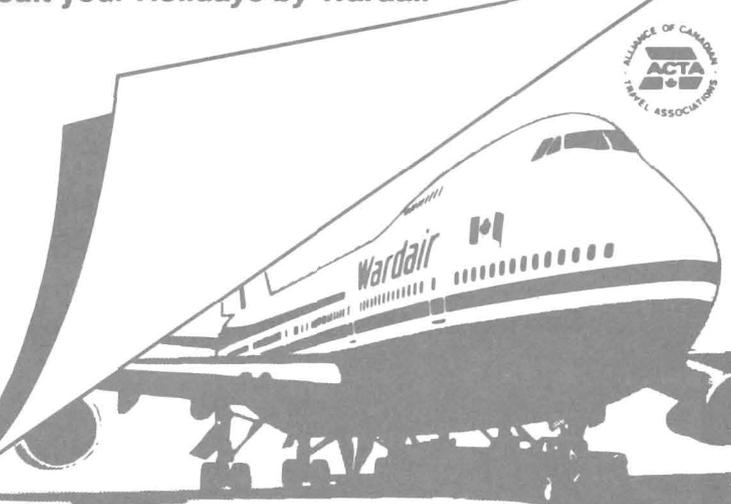
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"What do you think of at Christmas?",
I asked a child one day.

"Well," he said, and look thoughtful,
as though it were hard to say,
"I think of trees, covered with lights
and twinkling as bright as the stars
and of presents and toy trains and
trucks and of candies and chocolate bars
and Santa and reindeer." The boy went on
with excitement, joy and delight.

"But what about Jesus?" I asked with
surprise, "born on that first Christmas night?"
But the child just looked with a puzzled look
and turned and walked slowly away
And I felt sorry for that little child that cold December's day.

In the town of Bethlehem
Born on Christmas Eve,
Was the little Jesus
For people to receive.

Cradled in a manger
In a humble shed,
Sleeping, Oh! so soundly,
This was his little bed.

Tanis Thiessen
Grade 6
W.M.E.S.

Alison Enns
Grade 8
MBCI

O Christ! Anointed One. How is it you came at this forsaken time?
For the sighing of the wind through the trees betokens no angels of thine.
Tree and leaf by frost be covered,
The dry grass crunches underfoot.
Hearken now! The air alive with singing
The church bells toll the Eve's late new death
The barn door opens, the winter sky looks in,
The animals kneeling in their stalls within.

Sylvia Woelk
Grade 12
Westgate

Christmas is a time for food;
large shiny turkeys and mom's
homemade stuffing.

A time for families to be
together;

Sharing and caring
Giving and receiving
That's what Christmas is all
about, isn't it?

Christmas is a time for
blues, reds and greens;
Also a time for brightly
decorated Christmas trees.

Christmas is also happily
a time to forget past mistakes;
to think of only now and
what lies ahead.

Christmas is the remembering
other Christmases past.

It is the end and the
beginning; the start and
the finish.

Christmas is full of wide
smiling faces; and warm
large embraces.

Christmastime is the happiest
time of the year; always has
been always will be.

This is all that Christmas
is to me.

Brenda D. Neufeld
Grade 10 Westgate



Schwester, a photo by Allan Siebert at Pioneer Days 1982.



Christmas Preparations

We think readers will enjoy these two sketches celebrating a child's Christmas in one of the Mennonite villages in Southern Manitoba in the good old days. The sketches are taken from **Wish & Wonder** a new book of childhood reminiscences by Elsa Redekopp, which is now in bookstores.

Mother and Margaret were busy with Christmas baking. The house was filled with the fragrance of honey, molasses and cinnamon. Already a huge stone crock was filled with spicy brown peppernuts ripening in the cool pantry. Margaret helped mother put gooseberry jam into circles of cookie dough, folding them over to make little envelopes called *perishkies*. They were also making rich golden honey cookies that mellowed with age. Lisa's favorites were the peppermint cookies, light and feathery, that left a minty flavor fresh and cool on your tongue.

As pan after pan came out of the oven, the pile on the kitchen table grew bigger and bigger. The mixed aroma of flavors pervaded the whole house.

Lisa scooped a handful of peppernuts from the pantry crock to take to father. When she came through the hallway leading to the barn, she saw father

quickly covering up some woodwork. Lisa sniffed at the acrid smell of varnish and said: "I brought you some peppernuts, Pa. What are you making?"

"Kinderfragen mit Zucker bestreut!" (Childrens' questions sprinkled with sugar!) Come owl, let's go in for coffee and see how many bushels of cookies mother has baked! And remember, Jacob should be back with Mary from the train station any minute now!"

Oh yes! Mary was coming home for Christmas! She worked for a rich lady in Winnipeg. Sometimes the lady sent clothes and treats for the family. Lisa liked to hear Mary talk about the homes

I like Christmas;
I think it's really great.
If I had to give it something,
I'd give it something,
I'd give it an "E" rate.
The "E" is for "excellent";
I hope you know by now,
So why don't you, and why don't I,
Thank the good Lord right now?
The reason I like Christmas is
because of all the presents;
And I like to think, and maybe speak,
of how I love God's presence.

Jerry Klippenstein
Gr. 6 W.M.E.S.

with soft rugs, pretty curtains and pictures, the shops filled with wonderful clothes, toys and dolls. Some dolls could even say "mama", when you turned them over. Would she ever see a doll like that? She wished and wondered.

Just then the commotion of sleighbells and horses told her that Jacob and Mary had arrived. Mary was already in the doorway, hugging everyone. She looked fresh and rosy, her brown eyes sparkling with joy. George and Armin carried her luggage while Jacob took care of the horses. The packages Lisa had glimpsed on the sleigh, had mysteriously disappeared.

"Here Lisa and Leni", said Mary handing them each a licorice stick, "my lady sent these for you!" Mary always managed to bring a treat for them.

They all sat around the kitchen table to sample the Christmas baking. Lisa listened to Mary's chatter about her job in Winnipeg. Later Mary would help Lisa memorize her Christmas Wish. She wanted to grow up to be just like Mary, kind and good and beautiful.

The afternoon became very busy with preparations for the Christmas concert. While father shaved, he teased the children by singing:

*Morgen Kinder wird's was geben
Morgen werden wir uns freuen
Welch ein Jubel, welch ein Leben
Wird in unserm Hause sein!
Einmal werden wir noch wach
Heisa! dann ist's Weihnachts tag!*

*Tomorrow children things will happen
Tomorrow we will be so glad
What a jubilee, what excitement
Will in our house be seen!
Once more we will sleep and then
Hurrah! it is Christmas Day!*

It was hard to wait for Christmas Eve. The time seemed endless! But finally the whole family was walking down the white winter road to attend the Sunday-school concert.

The little gray church seemed magically transformed. Up in front stood a tall evergreen tree reaching right up to the ceiling. It was decorated with sparkling gold and glass ornaments. The tree was aglow with the flickering flames of a hundred white wax candles, their reflections shimmering in the glass balls. The wondrous scent of burning candles and evergreen permeated the whole church, casting an expectant hush over the audience.

The senior class began the program reading the Christmas story about the angels and shepherds and the new baby. It must be a very special one, Lisa

thought. She hoped mother would take her to see the new baby soon.

Then the children sang "Ehre sei Gott" (Glory to God) and "Ihr Kindelein kommet" (O Come Little Children). Lisa knew these songs because mother sang them often. At the end the whole audience rose to sing "Stille Nacht" (Silent Night). Lisa sang along softly and reverently, then ending with the audience on the jubilant third verse. It was thrilling!

Then the Sunday School teacher came down the aisle handing a brown bag of goodies to each child. Lisa peeked into hers to see peanuts, candy and an orange. It smelled wonderful.

That night before going to bed, the children put out plates on the kitchen table for Santa to fill. Armin went to get mother's big washtub, hoping to find it filled with goodies for himself on Christmas morning.

With the songs still sounding in her ears, Lisa went to bed. It was hard to wait till morning. Would she find a doll, maybe one that said "mama"? She had never even seen one.

She heard whispering and rustling. Mother and father were still up. Did they really get to see Santa Claus? Mother was softly humming "Stille Nacht". With all her heart Lisa longed for a doll, one that could shut her eyes and cry. She wished and wondered.



Christmas Morning

Lisa entered the big kitchen. Was she still dreaming? On the kitchen table stood a little Christmas tree alight with flaming tongues of white candles, reflected in the silver tinsel and shiny ornaments. Lisa was so overcome with the wonder of it that she almost forgot to look for presents. Her plate was filled with nuts, apples and candy.

Then Mary gently pushed her forward. There was a little wooden cupboard with three drawers below and two glass doors on top. And behind the glass doors sat, oh wonder of wonders, two big dolls, one dressed in pink and one in blue. Lisa found herself reaching for the doll in pale blue. It had real clothes trimmed with real lace and a matching lace-trimmed blue bonnet. It had golden curls and blue eyes that opened and shut. As she turned it over

Lisa almost jumped at the cry of "ma-ma-!" It was too wonderful!

Clutching her doll she hugged Mary and Margaret and mother. She pulled father over to the little cupboard to explore the drawers and shelves and to show him the little knobs on the glass doors. Father seemed to be quite familiar with it. For a moment Lisa tried to remember where she had smelled that strong odor of varnish before.

She did not tire of opening and shutting the little drawers, while never letting go of her doll. Leni had already completely undressed hers to see what she was like underneath. At breakfast Lisa seated the doll beside her on the bench. She could hardly eat for excitement. Then Mary nodded at her across the table. For a moment Lisa was worried because it was time to recite her *Weinachts Wunsch* (Christmas Wish). It was a wish that young children memorized and recited for their parents on Christmas morning. She had recited it really well for Mary the day before. But the solemn occasion always brought a lump to her throat. Everybody was looking at her. What if she started to cry. Her big brothers would find that very amusing. Swallowing hard, she stood up beside father and recited bravely:

*Heut zu diesem Weihnachtsfeste
Wunsch ich euch das Allerbeste;
Gluck, Gesundheit, langes Leben
Mög der liebe Gott euch geben.*

*For this special Christmasday
I wish for you the very best
Of joy, good health and long years of life
That the dear Lord may give to you!*

Father and mother were pleased and

Tiny baby's hand
Curled around my finger
With the trust
Only a child can know —
Will you reach out sometime
To touch a flower
In a field?
Or pat a friendly dog
With wagging tail?
Or with your father's workbench tools
Carve a lamb?

And, later on,
Will you reach out
To touch a lonely, restless mind?
Give courage to an empty heart?
Or soothe and heal a fevered child,
Or touch, in blessing,
Some bowed head?

But now when tiny hands
Reach out to me
Let me be there then,
Little one;
My child, my son,
Flesh of my body,
But through Heaven's mystery
Still set apart.

And though the path you choose
Must lead through thorns
May you know love.

Pat Plett

Long ago in a crowded town
A King was born without a
crown

In a lovely stable was he born
on the very first Christmas
morn

Shepherds from the field they came
bringing small gifts without
shame

Some wisemen too, came from afar
one came with myrrh in a jar
The other with frankincense
and the last with gold.

How do I know?
A star, he told me so.

Alan Williamson
Grd. VII
M.B.C.I.

she had not cried. She felt good because she had not disappointed Mary. And suddenly she remembered what they must do today!

"Can we go now, Pa?" she asked.

"Where shall we go, owl!" Pa said.

"Well to Bethlehem, to see the new baby that was born!" Lisa exclaimed, her eyes shining.

Pa said: "But owl, that baby was born a long time ago!"

"But Pa, the minister said at the concert last night" "*Euch ist heute der Heiland Geboren!*" (Luke 1 vs. 11) (For unto you is born this day a Saviour and you shall find the babe lying in a manger!) That is now Pa, the minister said *today*. Can't we go and see the baby?" she asked anxiously.

"Lisa that was a long, long time ago! Today we celebrate the birthday of the baby that was born many years ago. Besides, Bethlehem is far away. It would take many days to go there!"

Lisa looked at the faces around the table. They were all watching her, looking surprised. Suddenly she felt very silly. She had never been so disappointed. She tried to swallow her tears. Suddenly she was on father's knee, hiding her face in his jacket, crying with disappointment.

She could not cry for very long. After all she had her lovely doll and her wonderful little cupboard. All afternoon Lisa and Leni arranged and rearranged their things in the shelves and drawers. Father read his favorite Fritz Reuter stories. Mother liked to browse through the *Gesangbuch* to hum wellknown melodies. Ever so often they were interrupted to admire the dolls and the cupboard. Margaret, Mary and the boys had gone to visit friends, but they had to be back early for chores.

Jacob brought in three heaping baskets of straw and father fed the big brick oven until it glowed red-hot. It would keep the house warm all night. Then he shut the big black oven door and they all sat down to supper. Mother served big platters of baked sliced ham and a huge tureen of cold *plumemooss* (fruit soup). It was made of dried apples, plums, raisins and apricots and was delicious! Father had prepared his special mustard for the ham. After they said grace, Mary again lit the white candles on the Christmas tree. The sweet smell of the plumemooss, the tangy ham and mustard mingled with the fragrance of wax and evergreen.

Lisa closed her eyes. The whole house seemed to be filled with happi-

ness. She wished Christmas would stay all year, every day.

It was time to blow out the candles to save them for the next day. Mother lit the lamp which Margaret and Mary cleared the table. They sat down on the bench that ran the length of the brick oven in the *Kleine Stube* (small room).

Mother put out a big bowl of peanuts. They ate peanuts till there was a big heap of shells on the yellow wooden floor. Jacob whittled away on a piece of wood with his new jackknife. George and Armin, down on the floor, played a game of dominoes. Margaret and Mary discussed the new embroidery designs they had received.

Father softly strummed the guitar to "Stille Nacht", and they all joined in, humming and singing. George always sang bass. They ate more peanuts as mother talked about Christmas in the old country. Holding their dolls, the children listened. Lisa was sure no Christmas could ever be as wonderful as this one.

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Easier Ways of Earning a Living, but an Investment in Real Lives

by Lora Sawatzky

"It's no big deal!" Addison and Gerda Klassen state matter of factly. "Nothing happens right away. Our work is routine, interesting, disappointing, challenging, lonely, and rewarding. But, there are easier ways if one wants success and heroics."

Addison and Gerda run an unusual farm with an even more unusual name. "El'dad Ranch" provides an alternative to the present penal system. Situated two miles west of Randolph, Manitoba, El'dad is the rural counterpart to Winnipeg's Grosvenor Place.

"Our residents are people for whom lying, cheating, and stealing have become a way of life," explain the Klassens who run the farm. Four residents have lived and worked at El'dad since it was incorporated in 1979. They range in age from 18 to 32.

"They are fellows who fall between the cracks—the rejects of society," says Addison. They are considered of borderline intelligence, but do not qualify for the government programs aimed at the more severely retarded. They are in trouble with the law, but jail is no place for them. They are too vulnerable and too easily taken advantage of. They have achieved no success at school, and little or no success in employment. They come to El'dad insecure, unstable, dependent, and with an extremely low self-concept.

These men are adults, but they need a family. The Klassens try to be that family. However, extending their family circumference to include people with a



Addison and Gerda

radically different way of life is not without conflict of interest.

"I worry about establishing good relationships for my children. The modelling they perceive from the adults around them is important," says Gerda, thinking specifically of their two teenage boys still at home.

"Our residents operate by the instant gratification instinct. This is not what we want for our children or our residents," Addison explains.

Since these are tenants who become part of the Klassen family, they either join the family activities or the family adjusts to their schedule. At times Gerda and the children will attend church and community functions while Addison remains with the other part of their family. At other times the tenants will join the rest of the family at church functions. Some of their Evangelical Free college and career church group befriended one of the tenants and took him out for coffee and week-end retreats.

The Klassens do not overlook lying, stealing, and cheating, but they do keep on giving second chances. Something Addison learned in his teaching career at Mennonite Brethren Collegiate was never to give up on people. It is easy to become disillusioned when repeated offences occur and when the love they offer is so frequently not returned. "But, it does happen that these fellows are able to say, I'm sorry," and that makes taking risks with people worthwhile. The Klassens are quick to point out that there are times when directors also

need to say, "I'm sorry," and their residents respect this.

When offences do occur, the Klassens try to arrange a meeting between victim and offender whenever possible. They counsel their tenants to make restitution.

Addison and Gerda find it hard to give up personal interests for the sake of investing in human lives. Theirs is not a profitable investment from a materialistic point of view.

Addison loves running his farm, but his tenants work best when he works alongside them at employment which is not always farming. He offers the residents the use of his farm and equipment. Since these residents are learning on the job, the owner must be willing to experience some financial loss. However, Addison and Gerda feel they made a good investment when they donated 10 acres of farm property, the use of their equipment and land, and their own time to El'dad.

Gerda waits, at times with some longing, for much needed house repairs, knowing that personality repairs for people who have come apart at the seams are more urgent and more costly. Meanwhile she continues to collect the rainwater dripping through the leaking roof in pails lined up on the kitchen floor. She scrubs and waxes the torn kitchen linoleum, and finds ingenious ways to expand the limited kitchen storage space.

Despite these imperfect facilities, the Klassen home generates warmth, hospitality, a good sense of humor, and an uncommon amount of common sense understanding for people who do not fit usual patterns of behavior.

Resident A has a special talent, "hot wiring" cars. But, he also likes working with farm machinery. For more than eighteen months he has been employed on a full time basis with Vern Penner, a neighboring farmer.

Resident B liked alcohol and cigarettes. He smoked up to 200 cigarettes in 72 hours. He was suspicious of people, but at the same time was most afraid of being disliked and rejected by people.

Addison and Gerda make it quite clear that this kind of work is impossible without community and board support. Neighboring friends offer encouragement in the form of practical donations for their residents: a cow, eggs, meat, furniture, employment opportunities.

For 1983, El'dad will need an additional trailer to the one which now houses the tenants. A second trailer plus furniture is required for the additional

staff expected near the beginning of the New Year. George Fast, a retired teacher, together with his wife, Martha, will be joining El'dad staff through MCC voluntary services. The Klassens also expect to increase their number of residents from two to four.

El'dad is owned and operated at this time by a seven-member Board. It is financed by Probation Services, M.C.C., and private donations. The board, presently chaired by Ed Peterson of Steinbach, owns and controls El'dad.

The Klassens dream of the time when their residents will be able to remain in the community. They need families who will offer them room and board once they leave El'dad, and care enough for them to be their family.

For the time being the Klassens provide an interim home, knowing that the \$14,000 it costs El'dad per year to keep one resident is less than the \$29,000 it costs Stony Mountain per year to keep one inmate under minimum security according to 1980-81 statistics. The \$14,000 includes capital expenditures whereas the \$29,000 does not. The Klassens are encouraged to know that some people have expressed interest in setting up a farm modelled after El'dad in the Killarney-Boissevain area.

Is the risk worth taking when odds seem to outnumber advantages and the outcome is not predictable? To love the rejected is a lonely job, but the home the Klassens build is for people. In their experiences with people, they are frequently reminded of their initial conviction that "unless the Lord builds the house, its builders labor in vain."

Lora Sawatsky, a member of River East MB Church, Winnipeg, left teaching last spring and is presently studying at University of Manitoba. Some of her present involvements include participating as a board member for: MCC Manitoba, Mennonite Urban Renewal Programs and Pregnancy Distress.

She is beautiful
my newborn child.
Born on Christmas day,
she is a living symbol
Of He that was
and will come again.
Christmas

Arthur Koop
M.B.C.I.
Grade 11

Westgate Mennonite Collegiate



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a

Blessed Christmas

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When we were young,
 we anticipated Christmas morn.
 And all the gifts and toys we'd find
 Our parents joy,
 to see our delight when we opened them.
 The savory smell of roasting turkey,
 The decorations on the tree
 The mistletoe over the door.
 But Christmas is more than that
 Not just receiving,
 But giving, caring, loving
 But which is most important,
 Others or yourself.
 We couldn't care until cared for.
 We couldn't give until given to
 We couldn't forgive until forgiven
 We couldn't love until loved
 But God showed us all of these
 He cares
 He forgives
 He loves
 He gave
 He gave eternal life
 Because of a baby born
 one blessed night.

Kris Remple
 Grade 7
 Westgate

Christmas
 Lights
 presents
 trees
 yelling
 screaming
 eating
 What is
 The true meaning?
 OH.
 lost
 PERHAPS.

Paul Dyck
 Grade 11
 Westgate

Ever so long ago in Bethlehem town,
 a king was born.
 Though he was born in a stable old,
 he had a heavenly crown.
 Shepherds with their flocks that night,
 heard the angel's message,
 And agape with awe, knelt worshipping
 in the holy king's sight.
 Wise men from afar came following
 A shining star, bringing
 Gifts of frankincense, myrrh and gold,
 for the holy king of old.
 Today the king's birthday we celebrate still,
 to remember that night long ago,
 When God's only Son came into this world,
 for all mankind to know.

Bryan Warkentin
 Gr. 6
 W.M.E.S.
 Baby Jesus

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Baby Jesus, from afar,
 told to us by shining star.
 Shepherds with their flocks of sheep
 were the first to take a peek
 at the baby Jesus smiling
 in a manger softly lying.
 Baby Jesus loves us still,
 and we want to do his will.

Shauna W.
 Grade 3
 W.M.E.S.

Holly and berries
 Presents and spruce trees
 Stockings and fireplaces.
 Snow and sleigh rides.
 Baby Jesus in the cradle
 Mary and Joseph looking proud
 All have added, to the Joy of Christmas.

Gaylene Sawatzky
 Age: 12 Grade VII
 M.B.C.I.

I woke on Christmas morning
 Sneaking stealthily down the stairs
 I wanted to open my present then
 But, I wouldn't dare.
 Instead I wondered what they could be
 A ball, a glove, a bat?
 Or maybe even an Atari game
 How about that!
 Maybe an AFX racing track
 Or maybe a puppy dog.
 I'd really, really love a pet.
 (All I have is a frog.)
 I decided to open my present
 But I couldn't find one right away
 I frantically searched, but with no luck
 My head was full of dismay
 Then my Mom came down and said to me
 "Jack, your present's outside."
 I went outside but all I saw was the
 beautiful snow. And then I felt
 good inside.
 I finally knew what my present was
 It was the beautiful nature of God
 I knelt in the snow and bowed my head
 And silently prayed to God.

Benji
 Grade 7
 Westgate

The Lord was born in a stable,
 In the Bethlehem town
 When in the hay He was laid,
 The angels from Heaven came down.
 The three wise men came bringing
 Frankincense, gold and myrrh.
 They'd followed a star to the manger
 Where the angels and Christ the Lord were.
 The Angels sang, that peaceful night,
 "Glory to God on high; and
 On earth peace, goodwill to all men —
 The Lord is King in the land!"

Janis Thiessen
 Grade 6
 W.M.E.S.

It was Christmas Eve,
 Nothing stirred, nothing moved.
 Outside, the fleecy white snow
 Fell silently, noiselessly.
 Another Christmas day started.
 Once a year: bong, bong, bong
 bong, bong, bong, bong, bong, bong
 bong, bong, bong, tick, tock . . .
 Trees all over the world, decorated,
 Stacked with presents, while some . . .
 Sat shivering, depressed, filled with heartaches,
 Wishing the day were over,
 Wishing the day were not there,
 Let us rejoice in Christmas!
 What a joyous occasion but let us
 Not forget Christ and . . . others . . .

Ernie Martens
 Grade 8
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Two presidents, Two colleges, and a lot of Co-operation

by Mary M. Enns

All institutes of higher learning, including our two Mennonite Bible colleges, have begun their new academic terms. Canadian Mennonite Bible College has a student enrollment of 230, Mennonite Brethren Bible College 215. MBBC launched this fiscal year by installing a new president, David Ewert. So, this seems like an appropriate time for the *Mennonite Mirror* to take a closer look at the two colleges and present them and the men at their helm to our readers.

Both colleges attract students from coast to coast, students representing constituencies and denominations intensely interested in the colleges they support. Both presidents, Dr. George K. Epp, of Canadian Mennonite Bible College, and Dr. David Ewert, of Mennonite Brethren Bible College, agreed to interviews to discuss at length issues pertinent to their particular situation. The result was less an exposé than a

discovery of the status of two Christian institutions which are contributing significantly to the spiritual and intellectual well-being of many students and to the Mennonite community in Canada.

David Ewert (Ph.D McGill 1969) is no stranger to MBBC faculty, having spent the years 1953-72 as instructor, registrar and dean there. Included in the 35 years he has spent teaching are three years at Eastern Mennonite Seminary and the past seven years in MB Biblical Seminary in Fresno. He has also been a visiting professor at Christian colleges in Canada, USA, India, Europe and South America. During these years of lecturing and researching, as well as preaching in various churches in Canada and the U.S., Ewert found time to publish a formidable number of papers and articles as well as books and scholarly treatises on biblical topics and biography. His *From Ancient Tablets to Modern Translation* will appear in early 1983.

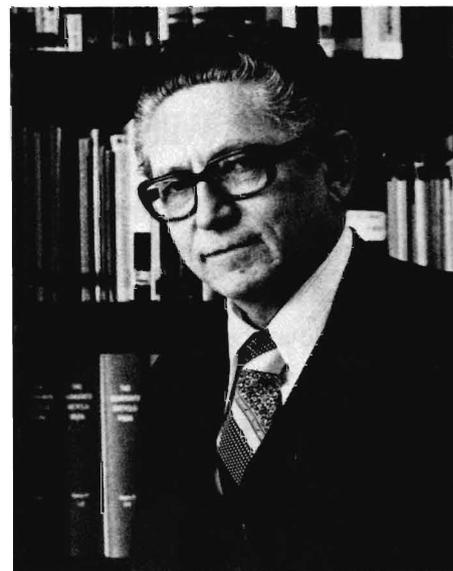
Why, we wondered, would he be elected to an administrative position at this point? "The College board," says Dr. Ewert, "was looking for someone who combined in his experience both the academic and the relationship to the church. We are a church school and agents of the church, serving the church, so my orientation is entirely toward the church. That is one of the reasons I came back here though I was happy at seminary. I found that sort of teaching perhaps more satisfying since you have the older student there, one with a clear calling either to the pastoral ministry or to missions, so the teaching is more the informational type. Here the student is still wrestling with the question of what to do with his life. Sometimes it presents a problem because after 35 years of teaching it's difficult to change your personality or your teach-

ing style. But the conditions under which I accepted this position were that I be a teaching-president and that is possible here because we have a campus administrator. Having gone through the program of studies that I have, if I were to set that all aside and give myself to the leading of an institution it would be, for me, a violation of my calling. I would feel unfulfilled if I couldn't share with young people some of the insights I have gained. Now I teach two courses and the rest of my time goes to administration and church work.

George Epp (Ph.D, Manitoba, 1976) began his teaching career in Paraguay in 1950, and chose a higher level of education when he came to live in Canada in 1955. His first post was in the department of chemistry at the U. of M. When MBBC called him in 1968 to lecture in history and German he was astonished: "Do you know I'm a General Conference man?" he asked his interviewers. They must have been well



Dr. Ewert



Dr. Epp

aware of that and of his potential for he continued in that position for five years. "We had an excellent relationship and I felt as comfortable at MBBC as I do here," says Dr. Epp.

Juxtaposed, the two presidents differ considerably from each other. The one is primarily a theologian, whether that be in his teaching, his writings or in his original calling: as Dr. Ewert explains "My work happens to be that of teaching, but my interest and my heart have always been in the church." The other stands firm upon his calling as an educator. "I love to teach," says Dr. Epp, "I'm an academic with training in philology and history. I am not a theologian though I'm a lay minister in my church. When, after lecturing in the German department at U of M for five years, I was asked to consider this present post I was at the same time invited to establish the chair of Mennonite studies at University of Winnipeg; I had cross-taught central European culture tied in with the Mennonite experience there. It was a difficult decision. I agreed to come to CMBC provided I could also teach a course here. I am teaching Russian history and the Mennonite experience in Russia. I would like to teach two courses but would then need an administrative assistant." Dr. Epp has published a large number of articles as well as edited and co-edited several books related to Mennonite culture. Both presidents agree that the classroom involvement bridges the gulf between students and administration.

Both Dr. Ewert and Dr. Epp are adamant in declaring that theirs are not pro-

fessional schools. Says Dr. Epp: "We are trying to prepare young people for life so that they can apply their Christian education in any profession they choose. Though we are not the largest school in the General Conference we provide the largest number of candidates for MCC and Missions. And a lot of our students go into the pastorate."

"I would hope," says Dr. Ewert, "to change the perception, the incorrect image that people have that ours is a university college that concentrates on general education. I would like to remind the denominations that the good relationship we have with the university is but a bonus. We are, in fact, a theological college, training workers for our churches. But, given the ages of our students, we are also there to give young people a foundation and orientation in the Biblical faith as they prepare to go into careers and professions. Our basic thrust still is in the area of ministry to the church. Our records show that though a third of our graduates end up in the ministry or in missions, two thirds of our students may serve in the churches as lay people while in their own professions." It appears significant that Dr. Ewert, in his installation address, made it clear that his concern as a leader is to reflect the servant role, the serving of others.

Discussing the relationship of the colleges with their affiliate universities, Dr. Ewert pointed out that MBBC's first affiliation in 1961 was, of necessity, an out-of-province affiliation with Waterloo Lutheran University. When the University of Winnipeg became an independent university in 1970 MBBC promptly affiliated with that university with the accompanying privilege of two seats on its Senate. "The relationship has been most cordial," says Dr. Ewert. "At the time the university expressed some fear that we would draw their stu-

dents here since our fees were lower. For financial reasons they had decided not to establish a music department and asked whether ours could serve also as University of Winnipeg's music department. And that is how it's been through the years. Now our tuition is twice what the students would pay at the university and they still come here. Almost every subject at our college is university-credited, except of course subjects like Homeletics and that sort of thing. But our theology, church history, and music courses are all credit courses — many more of these than subjects in the humanities and social sciences. It is a rare and great privilege we have." At MBBC's opening services, U. of W. President Robin Farquhar spoke of "sharing a special relationship with MBBC. We have a great deal of respect for Mennonites and their institutes of learning. MBBC provides a crucial role in preparing young people for their role in life."

Dr. Epp, discussing their affiliation with the University of Manitoba, states that although this came about in 1970 they were only granted a seat on the university Senate as late as 1978, when a review took place. The Board was satisfied that the standards at CMBC were not lower than those at the university, but stipulated that they add to their library a minimum of \$15,000 in books annually. "We have had an annual \$20,000 library budget for the past two years. Your library is as important as your faculty if you want to be accepted as an institution on the university level. A maximum of 10 of our courses can be applied toward a B.A. from University of Manitoba. So, by having one year at U of M, a student can add a B.A. to his B of Th. That's an excellent arrangement."

The pros and cons of affiliating with a secular university? "For us and our students," smiles Ewert, "it's been mainly a

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bonus. But it hasn't helped us in terms of public — that is church and conference — relations because they don't understand the benefits that come to us from it. The criticism of having become a liberal arts college is not valid. Early college records show as many or more liberal arts courses being offered then but without credits. Students took the courses in philosophy, psychology and history as part of their theological training. That's how we view those subjects today too: that a student going into church-related work needs some understanding of the questions that arise out of anthropology, psychology, philosophy. Then, if we were to mention something that affects us adversely it may be that because almost all our subjects are accepted by the university by cross-registration the students are hesitant to take those courses which don't offer university credits, as for example Homeletics, yet that subject is important for someone going into church work. And we have a bit of a problem now that U of W has established a chair of Mennonite studies because both our colleges also offer courses in that subject. If a student can take the course for half the fee at U of W it stands to reason some will take it there since it is only 10 minutes downtown to the university. But this is no reflection on the university chair in Mennonite studies. It just happens to be the situation.

How closely can two such similar colleges work together, and what seem to be the unbridgeable barriers to amalgamation? Both presidents think on much the same level here, one perhaps a little more benignly than the other. Says Dr. Epp: "There has not been an outcry for amalgamation, but I have wanted it for a long time. I believed in it when I taught at MBBC as I do now. I see it as bad stewardship when the Mennonite community makes two major efforts to maintain institutions that do basically the same thing. Imagine the human and financial resources, the libraries put together into one! Henry Krahn, David Ewart and I as well as our faculties have an excellent relationship and I'm convinced of the necessity of eventual amalgamation. But we can't push it onto our people; they have to opt for it. You can't do it if the grass roots don't want it. We have exchanged faculty with MBBC, done courses together, had students shifting from campus to campus. The churches may be farther away from that kind of thinking; I don't like to call it 'conservative'. We have a history and a tradition behind us, the history of 1860. I feel it was good, and

necessary but it is painful for me to think that it drove us apart. But today the General Conference is no longer the 'Kirchen Gemeinde' of that time, nor is the Mennonite Brethren Church the same. I'm convinced it's a good progression. When at a communion service the MB pastor invites me as a general conference lay minister to break the bread — that's progression, that's spiritual growth. I believe 'by the love you have between yourselves they will recognize you as my disciples.'"

And Dr. Ewart? "Our relationship with CMBC has always been a good one, a warm one. We know each other quite well because some of us were in school together. We meet every year as faculties. We work together in some areas such as the music department with joint performances. In some subjects we have helped each other out where the one had expertise the other needed. But we represent two denominations and are responsible to them respectively. Colleges have not been raised up to bring the denominations together but rather to train people for their respective denominations. Whereas in most areas of theology we would probably agree, there are still some aspects where we don't entirely agree, where in the teaching there may be a different accent. Amalgamation would have to start with the church. Yes, that's right, with the grass roots. History, the 1860s, is still a predominant thought in the minds of many people. The schools can hardly take the initiative since they are church schools totally dependent on their denominations for support and students. The conference would have to give them the mandate for amalgamation and whether we like it or not that will probably be some way down the road. A practical question remains: is there a point to amalgamation? From a strictly economic point of view of course we'd be better off if we had one. But that would be true for our own denomination; we now have three Bible institutes, one Bible college and a seminary. What would we do differently if all these were wiped off the map and we would start anew? If our denominations were both at the same place theologically and otherwise, as an individual, if I felt that was part of my calling, I could make my voice heard. People like Frank Epp have been saying this over the years but the response has been rather modest. The overlap here holds true for our whole educational system."

How do the colleges' top executives respond to the strong and loud voices

for a Mennonite liberal arts college in Winnipeg? Is there a need for such an institution and would that mean the end for the two present colleges? One president is highly reserved and non-committal, the other is wide open and 'so be it!'"

Dr. Ewert speculates: "Well, the committee for the proposed college has been granted the charter. The interest for this comes from the Mennonite business community and church leaders rather than from the academics. These are already teaching at universities and colleges, and may look upon this as a threat. I don't know if it is; one gets mixed signals. It is said to be designed for the hundreds of Mennonite students now at universities. One businessman felt that if and when this college would be established our two colleges would either melt in or evaporate. That sort of language didn't particularly please us. We are not involved in this new development other than as observers. It is our mandate to build this, our college, not the Menno Simons College. If the professors appointed there are committed Christians, then obviously a lot of good can come out of it. Just to call it a Menno Simons College doesn't make it a Christian college. How it would



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Holy Night

all is calm
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help our churches or the General conference churches I'm not sure. We have a special problem in Manitoba in that the word 'Mennonite' is a rather amorphous term, it doesn't have a clear image. Our province has the greatest concentration of Mennonites in the world and then the concept of the church gets terribly fuzzy. It can get all mixed up with backgrounds and traditions, many of which have nothing to do with Christianity or the church. When the *Free Press* writes that ethnic groups swing votes, then, in the eyes of our community, we are not the church. And I think some of our young people are struggling with that. The committee for the proposed college is still dealing with finances and such matters. Curriculum would be the important factor. Morally one would think it would be necessary for the conference to be behind it. However there is the feeling with some that the churches are going to drag their feet so long that that will never come

and if otherwise you have enough money, do you have to ask the churches? This has sprung up independently of the churches. And one must not question the vision of those business men who have a great satisfaction in sharing their wealth, doing good with it, investing it. It may in the end turn out to be a good thing. The question of another degree-granting college springing up in the province concerns the universities because they are struggling for the grant dollars as it is. If the time for it does come, however, and we would have to lop off a few courses, it would be a small fraction and our program could still remain intact."

Dr. Epp is optimistic. "I don't think that's going to affect us at all. We can come in only as observers. When I came into this situation it was with a dream of expanding the college toward where we could contribute more toward our MCC kind of involvement. That would be one aspect; our colleges could contribute the Biblical, theological and music end of our Mennonite Christian education, and the proposed college could pick up the arts and sciences. If it comes into being I would see that college in the context of a federation of colleges, associated colleges that contribute each in its area; a service-oriented education. The Mennonite business community is right on with this thought. They are dedicated church people and without them we could not run our colleges. From my point of view the future will not tolerate two colleges, MBBC and CMBC in Winnipeg, at least not in their present geographic distance. I have a positive attitude toward this development because in an educational institute we have to move on. If we come to the point where we say we have everything, we are already stagnating. As to our colleges — a good and strong institution will never be killed by another institution. The priority is that the churches be served by Christian education."

On a personal note, we learned that: Dr. Ewert walks to relax. He also loves to sing, as anyone who sits near him in a church worship service and knows from his fine, true baritone. Dr. Epp loves sports but seems to have no time to indulge in that sort of thing now. At university he played on a grad team. Now he plays at volleyball during one lunch hour a week at CMBC. He is still involved with Winnipeg Mennonite Male Voice Choir. "For the future, my hope is that when I retire at 65 I want to do research and write."

mm mirror mix-up

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May the true spirit of the season move us to say **MERRY CHRISTMAS**

NOT "HUMBURG"

Drawn from a pool of 38 entries to the November Mix-Up was winner Mrs. S. Hildebrandt of Winnipeg.

Answers to November are guard, tackle, centre, safety, convert, and Fever.

The letters are to be re-arranged and written in the squares to form words. Letters which fall into the squares with circles are to be arranged to complete the answer at the bottom of the puzzle; the drawing to the right provides a clue.

A winner will be drawn from among the contest entries and the prize awarded.

Entries must be sent to the Mirror office by December 28, 1982.

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observed along the way

October-November

by Roy Vogt

It is late October and in one week we have several interesting family events. Our oldest daughter leaves for West Germany on a Sunday afternoon, to train with Canada's national speed skating team. Though there are many speedskaters in Canada, there is no track with artificial ice, so our skaters are forced to go to Europe each year for training purposes.

● A few days later my brother Erich arrives with his wife from Vancouver to receive an honorary doctor's degree from the University of Manitoba. The degree is granted to him at the Fall convocation of the university. He livens up the proceedings by concluding his convocation speech with a few sentences in Low German. The hundreds of dignitaries and guests smile graciously but incomprehendingly as he remarks in Low German (translated here verbatim): "Isn't it ridiculous that I, a simple Mennonite boy from southern Manitoba, have to stand here in these gaudy robes in order to receive an honorary doctor's degree?" He then enlightens those who don't understand Low German by telling them that he has just remarked on how happy he is to be there. Our mother sits in the front row and smiles resignedly at another strange antic by one of her children.

● On a Saturday evening we are invited to a birthday party for a favorite uncle in Steinbach. The event takes place at Henry Kasper's farm-ranch south of town — a beautiful evening for late October and a cosy house with plenty of good food and company. Though my uncle's first pension cheque has not yet arrived there is plenty to celebrate. Times like this with new and old friends are truly unbeatable.

● I usually stay home on Tuesdays to get some writing done, but on the last Tuesday afternoon in October I can't resist going to a local bookstore where the Canadian writer, Alice Munro, is autographing copies of her most recent book, *The Moons of Jupiter*. I have long admired her writing, though it has nothing to do with economics. There are mostly women in the store, lined up to meet her. A young woman behind me, a teacher of English in a Winnipeg high school, shows me a note which her

principal had circulated to all English teachers that day. The note prohibited the use of one of Alice Munro's books as required reading in the high school. Apparently the principal had received an anonymous letter objecting to this book and the prohibition was his fearful response. I am appalled by the principal's decision, not because he is sensitive to the feelings of parents and students (it may have been students who wrote the anonymous letter) but because he chose to react at all to an anonymous complaint. When I was a full-time minister in the church I often received anonymous letters criticizing either myself or other church members. Almost all of them ended with the phrase, "written in Christian love." I had a very different opinion about the source of such cowardly concerns, and the letters were immediately deposited in the garbage can where they belonged. To react otherwise is to give them a dignity which they don't deserve.

I don't know how Alice Munro reacted to the note which the teacher was going to give her. Our bishop used to say that writers, preachers, and other public figures, have to have broad backs over which a lot of water can flow. In any case it was a delight to meet Ms. Munro. She wore an outlandish purple hat, just hinting at the defiance that any good writer must have.

● We have a growing crop of good writers in our own midst. It is a unique pleasure to read their manuscripts before they are published; even before they receive their final polish. In the past few weeks I have been able to read Mary Enns' fascinating biography of the late Mia DeFehr, which has since been published, and a biography of Dr. C. W. Wiebe of Winkler by Mavis Reimer. This

last book should be out early in the New Year. It provides some valuable insights not only into the life of a remarkable man but into some of the early medical history of this province. It was also a pleasure to proof-read a beautiful picture-word book about the Mennonites of Manitoba prepared by Ken Loewen and Margaret Loewen Reimer and entitled, *Meditations on a Time and A Way of Life*. I hope their talents will be recognized by a host of readers, possibly in time for Christmas.

● It is the first weekend in November and the Society which publishes this magazine sponsors a Low German drama in Winnipeg by the Winkler Drama group. They put on three performances of a play by Elizabeth Peters, *The Cherry Hedge*. All the performances are well attended, by about 700 people in total. A few of the actors are somewhat tentative on stage and the pacing is too slow, but on the whole the group portrays the manners and foibles of a certain Mennonite generation extremely well. The audience recognizes itself in the play and as one of them says, "Mrs. Peters clearly had her ear to the ground when she wrote that!" How much longer will we be able to laugh at ourselves in this way, through the medium of Low German?

● It is a Friday evening and my wife and I attend a dinner at the University of Winnipeg sponsored by her collegiate department. We are just passing from the main course to the dessert when the fire alarms ring. Is it a practical joke? A false alarm? We all pretend to be "Joe Cool" but we look around nervously as the dessert arrives. Then we hear the sirens of the fire trucks and we can smell smoke. It is no longer a joke. Flames have been seen two floors above us and the firemen who rush in manage to get us all out of the building as quickly as possible. The firemen are efficient and the blaze is put out in half an hour. But standing out in the cold and feeling

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warm I know that something else has happened — the flu bug has hit. Two years without sickness had begun to give me intimations of immortality. The flu brings back the mortal coil. Nothing reminds us so forcefully of our humanity as two days in bed under thick blankets and a vaporizer puffing steadily. Even the missed dessert is soon forgotten.

● It is Sunday afternoon and the University of Manitoba has Open House. It is time to be back in action. Those of us who teach there are eager to acquaint the public with displays of our work. Thousands of visitors arrive. We watch with sad smiles as most of them hurry past our displays to catch some of the bargains in the first University garage sale. The ideas of modern science are no match for a good used filing cabinet that can be purchased for only \$10. Oh well, we weren't meant to take ourselves too seriously.

● A two-day conference at the Holiday Inn brings together some of the leading economists in Canada, all trying to examine what is wrong with the Canadian economy and what can be done about it. It is a strange kind of recession that we are looking at. Many people are genuinely hurting, but many others are continuing to save and to make retail purchases at record rates. Hundreds of flights to Hawaii and other exotic places are being booked. Comparisons are made with the Great Depression of the 1930's, but those who lived through that depression don't recall things being as good as they are now. Without trying to make light of the real problems faced by some people, for some of us it is a good time to learn once again what it means to be content with less. We are still among the 10 per cent most fortunate people in the world. Which may be a good note on which to conclude this last column before Christmas.

mm

The Winnipeg Singers, Winnipeg's foremost chamber choir will present *A Festival of Carols*, a program of delightful Christmas music, on Sunday December 12 at 8:00 P.M. in Young United Church.

On the program will be especially chosen Christmas music from all ages, as well as a chance for the audience to join in the singing of the best loved Carols.

William Baerg will conduct the choir, with organist Richard Greig, and reader Richard Hurst.

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Winnipeg Mennonite Theatre announces a play-writing contest with a prize of \$500 for an acceptable original play on a Mennonite theme in either German or English, and preferably written by a Mennonite.

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Here is an opportunity for Mennonite playwrights to show that Mennonite Theatre has moved beyond Sunday-School "Dialogues" and historical pageants.

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A Transaction of Honor

A review by Ed Unrau

The Pedlar, the most recent adaptation of a W. D. Valgardson short story to the screen by Allan Kroeker, is a movie that is worth seeing but be prepared, however, to leave the theatre with a vague feeling of dissatisfaction.

This feeling arises from the fact that a relationship between two of the central characters takes an unexpected and unexplained turn at the point when you expect a more positive development.

It was this development that will send me to a copy of Valgardson's short stories; I want to read the story this film is based on to see if there is some motive or nuance that I missed in the events that lead up to that development.

The story itself is presented clearly enough. The events take place some 30 years ago and focus on a pedlar, whose horse-drawn goodswagon is also his home. His Interlake itinerary takes him from farm to farm and in this movie he stops at a home where husband, wife, and daughter bid him a somewhat reluctant welcome. That he has stopped here before is evident from the greeting. It is also obvious that the pedlar's reason for stopping is to see the daughter, but it is equally clear that he has not overtly stated his courtship intentions.

In the interval since his last visit, the daughter has become pregnant and the movie creates an aura of mystery as to the identity of the daughter's lover (or was it an assailant?).

Unable to get the name of the man from his daughter, the farmer-father

turns his attention to saving the family's honor and maintaining appearances. In an oblique and successful way he "marries off" daughter to the pedlar, setting the stage for one of the more poignant scenes of the movie, the wedding meal with mother, father, and wedded couple in the Ashern cafe, emphasizing the tawdry way that "honor" is maintained.

In any case the pedlar more than concurs with the arrangement. He not only looks forward to "settling down" but sets to work doing all the things any proud father would do for his own newborn child — even though in this case it isn't his own. Throughout their marriage, as well as in the events before, the farmer's daughter remains aloof, her silence creating the distance between her and her parents, her husband who now becomes a "late" suitor, and even from the audience watching the movie. Just at the moment when she reaches out to make her first meaningful contact with the pedlar, she also decides to leave him. The viewer is left groping for an explanation while the pedlar resumes his itinerant ways.

Because of my own employment, I was on the receiving end of a news release about *The Pedlar*, a most helpful document because it helped me to understand some aspects of the movie. During the movie I had noticed that one of the operative features of the story were the transactions among the main characters: particularly between the farmer and the pedlar. The news release confirmed this: "Kroeker is fascinated by the theme of transactions and exchanges." It is a theme that was also present in Kroeker's earlier adaptations of Valgardson's stories: *God is Not a Fish Inspector* and *Capital*.

The Pedlar is a complete contrast and change of pace from these previous movies, where the main characters had a zest for life that was at once appealing and unorthodox. *The Pedlar* develops

more slowly, is sombre, and occasionally menacing.

I would, however, like to comment on some incongruous details: No one who has ever strained anything through one of those V-shaped metal strainers does it the way the farm wife did it in the movie, it was far too casual. If this was a movie of 30 years ago, why then, are the characters using currency with the Queen's face on it? Also, why the current license plates on the vehicles coming to the selling party? Finally, that was a modern Grey Goose bus bearing the daughter away from her pedlar-husband, wasn't it?

The value of Allan Kroeker's movies lie in the fact that the focus, that is the relationships among people, and the situations that illustrate those relationships are as timeless as they are universal. They need to be examined anew by each generation in images and media appropriate to the times. **mm**

The Pedlar, a 54-minute film directed by Allan Kroeker, adapted from the short story by W. D. Valgardson; Michael Scott, producer; with Lubomir Mykytiuk, Thomas Peacocke, Doreen Brownstone, and Marilyn Magnusson in the main roles; Randy Peters and Victor Davies, music; a prairie production of the National Film Board.

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WMT Off to a Good Season

Winnipeg Mennonite Theatre presents an evening of one-act plays at the Kiwanis Centre of the Deaf, November 4-6, 1982.

A review by Al Reimer

Just getting to the Winnipeg Mennonite Theatre's season's opener of one-act plays proved to be a bit of a chore, what with streets treacherous with greasy new November snow. Also, I'd never been to the Kiwanis Centre of the Deaf on Pembina and had a little trouble finding it through the snow.

The trouble turned out to be worthwhile, I'm glad to say. The little theatre at the centre was smart and cozy and just right for the evening's entertainment. The program of two one-act plays and an artfully choreographed poetry reading turned out to be pleasant and relaxed if not gripping theatrical stuff.

Of the three items I liked the old German one-act standby *Eigensinn* the best. It's a neatly crafted, witty little comedy about smugly dominant males getting their well-deserved comeuppance at the hands of female partners fed up with being submissive yes-women. Director John Peters had guided his competent cast to a brisk pace and efficient staging so that the

whole thing was rolled off effortlessly. I particularly admired the work of Ann Reimer as the young wife; she spoke and moved well and displayed a flawless German accent. The other five members of the cast also acquitted themselves very competently.

I was less taken with the lead-off play *Voice of the People* by Robertson Davies, which would appear to have been a replacement for the earlier announced *Sailing*. That may have been the problem, in fact. Certainly the cast, especially Millie Hildebrand as the wife and Henry Schroeder as the redneck barber Shorty, tried hard to make this play work. Perhaps too hard. The play seemed to have been thrown together somewhat hastily, with the actors not having sufficient time to get into their roles so as to feel comfortable with them. Part of the trouble, I'm sure, was the play itself, which turns on a rather predictable comic revelation at the end and labors too hard to get there. Not one of Davies' better plays, I would say.

"Concord of Sweet Sounds", the group poetry reading directed by Selma Enns, also left me with somewhat mixed feelings. I like the idea of a multiple reading enlivened with movement, props and voice exchanges. For some of the poems this kind of treatment worked very well. For others, the effect was less successful. Narrator Selma Enns did a polished job of tying the various items together with a running commentary. She herself certainly wasn't the problem. Nor was Husband Peter Enns, who did several very sensitive readings, as

did younger readers like Martine Friesen, Gina Rempel and Paul Enns.

Again, I think the main problem here was some of the material itself. The poems selected were simply too disparate in nature and form and too uneven in literary quality to make for a unified mood and treatment. To satisfy fully, a poetry reading, like a vocal or musical recital, should have a subtly blended variety of a well-planned menu. This one rather indiscriminately mixed caviar with hamburgers, Shakespeare with dialect doggerel.

It's good to see WMT off and running again with all the vigour, enthusiasm and skill we have come to expect. We all look forward to next April's major production of Moliere's *The Imaginary Invalid*.

mm



MAX UND MORITZ

I would like to subscribe for 'Mennonite Mirror' for one year, beginning with/ including vol.12/number 1 (Sept. 1982). It might be of interest for you that the reason for my subscription is Jack Thiessen's translation of 'Max and Moritz' into Low German — of which I read part I with great pleasure.

Yours sincerely,
Manfred von Arnim
Schweinfurt
W. Germany

A GOOD WORD

I formerly lived in Steinbach and owned and operated Edwards' Jewellers for 10 years.

Now we're living in beautiful Kelowna and certainly appreciate the *Mennonite Mirror*. It keeps us up to date on the events and happenings in Manitoba. Also, the articles your associate editors contribute to your publication are most interesting.

The one that I really wish to congratulate is Mrs. Mavis Reimer on writing so well on Herman Loewen. Herman and Doris are mutual friends of ours and we regret and were saddened when we heard they lost their dealership. However, after reading Mavis' excellent article I'm impressed with your publishing it and presenting his view so well.

Keep up the good work.
Ed Loepky
Kelowna, BC
P.S.

The other article on Reg Toews MCC Director was also very well done.



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manitoba news

Eric and Verna Olfert of Winnipeg have moved back to Chad after 2½ years in Nigeria. They were forced to leave Chad due to intense fighting that erupted in March, 1980. Olfert is in the process of developing plans for reconstruction, relief, agriculture and ongoing community development.

Mennonite Central Committee has received a plea for cash and material aid for India flood victims from its office in Calcutta. Representative **Al Doerksen**, from Winnipeg, submitted the request in response to the serious flooding in north and east India. MCC will likely send 1,500 to 2,000 tons of wheat to be used for food-for-work projects such as reconstructing roads and channels. Cash will also be sent for reconstructing schools.

For the fifth time since 1957, **Winkler residents** have voted to keep the town free of liquor sales. In voting at the end of October the residents rejected expanded liquor service, with 42.5 per cent voting for and 57.5 per cent voting against the proposal. The proposal has been defeated by a narrower margin each time it has come up, with only 11 per cent voting in favor in 1957.

The Lower Red River Valley Water Commission, at a meeting in Carman recently, asked long-time member **D. K. Friesen** of Altona to prepare a brief for presentation to the government regard-

ing two paradoxical problems — flooding and inadequate water supply.

Gerhard Enns, member of Sargent Mennonite Church in Winnipeg, has accepted a two-year MCC assignment working with delinquent boys on the Spring Hill Ranch, situated at 100 Mile House in B.C.

Superintendent **H. T. Thiessen** told the Hanover School Board recently that soon German might have to be dropped from the curriculum of Steinbach Regional Secondary School. Presently, only nine students are enrolled in the high school's German program; ten students is generally considered the minimum for a course.

Two Steinbach girls were awarded silver medals for achieving the highest marks in the province in singing exams given by the University of Toronto Royal Conservatory of Music. **Heidi Bairstow** received an 85 for her grade six singing exam, while **Marina Toews** received an 83 for her grade two singing exam. Heidi is the daughter of Douglas and Diane Bairstow. Mr. Bairstow is the principal oboist of the Winnipeg Symphony Orchestra. Heidi competed in the Southeastern Music and Speech Arts Festival where she also received several medals and the junior trophy. She is continuing her vocal studies at the Mennonite Brethren Bible College in Winnipeg. Marina is the daughter of Ben and Nettie Toews of Steinbach. She is a grade 10 student at the Steinbach Regional Secondary School and sings with the Treble Teens choir.

The CAMS (Canadian Association of Mennonite Schools) Administrator's annual meeting was held at Westgate on November 6, 1982. **David Winter**, principal of Rosthern Junior College, was elected president of the organization, while **Ken H. Loewen**, principal of the Mennonite Collegiate Institute in Gretna, was elected secretary. A faculty retreat is being planned for the fall of 1983, centred around the theme: "Preparing our students for a changing world." A national choral festival is being planned for the Spring of 1984: The tentative location is British Columbia.

Peter and Tina Reimer, son of Rev. Ben D. Reimer of Steinbach, left for Saudi Arabia in late October to start a two-year service term for Bell Telephone.

John H. Neufeld was ordained as minister and installed as new pastor of the Steinbach Berghaler Mennonite Church on October 3rd.

The **Aurora Singers** of Thompson, directed by Marilyn Redekop, received honorable mention in a recent CBC amateur choir competition.

Students of Steinbach's Regional Secondary School demonstrated in the community in late October, following the cancellation of a scheduled performance in the school of a rock band. The performance had been okayed by principal **Albert Toews** and tickets had been purchased by 550 of the school's 800 students. Following protests from some parents, board chairman **Albert Loewen** recommended that the concert be cancelled. The action was challenged in an editorial by editor **Peter Dyck** of the community newspaper, *The Carillon*. Albert Loewen was re-elected chairman of The Hanover School Board.

MEDA (Mennonite Economic Development Associates) held its annual convention in Winnipeg November 11-14. About 300 delegates from many communities in North America were registered. Discussions were held on Christian ethics in business, management techniques, aid to under-developed areas and labor — management relations. The next convention will be held in Wichita Kansas in November 1983.

Marlee Lois Enns of Winkler left for Paraguay to work with MCC as a SALT volunteer as a lab technician. She is the daughter of Anne and Marvin Enns of Winkler and is a member of the Grace Church.

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Paul Redekopp, professor of Sociology at the University of Winnipeg, has received a research contract to the amount of \$35,000 from Health and Welfare, Canada. The contract is for an evaluation of the "community process" component of a pilot smoking cessation program currently being organized in Winnipeg.

Fall Graduates

The following persons graduated from the *University of Winnipeg* at the Fall Convocation on October 17, 1982.

Bachelor of Science (4-year)

Laura Lynne Friesen

Bachelor of Education

Barbara Rose Fast

Maisie Monica Harder

Ingrid Wilda Neufeld

Bachelor of Arts (Honours)

Cathrine Joyce Froese-Klassen

Gerhard Wiebe

Bachelor of Arts (General)

Wilma Joan Barkman

Hilda Bergen

Leona Marie Dyck

Linda Doreen Enns

Walter Jacobe Enns

Jonina Maria Ewart

Robert Cornelius Ewert

Diane Arlene Goertzen

Victor Alfred Harder

Douglas John Allen Koop

Donald James Letkeman

Robert Victor Peters

Gertrude Helen Schroeder

The following people graduated from the *University of Manitoba* at the fall convocation on October 21, 1982:

Honorary Degree, Doctor of Science: Dr. Erich Vogt.

Ph.D

Albert David Friesen, chemistry

Sandra Jean Koop, psychology

M.A.

Henry Dyck, history

Lesley Joy Enns, psychology

Elvera Klassen, Slavic studies

M.Sc.

Martin Alexander Bergmann,

zoology

James Allen Reimer, electrical

engineering

M.Ed.

Brian David Boese

Arthur David Huebert

John Arnold Janzen

Mary Regehr

Elfriede Rempel

Bonnie Ellen Thiessen

Sharon Jean Wieler

John Richard Wiens

B.A. (Hons)

Bernhard Roland Dueck

B. Commerce (Hons)

Norman Frank Goertzen

B.A.

Heather Dawn Baerg

Richard James Bergen

Kathryn Judith Doell

Werner Franz

Wilfed Neil Konrad

Yolanda Christine Kozlowski

Darryl Jack Kroeker

Rosemary Mueller

Charles Douglas Reimer

Derek Frank Reimer

Ruth-Anne Wall

Karolina Hildegarde Warkentin

Margaret Louise Wiebe (with

distinction)

Randall Laverne Wiebe

Janet Anne Wiens

B.Sc.

Edgar Ben Rempel

Daryl Brian Wiebe

Fine Arts

Lorenda Margaret Neufeld

Fine Arts (Art History)

Priscilla Beth Reimer

Cynthia Charlene Wall.

Human Ecology

Louise Catherine Kroeker

Music (History)

Charlotte Rosemarie Enns-Braun

Environmental Studies

Eduard Epp.

Phys. Ed.

Sheryl Fern Toews.

Education

Carol Dianne Bergman

Verna Marilyn Dyck

Victor Koslowsky

Eric Harvey Lehn

Dolores Betty Lohrenz

Karen Dolores Penner

Emma Wiens

Steinbach Bible College

seeks to fill the position of president

The Board of Directors invites nominations and applications of qualified persons for the position of president to begin service July 1, 1983.

Steinbach Bible College offers a three year program and a two year diploma program. As well it has a three year high school program. The college belongs to the Evangelical Mennonite Mission Conference, as well as the Steinbach Bergthaler, Steinbach Evangelical Mennonite Brethren, and Steinbach Evangelical Free Churches.

The person to fill this position will be of an evangelical Anabaptist persuasion. A complete list of responsibilities, qualifications, and board expectations, as well as procedures of application, may be obtained by writing to:

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A celebration of faithfulness took place on October 24th to honor **Jacob and Anna Wiebe** who have ministered in the North Kildonan Mennonite Church for 25 years. Rev. Wiebe was ordained in Vollendam, Paraguay in 1952 and taught mathematics until he moved his family to Winnipeg. Frank Neufeld, church council chairman, presented the Wiebes with a gift from the congregation of a wall plaque and airline tickets to Vancouver.

Christian denominations in Canada will have the opportunity to become partners with MCC (Canada) in the establishment of a **grain bank**. At its recent meeting in Winnipeg, the executive committee approved a prospectus which opens up the possibility of an inter-church bank which will accept contributions of grain and cash, issue tax deductible receipts, and purchase and store grain for distribution by partner agencies overseas. Since its inception, the MCC (Canada) Food Bank has shipped 24,268 MT (900,000 bu.) of grain to ten countries. Contributions have amounted to \$13,616,700. At the present time there are sufficient contributions to purchase and transport another 25,000 MT of wheat and corn. C. Wilbert Loewen continues to administer the program.

The children of **Isaac I. and Mary Regehr** chose to celebrate his 90th birthday and their 45th wedding anniversary not with a shower of gifts, but a collection in excess of \$5,000 to their favourite charity, Mennonite Central Committee (Canada). Main contributors to the program were the children and children's children, richly gifted with musical and oratorical skills: the **Ted and Sylvia Regehr** family of Saskatoon, the **John and Elsie Regehr** family of Carman, the **John and Betty Hildebrand** family of Carman (suffering from a crippling disease in a Carman hospital, Betty was unable to attend), the **Rudy and Mary Regehr** family from Elliot Lake, and the **David and Hildegard Regehr** family from Gretna. It was noted that Regehr had for 75 years been a faithful member of the Mennonite Brethren church, but also that he had been "by inclination and sentiment always more inter-Mennonite than narrowly Mennonite Brethren." His conviction that

"material possessions beyond those most needed for a simple life" were best applied "to the relief of world-wide suffering" led the family to recognize those values in their unusual but commendable anniversary gift.

On October 29, 1982 the Mennonite Brethren Bible College auditorium was the scene of a fairly large gathering for an evening in appreciation of the late **Cornelius A. DeFehr**. Sponsored by the Mennonite Brethren Historical Society of Canada, the occasion heard three excellent presentations describing his life and work in the Mennonite community. The three presentations attempted to cover the many areas of Mr. DeFehr's involvement on three continents. Mr. Abram C. DeFehr, the eldest son, presented a brief biographical sketch of his father whose life spanned almost a century and whose influence was international in scope. Dr. Bernard B. Fast, a grandson and the only member of the family not involved in the family business, C. A. DeFehr & Sons, read a paper describing his business activity in Russia and in Canada. Dr. John B. Toews, of the M B Biblical Seminary at Fresno, California, was the guest

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St. Vital S.D., Tanni Froese 253-4365

River East S.D.: Revita Dyck 668-5694

Other Divisions: Harry or Irene Schellenberg 667-7367

speaker and presented a 35 minute paper regarding Mr. DeFehr's extensive involvement in the work of the church and inter-Mennonite organizations.

A video drama written and directed by Allan Kroeker picked up two major awards at the Yorkton (Saskatchewan) Film Festival on November 6. *The Catch*, a 25-minute television drama received a Golden Sheaf Award as the best entry in the video category and Kroeker himself won a craft award for best video direction. The drama is set in a fishing camp on Lake Winnipeg and was produced by CKL D-TV in Winnipeg. The premier of Kroeker's latest film with the National Film Board, *The Pedlar*, drew 1,500 people to the University of Winnipeg on October 29. The hour-long film was also a finalist in the best film production at the Yorkton festival, which is the oldest and best-known annual festival dealing with Canadian films.

The MCC (Canada) executive committee also gave approval to a continued involvement of MCC (Canada) in **victim offender ministries** (VOM) with at least a part-time staff person. The primary task of this person will be as a resource to the provincial MCC victim offender ministries projects. Another part of the assignment will include giv-

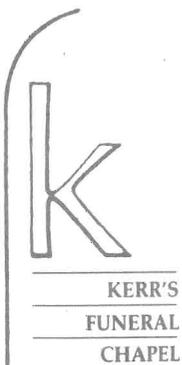
ing leadership to criminal justice issues on the national level. Applications are invited for this part-time position, and should be addressed to Personnel Services, MCC (Canada), 201-1483 Pembina Hwy., Winnipeg, R3T 2C8.

Successful testing of **mobile wild rice** processing equipment has been done by the Native concerns department staff of Mennonite Central Committee (Canada). Subsequent demonstrations of the equipment were held in mid-September at Landmark, southeast of Winnipeg. Representatives from three bands, Sabiskong, White Dog, and Shoal Lake, and representatives from the Interlake Reserve Development Council watched

as Eric Rempel, designer of the machinery, and Alan Dahl, MCC (Canada) voluntary service worker, cleaned samples of wild rice provided for the demonstration. Rempel stated that interest in purchasing the machinery has been expressed by three bands.

There will be another Manitoba M.C.C. **relief auction sale** in 1983. Forty-five people met in the Morris Fellowship Chapel Monday, October 18, to evaluate the Manitoba Mennonite Central Committee Relief Sale held at the Stampede Grounds September 25. They recommended a similar sale for 1983. The group also decided in favor of the Morris Stampede Grounds as the best loca-

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tion for the sale. Reasons stated included its excellent facilities for parking and exhibit space. The people present had done most of the planning for the September sale. This involved many hours of practical work, collecting items, preparing goods and making the event possible. All had given their time and vehicles free of charge. When the group was asked about repeating the effort in 1983, the vote in favor was nearly unanimous. The September 25 Relief Sale, which raised approximately \$70,000., was Manitoba's first on such a broad scale. Many regional ones have been held earlier, most recently at Riverton and Landmark. The money raised was designated for relief and development projects, administered by MCC.

Sunday, October 24th, precisely one year after Winkler's 75th Anniversary Saengerfest, the local Berghaler Church once again was the scene of a **community Saengerfest**. Composed of an afternoon and evening performance, this Saengerfest emphasized the development of choral singing among Mennonites as originating in Russia during the 1860's. As such this event was highlighted by an account by Henry G. Ens in which he noted, that the Saengerfest idea has spread into every country

where Mennonites dwell. While George D. and Esther Wiebe were special guests directing the major festival choir, another husband and wife team, Robert and Verna Wiebe, directed the Junior High Choir and Garden Valley Collegiate Band. Robert is the son of George and Esther Wiebe and currently instructor of music at the collegiate in Winkler. In contrast to the afternoon program the evening program saw members of the GVC Band both playing and in accompaniment to various selections by the choir, ranging the entire gamut from the 16th century to the contemporary scene. The evening program also included two fine compositions by Mennonite musicians: Larry Warkentin's "This is a Holy Day" and Esther Wiebe's "Song of Exultation".



Bill and Velma Dyck of Fresno, California, served in September, 1982, for one month as volunteers in the Red Cross Kai Tak Refugee Centre in Hong Kong. Both Bill and Velma provided dental care for four camps totalling 12,200 refugees, of whom approximately one third are children. They reported that because of endemic diseases like T.B., polio and hepatitis, they were required to wear gloves and masks, which are cumbersome. Treatment usually was surgical, with many extractions complicated by infection and swelling, diseases and malnutrition. The Dycks reported shock at the overwhelming dental needs of the people they served. Bill is the son of Mrs. Anna Dyck of Niverville and the late Rev. William Dyck, and Velma is the daughter of Mr. and Mrs. A. C. DeFehr of Winnipeg.

Preliminary planning for the fiscal year 1983 by **Mennonite Central Committee** (Canada) will include an 8 to 10 per cent budget increase. This reflects the current trend in giving to the provincial central committees and to MCC (Canada). At its third quarterly executive com-

mittee meetings held in Winnipeg September 24 and 25, board members heard provincial representatives report that giving to the nine month point of the year is ahead of last year.

The dates for the 1983 annual sessions of the **Conference of Mennonites in Canada** have been set. The annual gathering will take place in Winnipeg on July 8-12, 1983. The delegate sessions on Friday, Saturday, Monday and Tuesday will take place at the new Grant Memorial Baptist Church. The location of the Sunday morning worship services has not been finalized.

Coming Events

Dec. 4:

CMBC Carol Concert
School Gymnasium

Dec. 5:

Festival of Carols
MBBC A Cappella Choir
Portage Ave. M.B. Church
8:45 P.M.

Dec. 10:

Westgate Christmas Concert
Sargent Ave. Mennonite Church
8:00 P.M.

Dec. 13:

MBCI Christmas Concert
School Gymnasium

Summer '83 Tours

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● June 26 to July 16 — 21 days
visiting: Helsinki, Moscow, Karaganda, Alma Ata., Yalta, Zaporozhye and Leningrad.

Escort: Dr. Bernie Wiebe

● July 31 to August 21 — 22 days
visiting: Helsinki, Riga, Tashkent, Zaporozhye, Alma Ata., Moscow, Karaganda and Leningrad.

Escort: Viktor Ham — director
Russian language, program M.B. Communications

* ENGLAND SCOTLAND WALES AND IRELAND

17 days — July 17 to August 2

Escort: C. J. Rempel

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Prof. Jürgen Moltmann besucht Winnipeg

Von Dr. Waldemar Janzen

Manche Leser des *Mirror* werden die Vorträge von Prof. Jürgen Moltmann, Tübingen, im Canadian Mennonite Bible College (CMBC) selber gehört haben, und vielleicht auch seine deutsche Predigt in der Ersten Mennonitengemeinde. Für uns im Bibelcollege, aber wohl auch für die Mennoniten Winnipegs and darüber hinaus, war Prof. Moltmanns Besuch, 15.-17. Oktober d.J., ein wichtiges und etwas aussergewöhnliches Ereignis. Obwohl wir schon manche namhafte Persönlichkeiten als Gastredner in unserem College gehört haben, ist bisher wohl kein weltbekannter Theologe vom Range Prof. Moltmanns unter ihnen gewesen, wenn wir von einem kurzen Gelegenheitsbesuch Prof. Helmut Thielickes absehen. Die Beteiligung war dementsprechend; es waren

mehrere Hundert Gäste aus Manitoba und Saskatchewan erschienen, und vielleicht auch von weiter her, Mennoniten sowie Vertreter anderer Konfessionen.

Ich glaube aber, mit gutem Gewissen behaupten zu dürfen, dass es nicht die Berühmtheit Prof. Moltmanns war, was uns veranlasste, ihn einzuladen, unser diesjähriger Gastredner im Rahmen der „J. J. Thiessen-Vortragsreihe“ zu sein. Vielmehr haben seine theologische Schriften während der letzten 10-15 Jahre ihre Anziehungskraft auf uns ausgeübt. In seinem ersten grösseren Werk, *Theologie der Hoffnung* (1964), hat Prof. Moltmann ein biblisches, auf die Dynamik von Verheissung und Erfüllung gegründetes Bild der christlichen Hoffnung und Zukunftserwartung gezeichnet. Als Mennoniten, die sich geschichtlich und geistlich immer wieder als wanderndes Volk empfunden haben, statt die herrschenden politischen und sozialen Ordnungen als endgültig zu bejahen und zu legitimieren, empfanden wir in Prof. Moltmanns Ausrichtung auf die Zukunft hin etwas Verwandtes und Anziehendes.

Aber auch die stark christozentrische Färbung seiner Theologie (*Der gekreuzigte Gott*, zweite Ausgabe 1973), sowie sein Gemeindeverständnis (*Kirche in der Kraft des Geistes*, 1975) sprachen uns als geistesverwandt an. In seinem Aufruf zur Identifizierung mit den Armen und Leidenden in der Welt, mit denen Christus sich am Kreuz gleichgestellt hat, erkannten wir den Auftrag wieder, den auch wir aus der Schrift gehört und durch MCC und sonstige Zweige des Dienstes zu erfüllen versucht haben. Manchmal meinten wir sogar, dass Prof. Moltmanns Theologie ihn folgerichtig zur Friedenslehre führen müsste, obwohl wir uns nicht sicher waren, ob er diesen Schritt zu gehen wirklich bereit sein würde. So ungefähr also sahen die Be-

weggründe aus, die uns den Anstoss gaben, an Prof. Moltmann heranzutreten und ihn, zusammen mit unserem Seminar in Elkhart, zu einer Vortragsreihe einzuladen. Er selber hat uns dann später versichert, dass auch er ein Interesse für die Mennoniten und ihre theologischen Betonungen entwickelt habe, weshalb er denn auch sofort bereit gewesen sei, unsere Einladung anzunehmen.

Der Besuch hat uns nicht enttäuscht. Unsere Vermutungen und Erwartungen wurden bestätigt. Wir empfanden immer wieder die theologische Nähe von Prof. Moltmanns Theologie zu unseren, auch wenn wir uns bei längerem Kontakt natürlich nicht in allen Stücken einig sein würden. Gerade in der Friedensfrage zeigte es sich, dass Prof. Moltmann bereit war, weit grössere Konsequenzen zu ziehen, als wir es erwartet hätten. Als Kriegsgefangener war er zum Glauben gekommen und hatte sich damals, im Jahr 1945, den festen Vorsatz gemacht: Nie wieder Krieg! Er geht so weit, die einseitige Abrüstung zu befürworten, und zwar nicht nur aus Atomangst, sondern aus der unausweichlichen Konsequenz des Glaubens an Christus. In ökumenischer Verbundenheit überreichte er uns eine Kopie des erst kürzlich vom Reformierten Bund Deutschlands angenommenen Friedensdokuments „Confession of Faith in Jesus Christ and the Responsibility of the Church for Peace.“ Prof. Moltmann ist zwar nicht in jeder Hinsicht Pazifist im mennonitischen Sinne, aber sein Friedenszeugnis und das unsere stehen in nächster Nähe zu einander.

Neben den tiefgreifenden theologischen Vorträgen brachte Prof. Moltmann uns noch etwas anderes: eine gewinnende Haltung und ein schlichternstes persönliches Glaubensbekenntnis. Es war auffallend, wie verständnisvoll er während der Diskussionen auf jeden Fragenden einging. Und immer wieder liess er uns Blicke in seinen eigenen Werdegang als Christ tun. Es war bezeichnend für sein gewinnendes Auftreten, dass er auch die jüngeren Studenten anziehen und in den Versammlungen halten konnte, trotz der nicht immer einfachen theologischen Gedankengänge. Es schien ihm besondere Freude zu machen, seine ihm von den Studenten vorgelegten Bücher zu autographieren.

Als College sind wir froh und dankbar für diesen anregenden Besuch, der uns viel geboten und uns die Gemeinschaft der Christenheit neu unterstrichen hat.

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Max und Moritz

Veada Schowanack

by Wilhem Busch

Translated to Low German by Jack Thiessen



Aule Mensehe selle heare
Daut see uck waut motte leare. —
Nich auleen dee Alphabeete
See utwendig motte weete.
Nich auleen emm Schriewe, lese
Eewt sich een venenftjet Wese;
Nä, uck rääjtne mott hee kjenne
Wann hee well dee Welt jewenne. —
Uck waut ons dee Weise leare
Saul dee Mensch sich jearn aunheare.

Boold doaropp aum Sinn Dach tiedig
Saut dee Laumpel schmock enn
schmiedig
Enn'e Kjoatj mett väl Jefeel
Word dee Orjel ahm toom deel.

O, soont kaun kjeen Mensch nich lowe,
Dee Junges sennt aul enn'e Stowe,
Wor Laumpels Piep licht opp'e Kaunt,
Max aul haft see enn'e Haund;



Enn Moritz ohne väl Jemulva
Schett doa nenn vom Flintepulva.
Dann den Tobak doa 'enopp,
Enn den Meerschaum-Piepekopp. —
Enn donn seea schwind bloos rut
Wiels dee Kjoatj ess nu aul ut.

Daut ditt uck nu richtig jintj,
Daut wea Lehra Laumpels Dintj.
Max enn Moritz eewde Fluse
Kunne Lehrash nich vekuuse;
Schowanack enn ährem Kopp,
Pauste nich bie Laumpel opp. —

Laumpel gout, schwind von Bejriep
Schmeatjt uck jearen eene Piep.
Sou's uck eena ohne Froag
Noh dee Meaj enn aul dee Ploag
Eenem gooden oolen Maun
Gauz von Hoaten jenne kaun.

Max enn Moritz, nich too jleewe,
Wulle wada Dommheit eewe, —
Prowwde nu derjch siene Piepe,
Lehra Laumpel auntoojriep.



Laumpel ess nu fein toofräd
Noh Musitj enn noh Jebäd,
Enn mett Boak enn Nootehaft
Haft verejcht sien Aumtsjeschaft.



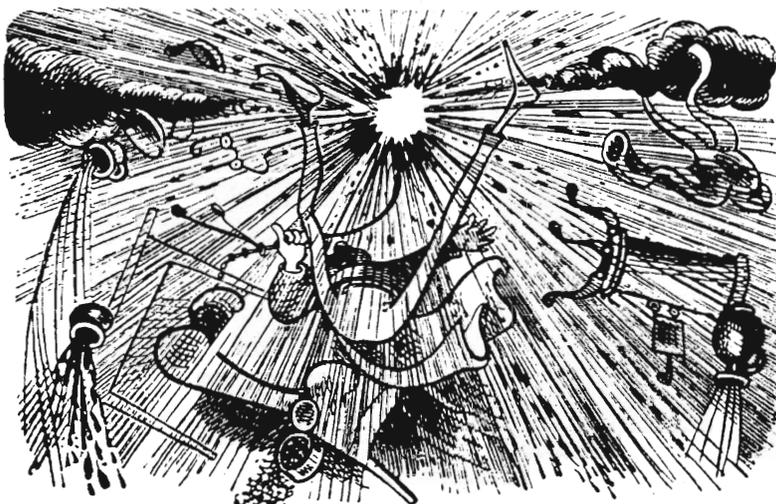
Enn sou schäftig, Gott zum Gruss,
Laumpel jeit nu foats noh Hus.



Enn voll Dankboatjeit, dee Maun
Stetjt sich siene Piep nu aun.



"O!" — säd hee — "dee jratzte Freid
Blifft doch dee Toufrädenheit!"



Rums!! — nu flijcht daut Fiea enn Gloom
Dee Donna wea soo schratjlich groot,
Koffetjätel, Wotaglaus,
Tobaksdoos enn Tintefaus,
Schlopbeintj, Desch enn Oveschitz, —
Aules flijcht emm Pulvablitz. —



Nu vetratjt dee Daump, Jestank,
Doa licht Laumpel, Gott sei Dank,
Läwd noch, o daut ess een Säajen,
Doch haft hee waut aufjetjräajen,
Näs enn Haund, Jesejcht enn Ohre
Sennt soo schwuat aus bie dee Mohre,
Enn dee Hoah bett opp dee Ohre
Sennt vebrennt enn schwuat jeschoare.



Wäa saul nu dee Kjinja leare
Enn dee Wissenschaft vemeare?
Enn de Laumpel kaun nu leide
Aul dee väle Drockijchteite?
Lehra Laumpel — oama Maun,
Wiels hee goanich schmeatje kaun.



Mett dee Tiet jeit daut vebie,
Doch dee Piep, dee woat nich nie.
Ditt wea dee veada Schowanack,
Dee fefta hol wie ut'em Sack!

mm

A Strange Message of Peace

"Glory to God in the highest, and on earth peace . . ." (Luke 2:14)

"Do you think that I have come to give peace on earth? No, I tell you, but rather division . . ." (Luke 12:51-52)

"I will put my Spirit upon him, and he shall proclaim justice . . ." (Matth. 12:18).

We have all heard the story many times. When Jesus was born the angels greeted His coming with the glorious message, "Peace on earth among men." That message of peace is central to the Christian faith, as it is central to the longings of most men and women. The Mennonite church has traditionally taken that message very seriously. We have resisted participation in war. We have encouraged our young people to go into some of the most troublesome spots in the world with words and deeds of peace. We love to be called a "Peace church." Perhaps to our danger.

It is easy for us to forget that "peace" is only one of the goals that God has given us, and that the zealous pursuit of peace may conflict with His other concerns. God wants peace, but He is also a God of justice and truth, and there are times in life when our desire for peace may block His desire for justice or truth. When that happens God's priorities, according to the Bible, are as follows: until justice is achieved, or truth arrived at, God does **not** desire peace. In fact, in such circumstances He prefers conflict and division. That is the clear message of the second passage quoted above. In such cases peace is the opposite of His will for us. Where truth and justice are being sacrificed in the name of peace God is an enemy of peace.

In the mid 1960s the tension between peace and truth erupted at the annual meetings of the Conference of Mennonites in Canada. A vigorous discussion took place about the participation of young people in anti-war demonstrations. A sharp division occurred between the older generation, which had experienced the breakdown of order and peace in the Russian Revolution and wanted no part of confrontational tactics in the name of peace, and many of our young people who were marching with Martin Luther King and exploring other ways to express their pacifist convictions. Feelings were expressed very forcefully by all sides on the conference floor. Our bishop and I found ourselves debating against each other, something we had seldom done in private. All in all it may have been one of the finest moments in our conference. Decade-long differences had emerged at last. Issues were being debated freely and honestly. Though there was conflict and anger, there was also new understanding and insight. However, it became clear later that many people, including the conference leadership, felt very differently about this experience. They were deeply disturbed and embarrassed by the emergence of conflict and they resolved to make sure that future conferences would run more smoothly. Next year the delegates returned from the conference with sighs of relief, happy that all controversial issues had been avoided. Harmony had been restored. The search for truth had given way to an overwhelming desire for peace.

During the past few years when various Mennonite churches have been forced to face issues of justice a similar, powerful desire for peace has been expressed. The most common observations are, "No matter what the problem is, it is most unfortunate that it couldn't be handled peacefully," or,

"how can a person create so much conflict when he claims to be a man of peace?" Our people have shown a disturbing readiness to sweep almost anything under the rug, just so that peace in the brotherhood can be maintained. Even those who suspect that an injustice may have occurred are content to leave it be in the name of peace.

J. Lawrence Burkholder, the president of Goshen College, has observed that Mennonites "tend toward a kind of cultural conservatism which places more emphasis upon domestic tranquility, law, order, continuity, and respect for authority than upon justice." It seems to be so. Those who argue, for example, that possible victims of injustice should depart peacefully from their positions in order to preserve peace in the brotherhood give support to Burkholder's diagnosis. So do those who maintain that Christian managers and church boards should not have their decisions questioned. They are inventing an authority structure which will preserve peace and order at almost any price.

Burkholder also observes that "only those who really disturb the peace bear the cross. Had Martin L. King Jr. not resisted the world through various forms of moral and political intervention he would probably be alive today. The people who bear the cross today are those who try to change things."

Jesus wanted peace for the world, but if He had wanted only peace, and if He had wanted it at any price, He undoubtedly would not have died on the cross. It was His search for justice and truth which brought Him into conflict with others. God's search for peace with justice has almost nothing in common with our sentimental search for tranquility. Sometimes peace can only be achieved through conflict — through open, honest, vigorous confrontation in which division and anger may not be marks of failure but signs of spiritual progress. Those who would like to short-circuit this process in the name of harmony and unity are not true peacemakers. The "peace" they create is fundamentally immoral and is filled with unresolved conflicts which continue to poison the church.

We must, of course, keep a sense of proportion in these things. We can't fight every single little injustice — else we'd be agitated all the time. We do need some tranquility and peace. Fortunately, many problems can be solved without major conflict.

We must also acknowledge that Christians may arrive at very different decisions about the actual injustice of a given incident. At the back of our minds, where there should be a little place reserved for humility, each one of us must be aware that our judgment may be faulty. However, that is no excuse for skirting important issues when they arise or for quick authoritarian solutions. We should not try to escape the conflicts that arise from differing judgments, in the name of peace, but examine and debate them vigorously with each other. It is our tendency as Mennonites to avoid and even to condemn such conflict which poses the greatest danger to our search for justice.

Jesus says that those who search for real peace — which is peace with justice — are truly blessed of God. Those who are content with mere tranquility are not addressed with words of peace. To such He says, "I have come for division, not for peace."

"I saw a stable, low and very bare,

A little child in a manger.

The oxen knew Him, had Him in their care,

To men He was a stranger.

The safety of the world was lying there,

And the world's danger." (Mary Coleridge).

— by Roy Vogt

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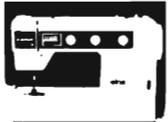
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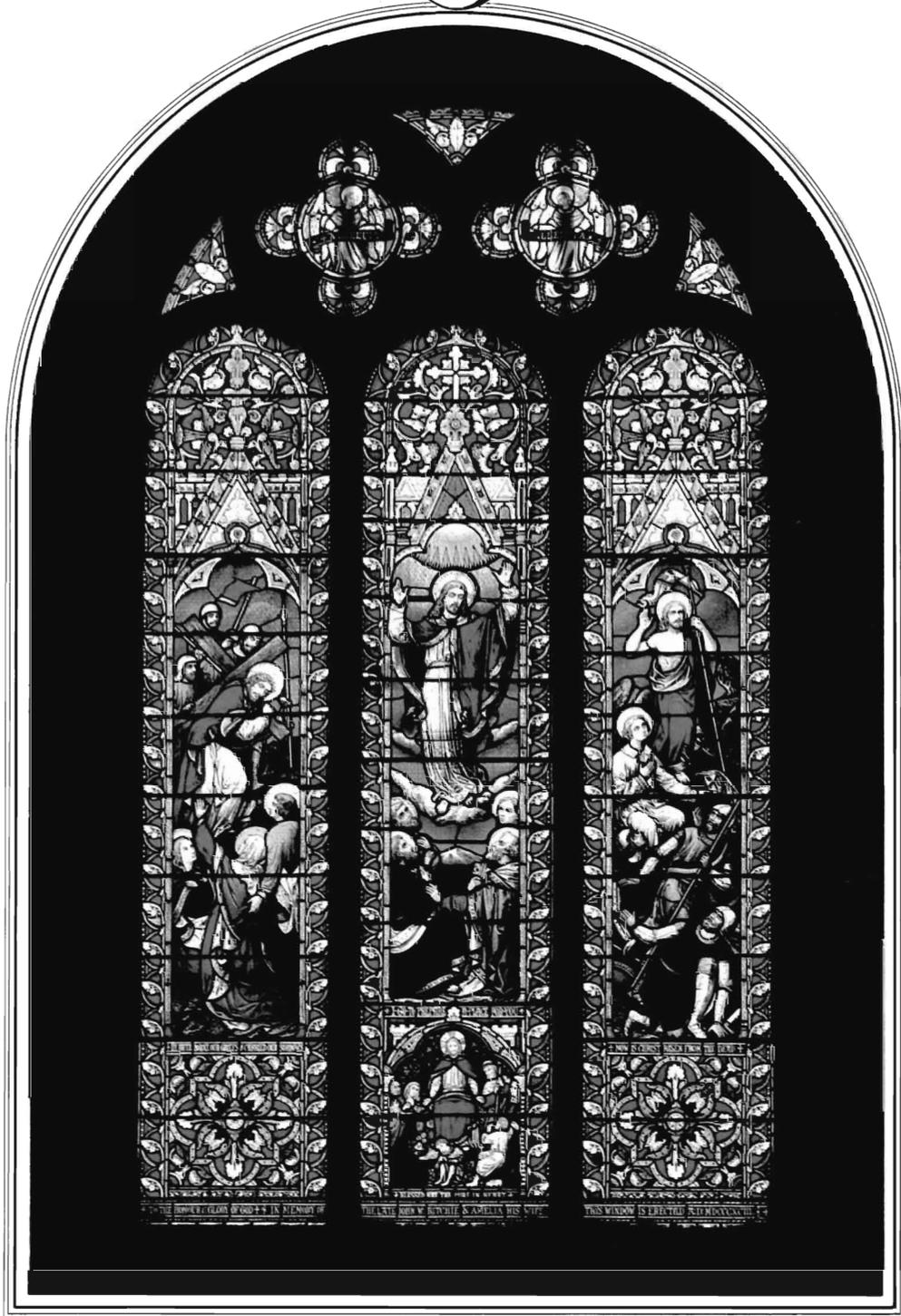
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*Two thousand times of snow declare
That on the Christmas of the year
There is a singing in the air;
And all who listen for it hear
A fairy chime, a seraph strain,
Telling He is born again,
— That all we love is born again.*

James Stephens

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